Faculty of Theology and Religion

Preaching and theology of preaching: The hermeneutic and theological presuppositions of Korean preachers

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Abstract

Church membership continues to indicate a decline from the 2010s (cf. Cho 2015:416) due to the recent shift in the socio-economic culture in Korea. This study aligns with Osmer's practical theology (2008) for the research approach to investigate evangelical preaching praxis for inquiries and guidance in response to the decline of church membership. The study adopts the following methodologies: Taherdoost's (2016) for sermon sampling, Pieterse's (2010) grounded theory for sermon analysis, and McClure's (2003) for sermon encoding as a descriptive-empirical task. The study concerns interpreting evangelical preaching and its influential components from the sociocultural and economic phenomena and traditional religious thoughts embedded deeply in the culture. The study interprets the concept of preaching theologically and ethically and considers the good practice of preaching from the ancient persuasive rhetoric and the modern homiletical approaches in the normative task. The study offers a transition from the traditional expository preaching to a holistic approach in homiletics in response to the current evangelical preaching as a possible partial remedy for the church membership decline in Korea in the pragmatic task.

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Acknowledgements

TABLE OF CONTENTS

Chapter 1
Introduction

1.1   INTRODUCTORY REMARKS

For the first time in the history of the Korean church, the number of mainline denominational church attendance showed a continuous decline from 2012 (cf. Lee 2019b:n.p.). According to the annual Presbyterian denominational report, the top four largest Presbyterian churches in Korea reported a significant decrease in church attendance, especially with the younger generation (cf. Lee 2019b:n.p.). Rendering to Pang's presentation at the Korean Evangelical Association monthly gathering, a sharp decline in young people's church attendance was due to the Korean evangelical preachers no longer preaching the Bible (cf. Lee 2019a:n.p.).

Christian preaching is generally set apart from other communication genres because of its foundation in scripture, and scripture serves as the grounds and rationale for what preachers attempt to communicate in preaching. In his *Design for Preaching*, Davis comments on having the scriptural text as a source of a sermon:

> The crucial question is not whether the sermon has a text attached to it, but whether the Scripture is the source of the sermon or not, whether the sermon says what the Scripture says or not. Many a sermon uses a text but is not derived from the text. The text of such a sermon is not its source; it is only a resource, a tool used in preaching the sermon used for psychological or literary effect. Every sermon that has a text falls roughly into one or the other of these classes: it uses the text as source, or only as resource.
>
> (Davis 1983:47)

Typically preaching that is biblical is known as expository preaching that finds its foundation in scripture (cf. Robinson 2001a:21). Some evangelical churches have misunderstood expository preaching. The Korean evangelical churches perceive sermons as expository preaching if the preacher expounds any meaning from the scriptural text. This misunderstanding results from oversimplifying and a partial understanding of preaching (cf. Cho 2016:186).

Moreover, Suh (cf. 1999:59) points out that one of the significant deficiencies in today's Korean evangelical church is the absence of the gospel in sermons due to the failure to exegete both the Old and New Testaments and the listeners sufficiently.

Furthermore, if exegeting a text is indispensable to preaching, then exegeting the listeners is equivalently crucial. In preaching, there is not one but two foci:

> One focus is upon the listeners, including their contexts: personal, domestic, social, political, economic. The other is upon the biblical text, including its contexts: historical, theological, and literary. The distance can be negotiated with some degree of confidence. What the listeners hear the text says in a fresh, appropriate, and indigenous way to them: that is the message for the sermon.
>
> (Craddock 1986:85-86)

1.2   PROBLEM STATEMENT

The roots of Korean evangelical churches are in America's mainstream Protestantism in the late 1880s. According to Ryu, between 1884 and 1910, most likely due to the limited size and importance of the land, Korea constituted for:

> American mainline mission boards, namely, northern and southern Presbyterians and their Methodist counterparts, constituted an oligopoly. No mission field, perhaps except Brazil was so much dominated by America's mainstream Protestantism as Korea …. This interesting phenomenon formed the distinctive character of the American missionary community in Korea, which reflected America's middle-class values as well as evangelical religious beliefs.
>
> (Ryu 2001:128)

After a century, the Presbyterian and Methodist denominations remain the two largest denominations in Korea (cf. Koh 2018:112). According to Kim, by the 1990s,

> Christianity has long been a mainstream religion in Korea … The Korean National Census reports that the entire Christian population exceeded the Buddhist population in the 1980s and 1990s …. The leading role of Christianity has changed the landscape of Korean culture as a whole as well as Korea's religions. Christianity in Korea is not merely another "foreign religion" that attached itself to other Korean traditional religions like Shamanism,

Confucianism, or Buddhism. Neither is it part of the underground culture once only shared by marginalized classes. Today over a half of the religious population in Korea is Christian and over a quarter of the entire population share Christian beliefs.

(Kim 2004:194)

The growth of Christianity continued, as 29% of the population identified as Protestant or Catholic by the year 2010 (cf. Connor 2014:n.p.). According to *the News & Joy* report, church membership from the three major denominations in Korea experienced a slow but steady growth between 2004 and 2012. However, by 2012, all three denominations experienced a significant decrease in membership of roughly 930,000 until 2018 (cf. Choi 2019:n.p.).

The Korean Church continues to face this crisis. With the decrease in numbers, Korea is now in a post-Christian era, and the decline is the most significant church membership change Korea has experienced (cf. Lee 1996:147). In this way, Korea has experienced what many parts of Europe have experienced in their church crisis. Heitink offers a historical analysis to give a practical answer:

> The rise of practical theology as an academic discipline in Europe should be understood as a nineteenth-century phenomenon. With respect to this, practical theology must be distinguished from pastoral theology, which is connected to the ecclesiastical tasks of ministers. The background of the rise of practical theology is the crisis in church and theology as a result of Enlightenment and Modernism. The growing gulf between science and faith, academic theology and ecclesiastical practice and church and society gave rise to many problems. For ministers, questions such as 'How should one act?' and 'What should one say?' became urgent. They were not trained to deal with a situation in which Christian belief had gradually lost its self-evident character. Biblical, historical and systematic theology could no longer bridge the gap between theory and praxis.
>
> (Heitink 1999a:132)

Heitink (1999a:135) concludes that in response to the "rapid changes in church and society since the sixties," especially in the Netherlands, an "empirically oriented practical theology" was needed to "deal with the crisis in faith and church life."

While other factors may contribute to the decline in church attendance, the study of evangelical preaching in Korea as one of the causes deserves substantial studying. Since preaching always had a primary and vital role in the Korean evangelical church, the researcher will explore evangelical preaching in Korea and offer a possible remedy for the decline in church attendance.

Early in the Korean Protestant church history, evangelical preachers delivered sermons that were missional and attempted to save souls. These sermons guided the way of living and affirmed Jesus as the new standard of ethics for the listeners (cf. Chung 2014:n.p.).

In the late 1990s, Robinson became an influential expositor in Korea (cf. Kim 2006:n.p.). Taking cues from Robinson, many evangelical preachers began to adopt *expository preaching.* Soon, expository preaching became one of the significant homiletic interests in Korea (cf. Chang 1999:n.p.). Despite the increased interest in expository preaching, the church in Korea presently faces a church membership crisis.

In response to the current gradual decrease of church membership in Korea, and if preaching is partially responsible, it calls for a critical analysis of evangelical preaching and preachers.

What the researcher has observed over the five years of being in Korea is that despite the popular traditional understanding of and belief in biblical and expository preaching, the preaching of evangelical preachers has become either a running commentary of the Bible (cf. Lloyd-Jones 2012:84) failing to engage the audience or referring to the Bible in a way that serves only to what the preacher wants to communicate (cf. Willhite 1992:362). As a result, today's preaching has become either disengaging or leading to distrust in Korea.

Based on the observations described, the Research Problem can be formulated as:

Evangelical preachers in Korea seem to fail in undertaking Biblical and expository preaching and instead revert to topical preaching on social-contextual issues that resulted in recognisable disengagement with the congregants.

1.3 AIM OF STUDY

Practical theology does not confine to the context of church ministry. According to Weyel (2014:154), the subject of practical theology should be "lived religion," and it "aims simultaneously at religious practices within and outside of the church by analysing the manifold relations between church life and cultural life."

Schweitzer speaks of three different approaches in practical theology:

> Practical theology does not equal empirical theology … research must include at least three different approaches - historical, systematic or analytical, and empirical research - and each of them requires a different methodology. Moreover, these three approaches are not mutually exclusive. In many cases it is mandatory to combine historical background information with analytical perspectives as well as with insights gained from empirical work.
>
> (Schweitzer 2014:141)

The study has two active theological approaches - practical theology and preaching theology. The overall study process analyses contemporary evangelical preaching in Korea. Furthermore, it is to arrive at the theological normality of preaching by revisiting the essence of preaching as Osmer's *normative task* and implementing the essence of the preaching approach to the existing evangelical preaching in response to the current church membership decline in Korea.

The overarching approach to the research will have the following objectives based on Osmer's (cf. 2008:17):

- A *descriptive-empirical task*: an analytical study of Korean evangelical preaching.
- An *interpretive task* by considering the sociocultural factors influencing preaching. Fee (1983:118) comments that the "task of preaching is to know well both the exegesis of the text and the people to whom that Word is now to be spoken again, as a living Word for them."

- A *normative task* is to arrive at a homiletic approach by considering preaching as a speech act of the ancient Greek and Roman persuasive rhetoric and the current various homiletical approaches.
- Implementing the theology of preaching that emerged from the *normative task* for critical evaluation and making suggestions to evangelical preaching in Korea for the *pragmatic task*.

1.4   RESEARCH QUESTIONS

The study will address the following research questions:
- Why is there a need to revisit the evangelical preaching in the current church membership decrease in Korea (cf. Hwang 2012:n.p.)?
- What influences the Korean evangelical preachers' hermeneutics and theological presuppositions (cf. Craddock 1985:115-117)?
- Is there any current economic instability and existing socio-religious culture influencing Korean evangelical preaching?
- What is a theological norm of preaching against which preaching, and preachers' hermeneutics and theological presuppositions can be measured (cf. Greidanus 1988:16)?
- Can the current evangelical preaching be evaluated based on the arrived theological norm and provide a partial remedy to Korea's continual church membership decrease?

1.5   HYPOTHESIS

Korean evangelical preachers consider Sunday preaching as the highest priority in their pastoral ministry. The weekly number of attendees at a Sunday worship service measures church membership growth. There are four types of people make up a church congregation:

1) family members who have been a part of the congregation with their family;
2) transferred members who were members of a previous church;
3) converted members who came to the Christian faith through evangelism ministry; and
4) invited members who may not have yet committed to the Christian faith.

Preaching ministry is one of the contributing factors for church membership growth and sustaining membership. Korean evangelical preachers use the Christian Bible as the source material for their sermons.

Therefore, the study's premise includes the sermons resulting from the preacher's hermeneutic and theological presupposition, affecting the church membership.

1.6 APPROACH AND METHODOLOGY

Heitink (1999a:136) speaks of "five different streams" in the field of practical theology by Norbert Mette (1978:169-211), "normative-deductive, hermeneutical-mediating, empirical-analytical, political-critical and pastoral-theological." Concerning Christian ministries, Heitink points out that:

> the heart of pastoral and ecclesiastical practice is not the activity of the human being but that of God who, by means of the official ministry as his intermediary, comes to people in his Word. Official and ecclesiastical patterns of action must be examined from the point of effectiveness and legitimacy. The aim of this examination is to improve human action in the service of the gospel of the Kingdom of God. The search of practical theology is directed at integrating hermeneutical, empirical and strategical perspectives in a theory of action in the fields of preaching, pastoral care, church development, social action, etc.
>
> (Heitink 1999a:137)

Linking up with the approach of Heitink, this study aligns itself with and follows the four tasks of practical theology as described by Osmer (cf. 2008:17).

Analysing a sermon could be a complicated task since what takes place behind a preacher's preparation has multilayered aspects. Every preacher has his or her definition of preaching. McClure (2003:1) points out that defining preaching comprises one's "approach to biblical exegesis and interpretation, facility in language and communication, the context of ministry and personal understanding of that context, and any number of other personal interests." Therefore, in Chapter two, analysing sermons of contemporary evangelical preaching in Korea, the study will adopt the methodologies of Pieterse's *grounded theory approach* (Pieterse 2010) and McClure's *four codes of preaching* (McClure 2003).

1.6.1 Approach: Osmer's Practical Theology: An Introduction

The overall structure of the research will adopt four tasks based on Osmer's *practical theology* (Osmer 2008) to practically assess the current condition of the society - its spiritual culture, its relationship to the church, and the evangelical preaching in Korea. The critical question is, "Why is there a current trend of the significant drop in church attendance while the number of new churches continues to rise?" The study will narrow the research scope and focus on the Korean evangelical preachers' hermeneutic and theological presuppositions.

1.6.1.1 The Descriptive-Empirical Task: Priestly Listening

According to Osmer (2008:43) preachers, "must bring with them an awareness of the life situations of the hearers." He explains that unless "preachers attend to the culture of their congregation, as well as the diverse groups in these communities, they are likely to preach abstract sermons to a generic humanity that do not address the real-life situations of their hearers" (Osmer 2008:43).

Applying Osmer's *descriptive-empirical task*, the study will identify the current trend of preaching in the evangelical church and consider the impact of evangelical preaching and engaging culture (cf. Cathcart 2012:209).

The researcher of this study will listen to sermons and, in some cases, participate in Sunday worship services from the four mainline denominations in Korea (Presbyterians, Methodist, Baptist, and Holiness) consulting Taherdoost's sampling methods (Taherdoost 2017) for selecting churches. Because Presbyterians make up the largest denomination in Korea, two preachers from the Presbyterian church will be selected. However, thorough notetaking of all sermons will be strictly limited to what is available on their church homepage as a public domain while maintaining anonymity.

1.6.1.2 The Interpretive Task: Sagely Wisdom

According to Osmer (2008:78), "the interpretive task of practical theological interpretation … takes more than good intentions [as it] must identify the important issues … and draw on theories that allow … to understand these issues." Nevertheless, Osmer (2008:82) says that a "spirituality of sagely wisdom … puts aside the quest for certainty and the one true perspective."

While multiple reasons for the decline in church membership may exist, the researcher had decided to limit the study to the scope of preaching. In analysing the recent phenomenon of church attendance decline in the younger generation; the study will also consider the *spirituality of sagely wisdom*. This wisdom includes thoughtfulness, theoretical interpretation, and wise judgment concerning Korean preachers' hermeneutic and theological presuppositions (cf. Osmer 2008:87).

To interpret the challenge of Korean churches, the researcher will conduct an empirical analysis considering the existing socio-religious culture and the current economic instability in Korea that might have been influencing evangelical preaching in Korea. The researcher will consult journal articles, books, news reports on the recent statistics, surveys, written documents of interviews, and mainline denominational surveys in Korea that are publicly available online.

1.6.1.3 The Normative Task: Prophetic Discernment

The study includes the interpretive question and conducts the normative task (cf. Osmer 2008:115). This task responds to the departure of the younger generation from churches prompted by apparently irrelevant sermons for the youth. The study establishes a possible homiletic remedy for the current problem in the Korean church through the *normative task*.

This researcher will consider the ancient persuasive rhetoric and the current homiletic approaches to conduct Osmer's *normative task* to arrive at the theological normality of preaching. The natural question that arises for this step is, what is a norm in preaching so that one could respond with *sagely wisdom*?

1.6.1.4 The Pragmatic Task: Servant Leadership

The final section of the study will be the *pragmatic task* (cf. Osmer 2008:18). The section will present a change in evangelical preaching in Korea that will reach Christians and non-Christians alike. This section will implement a new homiletical approach to evangelical preaching in Korea from the *normative task.*

1.6.2 Methodologies: Pieterse's *Grounded Theory Approach* and McClure's *Four Codes of Preaching*

The study analyses five Sunday sermons from a homiletical, hermeneutical, and biblical-theological vantage point. The study primarily adopts methodologies of Pieterse's *grounded theory approach* (Pieterse 2010) and McClure's *four codes of preaching* (McClure 2003).

Grounded theory is "a methodology, which is characterized by the iterative process and the interrelatedness of planning, data collection, data analysis, and theory development" (Vollstedt & Rezat 2019:82). For consistency, the study follows Pieterse's three primary phases, *open coding, selective coding,* and *theoretical coding* (cf. Pieterse 2010:119). The terms for three phases may vary in grounded theory, i.e., open, axial, and selective coding (Ho & Limpaecher 2021:n.p.).

As opposed to a sermon manuscript, the study applies the grounded theory approach based on sermon notetaking. While using the preacher's sermon manuscript may cause potential problems in analysing the sermon, it also could allow for some benefits:

> Usually, a researcher will take the context of the liturgy, the interpretation of the listeners of the sermon and the intent of the preacher with [one's] sermon into consideration when doing sermon analysis. Using only the written sermon provided by the preacher can place a limitation on the research results. Nevertheless, content analysis of written texts of sermons has benefits. What the preacher really says, the theology and exegesis, the context of the listeners and how [one] deals with it can be found in the written text. Furthermore, the absence of the researcher in the worship service is beneficial in the sense that [one] presence has no influence on the communication in the sermon.
>
> (Pieterse 2010:119)

Sermon manuscripts in the Korean evangelical context are limited to popular preachers that regularly publish their sermons, which in the five selected preachers do not apply. Furthermore, the preacher's intent of publishing sermon books is usually limited to other readers to use for sermon ideas. Although sermon manuscripts may be available in some cases, preachers do not follow their manuscripts verbatim but use them as references. Since a difference exists

between what the preacher delivers and the sermon manuscript, thorough notetaking during the sermon delivery would be most effective for the analysis.

The study further adopts McClure's *four codes of preaching* as a methodology for a more in-depth preaching analysis resulting from the work of the five selected Korean evangelical preachers' sermons *grounded theory approach.*

In the introduction to *the four codes of preaching,* McClure describes preaching as a "genre of communication … made up of several different codes… [that coding is] a way of organizing particular level or aspect of human interaction" (McClure 2003:8). While several codes are embedded in the communication genre, specifically, there are "four rhetorical codes,"
the *scriptural*, *semantic*, *theosymbolic*, and *cultural* codes that are fundamental to preaching (McClure 2003:9).

1.6.3 The ethical risk

Analysing a preacher's sermons is a sensitive issue. No preacher would readily welcome his or her sermon under the scrutiny of critique. It is especially true with the evangelical preachers in Korea; respect and shame play an intricate role in the culture. Some time ago, the researcher was involved in preaching consulting with a megachurch pastor. When the researcher suggested that the pastor have the church leadership team review his sermon and give honest feedback, the pastor replied that no one would be willing to comment or give constructive criticism on the sermons. Even if the pastor invites the church leadership, it would still be culturally unacceptable in Korea.

Therefore, the study commits to the following guidelines to avoid ethical risks for the five selected preachers and the researcher (see Appendix E).
1) The study will select sermons from the respective church's homepage that are available to the public.
2) The researcher will contact the five pastors and briefly explain the intent of the research.
3) The researcher will not mention the five church names and preachers in the research. For confidentiality and anonymity, preachers will be referred to by

the size of church attendance and church denomination (Matthee 2018:40-52).

4) If for any reason, the selected preacher refuses to have one's sermons analysed, the researcher will respect one's refusal and choose another preacher for sermon analysis.

The initial approach to the five possible candidates and their churches will range from midsize churches to the 'early-stage megachurch' in Korea. Church attendance for these churches could range anywhere from 200 – 2,000. Churches of this size typically focus on shepherding existing members rather than seeking to increase church attendance.

1.6.4   The overall steps of the research

Following Osmer's practical-theological approach of the four tasks, the study will include the following steps. First, the study will analyse evangelical preaching and cultural context as the *descriptive-empirical task*. Secondly, the study will seek to understand both the preaching and culture in Korea by asking "why the membership decrease?" as the *interpretive task*. Thirdly, the study will arrive at a theological norm of preaching by interpreting preaching as an episode, the gospel as the ethical normative basis, and considering the good practice of preaching in the *normative task* (cf. Osmer 2008:138). Fourthly, from the lens of the arrived theological norm of preaching, the study will implement the theological norm for the five preachers' sermons as the *pragmatic task*.

Considering the Korean church's current condition and the perception from both churchgoers and outsiders, the purpose of the study is to examine the Korean evangelical preaching by asking some fundamental questions: what is a theological norm of preaching? What is the content of preaching from the Christian Bible? Is preaching based on the Christian Bible irrelevant to the postmodern audience? Why is evangelical preaching stereotyped as irrelevant and outdated in Korea? What is the reason that evangelical preaching lacks engagement from the audience?

The study's conclusion will propose a model of preaching that is practical and relevant with the anticipation of bringing a partial remedy to the declining church attendance in Korea.

1.7   DELIMITATION OF THE STUDY

Analysing and finding the reasons for the current church membership decrease in Korea may have multiple layers. The study will limit itself to current Korean evangelical preaching. As of June 2019, there are 83,883 Protestant churches in Korea (Park 2019:n.p.). Therefore, the study will limit itself to the top four largest Protestant denominations in Korea—Presbyterian, Methodist, Baptist, and Holiness. Because the Presbyterian denomination is the largest, the study will include two preachers from Presbyterian churches.

The study adopts *Sampling Methods in Research Methodology* (Taherdoost 2016) for selecting the pastors for the preaching analysis. Answering the question, "Which preacher represents a particular denomination?" would be a relative task since the measurement of a preacher's sermon may be diverse and subjective. Therefore, this researcher will select five evangelical preachers from churches of an average adult Sunday service attendance between 200 - 2,000. Churches under 200 attendances may have more issues than preaching for the membership decrease, and preaching would not be a primary issue for "megachurches" with over 2,000 adult attendances (Thumma & Travis 2007:8).

1.8   CORE CONCEPTS

There are six primary core concepts in the study:

- Evangelical preaching: while evangelical preaching in Korea has gone through several phases, expository preaching has become dominant among the evangelical preaching circle since early 1980 (cf. Lee 2006:n.p.). Therefore, in the study, evangelical preaching is synonymous with expository preaching.
- Expository preaching: the concept "expository" presupposes that expository preaching "*exposes* God's Word to God's people" (Dever & Gilbert 2012:36). Some of the characteristics of expository preaching are that it "*deals with one basic passage of Scripture … has hermeneutical integrity*

… *cohesion* … *movement* and *direction* … [and] *application*" (Liefeld 1984:6-7).

- Social context: APA Dictionary of Psychology (2020:n.p.) defines the concept that relates to a "specific circumstance or general environment that serves as a social framework for individual or interpersonal behavior … [It] influences … the actions and feelings that occur within it." Therefore, researchers "seek to understand what particular actions, words, and objects mean to people in a particular setting, as opposed to what these may mean to the researcher" (ed. Given 2008:820).

- The modern living text: Preaching is an interpretive task of the human text (cf. Asquith Jr. 1982:244) in human experience in a sociocultural context in practical theology.

- Homiletic approaches: Several homiletic approaches exist in the Christian preaching tradition, i.e., topical, expository, narrative, and missional.

- Persuasive rhetoric: There are means of persuasion in the speech-act in classical rhetoric by Aristotle, i.e., *ethos, pathos,* and *logos* (cf. Rapp 2010:n.p.), and *kairos* (Ramage, Bean & Johnson 2017:67).

1.9   A BRIEF CHAPTER EXPOSITION

The study comprises of six chapters concerning the current Korean evangelical preaching. The six chapters analyse, interpret, and implement a theological norm of preaching to influence preaching "in ways that are desirable" (Osmer 2008:175).

Chapter 1, as an introduction to the study, consists of Korean evangelical churches' current issues. It includes a brief reflection on the study's methodology, aims, and objectives with the working hypothesis.

Chapter 2 adopts Osmer's *descriptive-empirical task*, descriptive and interpretive, and focuses on qualitative empirical research analysing evangelical preaching in Korea.

Chapter 3 focuses on the *interpretive task* "why is there a church membership decline?" The study considers two components: 1) the impact of the current socio-economic phenomena on church attendance in connection to the influential components on the cultural values in Korea, and 2) the influence of religious

thoughts and practices on evangelical preaching in connection to the current social context.

Chapter 4 focuses on the *normative task* "what is supposed to be going on?" by raising a fundamental question: What is preaching in the light of modern homiletic approaches and classical persuasive rhetoric?

Chapter 5 gives attention to the *pragmatic task* by implementing a theological norm to evangelical preaching in its sociocultural context in Korea.

Chapter 6 as conclusive thoughts by making suggestions to improve and bring changes in evangelical preaching in Korea for a partial remedy in the recent church membership decline.

Chapter 2
ANALYSING EVANGELICAL PREACHING IN KOREA

American Christians in Asia were once called Pyongyang, the capital of North Korea, the "Jerusalem of the East" (Kim 2016:n.p.). Church historians attribute Jerusalem's title to the "Pyongyang Revival" that took place in January 1907. The revival began with a Yongsan prayer meeting in 1903, which led to the "Pyongyang Revival" four years later (Lee 2001:76). The participants of the revival reported in the following way:

> After … the first Western missionaries to Korea in 1885, the church in Korea grew rapidly in the following decades, numbering over 200,000 followers by 1910 … [Historians] point to the importance of the Pyongyang Revival, which began at Jangdaehyeon Church when hundreds of men and women gathered to attend the annual Bible conference moved by the teaching of the Word and the open repentance of many of the leaders of the church.
>
> (Challies 2018:n.p.)

Following the revival, Christianity began to spread from the north. Despite the severe persecution under Japanese imperialism that lasted thirty-six years, the number of people identified as Protestants in Korea grew. From the 1960s to the 1980s, South Korea became the fastest-growing Christian population (cf. OM International 2021:n.p.). However, the growth stalled in the 1990s (cf. Kim 2013:5).

Public distrust of the church leadership, sociological and economic factors, and evangelical preaching are determinants for Korea's recent church attendance decline.

In this chapter, the study primarily focuses on analysing evangelical preaching in Korea. One of the reasons for preaching analysis is that despite the decline in church attendance with a notable drop in 2012, mainline denominational churches increased in the 2010s (cf. Shin 2016:n.p.). If there is a decline in church attendance, then one should expect a decrease in the number of mainline

denominational churches. However, Korea is experiencing an inverse relationship. One reason may include an increase of prospective pastors planting churches after they graduate from seminary since job opening in the existing churches has become very narrow; a survey estimated that around 3,000 churches were closing every year for the past several years (cf. Yoo 2017:n.p.).

While preaching alone cannot be the reason for church growth or decline, it is vital to attract or turn away people. For example, a well-known preacher planted a church with 300 members attending the inauguration service in January 1994. Within four years and three months, the church grew to 4,000 (cf. Jiguchon 2021:n.p.).

Ahn (cf. 2019:n.p.) identifies three major problems, leadership, materialism, and preaching, attributed to recent church decline. Due to its sermons and ministry, the younger generation perceives the church as disconnected from their cultural and social problems. The younger generation believes that the church emphasises financial giving and commitment over dealing with social issues.

Lee (cf. 2007:72) points out that seven out of the first ten reasons the younger generation leaves the church relate to preacher's sermons. *News & Joy* reported that one of the primary reasons young people leave the church is that sermons do not answer questions or provide guidance for the young people's concerns; instead, the preachers impose that the listeners accept the message in faith (cf. Lee 2021:n.p.).

Rather than based on theory or preconceived notion or presupposition, the "descriptive-empirical task of practical theological interpretation is grounded in a spirituality of presence," which is the first step in the study that focuses on the "matter of attending to what is going on" in evangelical preaching in Korea (Osmer 2008:42).

2.1 SAMPLING METHODS IN SELECTING EVANGELICAL PREACHERS

As of October 2018, a survey was conducted by the Korean national government census bureau, with the outcome showing that there were 83,883 Protestant churches. The top eight largest mainline denominational churches were HabDong

Presbyterian, 11,937, TongHab Presbyterian, 9,050, BaekSeok Presbyterian, 7,100, Methodist 6,710, Reformed Presbyterian, 4,023, Full Gospel, 3,323, Evangelical Holiness, 2,907, and Baptist, 2,854 (cf. Koo 2019:112-122).

This study adopts Taherdoost's (2016) sampling methods for selecting evangelical preachers for analysing sermons in Korea. Taherdoost (2016:19) presents six steps in the sampling process. The six steps are:
1) defining target population (which in the study's case is evangelical preachers),
2) selecting sampling frame,
3) choosing sampling technique,
4) determining sample size,
5) collecting data, and
6) assessing response rate.

2.1.1 Selecting sampling frame

The sampling frame is when a researcher draws a "list of the actual cases" that represents expository preaching in Korea (see 1.8) (Taherdoost 2016:20). Two concepts, "the actual cases" and "to represent," deserve an explanation. The actual cases would be preaching during Sunday worship service, and the preaching analysis will base on the same preacher preaching five consecutive weeks.

Given a broad definition of expository preaching, determining which preachers represent expository preaching in Korea could be subjective, depending on each denomination and specific understanding of the expository preaching concept. However, as stated above (2.1.1), expository preaching would be based on a scriptural passage. Furthermore, selecting the preachers for the sampling who would fairly represent expository preaching would still need to consider and choose among the different sampling techniques.

2.1.2 Choosing sampling technique

Overall sampling techniques distinguish between probability (or random) and non-probability samplings, which both have strengths and weaknesses (cf. Taherdoost

2016:23). However, the study has chosen not one but three sampling techniques: stratified random, quota, and convenience.

Evangelical preachers are divided into subgroups, adopting "stratified random sampling" of the probability sampling category. In the study, choosing which denomination would include in the subgroup category is based on the denomination's size (cf. Taherdoost 2016:21).

Based on the Korean national government census bureau report for 2018 (see 2.1), the top four out of the five largest denominations are Presbyterian. Therefore, the researcher selected two presbyterian denominations (cf. Kang 2018:112) to have a fair representation of evangelical denominations. Moreover, although the Full Gospel denomination is the fifth largest, it will not be included among the subgroups since their preaching tends to lean towards topical rather than expository (cf. Ragoonath 2004:63).

Along with stratified random sampling, the study also adopts quota sampling. In this quota sampling, selecting preachers for analysing expository preaching would be on "the basis of predetermined characteristics so that the total sample will have the same distribution of characteristics as the wider" number of evangelical preachers within the sub-category of the denomination (Taherdoost 2016:22).

In addition to the two sampling techniques mentioned above, the study also adopts "convenience sampling" since sermons are "readily and easily available" from the selected church homepage (Taherdoost 2016:22). However, the issue is not finding a medium-sized church for sampling but willingly analysing their sermons. Being an outsider of Korea, the researcher had to attend their Sunday services and meet with the pastors to share the study's purpose or rely on other people's references.

The researcher did not work empirically with the respondents. The researcher asked several possible candidates for permission to analyse their sermons for the Ph.D. research; many of them kindly declined regardless of maintaining anonymity. It might be a Korean cultural understanding that analysing a sermon could be synonymous with evaluating a sermon. Therefore, the researcher

approached several other respondents through a third party who have a cordial relationship with the candidates.

There was a prior consensus on analysing their sermons. Since the sermon analysis would be based only on their church homepage as a public domain, the prospective preachers had expressed a written consensus form was unnecessary other than maintaining anonymity in the study (see Appendix E for ethical implications).

Doing sermon analysis based on online does have benefits since having the "written texts of sermons" may be different from the actual preaching event, and being present in the worship service may have an "influence on the communication in the sermon" (Pieterse 2010:119).

2.1.3   Determining sample size of congregations

The researcher has chosen a medium-sized church with church attendance anywhere between 200 - 2,000. Based on a survey conducted by *Igoodnews*, despite the increase in the number of transferred members to a megachurch, many Korean evangelical church members prefer to be in a medium-sized church (cf. Woon 2014:n.p.). However, according to the annual TongHab Presbyterian denominational report, the church attendance median was 51 people as of 2019 (cf. Ji 2020:4).

The researcher selected medium-sized churches for the following reasons:
1) Despite the size of the church, they belong to, evangelical church members generally prefer to be in a medium-sized church.
2) Pastors of a 50-people church may struggle to grow or survive, especially in this prolonged pandemic when many small churches have been closing while a medium-sized church continues to survive.
3) Medium-sized churches have been posting their Sunday services online before the pandemic. Therefore, analysing preaching from their updated and improved homepage would be easily accessible. Ministering a medium-sized church could mean confidence in preaching for the pastor to post sermons online.

2.1.4 Collecting data of evangelical preaching from five mainline denominations

Based on the prior consensus with the preachers from five mainline denominations, the study analyses evangelical preaching in Korea, primarily from medium-sized churches.

Due to Korea's first Corona-19 outbreak in February 2020, the government has restricted religious gatherings, especially Protestant churches (cf. Kwok 2020:n.p.). Therefore, Sunday service gathering has been minimal. As of July 2021, the government has allowed only 10 percent occupancy for Sunday service (cf. Kim 2021:n.p.). Unless walk-in visitors preregister, churches have discouraged them from attending and encouraged them to attend the service online.

The Corona cases in Korea have changed the religious culture in Korea. There was a significant change in the churchgoers' preference regarding church attendance within four months between March to July 2020 (cf. Sohn 2020:n.p.). More and more churchgoers prefer to stay home and attend worship services online than the onsite church service. As a result, most churches have been focusing on having online services. Therefore, analysing online preaching uploaded on their homepage would be a more practical and reasonable approach during this pandemic.

2.1.5 Assessing response rate

Narrowing down the samplings based on the first top-five denominations with medium-sized churches is not difficult for the study. If the onsite worship participation and interviews are included in the sermon analysis, the response rate would be meager since the response rate would be "the number of cases agreeing to take part in the study" (Taherdoost 2016:26). Since the study conducts the sermon analysis strictly from their church homepage, easily accessible for the public, the assessment of the response rate would not apply.

However, before the sermon analysis, the researcher needs to make contact with the selected preachers to share the study's intent, commitment to anonymity, and the preachers need to accept the consensus. If there was no response after initial contact, this researcher had to move on to others that fit into the initial category of

the sampling churches. Perhaps due to a cultural difference, even with anonymity, most of the candidates were reluctant to participate. Those who did not want their sermons to "be evaluated" expressed their understanding that sermon analysis should belong to theological and academic institutions. Furthermore, they did not want a stranger to analyse their sermons for academic research purposes.

Amongst the respondents who agreed to use their sermons for the study, three preachers were approached by their friends/acquaintances. The researcher built a relationship with the other two remaining preachers over the last three years. All five preachers were eager to participate in the study's sermon analysis if the study kept the anonymity (see 2.1.3).

2.2   IMPLEMENTING GROUNDED THEORY FOR SERMON ANALYSIS

Initially, people, especially Christians, were looking for meaningful answers in response to the pandemic, and a substantial number of books were written from a Christian perspective (Fugler 2020; Piper 2020; Wright 2020). However, unlike a year ago when Christians were seeking to respond Christianly, the people have learned to adapt and accommodate the present situation of the ongoing Coronavirus in Korea. One could only speculate whether the church attendance would bounce back to before 2020 since having a church service online has almost become a norm, and more churchgoers prefer to have a Sunday service at home (cf. Kim 2020:n.p.). Therefore, choosing sermons from online Sunday church services has become most appropriate for sermon analysis.

The study focuses on the following questions for sermon analysis:
1) What is the preacher *doing* in the sermon?
2) What is the preacher doing with the sermon *text*?
3) Is there any evidence of the preacher's *hermeneutics* on the text and the audience?
4) What response does the preacher *expect* from the listeners?
5) What is the *goal* of preaching for the preacher?

With the debris of uncertainty in seeking a meaningful answer which has now settled down, the people have learned to adapt to life with the Coronavirus. Now, the church members' concern is, "What does a preacher communicate behind the

pulpit and before the camera?" Rather than choosing the sermons based on the identical text for samplings, the study analyses the five consecutive sermons of the selected evangelical preachers beginning with the first Sunday after Easter message 2021.

Predominantly, Protestant churches in Korea follow two major traditional holidays, the family month of May and Chuseok (Thanksgiving), besides two major Christian holidays, Easter, and Christmas. Preachers give special attention to the family month with sermon topics related to the family.

Initially, without theoretical knowledge of contemporary evangelical preaching (cf. Pieterse 2010:118), the sermon analysis focuses on "what" preachers preach rather than what they "should" preach in Korea. Empirical research is a "disciplined way of attending" to preachers in "their particularity" that allows the researcher "to deepen [one's] understanding of what is going on in particular episodes," i.e., in preaching (Osmer 2008:45). The study aims to understand evangelical preaching in Korea from "a grounded theory emerging from the practice of preaching" (Pieterse 2010:126).

There are three phases of coding, *open, selective,* and *theoretical* coding in the *grounded theory approach* from the sermon notetaking phase.

2.2.1 Sermon notetaking phase to identify emerging categories and initial preparation for open coding

The researcher took notes almost verbatim and translated them into English while watching and listening to sermons from each preacher. Sermon notetaking "allows the researcher to think through ideas about a category and its properties and to search for interrelationships with other emerging categories" (Wiener 2007:302).

Every sermon manuscript from notetaking went through several cycles using "Google Translate" from Korean to English and English to Korean, back and forth, to assure that every sermon manuscript substantially represented the content of the preacher's sermons.

After the initial notetaking of the sermons, the researcher returned to the sermon notetaking from the first preacher's sermons and assigned a number before each segment/action phrase. Whenever the preacher moves from one thought to another, a new number is assigned. Therefore, each single-digit number represents a possible category in the future *open coding*, while a second- or third-digit number further describes a single-digit number of a category. An excerpt from the first preacher's second phase of the sermon notetaking is as follows (see Appendix A for a complete list of all twenty-five sermon notetakings for identifying categories and remarks).

A Counseling Clinic that Opens Only at Night (Jn 3:1-4; Ps 102:1-9)

1. The preacher says that people do not give enough attention to the mind as to their physical body.

2. The preacher shares a book by a psychiatrist about how urban people see a counselor only in the evening.
2.1 The preacher makes the book parallel with Nicodemus, who went to see Jesus as a counselor in the night.
2.2 The preacher retells the narrative dramatically in the current Korean cultural context.
2.3 The preacher draws a conclusion based on the Samaritan woman of John 4, Nicodemus, and many people today see counselors in the evening to avoid the crowd because of a shame factor.

3. The preacher shares a book by a psychologist concerning the "inner child."
3.1 The preacher teaches what could happen if one neglects or ignores the *inner child* based on Psalm 102:1-9 dramatically in the current Korean cultural context.

4. The preacher suggests practical ways to heal the *inner wounded child*.
4.1 The preacher suggests nourishing the *inner child* with God's word (1 Pet 3:3-4; Is 43:1).
4.2 The preacher suggests prayer that seeks God's face (Ps 102:1-2; Gen 32:30-31).

4.3 The preacher suggests using one's imagination in faith to revisit the past and place God in that situation based on the book (3).

4.4 The preacher suggests that the listeners be rooted in Christ, the church (Col 2:6-7).

5. The preacher makes a conclusive statement that the church is God's counseling clinic to develop God's green forest in one's heart.

2.2.2 Open coding

While the "sermon is a public address," the aim of the preacher "is to speak about God, to address the congregation with the Word of God" (Pieterse 2010:115). However, the researcher had noticed that all preachers do not limit themselves to God's Word in preaching; several different categories emerged other than God's Word in their sermons.

Furthermore, during the second phase of sermon notetaking, the research not only asked, "What does the preacher *say* in the sermon?" but constantly asked, "What is the preacher *doing* in the sermon?" (Pieterse 2010:118) for the *open coding* process. Reading from the sermon notetaking "line-by-line, coding" obliges "to engage [the] data in detail" (Wertz et al. 2011:172). Five sermons were ready for the *open coding* phase after completing the sermon notetaking of the first preacher.

In *the open coding* phase, which is also conducting "initial" coding (Thornberg & Charmaz 2014:156), the researcher "assigned a code" from each sermon that contains "distinguishable … content" (Steyn et al. 2020:3) that emerges "from the specific section ... This phase … helps one to move towards a later stage of defining conceptual categories" (Pieterse 2010:121).

In the *open coding* phase, all possible preliminary codes are kept that emerged from each of the five sermons. Moreover, the researcher rephrased from "what the preacher *says*" to "what the preacher *does*," thus, simplifying the phrase. In this phase, rather than what the preacher *says,* what the preacher *does* becomes the primary concern of analysing evangelical preaching in Korea. An excerpt from the

first preacher's *open coding* from the sermon notetaking is as follows (see Appendix B for a complete list of *open coding*).

A Counseling Clinic that Opens Only at Night (Jn 3:1-4; Ps 102:1-9)

1. The preacher introduces the message by emphasising the importance of the mind.

2. The preacher shares a book by a psychiatrist.
2.1 The preacher compares the book with the sermon text.
2.2 The preacher retells the narrative dramatically from the current Korean cultural context.
2.3 The preacher makes a conclusion based on the text, John 4, and the current people.

3. The preacher shares a book by a psychologist.
3.1 The preacher uses the book to interpret the second text from the current Korean cultural perspective.

4. The preacher gives practical steps for healing.
4.1 The preacher refers to Bible verses (1 Pt 3:3-4; Is 43:1) to say God's word for healing.
4.2 The preacher refers to Bible verses (Ps 102:1-2; Gen 32:30-31) for prayer for healing.
4.3 The preacher refers to a book by a psychologist for healing.
4.4 The preacher refers to a Bible verse (Col 2:6-7) for the church for healing.

5. The preacher concludes that the church is God's counseling clinic.

2.2.3 Selective coding

The researcher took the rest of the four preachers' sermons through the same open coding process as the first preacher's sermons. After the completion of twenty-five sermons, "the open and selective codes [were] placed side by side and compared … to determine whether the new, [other] sets of sermons [contain]

content that can strengthen or expand the open codes and categories" in *selective coding* phase (Steyn et al. 2020:4).

Unlike the "open coding" comparing "codes and segments," which is "descriptive" and "inductive," in the *selective codes* or *focus coding* phase begins with "deductive research actions" looking for selective codes (Pieterse 2010:124). In *selective coding*, the researcher has placed each potential code under the appropriate categories rather than following the order in the way preachers preached. In the *selective coding* phase, "the study of a range of [sermons that] extrapolates patterns from them to form a conceptual category" (Thornberg & Charmaz 2014:153).

The purpose of *selective coding*, also referred to as "focused coding," is to discover the most significant or frequent initial codes that make the most analytical sense" (Thornberg & Charmaz 2014:158). As a result, there were five categories that emerged in terms of what preacher "does" with the five categories. Moreover, different codes emerged under each category. The first digit number represents a category except number one in the *selective coding* phase, representing how the preacher introduces the sermon. An excerpt from the first preacher's *selective coding* based on *open coding* is as follows (see Appendix C for a complete list of *selective coding*).

John 3:1-4 and Psalm 102:1-9

1.   (6.1) Stating the sermon proposition
1.1   (5.1) Illustrative use for stating how people go to see a psychiatrist in the night.

2.6   Retelling the text from the current Korean cultural context.

3.1   Stating that people go to see a counselor because of a shame factor (Jn 4).
3.1   Stating that the believers should be rooted in Christ (Col 2:6-7).
3.4   Warning if one neglects the "inner child" based on Psalm 102:1-9.
3.4   Encouraging to use God's word to nourish the "inner child" (1 Pt 2:3-4; Isa 43:1).

3.4　Encouraging to seek God's face in prayer to nourish the "inner child" (Ps 102:12; Gen 32:30-31).

5.2　Stating that everyone has an "inner child" based on a book by a psychologist.

5.3　Encouraging to use one's imagination to place God in the past hurtful situation based on a book by a psychologist.

5.4　Interpreting the text based on the book by a psychiatrist.

6.1　Stating that the church is God's counseling clinic to develop God's green forest in one's heart.

2.2.4　Theoretical coding

Once the researcher had the complete list of *selective coding,* the researcher took the *theoretical coding* phase. Theoretical codes "specify possible relationship between categories ... developed" from the *focused coding* (Charmaz 2006:63). In *theoretical coding,* the researcher "combined" categories that "overlap with or strengthen other categories" that would result in a "small number of categories, each representing a unique example from the total number of sermons" (Steyn et al. 2020:4). In contrast to *open* and *selective coding,* "theoretical codes refer to underlying logics that could be found in pre-existing theories" (Thornberg & Charmaz 2014:159).

The researcher went through the *selective codes* for each sermon, compared each preacher's five sermons, and assigned new numerical values in the *theoretical coding* phase. Theoretical codes are different from *open* and *selective codes.* In the *theoretical coding* phase, the study focuses on "what the preacher d*oes* with the categories" rather than "what the preacher *says* in preaching." An excerpt from the first preacher's *theoretical coding* based on *selective coding* is as follows (see Appendix D for a complete list of *theoretical coding*).

John 3:1-4 and Psalm 102:1-9

6.1　The preacher draws out a moral principle by stating the sermon proposition.

5.1　The preacher uses literature to illustrate.

2.6   The preacher retells the text from the current Korean cultural context.

3.1   The preacher uses John 4:6 to state a shame factor.

3.1   The preacher uses Colossians 2:6-7 to state a point.

3.4   The preacher uses Psalm 102:1-9 to warn.

3.4   The preacher uses 1 Peter 2:3-4 and Isaiah 43:1 to encourage.

3.4   The preacher uses Psalm 102:1-2 and Genesis 32:30-31 to encourage.

5.2   The preacher makes a statement based on a book he read.

5.3   The preacher encourages the listeners to use their imagination based on a
      book he read.

5.4   The preacher interprets the sermon text based on a book he read.

6.1   The preacher states that the church is God's counseling clinic.

2.2.5   Codes emerging from the sermon analysis phases

After going through four major phases, constantly comparing, and sorting out
memos, and reviewing "core categories" for *theoretical codes* (Pieterse 2010:125),
the following codes emerged. At this "point in the analysis … all categories have
been developed in terms of their properties, dimensions, and variations" (Verweij
2014:78). The core question is, "What does the preacher do with the concepts that
emerged from the sermon analysis by the *grounded approach*?"

1.   How the preacher introduces the sermon.

2.   What the preacher does with the preaching text.

2.1   The preacher explains or comments on the text.

2.2   The preacher draws out a moral principle to emphasise or to encourage.

2.3   The preacher uses the text to illustrate, to compare, or as an example.

2.4   The preacher identifies a concept from the text.

2.5   The preacher interprets or applies the text.

2.6   The preacher retells or paraphrases the text.

2.7   The preacher spiritualises, speculates, or assumes on the text or uses a
      concept from the text symbolically.

3.   What the preacher does with other Bible verses.

3.1   The preacher makes a statement based on a Bible verse.

3.2   The preacher uses a Bible verse as an illustration or as an example.

3.3   The preacher uses a Bible verse to support theology.

3.4   The preacher uses a Bible verse to encourage or to warn.

3.5   The preacher uses a Bible verse to support a moral lesson.

3.6   The preacher refers to a Bible verse to retell or reflect.

3.7   The preacher spiritualises, speculates, or uses a Bible verse symbolically.

3.8   The preacher interprets or applies a Bible verse or a concept from a Bible verse.

4.   What theology of the preacher emerges and what the preacher does with the theology.

4.1   The preacher mentions explicitly or implicitly or applies Christ's death and resurrection.

4.2   The preacher mentions or applies God's sovereignty, security, omniscience, omnipotence, wisdom, or grace.

4.3   The preacher mentions or applies ecclesiology.

4.4   The preacher mentions or applies soteriology.

5.   What the preacher does with story, testimony, literature, or arts

5.1   The preacher uses for an Illustrative, exemplary, or applicational purpose.

5.2   The preacher uses to make a statement.

5.3   The preacher supports or uses to encourage.

5.4   The preacher uses to interpret the text or a concept.

6.   What the preacher does when the preacher makes a statement.

6.1   The preacher states to draw out a moral principle, comment, or explain.

6.2   The preacher states to challenge or warn.

6.3   The preacher states to encourage or promote.

6.4   The preacher states to exemplify, compare, or share.

6.5   The preacher states to remind or summarise.

2.2.6   Comments based on the grounded theory approach

Although there is an anticipated diversity from one preacher to another in preaching style while each preacher was on a different series, the *selective coding* phase from the *grounded theory approach* ameliorated identifying some similarities between the five preachers in terms of what each preacher does with the five emerging concepts.

Not only does the preacher's theology come up in the preaching, but how the preacher uses one's theology in preaching, i.e., Christ's death and resurrection, is remarkably similar across the five preachers. Furthermore, regardless of denominational differences in theology, there is uniformity in the preachers' hermeneutical approach to the text, scriptural verses, or presupposition regarding the Korean culture.

The researcher noted what the preachers say and do in their preaching with the *sermon notetaking* format. Based on the *sermon notetaking,* the researcher constructed an initial list of *sermon codes.* The study went through the *open coding* and rearranged each sermon according to categories to formulate *selective codes.* In the process, the researcher deleted some *codes* from the initial list or added more codes and finalised the *sermon coding* in the *theoretical coding* phase, following the *grounded theory approach.*

Table 1 is an observation made based on each preacher's theoretical codes that show what each preacher does in preaching with the five emerged categories in percentage.

2.3   IMPLEMENTING FOUR CODES OF PREACHING FOR SERMON ANALYSIS

The study's five categories: the sermon text, the use of other scriptural verses, the preacher's theology, the use of literature or testimony, and statements from the *grounded theory approach,* do not have a one-to-one correlation with McClure's *four codes of preaching* (2003). However, each code from the *four codes of preaching* can apply to the five categories from the *theoretical codes.*

The *four codes of preaching* are the *scriptural, semantic, theosymbolic,* and *cultural* codes that are "fundamental to preaching" (McClure 2003:9).

TABLE 1

What the preacher does with the five categories

	Text	B. verses	Theology	Others	Stating	
P-Preacher-A			%			
Jn 3:1-2; Ps 102	8	42	0	33	17	100
1 Tm 4:1-10	15	20	0	20	45	100
Mt 17:14-21	16	37	0	21	26	100
Dt 6:1-8	16	21	0	21	42	100
Eph 6:1-3	12	0	0	25	63	100
Average %	13.4	24	0	24	38.6	100
P-Preacher-B						
Ps 42:1-13	44	33	17	0	6	100
Ps 62:1-8	23	27	12	15	23	100
Ps 69:1-36	58	4	8	19	11	100
Lk 7:11-17	36	28	8	8	20	100
1 Chr 28:8-9	20	28	0	16	36	100
Average %	36.2	24	9	11.6	19.2	100
M-Preacher						
Jn 8:1-11	21	36	0	21	22	100
Rev 3:1-6	35	24	23	6	12	100
Nm 14:1-9	17	25	8	17	33	100
Nm 2:17	30	15	5	0	50	100
Rt 1:1-16	37	26	0	11	26	100
Average %	28	25.2	7.2	11	28.6	100
B-Preacher						
Heb 10:24-25	9	13	13	30	35	100
Rev 21:1-2	13	42	8	8	29	100
Jude 6:36-40	30	18	4	18	30	100
Gn 1:22-28	20	20	5	0	55	100
Ac 11:19-26	20	32	0	16	32	100
Average %	18.4	25	6	14.4	36.2	100
H-Preacher						
Mt 27:33-44	14	19	43	10	14	100
Mt 27:45-56	5	39	22	6	28	100
Mt 28:1-10	34	22	22	0	22	100
Rm 12:1-2	4	44	0	0	52	100
Ex 12:37-47	33	22	0	0	45	100
Average %	18	29	17	3	32	100

The *scriptural* encoding is a part of preaching analysis that concerns how the preacher interprets scripture for preaching (cf. McClure 2003:15). Therefore, the researcher primarily considers the first two categories, what the preacher does with the text and other Bible verses, since the *scripture code* is significant in the light of analysing expository preaching.

The second code on the list is the *semantic code*. Here, the emphasis is "on how meaning is rhetorically manifested in the language of sermons" (McClure 2003:52). The *semantic code* is not limited to a category since "meaning" can rhetorically emerge from any five categories. Whenever a preacher preaches, "an idea is expressed in a sermon," and "it … acknowledges … promotes … and responds to certain expectations imposed by the form of truth" (McClure 2003:57).

The *theosymbolic code* is "the emergent … theological model or structure that manifests itself in the language of the preacher's sermons" (McClure 2003:93). One may expect the *theosymbolic code* to appear in the third category, what the preacher does with theology. However, since the *theosymbolic code* "in preaching sponsors … the intertext of worldview in the church" (McClure 2003:102), it could emerge from any of the five categories.

Primarily, the *cultural code* deals with culture and experience, which are almost inseparable (cf. McClure 2003:136). When "a preacher [refers] to the experience of the congregation," the preacher inevitably refers "to the culture within which that experience finds expression" (McClure 2003:137). Therefore, the *cultural code* could emerge in all five categories.

2.3.1   Analysing preachers' sermons from the *grounded theory* notes with the *four codes of preaching*

Once the researcher had fully immersed in the *four codes of preaching,* he referred to Table 1 (2.2.6) and gone through *sermon notetaking* and primarily *theoretical codes* to analyse each preacher's sermon applying the *four codes of preaching*.

McClure's work is advantageous to elaborate further and articulate what the preacher does with the five categories in preaching for a more in-depth preaching

analysis. Furthermore, McClure (cf. 2007:3237/4078) speaks of four types of theology in preaching: *existential, transcendent, ethical-political,* and *organic-aesthetic*. The *four codes of preaching* will include McClure's work on the *theology of preaching* for analysing the emerging theology from preaching.

2.3.1.1 Presbyterian Preacher-A

The preacher does not explicitly or implicitly mention his theology in his preaching based on the *grounded theory*. However, besides the first message, the preacher's descriptive or prescriptive statement of "truth" is dominant, with 38.6 percent in his preaching.

The preacher uses the sermon text on an average of 13.4 percent in five sermons, which is the lowest next to the theological use. However, the preacher's use of the text would fall under *translation* in the *scriptural code.* In *translation,* a preacher may allegorise, spiritualise, psychologise or ideologise, and draws a comparison "between the concepts, characters, or actions … and contemporary experience" (McClure 2003:21-22).

The preacher hardly touches upon the text in John 3:1-4 and Psalm 102:1-9, while quoting other Bible verses makes up over 40 percent. Out of the five ways in which the preacher encodes the Bible, the preacher uses *transformation* and *trajection* approaches in the *scriptural code* (McClure 2003:19). In contrast, the preacher does not interpret or explain the quoted Bible verses. In *transformation*, "Scripture [becomes] an evocative agent" (McClure 2003:37) that avoids "any direct application of the text," but rather, as though "the Spirit" would be the ultimate agent in preaching (McClure 2003:39).

In the preacher's message (Ps 102:1-9), whether the "inner child" of the preacher's primary subject is evident or related to the Bible verses he refers to is questionable. Furthermore, the preacher does not develop the subject from the Bible verses, although there could be an exegetical possibility in some cases. Therefore, what the preacher does with scriptures is *trajection* in the *scriptural code*. In the case of *trajection*, a cultural context, i.e., Korean religious context, becomes a controlling factor for "the interpretive process" in *trajection* that could

"often results in a revision or change in both the original and traditional meaning of the text" (McClure 2003:45).

The preacher's meaning of sermon is not "constrained by the way the original events of … Scripture" and "brought over into the contemporary situation" as is expected in the *semantic code* (McClure 2003:57). However, the way the preacher states truths throughout makes his preaching *assertive style* in the *semantic code*. The preacher simply proclaims "some truth statements" to invite the listeners to participate (McClure 2003:76).

The following are some examples of the preacher's *assertive style*.
1) The listeners should be rooted in Christ, which is the church (Ps 102:1-9).
2) One needs food for the body, love for the mind, and grace for the spirit (1 Tm 4:1-10).
3) Prayer can either remove or overcome the mountain (Mt 17:14-21).
4) The listeners can transform their families if they commit to worship (Dt 6:1-8).
5) Not everyone can own a house, while everyone can have a family (Eph 6:1-3).

The *theosymbolic code* concerns "the preacher's own synthetic theological product" that emerges in preaching (McClure 2003:93). The following examples are for encoding the sermon with *theosymbolic code*.
1) The listeners need to feed the "inner child" with God's word (Ps 102:1-9).
2) Maintaining physical health is fulling God-given responsibility (1 Tm 4:1-10).
3) A small beginning can move the mountain of the problem (Mt 17:14-21).
4) Loving God's word is leaving a good family legacy to the children (Dt 6:1-8).
5) God the Father sacrificed His Son so that His children could live well in this world (Eph 6:1-3).

Therefore, the preacher's *theosymbolic code* is the *low-positive style* where "the 'good news' always counterbalances and restores equilibrium" despite "any 'bad news'" (McClure 2003:116).

The overall highest percentage for the preacher is making statements in his preaching. Rather than exegetically developing an idea or the proposition from the text, most of the preacher's idea comes from books by psychiatrists or psychologists. Popular books serve more than an illustrative purpose. The nonreligious books are the underpinnings for the preacher's hermeneutic; other supporting Bible verses are selected based on the books.

The preacher's sermon subject and proposition come from popular books by a psychologist (Ps 102:1-9; Mt 17:14-21) or a physician (1 Tm 4:1-10; Dt 6:1-8), or from an article (Eph 6:1-3). Rather than speaking to the existing Korean culture, the preacher's style in the *cultural code* is an *identification style* where the meaning of the preacher's sermon is "inseparable from" the culture, and the meaning "becomes culturally idiomatic" (McClure 2003:143).

However, *identification style* may not speak into the current Korean culture since "cultural idioms change" over a due time, "the identification style … can become dated and parochial" (McClure 2003:146). Moreover, since only "certain things are true to God's creation and deserve to be synthesized … with the meaning of the gospel," the preacher's *cultural code* is *synthetic style* (McClure 2003:150).

The preacher provides the answer or solution to his sermon proposition as a practical application or guidance in conclusion. The preacher states or encourages the listeners by emphasising the importance of church and commitment to or participating in church activities, i.e., listening to sermon, prayer, giving, and honoring the pastor, in all his five sermons.

2.3.1.2 Presbyterian Preacher-B

The preacher's use of the text is 36.2 percent average in his preaching. Therefore, the researcher analyses his preaching based primarily on the *scriptural code*. However, although the sermon proposition may come from the text (1 Chr 28:9-10), it usually comes from outside the text or other Bible verses to illustrate the sermon proposition (Ps 42; Ps 62; Ps 69).

The preacher approaches the text trans-positionally in the *scriptural code*. In *transposition*, while the sermon may reflect "the meanings in and behind the

text" in the transpositional approach, primarily the approach "is most concerned with its form" as a "model of communication" (McClure 2003:30), which is especially evident in the preacher's text from Luke 7:11-17.

Moreover, the preacher uses the Bible verses as an "evocative agent," which places his preaching under the category of *transformation* in the *scriptural code.* The following examples are the preacher's use of scriptures as *transformation*.

1) Victory belongs to God's people (2 Cor 6:9-10) in Psalm 42:1-13.
2) The listeners should not fear (Jos 1:6-7) in Psalm 62:1-8.
3) Only God can save (v. 29) in Psalm 69:1-36.
4) Jesus' presence is with the listeners (Col 1:16) in Luke 7:11-17.
5) Parents should teach the children to seek and rely on God (Mt 5:3, 6) in 1 Chronicles 28:9-10.

The preacher's use of the Bible verses has the overall second-highest percentage. The preacher uses the Bible verses to make a statement or illustrate the preacher's interpretation of one of the verses from the text. In the *semantic code,* "sermons cannot be 'about' just anything [but] they must somehow relate their meanings to the biblical testimony" (McClure 2003:57).

Although occasionally the preacher may explain the text (Ps 42; Ps 62; Ps 69; Lk 7:11-17), the preacher dominantly either uses the text or other Bible verses to illustrate the proposition or draw out a moral lesson to make a statement. Therefore, the preaching is *assertive* in *style,* a subcategory of *denotative style* in the *semantic code.* In the *assertive style,* the preacher makes "assertions and concludes that they are important … necessary to the life of the community" (McClure 2003:73).

The preacher applies theology in every sermon. However, the preacher's theology, i.e., Christ's resurrection or God's sovereignty, appears apart or developed from the text, while theology serves as a solution to the enigma from the text.

The *theosymbolic code* concerns "the role theological symbols play in a larger theological structure that exists" in a sermon (McClure 2003:95). Although not developed from the text, the preacher's theological symbols become the solution

to the problems that appeared in the text, making the preaching the *high-positive style* in *the theosymbolic code* (McClure 2003:121).

In the *high-positive style,* the good news is the solution and improvement to all life's problems. The following are examples of the preacher's *high-positive style.* Christ's resurrection power overcomes trials in life (Ps 42:1-13). Having trust in God is the only security in the world (Ps 62:1-8). Trusting in God's sovereignty is the genuine encouragement and hope in an unjust world (Ps 69:1-36). The listeners are encouraged and hopeful when believing in Christ's sovereignty (Lk 7:11-17). Teaching the children to serve God diligently is the most significant inheritance (1 Chr 28:9-10).

The preacher constantly refers to Christ's death and resurrection. Therefore, one might say that the preacher's theology of preaching is closer to *existential* since the preacher gives "a Word of redemption and meaning from outside" to the listeners' desperate situation (McClure 2007:3237/4078).

The preacher's introduction and conclusion are culturally contextual (Ps 42; Ps 62; Ps 69; Lk 7:11-17). The preacher's sermon contains closer to *the dialectical style* in *the cultural code.* The *dialectical style* is when a preacher sees the inadequacy "of culture to contain or express the fullness of the gospel" and "the need to distinguish culture from the gospel" (McClure 2003:149).

The preacher assumes that Christians and non-Christians alike face problems and suffer in the world while his sermon offers solutions. Faith in God's sovereignty is the solution (Ps 42; 69). Christ is the only hope because of Christ's death and the resurrection (Ps 62; Lk 7:11-17). However, the two proposed solutions do not come from the text but other Bible verses. Therefore, the preacher's theological presupposition influences the preacher to select the Bible verses and offer a solution rather than supporting the text.

2.3.1.3 Methodist Preacher

The preacher's theology does not strongly appear in his preaching, while what he does with the sermon text, other Bible verses, and making a statement appear

over twenty-five percent each. The preacher has a consistent pattern in all his five messages.

In the preacher's *scriptural code,* the subject or proposition does not come from the text but rather from an illustration at the beginning of preaching. Therefore, what the preacher does with the text is *trajection; the* Korean cultural context becomes the controlling factor in his hermeneutical process.

For instance, although the narrator of the text (Jn 8:1-11) may have a theological assumption of the universality of sin (v. 7), throughout the preacher's preaching, the preacher emphasises a point that Jesus intentionally exposed the woman caught in adultery to forgive her, which is wholly based on the preacher's hermeneutical presupposition. The concept of Jesus intentionally exposing sin to forgive is not exegetically developed from the text. Therefore, when the preacher states that the true blessing is when the listeners' sins are exposed and they have a chance to repent, it does not come from the text but rather from the preacher's assumption.

The preacher always begins with an illustration demonstrating his sermon proposition but does not give the conclusion. The listeners need to wait until the preacher brings it toward the end of the message, where the preacher finishes telling the story. Through preaching, the preacher hopes to present the solution to the enigma raised at the beginning via his conclusion.

In the preacher's conclusion, the preacher ends the story that illustrates or confirms what he presented throughout preaching. Therefore, in *semantic code,* the preacher's style is *conversational* within the *connotative style* that "sponsors an intertext of *emergent* truth" where truth "is not a showing forth but a bringing forth" (McClure 2003:70). Furthermore, the preacher's style is *assertive* since the meanings in the sermon "are no longer suggested … They are claimed, affirmed, and confessed" (McClure 2003:74).

Christ's death and resurrection appear in every sermon in the preacher's sermon. However, the preacher does not develop the concepts of Christ's death and resurrection from the text, but rather, the preacher proclaims apart from the text. In

that sense, the *transcendent* approach somewhat reflects the preacher's theology of preaching.

In *transcendent* theology of preaching, "the preacher announces a Word from God that is in no way an answer to human existential questions" and believes that the listeners "have to rely utterly upon the biblical testimony" for the answer and solution (McClure 2007:3237/4078).

One of the repeated subjects in his preaching is the appearance of the Pharisees, using them as a negative example in every sermon. The preacher presents the Pharisees in the Gospels that represents the world and culture. The Pharisees stand opposite to what the preacher attempts to propose through preaching. The Pharisees are self-righteous (Jn 8:1-11), spiritually dead (Rev 3:1-16), pray with human reasoning (Nm 14:1-9), fail to acknowledge Jesus in all their ways (Nm 2:17), and kept the law only to receive a blessing (Ru 1:1-16). Therefore, the preacher's theological worldview is the "high-positive theosymbolic style in preaching [that] promotes a *permutational* worldview," where the gospel solves all problems the listeners face in the world (McClure 2003:123).

Without exception, the preacher begins with a story from a life's testimony (Jn 8:1-11; Nm 14:1-9; Nm 2:17) or a book (Ru 1:1-16) in the Korean cultural context (Rev 3:1-6). The preacher's theology has an underlying assumption that the listeners would experience an inevitable conflict and hardship from practicing their faith in the Korean cultural context.

The preacher may use a story to illustrate his sermon proposition and interpret the sermon text (Jn 8:1-11). However, the culture is still inadequate to solve the listeners' enigma, making his preaching *dialectical style* in the *cultural code*. In the cases of preaching from Revelation 3:1-6, Numbers 14:1-9, 2:17, and Ruth 1:1-16, "the meaning of the gospel and non-Christian culture are opposed realities … culture is rejected as antigospel," which makes the preaching a *sectarian style* in *cultural code* (McClure 2003:162).

2.3.1.4 Baptist Preacher

The Baptist preacher was on an apologetic series for five Sundays. The preacher continued to be on the series even during the family month. However, in the sermon application, the preacher touched on the family issue from Genesis 1:27-28.

Based on Acts 17:16-33 narrative, the ancient "Christian apologetic was based on the assumption that there are core truths about God and the world, and that one position is true, and the other(s) is false" (Williams 2020:16). The preacher's sermon series is on the Christian apologetic in response to the recent public criticism of the Korean evangelical church relating to church (Heb 10:24-25; Ac 11:19-26), heaven (Rev 21:1-2), faith (Jdg 6:36-40), and sexuality (Gen 1:27-28). Therefore, the preacher's sermon could be apologetic since his preaching gives "reasons" why the church holds particular views on their Christian practice.

According to Geisler (1999:69), apologetics "is the discipline that deals with a rational defense of Christian faith." However, rather than rationality, the preacher constantly refers to scriptures to support and prove sermon propositions, making the text and other Bible verses use 43.4 percent. The question is whether the apologetic series is primarily for the church people or outsiders, although the apologetic series is to respond to public criticism. Referring to scriptures will hardly give a reasonable answer to the outsiders who are foreign to the Christian Bible and faith. As a result, the apologetic series may be a circular argument.

While the *translation* approach appears in the sermon from Revelation 21:1-2, the *transition* approach in the preacher's *scriptural code* dominates in his five sermons. In the *transition* approach, the preacher attempts "to solve so that [the text's] hidden meaning can be passed over into the present" for the listeners (McClure 2003:24). Furthermore, the preacher uses the text and the Bible to make a statement or illustrate a life principle without giving an adequate reason for the preacher's presupposition. Therefore, the preacher's *transformation* approach overlaps with the *transition* in the *scriptural code.*

Since the preacher was on an apologetic series, one expects the preacher's *semantic code* to be *conversational style,* a substyle of *connotative style.* In the case of the *conversational style* of preaching, "defenses will be built up and torn

down, confrontations will occur, and apologies will be offered, and evidence will be stated but not absolutized" (McClure 2003:68).

However, the preacher's defense appeals to the Christian Bible rather than logical reasoning. The preacher refers to the Bible as a defense to absolutise or legitimatise statements. Furthermore, the preacher demonstrates his religious tradition that the Bible is absolute; it "becomes a focus of energy and commitment" in his preaching (McClure 2003:74-75). Therefore, while the preacher attempts to be *defensive* in style, his style is highly *assertive,* substyles of the *denotative style* in the *semantic code.*

The preacher states that God uses the church to change people while education cannot (Heb 10:24-25), and only through God's grace is everyone saved equally (Rev 21:1-2). The preacher explicitly assumes that Christ's death and resurrection are facts. Therefore, to have faith, the listeners must have faith in those "facts" rather than taking the listeners to a logical argument and proving factual (Jdg 6:36-40). The preacher's *theosymbolic code* is *high-positive,* i.e., the gospel solves all problems. The irony is that the preacher's apologetic message encourages the listeners "to step into roles and models of self-perception that have little to do with what they are really thinking or feeling" (McClure 2003:123).

In the *cultural code,* the preacher's style is closer to *sectarian,* based on how he justifies Christian practice criticised by the public. While the preacher spends more time clarifying the public's misconception of the Christian practice, he points out the inadequacy of the Korean culture to experience "the fullness of the gospel" (McClure 2003:149), which makes the preacher's style also *dialectical* in the *cultural code.*

2.3.1.5 Holiness Preacher

The preacher's message contains an underlying assumption that the world is evil and hopeless, and the gospel is the only hope for the listeners. Without any explanation, the preacher proclaims Christ's resurrection power to solve all problems that the listeners face in the world. Christ's resurrection power appears out of nowhere. Therefore, the preacher's approach is a *transformation* in the *scriptural code.* Furthermore, the preacher uses the Bible verses to illustrate his

preaching proposition while he seriously interprets scriptures spiritually and allegorically, which would place his preaching approach under the category of *translation.*

In the *semantic code,* "truth statements" in preaching "are simply the kinds of messages that help to shape what is held to be true in a congregation" (McClure 2003:56). The preacher uses these "truth statements" that are household meaning of words, which the connotation of "subjects and predicates" is exclusive for the church members.

The following are some of the "truth statements" in the *semantic* code that appear in the preacher's sermons:
1) The first man Adam, died in *Golgotha* that symbolises the world (Mt 27:33-44).
2) The listeners can experience the *Garden of Eden* in their workplaces (Mt 27:45-56).
3) Jesus is waiting for the listeners at *Galilee* that symbolises discouragement (Mt 28:1-10).
4) *God's word* can free the listeners from worldly pleasure (Rom 12:1-2).
5) The listeners experience conflict between the two opposite identifies, *God's* and *Pharaoh's* (Ex 12:37-47).

Therefore, the preacher's sermons are an *assertive style* in the *semantic code.* The *assertive style* is when the preacher "turns … insight or hypotheses into assertions and concludes that they are important … worthy of serious ongoing attention … necessary to the life of the community" (McClure 2003:73).

The following are examples of the preacher's theological worldview in *a high-positive style* in the *theosymbolic code*:
1) The preacher offers Jesus' love and forgiveness to solve the unsolvable problem of sin (Mt 27:33-44).
2) Jesus' death paved the way for intimacy with God (Mt 27:45-56).
3) Christians can experience joy and victory in life with Christ's resurrection (Mt 28:1-10).

4) The preacher claims that the scriptures have over seven thousand promises for Christians to overcome life's problems (Rm 12:1-2).

5) In worship, the listeners can hear God's voice that they are true warriors (Ex 12:37-47).

To analyse the preacher's sermon with the *cultural code* is to identify "cultural references" in preaching (2003:137). The following are examples of what make preacher's style dominantly *sectarian* in the *cultural code*:

1) The world can only provide temporary relief from sufferings (Mt 27:33-44).

2) Everyone from this world seeks to return to the Garden of Eden (Mt 27:45-56).

3) Christ defeats all the negative things in the world (Mt 28:1-10).

4) The preacher asserts that the culture values self-centeredness, desiring to be served (Rom 12:1-2).

5) The nonreligious culture enslaves people while God raises people as warriors (Ex 12:37-47).

2.3.2   Deductive summary based on the *four codes of preaching*

From analysing five of each preacher's sermons separately with the four codes of preaching, the researcher identified each preacher's preaching style according to each of the preaching codes. In this section, the study focuses on the evangelical preachers in Korea by taking the five preachers' sermons collectively and treating them as one, identifying some of the common characteristics in their preaching.

Table 2 shows that usually, more than one style of code appears sporadically in each sermon. However, in the outcome of encoding the sermons, the study includes only the code that appears in at least four sermons from each preacher. Furthermore, the study takes a code as a dominant code representing the five preachers when the code appears from the least four out of five preachers.

The study raises the following questions and answers that summarise the results from analysing sermons by encoding the five preachers' sermons. What do the listeners hear from their preaching? What are the characteristics emerging from their preaching? What do the preachers emphasise in their preaching that adequately reflects Korean evangelical preaching?

TABLE 2

Encoding Sermons based on the McClure's *The Four Codes of Preaching*

	P-Preacher-A	P-Preacher-B	M-Preacher	B-Preacher	H-Preacher
Scriptural Code					
translation	✓			✓	
transition				✓	
transposition		✓			
transformation	✓	✓		✓	✓
trajection	✓		✓		
Semantic Code					
connotative					
artistic					
conversational			✓	✓	
denotative					
assertive	✓	✓	✓	✓	✓
defensive				✓	
Theosymbolic Code					
low-negative					
high-negative					
low-positive	✓				
high-positive		✓	✓	✓	✓
reversal					
Cultural Code					
identification Style	✓				
dialectical Style					
synthetic	✓	✓	✓	✓	
conversion					
dualist Style					
sectarian Style			✓		✓

2.3.2.1 Emerging characteristics from preaching

In general, Korean evangelical preachers have one primary biblical text, which serves as a basis for their proposal, as in an expository sermon (2.1.1), and several secondary verses from scriptures to affirm and authenticate the preachers attempt to communicate. However, unlike an expository sermon, the sermon

proposal does not necessarily come from the text but a testimony or story. The text or other scriptural verses are there to support the preacher's proposal or statements.

There are many assumptions in the use of a particular Bible verse. Seldom do the preachers explain or expound on the quoted Bible verses. If the purpose of quoting the Bible is to authenticate the preacher's statement, then at least a short explanation, which does not happen, is expected from the preacher.

Although all preachers have a sermon text which evokes some anticipation, development and explanation for the listeners, all five preachers' preaching style is topical. However, even in topical preaching, the topic is embedded in the text (cf. Meyer 2013:365).

Preacher's theology of Christ's death and resurrection becomes the answer and solution to any problem the listeners might struggle with, while the listeners sense a disconnect between their enigma and what the preacher suggests. The preaching could be a mismatch, not speaking into what the listeners are going through in life. Rather than carefully dealing with "how" Christ's death and resurrection relate to life's issues, the preachers expect that the listeners' "rationality" and "ordinary life" are "not taken seriously," which makes Korean evangelical preaching *high-positive* style in *theosymbolic code* (McClure 2003:123).

All preachers speak with assumed authority. What the preacher states and quotes from the Bible become unequivocally true and beyond debate and non-negotiable while topically, allegorically, or spiritually treating the text and compartmentalising a concept without considering a contextual understanding.

2.3.2.2 Dominant subjects in preaching

Apart from the text, when it comes to sermon application, regardless of the primary text, subject, or proposal, without any exception, all preachers emphasise the importance of commitment to the church, hearing God's voice in worship, prayer, faith, and the Bible. The preachers' emphasis is on the individual Christian responsibility, and practice revolves around the church; commitment to prayer

means a commitment to church prayer meetings. While experiencing God privately in prayer is seldom mentioned, when the preachers emphasise the importance of prayer, they mean attending the church prayer meeting.

Preachers place the importance of hearing God's word in the evangelical preaching event. However, other than exemplary usage, the preachers hardly make "any direct application of the text to the contemporary context," making preaching *transformation* in the *scriptural code* (McClure 2003:39). As a result, the quoted scriptural verses may seem irrelevant to the listeners' life.

As much as scripture is essential for the listeners, the listeners are encouraged to hear God's word through preaching and by participating in the Sunday worship service. The preachers accentuate church attendance, leading the listeners to assume that Christian religious practice occurs within the church while the world becomes an adversarial social context that the listeners either need to overcome or avoid.

Therefore, relating to the *cultural code,* the evangelical preaching style in Korea is highly *synthetic* in *dialectical style*, where the preachers take a portion of the existing culture and synthesise "with the meaning of the gospel in the sermons" (McClure 2003:150). However, an irony is that the culture is more than helpful for an illustration; instead the culture itself now becomes the source of the central concept and proposal in preaching for the Korean evangelical preaching.

Whether it is from a Reformed tradition or a Jewish synagogue or temple (cf. Simha 1995:15), where a person must commit and be at the church gathering to hear the reading or expounding of the scriptures for the listeners, especially the younger generation in the prolonged pandemic, is a thing of the past. People in general no longer see the need to "hearing God's word" through preaching in their local church. With immediate access to any live recorded sermon or church service from a cell phone or sitting in front of a notebook in the high-teach digital culture, one may quickly wonder whether it is necessary to attend the gatherings physically.

Before the pandemic, commitment to one local church was substantially high. However, with the Korean government enforcing the regulation on a limited number of people for a church gathering, Christians have more opportunities and are exposed to different preacher's sermons from the internet. As a result, "what" needs to be preached is no longer the preachers' prerogative but has become the listeners' choice.

2.3.2.3 The preachers' expectations from and presuppositions concerning the listeners

Evangelical preachers appeal to the scripture for their preaching authority. Preachers assume the role of a messenger or servant of God in the same way many Old Testament prophets did. For preachers, listening to a sermon means the same as hearing God's word. Therefore, a preacher does not need to be apologetic, adequately explaining nor developing a concept from the text that seems unnecessary in preaching. As a result, the meanings of concepts "are no longer suggested … They are claimed, affirmed, and confessed" that makes all five preachers *assertive* in *denotative style* in the *semantic code* (2003:74). The preachers expect the listeners to accept the message at face value.

Although the study does not include the interviews with the listeners, based on the sermon encoding and analysis, the preacher and listeners have a mutual understanding and expectation from preaching. The scripture is influential and trustworthy and has final authority for "faith and practice." Therefore, sporadically quoting the Bible verses in preaching assumes that preaching is biblical and expository, and accepted as God's message.

There is no clear distinction or explanation between ancient Israel and the Old Testament laws within the church and Christian moral responsibility for the preachers, while the preachers' hermeneutics or theology hardly appears in preaching. The preachers use the scriptures only to discover a moral precept. As a result, listeners could end up walking away from the message with more moral obligations.

While all five preachers have their bias and presupposition against the Korean culture that opposes the Christian faith, rather than attempting to transform the

culture, the listeners walk away with the need of disengaging and overcoming the "secular" world in faith. However, while the society and its culture contradict and oppose the church and Christian culture, illustrations are "drawn from a variety of subcultures" (McClure 2003:150). Since there are some redeemable aspects in culture for sermon illustrations, the Korean evangelical preaching is s*ynthetic* in the *dialectical style* of the cultural code in preaching.

2.4   SERMON ANALYSIS SUMMARY

With a considerable number of variables, selecting five evangelical preachers from five different mainline denominations that would adequately represent evangelical preaching for preaching analysis was not arduous, nor was it complicated. However, to assume that the five preachers characterise their denominational preaching and represent evangelical preaching in Korea is a separate matter in the initial stage of the study. Analysing evangelical preaching in Korea deserves a suitable methodology for encoding sermons.

While there is more than one variable for a reason behind the recent church membership decline in Korea, the researcher has chosen one variable, preaching, which is the study's only presupposition as the starting point in the study. Any study that endeavors to analyse preaching would need to minimise bias and presupposition. However, the study needs an appropriate methodology to guide practical theology research for an objective preaching analysis.

As a result, the study has undertaken Pieterse's *grounded theory approach* since the study analyses Korean evangelical preaching that one has "no theoretical knowledge" (2010:118). Furthermore, the researcher does not have a preconceived solution to suggest what needs to change or improve in evangelical preaching in Korea.

The study limits evangelical preaching, i.e., expository preaching, as one of the factors for the membership decline in Korean churches. Therefore, the primary step for the preaching analysis is what concept(s) "tends" to appear in preaching rather than what "needs" to appear. Moreover, by considering a fundamental question in preaching, "What is the preacher *doing* in the sermon?" While taking notes during the sermon, the following five dominant concepts emerged in

preaching: what the preacher is doing with the *text*, *scriptural verses*, *theology*, *story* or *literature*, and *statement*.

Based on the answers to what the preacher is doing in preaching and having gone through several processes, the researcher finalised the sermon codes of the five preachers from twenty-five sermons.

After completing a substantial list of codes of evangelical preaching from the *grounded theory approach,* the researcher implemented McClure's *four codes of preaching* to comprehend theologically for a more in-depth preaching analysis in practical theology. After going through each preacher's sermon *selective codes,* the researcher further analysed the five preachers with the *four codes of preaching* that identify what each preacher does with McClure's four concepts. As a result, the researcher summarised each preacher's sermon coding and observed what style(s) dominated from each sermon code by the preachers.

In relationship to the *scriptural code*, Korean evangelical preaching is dominantly transformational that lacks any "direct application of the text to the contemporary context" (McClure 2003:39). If there is any application in preaching, then a story or literature would serve as an application that connects the message with the listeners.

All preachers' preaching style is *assertive* in the *semantic code.* The preachers' use of words and concepts is constrained to a household language, Christian jargon that would be problematic for the visitors to comprehend during the preaching of the message. Although the younger generation prefers and seeks western culture, the current Korean culture is still very much eastern, especially in their thinking. Regardless that the Protestant movement was once one the dominant religions in Korea, when a preacher's "paradigm of meaning is a tradition of concepts, examples, and assumptions" only within the church (McClure 2003:74), preaching would inevitably sound exclusive and irrelevant, and be separated from the current culture.

Every preacher has a "synthetic theological product" that "manifests" in preaching, which is evident in the category of the *theosymbolic code* (McClure 2003:93). Like

the *assertive style* in the *semantic code, high-positive style* dominates the Korean evangelical preaching, where the preachers present God as a "giver … [who] is powerful and independent" providing "new life … the gifts of the Spirit, eternal life … and abundant life" (McClure 2003:121). However, expecting the listeners and outsiders to understand and accept such incomparable and unparalleled concepts from preaching could be erroneous.

While the preachers preach from their *synthetic theological product*, ironically, they all seek to be relevant to the current culture in preaching by using a story and event that comes from testimony, social media, or literature. While a story may dominate and form a preaching structure, the current Korean culture is valid only for an illustrative purpose. The gospel is separated from the existing culture. Rather than redeeming and speaking into the culture, preaching tends to gravitate towards overcoming the culture, making the Korean evangelical preaching style *synthetic* within the *dialectical style* in the *cultural code* (cf. McClure 2003:150).

As a result, the Christian religion and the social culture remain separated; they are two separate entities. The listeners may have to learn and adapt to two different styles of life. Either one is ill-equipped to practice Christian faith in the world outside of church or wholly immersed into the culture where the salt loses its saltiness (Mt 5:13) while the religious practice remains within the church.

In hermeneutics, there could be two aspects that need to be taken into consideration; relevancy and science. Considering the evangelical preachers' hermeneutics in Korea, one needs to consider either "the text's meaning for a contemporary audience, that is, its relevance for modern hearers" or "as the *science* that governs exegesis" the "expositor … must include a text's significance for his audience as an application in his sermon" (Blue 2001:265). The study shows neither of the two aspects was apparent or dealt with by the preachers based on the evangelical preaching analysis.

The Korean evangelical preaching comes short in interpreting the society and the people affected by the recent pandemic amid the public distrust of the church. While the preachers may be aware of their knowledge of the listeners' struggles, there is a vast chasm between the listeners' issues in life and what the preachers

attempt to convey in their sermons. In short, preaching betrays connecting the text to the listeners' trepidations. Relating to the text, predominantly, what governs the preacher's exegesis is not the science of interpretation but rather the preacher's cultural and traditional understanding of the text.

All five preachers received theological training from reputable and accredited graduate schools in Korea. Some of them have studied abroad. Although theology may vary from one preacher to another, from the homiletical stance in practical theology, the study has shown some overarching elements that reveal characteristics and uniformity in the five preachers' sermons regardless of their denominational beliefs.

Although the preachers assume the role of an expositor or at least deal with the text substantially and meaningfully in their preaching, somehow their preaching reverts to topical. This researcher does not claim nor advocate one type of preaching over another. However, a question remains: if not their academic training, then what could potentially be the influential factor(s) that affects the way they preach? The question leads to the next step in the study and considers the hypothetical cultural influence components in Korean evangelical preaching that might be a potential reason for reverting to topical while making their claim biblically based and expository. In the following chapter of the *interpretive task,* the study undertakes to respond, "Why do the evangelical preachers in Korea preach the way they do?"

Chapter 3

CONSIDERING INFLUENTIAL FACTORS ON EVANGELICAL PREACHING

In the *interpretive task,* a practical theologian retains "a sense of the difference between a theory and the reality," where an interpretation remains "open to the complexity and particularity of people and events and refuse to force them to fit the theory" (Osmer 2008:79). Therefore, in *theoretical interpretation,* one "puts aside the quest for certainty and the one true perspective" (Osmer 2008:82). The study focuses on cogitating socio-economic vicissitudes and cultural-religious backgrounds that influence the current church membership decline and evangelical preaching in Korea. The study considers the influential components of the recent change in the cultural values in Korea before interpreting evangelical preaching since the preaching event takes place in a social context.

The *interpretive task* in the framework of practical theology is "deeply contextual" since it needs to take "account of the web of natural and social systems in which congregations are situated" (Osmer 2008:28). Practical theology, as a theological discipline, has two components, "understanding of God and divine things with an eye toward understanding and shaping life and culture" (Espinoza 2017:392).

Preaching involves both proclamation and interpretation of the Word (cf. Nel 242), and most Korean evangelical preachers understand the importance of scripture in preaching. Furthermore, in the interpretational aspect of preaching, preachers in sermon preparation must consider both their audience and scripture. While exegetical and hermeneutical weaknesses of the scriptural dimension were evident from the evangelical preaching analysis, this chapter considers the cultural-contextual dimension for the *interpretive task.*

Osmer rightly points out a typical shortcoming among preachers, especially with seminary students:

> In seminary, students learn how to interpret many different kinds of texts. They
> learn the skills of exegesis and interpretation of biblical texts. They study classic

texts and ancient liturgies of the Christian tradition and explore their meaning for today. Practical theology invites such students to interpret the texts of contemporary lives and practices, what Anton Boison once called "living human documents."

<div align="right">(Osmer 2008:40)</div>

According to Tharp (2009:3), culture is not static but "adaptive" that "can and does change in response to various influences and conditions." The essence of the gospel does not change. However, since preaching takes place in a social context dealing with real-life issues of a particular group of people in their culture, homiletical style should adjust replicating the social culture.

In this chapter, the study attempts to contemplate the socio-economic and religious-cultural factors that may contribute to understanding *sagely wisdom* (cf. Osmer 2008:78) before considering why evangelical preachers in Korea preach the way they do? The study first evaluates the connection between the social context and church membership decline as an interpretive task. It then considers how the current society's cultural values and culture deeply embedded in the long history of religious background influence evangelical preaching in Korea. The practical theological task is:

> to mediate the relation between the Christian tradition and the specific problems and challenges of the contemporary social context. It therefore moves from practice to reflection on practice, and back to practice, a dynamic movement that is carried out in the light of the Christian tradition and other sources of knowledge and is aimed at feeding back into the tradition and the practice of the Church.

<div align="right">(Swinton & Mowat 2016:537/5066)</div>

3.1 THE CURRENT SOCIO-ECONOMIC PHENOMENA AFFECTING CHURCH ATTENDANCE IN KOREA

There are three identifiable sociological reasons for the continuous decline in church attendance in the 2010s:

1) The change in church attendance correlates with a significant change in Korea's population.

2) The change in the economy from the past made an impact on church attendance.

3) Ironically, despite Korea having become wealthier than any other time in history, the window of the current and future job market opportunity has become narrower than in the past, contributing to the decline in church attendance in Korea.

3.1.1 Population cliff

The social factors contributing to the decline in church attendance include the decrease in the children population under the age of fourteen in Korea. In response to the decrease in Sunday school attendance, a partial solution from the church was to reconstruct and redevelop the fundamental philosophy of Sunday school ministry to maintain the existing children's members and not lose them to the world (cf. Kim 2018:n.p.).

The percentage of children under fourteen dropped from 42.3% in the 1960s to 13.1% in 2017 (cf. Noh 2019:n.p.). This sharp decline was due to a "population cliff" in South Korea, where young married couples had few to no children while the elderly population aged 65 and older continued to rise. With this trajectory, the total population will peak by 2031, with approximately 53 million (compared to 2015 of 51 million) and drop to 43 million in 2065, the same population recorded in 1990 (cf. Kim 2017:n.p.).

In summary, 357,700 babies were born in 2017, compared to an average of 1 million births in the early 1970s. This number categorises Korea as having the lowest birth rate in the world (cf. Tai 2019:n.p.). Church in Korea directly reflects this population cliff. While in the 1980s, 79% of church members consisted under age 39, the same age group made up only 2% in 2016 (cf. Lee 2016:n.p.).

As a government incentive to encourage childbirth, beginning of 2022, the Korean government will supply a monthly support of $300 per child for the first two years and then $100 for the following eight years while the government anticipates the amount to increase every year (cf. Yoo 2021:n.p.).

College attendance also gives an accurate depiction of the "population cliff." Colleges in the primary metropolitan area recorded a 14% decrease in newly registered first-year students in 2015 compared to 2013, and other colleges have reported an average reduction of 56% between those years (cf. Kwon 2016:n.p.). The national population report expects 492,000 children born in 2002 to enroll in college in 2020, demonstrating a 63,000 - decrease compared to enrollment in 2019 (cf. Kwon 2016:n.p.).

Korean universities have been actively seeking international students to counterbalance the recent phenomenon of the population decrease, and it demonstrates the desperation universities are experiencing to sustain their numbers. There were 140 thousand foreign college students enrolled in the year 2018 (cf. Oh 2019:n.p.). Many universities in the countryside are on the verge of closing if it were not for international students. However, the incoming international students have recently declined drastically due to the unexpected, prolonged pandemic (cf. Baek 2021:n.p.).

While people traveled abroad for a multicultural experience in the past, recently, Korea has developed a more multiethnic culture. From a mission perspective, the low enrollment in colleges and universities could be a blessing in disguise. The influx of international students and workers in Korea has created a missional opportunity for churches. Many churches have begun reaching out to international students and other English-speaking foreigners (cf. Kang 2018:n.p.).

The Korean culture, influenced by Confucianism, formerly regarded marriage as a social responsibility. Now, this idea of marriage as social responsibility is no longer valid for young people. Many of the younger generation "have given up on these three things: dating, marriage, and children" (Qian 2019:n.p.). Instead, they choose independence to pursue their careers over marital and familial responsibility (cf. Maybin 2018:n.p.).

Moreover, "the falling number of marriages has been largely attributed to economic factors … low pay, poor job security, and lack of affordable housing," including the cost of a wedding. According to a 2017 survey, "the average cost … was about $40,000, compared with about $35,000 in the US" (Steger 2018:n.p.).

While Korea is increasingly becoming international and multiethnic because of the demographical change from the *population cliff,* and the government and colleges responding responsibly, the sermon analysis demonstrates that evangelical preaching does not reflect the social phenomenon. Primarily, preaching gives attention to those who attend the worship service, predominantly elderly members.

Since preaching is an event that the Spirit ministers "through the advocacy of preaching to those gathered to worship" (Milioni 2021:n.p.), it is reasonable that the preaching inclines to target the immediate listeners. However, as a result, the preaching style and the sermon content remain undeveloped and puts preaching into a category which causes further disengagements from the current culture.

3.1.2   Job security as young people's top priority

According to the National Board of Education report, the percentage of high school graduates enrolled in college has remained steady from 72.5 to 70.4 between 2011 and 2019, respectively (cf. Nam 2019:n.p.). Korea's rate is ranked number one globally, with 68% of 25 to 34 with a college degree in 2014 (cf. Park 2015:n.p.).

Furthermore, to have a better chance of employment, the recent department of education reported that compared to 6,141 Ph.D. graduates in the year 2,000, 16,420 earned Ph.D. degree 2021, which is the highest number ever in the history of Korea (cf. Jang 2021:n.p.).

During the college entrance exam month, religious people flood Buddhist temples and churches. The college entrance exam month has the highest attendance rate for temples and churches compared to the rest of the year. Many Protestant churches have created a particular 40-day sunrise prayer service for the examinees during this month. Most people who attend these prayer meetings include mothers who have children preparing for college entrance exams. Ironically, young people who are regular church members are less visible during that month (cf. Lee 2010:n.p.).

The special sunrise prayer meetings for examinees has received much criticism from the public as the line between Christianity and idolatry/shamanism has become indistinguishable (cf. Woon 2009:n.p.).

One cannot simply conclude that the special 40-day prayer gathering is a direct influence from Buddhism. However, when there is an accentuation of the church prayer meeting in almost every evangelical sermon, one cannot say that participating in the prayer meeting emerged from their sermon texts. Indisputably, when prayer becomes a practical proposition and the conclusion, it is from the cultural influence of *gi-bok* faith (petitioning for blessing) (cf. Kim 2019:n.p.) rather than deriving from the text.

Young people between the ages of 20 to 30 have described Korea as *Hell Joseon*. Young people use this term to express their belief that Korea is reliving the "Joseon dynasty in which Confucian hierarchies became entrenched … and a feudal system determined who got ahead and who didn't [for five centuries]." (Fifield 2016:n.p.).

Although modern Korea no longer adheres to the Joseon social system first introduced in 1392, high academic performance is still insufficient for a prestigious college entrance. Even with a college education, getting a job also requires an inside connection. Therefore, family background and inheritance are necessary for the possibility of a promising future for young people. Perhaps, the subtle underlying existence of a hierarchical system in the culture prompted the preachers to propose a spiritual inheritance as an alternative to the status quo during the family month in preaching.

In addition to the social system, another possible reason is the lack of jobs available to college graduates. The general trend for college graduates is to be entitled to an office job. Other types of work, including being a technician or work that does not require a college degree, would be considered demeaning to the college graduates. Because shame culture still influences society, college graduates avoid these types of work despite the low availability of office work. Foreigners in Korea have been filling the gap of "demeaning" jobs.

Supposedly, evangelical preaching encourages the listeners with the meaning and sanctity of work. Despondently, evangelical preaching hardly tackles the issue of dignity and self-worth that depends not on the type of work one holds but on each person's identity in Christ.

Job Korea has estimated that only one out of ten college students in 2019 would have secured regular employment upon graduation (cf. Hankyeong 2019:n.p.). Despite the slim chances of regular employment following graduation, the Korean cultural norm pushes all high school graduates to attend college.

Since the current government announced the increase of official public jobs, "there are more than 50 civil service, and certification test schools" in the Noryangjin, Seoul. Furthermore, "the popularity of civil service exams is increasing every year. The number of applicants for the 9th-class civil service examinations increased from 14,879 in 2009, to 105,353, this year" (Ryoo 2019:n.p.).

Due to employment instability, professionals, including doctors and lawyers, have also sought employment as public officials. In 2019, over 50% of the candidates that passed the official public level-five exam were medical doctors and lawyers (cf. Kim 2019:n.p.). This statistic shows that young people seek a secure job that would allow them to retire appropriately (cf. Jang 2019:n.p.).

After spending time with young people in Korea, Jim Rogers shared on nationally televised KBS that he would not be investing in Korea. His reason was staggering. After visiting interacting with young students in Noryangjin, he realised that most young people in Korea had one goal in life, and the goal was to secure a government job that would guarantee their financial security. He witnessed young students who would wait from 4:00am to get a better seat at Hakwon (academy that helps prepare for exams). Rogers' experience led him to conclude that the young people in Korea had no vision for the future or aspirations for creativity or productivity (cf. KBS 2017:n.p.).

Because young people in Korea fixate on financial security, their priority has shifted from asking questions about life's meaning to pursuing a stable job. Young people in Korea have responded to the current job market in Korea by moving

away from religion. Instead of looking to religion that would promise eternal security, young people look to the "here and now" and focus on the present and pressing job security.

Current social issues influenced evangelical preaching quite differently. The preachers respond to the socio-economic condition by offering faith in God as an alternative solution instead of a message that shares the listeners' burdens and struggles. For instance, too often, culturally, people's view of heaven or eternal life is escapism from what people dislike. However, in the Christian tradition, people enter heaven "by the sanctification of the place in which God has placed us" (Peterson 1998:174).

Preaching that connects with the listeners concentrates on transforming the people to transform the society (cf. Campolo & Darling 2010:153); the preacher needs to "place the life-changing message in the context of those listening" (Geiger 2017:n.p.).

If young people's concern is *here and now,* preaching should focus on the contemporary in the light of eternal security. Rather than giving meaningful guidance on how one should live meaningfully and navigate contemporary culture, the deficiency of evangelical preaching is failing to speak to the listeners where they are while encouraging them to look beyond reality.

3.1.3   A major economic shift from the past

Between the 1960s and the 1980s, church growth in Korea was an unprecedented "event" globally. Despite the harsh persecution from the Japanese government, there were an estimated 350,000 Christians at the time of liberation in 1945. Following liberation, this number grew to about 1.2 million by 1965. By the late 1980s, the number of Christians reached 10 million (cf. Hwang 2012:n.p.).

What was the reason behind such an astronomical growth of Christians? Many attributed the growth to the formal president Park, who prioritised economic growth (cf. Yim 2002:40).

Following the Korean war, the nation was eager to cast off the confusion of Japanese imperialism's political-ideological identity. Korea also sought to free itself from the bondage of poverty as the nation struggled to rebuild its economy.

According to the Penn World Table, Korea's GDP in 1960 ranked 70th (cf. Lee 2013:n.p.). During that time, the Protestant church provided hope and vision for Korea as its sermons coincided with Park's slogan of "live well" (cf. Hwang 2012:n.p.). While Korea struggled to rebuild its economy following the liberation, it has become one of the wealthiest nations. According to the World Bank, Korea's GDP ranked 12th in 2018 (cf. Yonhop 2019:n.p.).

In 1985, when the government first measured the religious population, Protestants under 39 years of age accounted for 79% of all Protestant church members in Korea (cf. Im 2016:n.p.). The heyday of the rapid industrialisation growth and desperation to rebuild from the Korean War debris gradually died down in the 1980s. As the people became less desperate, less than 30 years later, there has been a drastic decrease in young adult church attendance. The Ecumenical Youth Council in Korea reported in 2016 that Tonhop, the largest Presbyterian denomination had 61 thousand young adult members, which accounted for 2.17% of its total membership of 2.8 million (cf. Im 2016:n.p.).

As the nation's living standard has improved drastically in the last 30 years, young adults' church attendance has correlated in the opposite direction. With the rise of the leisure industry, more young adults have turned away from the church:

> A social factor that negatively influences church growth is the emergence of alternative religion, especially the development of the leisure industry. The leisure industry tends to develop in proportion to the economic growth of a society. As in other nations, the leisure industry began developing in Korea as a by-product of economic growth.
>
> (Lee 1999:253)

How does the expansion of the leisure industry affect evangelical preaching in Korea? While there is some evidence of a correlation between economic growth and church boom (cf. Sohn 2012:94), it is more plausible to say that the economic growth resulted from the transformation in the government adopting more to the

Western democracy and capitalism (cf. Kim 1998:162). Nevertheless, evangelical preachers tend to credit church prayer gatherings for the nation's prosperity, which stresses prayer gatherings in almost every application in the sermon conclusion.

Preachers attempt to utilise the latest digital technology and media in preaching fully. However, their preaching emphasises the presentation of the sermon more than focusing on the message that concerns the listeners' situation. In short, evangelical teaching has adopted and contextualised modern technology well, while the sermon structure and content fail to reflect and cater to the existing culture of the listeners.

Moreover, preaching ought to begin with the listeners "where they are, not where [the preachers] wish they were" (Morris 2012:83). While listening to the sermons, such as hearing God's voice, participating in the church prayer meeting, and commitment to the church emerged from their sermon application and conclusion, their sermons from the text do not touch on the listeners' social context.

One of the primary aspects of preaching is proclaiming God's covenant love and faithfulness, and the preacher's conviction is that "God meets with His people and works faith and love in them" (Prutow 2010:27). Therefore, the message should focus on God working in the listeners' faith and love. Too often, preachers are "so interested in [the] *content*," and they "ignore *intent*" (Wiersbe 1999:45). The *divine dynamic* in preaching is when God graciously intervenes to apply the Word to the listeners' hearts (cf. Prutow 2010:30).

However, evangelical preaching either assimilates the congregations thinking to align with the success-driven culture or repudiates the existing socio-culture as escapism from physical reality to focus on spiritual and eternal life. As a result, evangelical preaching does not always provide a context where God meets and "works faith and love in" the listeners.

3.2   THE INFLUENCE OF RELIGIOUS THOUGHTS AND PRACTICES ON EVANGELICAL PREACHING

Culture is complex, a formal definition of the word is explained as "has acquired many layers of meaning" that "generally falls under" either "culture as a process"

or "a way of life" or "the arts" (Jackson 2009:15). However, as much as culture is complicated, preachers cannot ignore the existance of culture. In a preaching context, the listeners may intentionally or unintentionally choose certain "portions of the message they consider relevant … and who may interpret it in individual ways, using their own frame of reference [i.e., culture] rather than the producer's" (Van Eijnatten 2009:345).

Unlike the western culture (cf. Roy 2019:7), the Christian culture has never been dominant in Korea. Therefore, based on the preaching analysis, the researcher is attempting to distinguish between the existing culture and the Christian faith that emerges in evangelical preaching in Korea.

However, considering preaching as one of the spiritual dimensions in pastoral ministries, Campbell (2000:159) makes the comments that rather than ruling out "rigid distinctions between church and world, between the sacred and the secular," pastoral ministry should focus on the inquiry of "how the course of human history coincides with or conflicts with the ends towards which God is leading." Therefore, Cathcart (2012:222) suggests that "preachers *can* become bridge-builders who bring the incarnated Word into connection with contemporary cultures and human realities … when [preachers] actively engage and interact with the voices of culture" in preaching.

Tradition is one of the key aspects that shape any culture (cf. Kolesnik 2018:n.p.). In the first century Israel, various religious traditions developed over 1,440 years. While Jesus as a Jewish rabbi, taught the Torah, yet his teaching was distinct from his contemporaries. His instruction was not based on their traditional interpretation of the Torah or from other well-known rabbis. Jesus's teaching was radically revolutionary and so unique that it was different from the existing Jewish religious practice, which has its long history of tradition (Mt 5:21-22, 27-28).

Jesus's teaching and preaching confronted the existing Jewish religion and its practice influenced by the culture. For the rabbis of Jesus's time, the tradition that shaped the Jewish religious thoughts, practice, and culture became almost indistinguishable from the instructions of the Torah. Because of the lack of

distinction, Jesus's new teaching was controversial as it often asserted teaching apart from tradition (Mt 15:1-20).

Peter, in Acts, serves as further evidence of the relationship between tradition and religious conviction and practice. Even after the series of religious experiences - preaching (Ac 2:39), vision (Ac 10:9-16), and the outpouring of the Spirit to a non-Jewish people (Ac 10:28), Peter had trouble shedding his religious tradition that was integral to the Jewish culture (Gal 2:12).

It was almost impossible for Peter to distinguish between the Jewish tradition and his faith, although many Jewish people held their traditional religious practices assuming the traditional interpretation of the Torah was equally authoritative as their Jewish Scriptures. In that sense, the early Christians who converted from Judaism looked significantly different from other cultures in that their Christian religious practice was influenced by the culture.

From the examples of Jesus' and Peter's narratives, religious practice and culture inevitably influence and shape one another over time. Since Korean culture is not free from religious-spiritual culture and practices, a historical understanding of traditional Shamanism, Confucianism, and Buddhism are essential to interpret evangelical preaching in Korea (cf. Baker 2010:57-58).

3.2.1   Christianity in a historical Korean cultural context

The beginning of Christianity in Korea was atypical. Instead of a foreign missionary coming to Korea, the first missionary to Korea was Korean. Seung H. Lee, a Korean Roman Catholic, was baptised in China. Upon his arrival to Korea from China, Lee spread Roman Catholicism and won converts in the 1780s (cf. K4E 2012:n.p.). About a century later, a Presbyterian named Horace N. Allen came to Korea as the first Protestant missionary in 1884 and served as a medical missionary. In the following year, a Methodist named Henry G. Appenzeller and a Presbyterian named Horace Underwood arrived in Korea and focused on establishing schools for educating the Korean people (cf. N.W.E. 2017:n.p.).

Before introducing Christianity to Korea, the beliefs that dominated Korean culture included Shamanism, Buddhism, and Confucianism. Despite the growth of

Christianity in Korea, the three beliefs of Shamanism, Buddhism, and Confucianism remain deeply rooted in the Korean culture and people (cf. KOIS 2001:n.p.).

According to a survey on religious groups conducted in 2015, 45% of the population identified as Protestants, and 35% identified as Buddhists. While 63% of the population identified with Christian religious groups (including Catholics), Confucianism as "more of a code of ethical conduct that stressed the importance of loyalty, filial piety, and ancestor worship" was reported as the primary influence in the culture and religions including Christianity in Korea (Korea.net 2015:n.p.).

Based on the report, it is erroneous to claim that Christianity in Korea is a "pure" Christianity that distinguishes itself from the secular culture and is free from Korean traditional beliefs.

The report's data demonstrates the need for further study on Christianity from its cultural context. Many Korean Christians' moral values and spirituality may not be solely based on scripture or Christian faith, but rather on the existing culture rooted in history and tradition for four thousand years (cf. Wilson 2002:n.p.). Furthermore, the spiritual aspect (mainly the three beliefs mentioned above) plays a vital role in forming the Korean culture, which influences the spirituality of Korean Christianity.

3.2.2 Buddhism in comparison to the Christian faith

Buddhism was first introduced to Korea in 372 by a Korean monk from China named Sundo (cf. Cartwright 2016:n.p.). However, with the prominent influence of Confucianism in the *Choson* dynasty (1392-1910), Buddhism began to face minor opposition and persecution from the Korean government. As a result of persecution during the *Choson* dynasty, Buddhism was:

> pushed to the margins of society. Most official financial support was withdrawn and the number of both temples and monks was restricted. By the 18th century (when the first Christian community merged), Buddhism had retreated to mountain valleys and had more in common with village life and folk religion than it did with the elite culture of the Confucian ruling class.
>
> (Baker 2015:13)

The political repression in the *Choson* Dynasty paved the way for Buddhism's influence on commoners with art and culture; these commoners formed the majority of the population. Buddhism helped the poor commoners to forsake worldly pleasures and retreat to the mountains for a contemplative and quiescence life. Such religious practices of Buddhism continued to influence and align with the central Korean spiritual culture of private practice.

One cannot say that the Buddhistic contemplative spirit directly influences the preacher's emphasising Bible reading and meditation. Nevertheless, preaching that accentuates the spiritual discipline of withdrawal to attend the early dawn prayer meeting at the church sanctuary coincides with people getting away from the busyness in life to experience quiescence at the Buddhist temple.

Since Buddhism significantly influences Korean culture, emphasising an individualised and private religious practice, many Koreans perceive Buddhism as part of the Korean tradition rather than a distinct religion. The public considers Buddhism as non-threatening because it does not conflict with their existing cultural and moral values. According to the Korea Post:

> a 2005 government survey indicated that about a quarter of South Koreans identified as Buddhists However, the actual number … is ambiguous as there is no exact or exclusive criterion by which Buddhists can be identified … With Buddhism's incorporation into traditional Korean culture, it is now considered a philosophy and cultural background rather than a formal religion. As a result, many people outside of the practicing population are deeply influenced by these traditions. Thus … the number of Buddhists … is much larger.

(Kang 2019:n.p.)

While the public considers Buddhism as non-threatening, the public perceives Christianity as a religion from the west, distinct from the Korean tradition and culture. Because of this perception, Christianity remains as a religion separated from the culture in the public's eyes.

The distinction is more evident in the way each person practices his or her religion. The Christian faith practice involves a close connection with a community

of believers who regularly gathers in a venue at a regular and designated time. In comparison to Christianity, Buddhism's primary purpose and its building are to provide a venue for self-meditation, prayer/worship, and occasionally teachings from a Buddhist monk's moral aspect of life.

The core of "Buddhism is a highly disciplined philosophical religion which emphasises personal salvation through rebirth in an endless cycle of reincarnation" (KOIS 2001:n.p.). While Buddhism is considered individualistic, the public's perception of Christianity is a religious practice requiring commitment to a community to participate in social activities and programs. At the same time, evangelical preaching accentuating commitment to church reflects and correlates to public observation.

One cannot undermine the influence of Buddhistic moralism that emphasises moral living in Korean culture. Superficially, Buddhism has more similarities than differences with Christianity regarding self-discipline, i.e., denying oneself or putting to death that belongs to the flesh (cf. Cho 2012:n.p.).

Therefore, it is essential for an evangelical sermon to differentiate itself from moralistic rhetoric. When there is an absence of Christian preaching distinctiveness from other rhetoric, one almost wonders whether there is a need to attend church to hear Christian preaching. To be fair, one cannot conclude whether Buddhism influences evangelical moralistic preaching or the lack of exegetical work on the preached text. However, if it results from the exegetical deficiency and hermeneutical negligence, then one needs to revisit the fundamental understanding of the preaching concept.

3.2.3 Buddhism and the current sociological phenomenon

While the overall perception of the Korean socio-culture is a collectivistic society (cf. Hofstede 2019:n.p.), the data from a survey taken in the year 2000 tells otherwise. Over 60% of the population living in apartments (cf. Kang 2019:n.p.), and 77% desire to live in apartments (cf. Lankov 2010:n.p.). In addition to these numbers regarding apartments, "80% of rural-to-urban migrants move to Greater Seoul, and more than 40% of the Korean population is currently living in this region" (Kwon 2001:n.p.).

With more population moving and living in Seoul, South Korea's assertion is a collectivistic society may no longer be valid. According to the South Korean government official report, single-person and single-family households' statics are staggering.

> The ratio of single-person households to general households increased continuously from 15.5% in 2000 to 27.2% in 2015, accounting for 28.6% in 2017. While single-family households increased by 37.5% from 14.13 million households in 2000 to 19.96 million households in 2017, single households increased 152.6% from 2.22 million households in 2000 to 5.62 million households in 2017.
>
> (Kyong 2018)

As the nation's population decreases, it is inaccurate to identify Korea as a collectivistic society. According to the UN Population Division, in the 2019 report, "South Korea has the lowest fertility rate globally. Women have an average of just 1.1 children each" (Quick 2019:n.p.). In addition to the low birth rates, the country has become more urbanised, allowing more people to live alone. Park's evaluation of the modern Korean culture is worth noting:

> Korean culture has been absorbed into Western culture. Koreans have become confused and have been wavering between the two cultures … Another problem Koreans are faced with is that they do not realize collectivism is the opposite idea to individualism and often identify it with egotism or egoism. As a result, they have become egotistic rather than individualistic … Koreans have come out of collectivism too fast and have pursued egoistic or egotistic goals too much.
>
> (Park 2018:n.p.)

Considering Park's assertion, the past collectivistic culture that represented the Korean culture is no longer dominant as the younger generation has become more individualistic or egoistic in their thinking. With the rising number of living alone, Korea has recognised the new concept, "one-person households" (cf. Park 2021:n.p.). As a result, the one-room apartment has radically redefined the concept of neighbor and community as a rare commodity.

The public perceives the Christian church that often emphasises commitment and allegiance to the faith community and submission to the leading authority from the content of evangelical sermons. Therefore, the Protestant church may not be appealing to the younger generation, and evangelical sermons stand in contrast to their needs.

Distinct from Christianity and its emphasis on the submission to the spiritual overseers, i.e., pastors, and communal commitment, Buddhism focuses on the individual and lacks commitment or submission to a leading authority. Although Buddhism is often stereotyped as a traditional culture of the past, people still seek to retreat from the busyness of urban life to visit a Buddhistic temple privately without necessarily committing to the Buddhistic community. As the younger generation in Korea moves away from the absolute authority and truth to relativism, Korean evangelical sermons move further away from responding to the younger generation's belief and value that results in the sermons being unappealing to the individuals.

While COVID-19 further generated "high-tech, low-touch" (Naisbitt 1982:35) in today's society (Amoguis 2020:n.p.), a recent article released by *Education Commission* recognised the need of personal touch and proposed 'high touch' in the education (Lee, Steer & Nam 2020:n.p.). In line with *high touch,* "studies have suggested that social support has both main and interactive effects on health and well-being" (Riggio & Zimmerman 1992:134).

People still make trips to Buddhistic temples exploring a contemplative life for a *high-touch* experience in the *high-tech* society (cf. Chae 2019:n.p.). As an alternative, the Protestant prayer/retreat center movement began after Korea's national liberation in 1945 (cf. Jo, J.M. 2015:n.p.). However, generally, the Christian prayer center has a tight meeting schedule with singing and preaching, while traditionally, people were not accustomed to fulfilling individual religious needs through a communal gathering (cf. Yoon, S.Y. 1997:n.p.). Therefore, the prayer center's programs could be another extended form of Sunday church services that does not meet the individual's needs, which differs from Buddhistic temples.

Based on Buddhism and the current sociological needs, if there is still a need for a high personal touch, one can deduce that it is the very thing that lacks in evangelical preaching. While people seek a personal experience, there is a limitation of what a *high-tech* religious facility and program could provide. As a result, it is necessary to revisit the fundamental aspect of evangelical preaching. Rather than Buddhism and social needs positively influencing preaching, evangelical preaching has failed to respond with *sagely wisdom* to touch the heart. Typically, when people visit the church, "somewhere inside they are hoping that they might hear from God" (Anderson 2006:34).

From considering Buddhism's influence on evangelical preaching, one does not need to attend church to hear Korean evangelical preaching when the Christian message focuses on moralism as with other traditional code of ethics.

People as social beings, still seek for an interpersonal relationship and high-touch experience in the high-tech world. While Buddhism has provided for that need in some degree, evangelical preaching has remained the same and come short of touching the heart of the listeners.

3.2.4   Confucianism and its influence on the Korean Christian religious practice

The precise date that Confucianism was introduced to Korea from China is uncertain. Yang & Henderson speculate that:

> From the period of the adoption of writing by Koreans - apparently between the third and the fourth centuries of this era - Confucian precepts were probably the objects of study by the Korean literati or court nobles, more, at first, for their lessons in practical government or in mastery of literary forms than for their philosophical values.
>
> (Yang & Henderson 1958:81)

In this way, in its earliest stage in Korea, Confucianism was a code of ethics rather than a set of philosophical values or religion that has become the moral fiber of the Korean culture. Interestingly, statistics show that 95% of Korean Christians follow Confucian customs at home (cf. Gwon 2018:120).

Furthermore, the modern mindset often confuses the father's authority over the son in Confucianism (cf. Kim 2019:100) with an absolute authority with power, subordination, and submission (cf. Daulin 1970:27). Confucius's primary concern was order, "whereas modern critics are classing" (Kim 2019:102). Out of five moral rules in human relationships (cf. Yu 2002:76), the fourth rule, *Zangyouyouxu*, speaks of order between adults and children, serves as a foundation for the five moral rules in Confucianism (cf. Kim 2006:168). Unfortunately, the transformative and degenerated view of the fourth rule, *Zangyouyouxu,* affects evangelical preaching in a distorted way, emphasising the pastor's authority with absolute submission and respect from the congregation.

Non-Christian Koreans would not be able to make a clear distinction between contemporary Korean culture and Christianity when it comes to honoring parents or respecting and loving others. However, one recognisable distinction is in the manner of honoring parents. The distinction is apparent when the question, "What does it mean to honor parents?" is asked.

All five preachers acknowledged May as the *Family* month in their preaching, and they all emphasised parent honoring regardless of the different sermon text used. However, with the lack of exegeting the text, the concept of honoring parents in preaching becomes indistinctive from Confucianism. Although the concept is from scriptures, parent honoring comes from the cultural value of Confucianism to the listeners' minds.

It is essential to note that the fundamental difference between the Christian faith and Confucianism focuses on understanding rituals and spirituality. Christian filial piety occurs while parents are living, whereas Confucianism emphasises filial piety when parents have deceased. Furthermore, Christian filial piety is qualified with "in the Lord" (Eph 6:1), which makes honoring parents distinctive religious. In this way, one's understanding of Christian filial piety is within the context of the Christian faith.

In Confucianism, one way to honor parents is by observing special traditional holidays and practicing ancestor worship rituals. Although Korea adopted Confucianism from China originally as a philosophical value, it gradually became

religious and included more religious practices like ancestor worship in the third century. Confucianism between the *Koryo* and *Yi* dynasties around the 15th century:

> a definitive form of ancestor worship became established. At this time Korean Neo-Confucian scholars … introduced the *Han* and *T'ang* systems of ancestor worship. Confucianism had a tremendous influence on the religious practices … The establishment of Confucianism as the dominant ideology for the Yi dynasty led to the popularisation of ancestor worship among Korean families.
>
> (Bae 2007:72)

In the present day, the Korean church has replaced the long tradition of honoring parents through the cultural practice of ancestor worship with Christian memorial service. In their article, Park & Müller made an observation concerning Christian "filial piety" and the ancestor worship in Confucianism:

> As the Bible teaches that filial piety is to be directed toward living parents, Christians practice biblical filial piety as a solution to achieving mutual peace beyond a sense of incongruity of religious ideals and conflicts between regions, generations or social classes in Korean society. Many Korean churches currently practice Christian memorial services of biblical filial piety as a substitute for ancestor worship as filial piety in Confucianism. These services are called *Choodoyeebae*. *Choodoyeebae* may help to transform Confucian ancestor worship into a Christian memorial service. The Christian memorial service is an important instrument for enabling the Christian church to meet the needs of people to express filial piety toward their deceased parents.
>
> (Park & Müller 2014:6)

While the Christian memorial service's form and function may reflect ancestor worship, the uncompromised spiritual essence of the Christian faith should be maintained. Rather than seeing the "Koreanised" memorial service as a spiritual compromise, it is a response from the Korean church as a substitute for the traditional ancestor worship (cf. Bae 2007:71).

Christian memorial services have replaced ancestor worship in the Korean church. In this way, the Christian memorial service served to accommodate the cultural practice. Rather than emphasising the essence of honoring parents that could

conflict with the two different beliefs, the Korean Church has adopted the formality of ancestor worship. It is essential as non-Christian ancestor worshipers may hold this long-standing tradition as a non-negotiable.

Despite the Christian church's attempt to respond to and accommodate the existing culture, ancestor worship grounded in Confucianism may be a significant reason non-Christians reject Christianity. For non-Christians that cling to ancestor worship, the significance of rituals goes beyond a memorial service's formality. In Confucianism, a person may pay respect to ancestors by serving and acknowledging the ancestor spirits. In contrast, the Christian memorial service focuses on remembering the deceased family members.

For non-Christians to consider Christianity, there are significant barriers that they must overcome. These obstacles include the aspect of privatism in religion and able to retain one's cultural value. People may perceive religion as non-threatening if it remains within the boundary of privatism that does not conflict with the existing tradition or interferes with one's belief.

In Korea, the Christian church stereotype depicts it as an institution requiring commitment to the congregation. This perception also holds that the church is exclusive and unaccommodating as it renounces the individual beliefs and other traditions and values.

Moreover, Korean evangelical preachers cannot afford to ignore or disparage traditional Confucianism still deeply rooted in contemporary culture. Evangelical preaching that often associates Confucianism with idolatry will fall on death ears. Although Christian memorial service does not replace satisfactorily and solve all the existing problems of ancestor worship, like Christian memorial service, evangelical preachers need to endeavor sermons that provide a better solution to the listeners' struggles.

Today, the presence of the Christian religion in Korea can be overwhelming. Christians and cults (since the public indifferently cannot tell the difference) are immediately noticeable in public. Christians occupy the streets wearing church banners and handing out tracks. Despite the congregation's size, every church

building features steeples with a cross prominently displayed. According to the Korea Herald report, official government statistics put the number of Protestant churches at 77,000 as of 2012, three times more than the number of convenience stores (cf. Lee 2014:n.p.).

Due to overwhelming neon crosses in the Seoul skyline, people in Korea may become numb, indifferent, and desensitised to Christianity. Furthermore, the public's view shaped by the public media also contributes to their numbness to Christianity. The public media often projects the church and its leaders alongside the recent corruption of Korean politicians. With the ongoing scandals of the Christian leaders and life incongruous to their sermons, preaching will reach almost to the listeners' death ears. In one area, i.e., parent honoring, the cultural value based on Confucianism has influenced evangelical preaching to highlight the significance of honoring parents.

However, there is a dissonance with the preacher's character, i.e., honesty, sincerity, transparency, or integrity, and what the public expects from a religious leader, especially as a spokesperson for God, responsible for delivering a religious and moralistic message. Needless to say, that evangelical preaching lacks authority when it misses impacting the life of the preacher's morality.

Confucianism, in connection with intellectualism, caused Korean scholars to become interested in Christianity. In the early 1600s, Christianity began to influence the intellectuals first with ambassadors to China:

> through contacts of the annual Korean embassy to Beijing with the Jesuit fathers in that city, at first perhaps by accident and later through the natural intellectual interest of scholars attached to the embassy in the way and philosophy of the curious Westerners. The earliest mention by a Korean scholar of a Christian book is found in the writings of the Confucianist Yi Syu-Kwang who died in 1627. He gives a remarkably accurate summary of Matteo Ricci's famous *The True Meaning of the Lord of Heaven.*
>
> (Moffett 2007:169)

Koreans, especially "*yangban"* (nobility class) (Peterson 2010:132), were attracted to the Christian doctrines, which Koreans referred to as "Western Learning," and

they "saw as a more egalitarian religion than Confucianism" (Peterson 2010:123). Furthermore, many scholars were interested in Christianity, hoping to "correct the growing political and social corruption of the stagnating Chosun Dynasty" (Kim 2003:44), and bring a moral transformation in politics and society.

Therefore, today's Confucianism in Korea influencing the moralistic preaching of evangelicals can be traced back to early as the *Chosun* dynasty connected with intellectualism and moralism, especially in the Andong district located in southeastern Korea.

Historically, Andong was known as the center of the learning district, *Seonbi* (scholar) district primarily focused on Confucianism from the *Choson* dynasty in Korea. The scholars in Andong perceived Christianity as a means of salvation, complementing Confucianism as a way of life rather than contradicting it (cf. Gwon 2018:119).

Andong, a scholastic region, was where the first Christian literature shop opened and the establishment of the early Protestant church in that region in 1908 (cf. Yang n.d.). The high value of Korean scholarship of Confucianism practice and Christian belief inevitably resulted in the influence of traditional Confucianism in preaching. (cf. Yoon 2019:196). Adherence to Confucianism and traditions are still evident and prominent in the city of Andong today.

With the influence of Confucianism on the biblical interpretation that was prominent in Andong, preachers interpreting the Bible with moralism, a philosophical and theoretical structure of Confucianism, soon became popular (cf. Gwon 2018:131). For instance, participating in a church service was more of a morally right thing to do than a religious commitment.

From the early 1900s to the present, moralism dominated preachers' hermeneutics and application of the scriptures, especially the Old Testament narratives (cf. Lee 2006:n.p.). Therefore, the evidence of moralistic preaching from the sermon analysis does reflect the influence of Confucianism in evangelical preaching in Korea.

Confucianism has influenced the development of Korean worldview, humanism, and mental civilization for 1,700 years, and in turn, predisposed evangelical preachers reading of scriptures for sermon preparation (cf. Choi 2018:173). Furthermore, such inexorable cultural and traditional influence will determine whether preachers gravitate toward more exegesis or eisegesis within the church context as an interpretative community (cf. Choi 2018:172).

3.2.5 Shamanism as a Korean spirituality and its influence on the religious culture

Shamanism is a belief in *Mugyo*, a traditional religion that has long been deeply rooted among Koreans, and the person Shaman functions as a mediator and representative of the gods, and Shaman's very existence is considered sacred (cf. Jang 2006:n.p.). There is no theological or ethical doctrine in *Mugyo* religion (cf. Cho 2002:n.p.). Perhaps theologically lacking in evangelical preaching and the preacher's moral living could be due to the Shamanistic influence.

While the origin of Shamanism is unknown, according to Quang Duc, "It is the ancient religion of animism and nature-spirit worship," which is "based on the belief that human beings, as well as natural forces and inanimate objects al, possess spirits" (Quang 1997:n.p.).

Although introducing Shamanism to Korea is unclear, the approximate date is before 1000 BC (cf. Chacatrjan 2015:59). According to Lee, the earliest written record associated with Shamanism is a Chinese document written around the first century A.D. From a historical point:

> there is a document …. which had already mentioned the existence of the cult of *Mu* around the area of Mt. Paiktu (Mt. Whiteshead) … the Chinese characters for *Mutang* [shaman] mean the altar or shrine of *Mu* or shaman. It is possible that the location of the shamanistic altar came to be identified with a shamaness herself.
>
> (Lee 1973:136)

Since Shamanistic belief has been part of a religious culture long before Buddhism (cf. Heinz & Murray 2019:352), many people are still adamant against incorporating

a new religious belief system that would challenge the existing shamanistic belief or unintentionally include Shamanism in their new religious practice.

While Buddhism focused on harmony within oneself and spiritual/mental discipline for decent moral living, Shamanism emphasised contact with a spirit through a shaman. In this way, fortunetellers are considered a subcategory of Shaman.

The influence of Shamanism is evident at all levels of society, as even "the highly educated and devout Buddhist Koreans have a strong belief in spirits and regularly visit the Shaman for a protective ritual" (BDEA 2008:n.p.). Moreover, Korean Buddhists do not see any conflict between Shamanism and Buddhism, which "the two religions blended to produce a form of Buddhism that is uniquely Korean" (BDEA 2008:n.p.).

In Shamanism, a mediator or shaman is crucial as an ordinary person cannot have contact with a spirit, and the shaman must serve as the mediator between the world and spirits. In this way, the public understanding of the shaman's role is comparable to the priestly function in the Old Testament and preachers' function commonly known as a spokesperson for God. Kim describes the role of a mediator or shaman in Shamanism in the following way:

> [It] generally means the belief that mediation between the visible world and the spirit world is affected by shamans. The term is also used to describe many other religions in the world that accept the existence of a supernatural spirit world and animism. Historically speaking, Korean shamanism encompasses a variety of indigenous beliefs and practices that have been influenced by Buddhism and Taoism. Korean shamanism, or the belief in the intervention of supernatural powers in human life, is distinguished by its search for solutions to human problems through a meeting of human beings and spirits.
>
> (Kim 2007:150-151)

Some draw a comparison between shamanism and the Korean charismatic mega-churches. Kim has noted the similarity between the two as they both seek "present material prosperity." He argues that:

> Korean Pentecostalism which succeeded because it combined Christianity with what Harvey Cox calls 'huge chunks of indigenous Korean shamanism.' [One]

asks, 'Why the ordinary people, particularly women, go to shamans?' They go 'because they need health, wealth, and success in their life ventures.' Dr. Cho's [ex-senior pastor of Yoido Full Gospel Church] preaching meets exactly those needs. Rev. Cho's preaching satisfies the needs of the majority of the Korean people.

(Kim 2011:11-12)

Although Kim makes a substantial connection between Shamanism and Protestantism, his comparison and conclusion are oversimplified. While it may be true that Pentecostalism met the needs of a people grounded in shamanism, the number of non-Pentecostal super mega-churches in Korea far outnumber Pentecostal churches in Korea (cf. Bird 2019:n.p.). The proportion of churches across denominations should also take into consideration.

Furthermore, while most Pentecostal churches preach the health, wealth, and success gospel, many Pentecostal churches do not fit into the mega-church category. It is inaccurate to categorise such type of gospel preaching in Korea as merely Pentecostal. Based on the preaching analysis, apart from the power ministry of "signs and wonders" relating to healing, the dominant elements of the material blessing and life's problem solving are still highly visible in Korean evangelical preaching.

Many churches belonging to a conservative denomination have criticised shamanistic elements in the Korean evangelical faith, typically known as *the gi-bok* faith. The primary focus of *gi-bok* faith is a material blessing (*bok*) (cf. Lee 2017:n.p.) instead of one's relationship with God.

Gi-bok's popularity emerged with the Yeouido church pastor's influence in the 1970s and 80s (cf. Hwang 2019:n.p.). The rapid growth of Christianity in Korea may attribute to the widespread poverty following the Korean war. During that time, the Korean evangelical message focused on material blessings that gave hope to the already immersed people in the shamanistic culture (cf. Jang 2019:n.p.).

Besides the theological and ethical doctrinal difference fundamentally, there are apparent dissimilarities between Christianity and Shamanism on "the notion of blessings, the importance of relationship, and the continuity of relationships" (Kim 2017:107). However, preaching that accentuates dedicated prayer for God's material blessings and happiness and the preacher's assumed role with spiritual authority epitomising God's messenger, one cannot repudiate the Shamanistic influence in Korean evangelical preaching.

3.2.6 Buddhism, Confucianism, and Shamanism as major influential factors to Korean culture

In considering the three belief systems intertwined in the Korean culture, these systems include the philosophy of Buddhism, the traditional intellectualism of Confucianism, and the spirituality of Shamanism (cf. Kim 2004:8). The three beliefs share a harmonious relationship, and a person could believe and practice all three without internal conflict. In paying respect to the deceased, a person could set up a table and bow down, practicing a traditional Confucian ritual. The same person could attend a Buddhist temple and pray to Buddha while living life adhering to a Shamanistic belief.

Furthermore, the three belief systems that inevitably influence evangelical preaching results in an indistinctive Christian message while philosophically and intellectually unchallenging with a lack of spiritual authority.

The cultural spirituality in Korea, consisting of Buddhism, Confucianism, and Shamanism, is comparable to the ancient Israel religious culture. As mentioned earlier (see 3.2), the Torah's traditional interpretation and practice played a crucial part in forming Israel's spiritual culture.

The three distinctive spiritual practices in Israel's religion, traditionalism, and spiritism were present throughout the religious history of Israel. These practices included serving Yahweh, idols, and following the traditions of the elders (Mk 7:3-4). Serving idols encompassed Canaanite gods, mediums, and spiritualists. Shamanistic spiritual practices continued to comprise Israel's religious practice (2 Ki 21:6), despite kings like Josiah removing mediums and spiritualists (2 Ki 23:24). While Yahweh adamantly forbade mediums and spiritualists (Lev 19:31; 20:6),

King Saul sought a medium who he "had expelled … from the land" (1 Sam 28:3b) to learn the outcome of the battle against the Philistines (1 Sam 28:7).

While they may be different in religious rituals and practices, there are more similarities than differences in the three distinct spiritual components in Israel's spiritual culture with Korea's contemporary spiritual culture. Therefore, while there is a need to preach sensibly addressing the negative influence of the culture, evangelical preaching should provide a better and alternative way to overcome various social issues that the people face.

Because Christianity has coexisted with Korea's traditional spiritual culture, spiritual-cultural elements have inevitably influenced Korean evangelical preaching. Interpreting the evangelical preaching analysis from the current social culture, one can conclude that the manifestation of the traditional and spiritual elements from preaching is indisputable. However, the issue is not whether the existing culture influences evangelical preaching but how one disengages from the inevitable cultural influence on the person's exegesis and the hermeneutics of the biblical text.

3.3 INTERPRETING EVANGELICAL PREACHING IN THE LIGHT OF THE SOCIO-ECONOMIC PHENOMENA AND RELIGIOUS THOUGHTS IN KOREA

In this section, the study considers comparative and interpretative issues by comparison and why evangelical preachers in Korea preach the way they do.

3.3.1 Comparison and contrast of young people's cultural values and evangelical preaching

Evangelical preaching has come short in response to the *population cliff* in Korea. Instead of looking into a more substantial issue of the significant number of young people leaving the church by asking a fundamental question, *why,* sadly, preachers have been barking at the wrong tree.

Younger people perceive the church as either anti-culture or lagging behind the culture or current times (cf. Cho 2016:n.p.). Because the church does not accommodate the contemporary culture, the younger generation no longer finds

the church relevant (cf. Lee 2015:n.p.). Compromising the gospel due to cultural influence is not the same as understanding and accommodating the culture in preaching.

Lee of *Jangshin* (Presbyterian seminary) surveyed 2,135 young people who no longer attend church. 68% attended church from birth but no longer attend. 53.6% indicated that they left the church because it alienated the young generation's culture. 26.1% gave unemployment the reason for leaving the church, while 12.7% noted their departure was distrust in church leadership (cf. Lee 2015:n.p.).

The reason given by 53.6% is an accurate depiction of the church's direction. Until the 1980s, Asian conservative Confucianism, emphasising elder respect and submission to authority, dominated Korea's culture and reached all generations. The influx of western culture following the 1980s affected much of the arts and media in Korea. As a result, the younger generation no longer wished to remain with the "old culture." Veneration and submission to authority slowly phased out with the younger generation. Moral value and truth became relative, and what society once considered taboo is now accepted. As a result, there is a massive vacuum in the Korean socio-culture with the absence of authority governing its morals and values.

Highlighting a shame factor in based on Nicodemus wanting to avoid a crowd (Jn 3:2) and the Samaritan woman who has had five husbands (Jn 4:18) (see Appendix A.1) does not do justice of assuming the young people in Korea share the similar culture as Palestine 2,000 years ago.

Although Nicodemus coming to visit Jesus at night is an exegetical matter, making assumptions on the shame factor that comes from several remarriages and living together with the Samaritan woman is a deficiency in hermeneutical understanding of the young people's culture. Due to a shift in the cultural value of marriage and religious-moral value, Korea experiences a continual increase in the divorce rate (cf. Shim 2006:174). In the contemporary cultural context, several divorces and remarriages or adultery as a sinful act from John 8:1-11 (see Appendix A.3) preaching shame upon young people is incongruous. Evangelical preaching shows

that preachers are merely scratching the biblical-text surface while insensitive to the existing culture.

The conflict between the church and the younger generation became unavoidable when, the younger generation adopted an inclusive attitude that accepted all opinions. In the past, the Korean Confucianism culture was relatively compatible with the church culture and message. As the Korean culture experienced a significant change in its values, the younger generation found the evangelical church preaching, which clung to Confucian ideas, outdated.

While preachers recognise the influence of the Korean culture is inevitable, they use their theology of God's sovereignty to preach that God accomplishes His perfect will using culture (see Appendix A.2). There is an underlying assumption that culture is negative while the listeners, especially young people, disagree. Not fully considering the current cultural value, the sermon relating to life's situation may sound obsolete and irrelevant. Moreover, the problem is that preachers do not adequately treat the text with sound exegesis and hermeneutics and fail to contextualise the message to culture.

Cho (cf. 2016:n.p.), a faculty member at the Hannam University of Christian Education, described the external and internal reasons for declining church attendance. Cho explained that society pulled people from the church externally while internally, the church pushed people away. Cho also explained that the church was unwilling to recognise the secular shift in Korea's culture. Compared to the past, people in Korea no longer rely on religion for security in life.

Preaching that emphasises solely relying on God for life's security, i.e., Psalm 62:1-8 (see Appendix A.2) or says that trusting Jesus is more important than studying (see Appendix A.3), does not speak to young people's intellects, let alone their hearts. While there is considerable mentioning of acknowledgment or relying on Jesus, preachers fail to derive life's application from the text. Instead, preachers appeal to their presupposition of the need for faith and then choose the "appropriate" text. Therefore, the interpretation, meaning, and application are already predisposed to the eisegesis of preachers without taking the cultural context to account seriously.

Perhaps a possible reason is that evangelical pastors' weekly responsibility is to preach many messages. While in the 1970s, "less than one third ... are able to reproduce the central message of the sermon" (Runia 1978:4) in the western world, Korea faces another problem; the qualitative problem of preaching comes from too many quantitative sermons that pastors are responsible for, and as a result, there is a lack of profundity in preaching (cf. Chae 2008:n.p.).

A questionnaire administered during the 8th Annual Pastors Conference in 2006 gave insight into Korea's overall decline in church attendance. According to the survey, two primary reasons for the decline in church attendance included the church's lack of credibility and the church's failure to acknowledge and accept the rapid change of Korea's culture and societal trends (cf. Song 2006:n.p.).

As Korea experienced economic growth, modern science and technology have replaced the role of religion. In addition to Korea's economic growth, postmodernism has had a significant impact on the younger generation (cf. Choi 2003:119). Many young people in church no longer consider one particular religion as the only truth and consider the church as a thing of yesterday and no longer compatible with their cultural belief system. As this generation cannot find answers to life's problems in the church, they look towards the secular culture (cf. Cho 2016:n.p.).

3.3.2 Understanding and interpreting evangelical preaching from the cultural context

The researcher revisits "sermon notetaking" (see Appendix A) and "selective coding" (see Appendix C), and *four codes of preaching,* especially *scriptural* and *cultural codes* (see section 2.3) to understand and interpret each evangelical preacher's sermon from a cultural-contextual perspective based on sections 3.1 and 3.2.

3.3.2.1 Presbyterian Preacher-A

Rather than drawing out meaning from the sermon text (Merideth 2013:3), Preacher-A has predetermined sermon topics in mind. The preacher understands the cultural influence of the "shame" in the listeners. The preacher uses the

cultural concept of ignominy to choose John 3:1 to expose the current issue. The listeners may expect some problem-solving from the preaching. However, the second sermon text, Psalm 102, does not offer a solution but only exposes another issue, the *inner child.* The concept of the *inner child* does not derive from Psalm 102 but pop psychology. The preacher interprets the text from a psychological perspective..

However, preaching that exposes the text is contemporising the "central proposition of a biblical text that is derived from proper methods of interpretation" (Richard 2001:19). Moreover, if hermeneutics is a process discovering "the text's meaning for a contemporary audience … then significance and application are part of the hermeneutical process" (Blue 2001:265).

Culturally, the *inner child* is a foreign concept to the listeners, and therefore, the preacher spends much time explaining and illustrating what the *inner child* is. However, in a limited time, culturally, whether the listeners could readily accept the *inner child* concept is questionable, especially when the foreign concept is not warranted or developed exegetically. Moreover, the practical suggestions as a solution to the problem raised come from other Bible verses with no connection with the *inner child.*

The preacher quotes many Bible verses, which may not mean biblical validation necessarily as Shelly (1998:108) points out that "frequent quotation of Scripture is no reliable index of the biblical authenticity of a sermon."

The preacher's recurring concepts for a practical application are the importance of the Bible, prayer, church, and imaginative use suggested by the psychology book. However, to introduce "a new idea … there must first be confidence on the part of the listeners that speaker and hearer share common ground" (Craddock 1985b:11), which is not the case for the concept of the inner child.

The rest of the four sermon topics come from the cultural influence, the importance of maintaining one's physical health (1 Tim 4:1-10), inheritance (Dt 6:1-8), family (Eph 6:1-3), and a small beginning as a first step (Mt 17:14-21) that comes from a book by a psychologist.

The preacher may well be aware of the social concerns. However, the primary source of awareness comes from a psychologist, psychiatrist, or biography of successful, wealthy foreigners. Therefore, the preacher's understanding of the current culture may not correctly represent the dominant culture in Korea. As a result, the preacher may have answered the preacher's questions rather than the listeners' life questions (cf. Gibson 2011:76).

The preacher uses or refers to the biblical text rather than preaching from the text. However, a challenge in preaching is whether preachers strive "to bend [their] thoughts to the Scriptures, or … use the Scriptures to support [their thoughts]" (Robinson 2001a:22). The preacher's choice of sermon text may not relate to the social needs that the preacher attempts to address.

3.3.2.2 Presbyterian Preacher-B

Preacher-B selects all three sermon texts from Psalms (42:1-11; 62:1-8; 69:1-36) based on adversity people commonly experience in life. The preacher assumes that life's experiences are almost identical to the psalmists' experience in ancient biblical times. Therefore, there is hardly any interpretation of the text but simply using the text and other verses analogously. The preacher identifies the "appropriate" text to illustrate what the listeners could face in life.

However, there could be a discrepancy between the listeners' experience and the preacher's postulation, considering the current sociological issues (3.1). Whether the listeners could relate to the types of suffering the psalmists mentioned in the three sermons or not could be questionable. There is much of overgeneralising of the listeners without considering their current sociological concerns.

If homiletics is a subcategory of rhetoric, then preaching could be "a particular type of response to particular kinds of situations; namely, it is a persuasive response to situations that are susceptible to influence" (Litfin 2015:33). Based on sections 3.1 and 3.2, the preacher's sermons do not reflect interpreting the text in the light of the listeners' social context. To understand and acknowledge the listeners' social context, one needs to "read the biblical text in light of the congregational context" first (Gore Jr 2018:21).

In response to the turmoil, the preacher encourages people to trust only God's sovereignty in all three sermons from Psalms. However, while the preacher's theology does not emerge from the texts, one's theology should be "the operative norm" that "guides the interpretation" of the text (Barr 1999:336).

The sermons almost sound like encouragment to accept the situation as fate, i.e., Buddhistic karma, rather than struggling to overcome. Moreover, culturally, it may be a big stretch to expect and assume the listeners to be familiar with God's sovereignty. Concerning preacher's theology and scripture, Packer makes the following comment:

> Doctrines are to Scripture as the sciences are to Nature … The scientist … is able to explain [the natural] phenomena … [to a person] who observes them without understanding them. Similarly, the expositor who knows his doctrine … is able to see the significance and implications of each particular text in a way that another [person] is not. And this is what [the preacher] is called to do: to open up individual texts in the light of the *analogy of faith.*
>
> (Packer 1960:3-4)

Culturally, parents and inheritance are an ongoing issue in Korea (cf. Kim 2021:n.p.). Therefore, as a primary topic for a sermon during the *family month* in Korea, speaking on inheritance is not unusual. However, preaching may not be persuasive for the preacher to propose an alternative by replacing the quantifiable inheritance with spiritual inheritance.

While the preacher from the cultural pressure to preach on the issue of inheritance, the preacher chooses a text (1 Ch 28:8-10) that has no connection with the subject. The cultural problem of inheritance far outweighs and undermines the importance of exegesis and hermeneutics for the preacher. To avoid such pitfall, the preacher needs to revisit the concept of expository sermon since it "is one in which the sermon preaches what the text teaches" (Anderson 2006:35).

The preacher often spiritualises the meaning of narratives. While parents' concern for their children and children honoring their parents could be true to almost all cultures, the preacher uses the sadness of the funeral procession of a widow's son

(Lk 7:11-17) to impose that both parents and children's concern for one another should be spiritual rather than physical and material.

The tragic event in the text could be emotionally and culturally relevant for the listeners. However, in contrast to the text, the sermon fails to comfort and bring hope to the listeners when the preacher spiritualises the physical death and tragedy in life. While the preacher spiritualises the text in the hermeneutical treatment, the listeners could have difficulty making the sermon connect to their cultural context.

If the preacher wants to choose a relevant text and speak on the seriousness of the spiritual sickness more than the physical, then the preacher must choose another hermeneutically relevant text. The text has cultural relevance, while the sermon's application may not. However, "the driving force behind the applications" should derive "from the text to [the] audience" (Blue 2001:266).

3.3.2.3 Methodist Preacher

The preacher's testimony may not be relevant to young people in general. Although the preacher endeavors to connect his preaching to the listeners, his sermon does not speak to the listeners' cultural context since the examples he uses are outdated and in the wake of the current culture. Evangelical preachers "must struggle" not only faithfully exegeting the text but also "to understand the world … which is rapidly changing" (Stott 2005:27). An average person already feels removed from the ancient biblical culture and the story, and what is seemingly irrelevant illustrations in the message could further put a distance between the text and the listeners.

The preacher often makes a hermeneutical assumption in his messages. The preacher assumes that Jesus purposefully exposed the woman's sin to forgive her (Jn 8:1-11). However, it is almost an instinct of human nature that desires to cover up sin, and by confession, one finds forgiveness (Ps 32:5) rather than Christ exposing sin. Such hermeneutical assumptions may have come from a cultural understanding of sin. While both shame and guilt are present in Korean culture (cf. You 1997:63), the preacher, based on the shame-culture, assumes that Jesus

went against the culture, i.e., covering up sin by exposing sin to the woman's embarrassment only to forgive her, lacks hermeneutical support.

While the sermon's content "must be derived from Scripture" (Merideth 2013:1), the preacher's understanding of what positions a church into a 'dead church' (Rev 3:1-6) does not come from the text but rather from the past evangelical church culture (see Appendix A.3). Similar to the church in Sardis, evangelical churches used to occupy themselves with many different programs, which is no longer pertinent due to the recent membership decline and coronavirus. Furthermore, the preacher applies the same principle from John 8:1-11 to Revelation 3:1-6, which describes how Jesus regarded the church in Sardis as dead only to raise the church back to life (Rev 3:1-6).

While the concept of prayer in the text (Num 14:1-9) is absent, the primary theme of the message concerns praying earnestly for the impossible. Apart from the text, such emphasis could come from Buddhistic and Shamanistic influences.

To say that faith in God is the only thing one needs in life's journey based on placing "the Tent of Meeting in the middle of the camps" (Num 2:17) could be a mismatch with the listeners. Preaching influenced by Shamanistic religious culture would not reach the young people preoccupied with studying and preparing for government jobs. Rather than preaching about faith, the preachers should guide the listeners "to promote faith development" (Merideth 2013:12).

Preaching on honoring parents is relatively different from the cultural understanding. While drawing out that Ruth honored her mother-in-law from the text (Ru 1:1-16) in question exegetically, the preacher applies the concept *eisegetically* into the text. As a result, the preacher could only spiritualise the meaning of honoring parents since there is no evidence of honoring parents in the text.

It is apparent that while there is a desperation to communicate the importance of honoring parents during the family month in Korea, finding a connection between the cultural understanding of honoring parents and an appropriate biblical text was

not evident in the sermon. It could mean a lack of exegetical treatment of the sermon text.

3.3.2.4 Baptist Preacher

The preacher prioritises correcting the existing public perception of the church in his messages from Hebrews 10:24-25 and Acts 11:19-26. As a result, the listeners hear more about justifying the church's position rather than giving a meaningful answer. There has been a shift from a past communal to the present individual culture in Korea. Therefore, the preacher must first touch on the shifting social culture before addressing how the faith community could provide individual needs.

If the preacher desires to reach the unchurched people, overuse of scriptural reference to defending his position will do no justice helping the young people to consider church and the Christian faith. While the preacher attempts to respond to the public criticism, his defense comes only within scripture when most likely accepting the Bible is another obstacle for the people who need to overcome. Furthermore, using scripture to defend a scriptural position could be a circular argument in apologetics. Instead, the preacher could dialogue with social science or young people's issues in the current cultural context for the hearing.

Rather than acknowledging the church's shortcomings as a form of apology, the preacher needs to bridge the gap between social and economic needs and the church. The preacher uses examples to answer, "why the church" comes from the ancient church history, which places Christian faith as a thing of yesterday. However, "The task of preaching relates the ancient text to the people to whom the preached word is now spoken again as the living word" (Dockery 1992:142).

The excitement of heaven as the preaching subject in Revelation 21:1-2 does not align with the current young people's concerns. The issue is not about heaven as an exciting place, but do the young people see the need for heaven? Culturally, the preacher could miss the connection between the sermon proposition and the young people's concerns. In expository preaching, the preacher not only needs to communicate the textual meaning but "also demonstrate[s] the relevance of the biblical text" to the listeners (Willhite 1992:359).

Cultural Buddhism or Shamanism influences preaching since without appealing to logical reasoning, the preacher refers to praying for faith when believing in God is challenging based on Judges 6:36-40. Furthermore, the preacher's treatment of the Old Testament narrative to draw out a moral principle, i.e., Gideon praying for a sign (see Appendix A.4), is additional evidence of Confucianism's influence on hermeneutics.

The preacher emphasises that faith relies on facts rather than feelings. However, he assumes that the listeners would accept Christ's resurrection as a historical fact.

3.3.2.5 Holiness Preacher

Although Matthew 27:33-44 concerns the crucifixion narrative, the preacher switches the subject to Christ's resurrection as a vindication of the efficacy of Christ's death. The preacher uses the sermon text as a springboard to speak on what he wants to convey, i.e., the resurrection significance. However, in "any vital message," while it "always keeps the present hearers in view," preaching is "enriched and strengthened when it … is clearly linked to a specific passage" (Cox 1985:94).

The preacher interprets Thomas' absence (Jn 20:24) to say that he was embarrassed to face Jesus since he deserted his teacher. The presupposition of cultural shame factor could have controlled the preacher's hermeneutics. While the preacher attempts to relate to the listeners culturally, he interprets the text apart from giving adequate hermeneutical treatment. The preacher makes a considerable jump from the text to the application without attempting to show the textual "significance for [the] audience as [an] application in [the] sermon" (Blue 2001:265).

The preacher constantly refers to biblical places or characters, Golgotha, Eden or Galilee, or Pharoah that may be a foreign concept to the outsiders in the current cultural context and spiritualises those concepts without any hermeneutical warrant.

Furthermore, the preacher refers to biblical concepts, experiencing peace and Jesus' presence in the listeners' workplaces, that may be exclusive to the church members but fails to develop the meaning of those concepts in their cultural context. Good preaching "is more than good exegesis and exposition of the text. There must also be effective application" (Merideth 2013:11).

Culturally, there may be a discrepancy between the preacher and the listeners of what matters in life. It seems like the preacher preaches "at" the listeners rather than "to" the listeners (cf. Stanley 2013:n.p.). Shelley (1998:104) shares the importance of listening to the audience more for preachers to come "to terms with human emotions more quickly and thus to the feelings in the passage."

From a cultural perspective, the preacher preoccupies himself with his biblical narrative insights and is desperate to communicate to the listeners. As a result, the public may perceive the preacher who "love[s] the subject more than [the] people" in their social context (Galli & Larson 1994:15).

3.4 SUMMARY

The interpretive task shows that the cultural and traditional religions influence Korean evangelical preaching while the preachers are often than not oblivious to the current culture based on the preaching analysis. However, preaching is standing at a "fateful intersection between the biblical text and the congregational context" (Willimon 2002:47).

There is a need to acknowledge the coexistence and influence of other traditional religions on evangelical preaching. Furthermore, another significant need is to revisit the fundamentals of preaching, the use of scriptures, and the contemporary cultural context influencing evangelical preaching.

While there are various "hermeneutical patterns of interpretation … the hermeneutical theory occupies the most important place" in practical theology (Heitink 1999b:198). Each pattern of the hermeneutical patterns encompasses:

> a hermeneutical circle, in which the Christian tradition and the modern attitude toward life interact. This enables people to give meaning to their situation and to be inspired in their actions. Such patterns are indispensable if one is to

interpret the current situation in the light of Scripture, and to bridge the gap between the text and the reader.

<div align="right">(Heitink 1999b:200)</div>

There seems to be much inadequacy in recognising the listeners' socio-cultural presupposition by evangelical preachers. Preachers need to be honest in acknowledging that to some degree, all people are biased as Heitink points out:

> One must … acknowledge the bias … determined by historical, sociological, and historical factors. How people understand the words of Scripture and apply these in a concrete situation is in part determined by their historical context, by the *Wirkungsgeschichte* [history of impact] of traditions within the group to which they belong, and by their own personality, their own possibilities for understanding, and their personal history, with psychological factors that many either foster or hinder a religious understanding.

<div align="right">(Heitink 1999b:196)</div>

Recently, young people have been spending more hours in the world of "metaverse" than the natural world, and there is much discussion on how the church in Korea should respond (Koh 2021:n.p.). While social and technological cultures are changing, evangelical preaching has not changed.

Based on the *interpretive task*, there seems to be confusion between methodology and theology in preaching. In this digital culture, "people will still speak, and preachers will still preach. But what kind of speaking will we hear?" (Buttrick 1993:313). The essence of the gospel should remain the same, but the methodology should be culturally contextual.

The study considered two questions, "What is going on in the Korean evangelical preaching?" and "Why do the Korean evangelical preachers preach the way they do?" Based on the study's sermon analysis of evangelical preaching and socio-economic phenomena & religious thoughts, the inadequacy of recognising the cultural change, undermining the development of adopted western intellectualism, especially for the young people, and exegetical and hermeneutical inadequacy are some characteristics of evangelical preaching in Korea.

The two probing questions inevitably lead to the third question, "What ought to be going on in the evangelical preaching in Korea?" Which question leads to the *normative task*.

According to Osmer (2008:18), the *normative task* is "using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from 'good practice.'"

The current evangelical preachers in Korea are desperate in seeking a homiletical model or methodology. However, the juncture is not about the inquiry of methodology. Instead, preachers should focus on:

> the sermons' essential and fundamental question: "What should a sermon be?" It is because the most appropriate solution for a moment of crisis or a moment of reformation in Christian history comes from 'discovering the essence' rather than 'the birth of a new method'… Therefore, when a sermon crisis is detected, more subordinate and practical questions about the essence of preaching are needed.

> (Jeon 2013:218).

After considering why the five preachers preach the way they do from the *interpretive task*, the study will carry out Osmer's approach of the *normative task* to *interpret* preaching theologically in its sociocultural context, using the meaning of the gospel as an *ethical norm*, and considering the *examples* of good preaching practices from the New Testament.

Chapter 4

THEOLOGICAL INTERPRETATION, ETHICAL REFLECTION, AND GOOD PRACTICE OF PREACHING

The previous chapter considered how socio-economic and religious thoughts have inevitably influenced evangelical preaching in Korea. The study primarily considers preaching, preachers, and homiletical design in this chapter for the *normative task*. There are three approaches in the *normative task* of practical theological interpretation:

The first approach is the "use of theological concepts to interpret" preaching as *episode*, church membership declines and evangelical preaching as *situations* in socio-religious and cultural *context* (Osmer 2008:115).

The "use of ethical norms to reflect on and guide" evangelical preaching as *practice*. The ethical normative basis comes from a "perspective that all human beings are" in need of the gospel (Osmer 2008:115). In the study, the gospel is the premise, presupposition, or commonality for "ethical principles, rules, or guidelines to guide action toward moral ends" of preaching (Osmer 2008:138).

A "third way of approaching" preaching "episode normatively" is considering "examples of good practice" of preaching (Osmer 2008:116). The approach is "deriving norms from good practice" (Osmer 2008:138) of "the past or present which to reform" the preacher's current preaching. Good practice can also "generate new understanding of God, the Christian life, and social values beyond those provided by the received tradition" (Osmer 2008:132). The study revisits the ancient text, the New Testament, to consider the good preaching practice.

4.1   THE USE OF THEOLOGICAL CONCEPTS TO INTERPRET PREACHING

Jones (1980:89) comments that while "the modern culture tends to devalue all forms of oratory," God continues to speak to people through preaching (cf. Buttrick

1987:485) that "bears witness to Christ both in the church and through the church to the world" (Long 2005:81/381). Moreover, the function of preaching is that it "not only reveals, [but it also] continues the work of Christ by calling, liberating, and forming a new humanity" (Buttrick 1987:486).

Preaching as one of the Christian practices, is "to address fundamental human needs in response to and in the light of God's active presence for … the world" (Dykstra & Bass 2002:18), while the purpose of preaching is persuasion in the hope that which the listeners would respond "favorably, volitionally, and wholeheartedly to the truth" (Montoya 2000:132/166).

Rhetoric that has inevitably influenced Christian preaching (cf. Shaddix 2003:133/278) has a long history apart from other forms of 'speech acts'. Speech acts are utterances used to perform (cf. Green 2021:n.p.) certain desired purpose as in locutionary, illocutionary, and perlocutionary (cf. Hidayat 2016:3). Rhetoric as distinguished *arguments* was "a way of the dispute giving rational arguments (*rationes, logoi*) and asking for meaning … in philosophical or scientific reasoning" in the ancient Greek and Roman worlds (Dingemans 1996:38-39).

There are three technical means of persuasion in classical rhetoric by Aristotle, the speaker's character as a credible speaker relating to *ethos*, the emotional state of the listeners relating to *pathos*, and the argument of the speech itself relating to *logos* (cf. Rapp 2010:n.p.), and adding the fourth, *kairos* as the "timeliness" in the persuasive rhetoric (Ramage, Bean & Johnson 2012:67). The three could be evident in what the Thessalonians experienced from Paul's preaching in 1 Thessalonians 1:5, the *form* of the gospel, *deep conviction,* and Paul's life as consistent with the message (cf. Chapell 1994:26).

Therefore, Christian preaching as a subcategory of rhetorical or speech act, in sermon preparation, one could lay "the triple template of logos, pathos, and ethos over a text" (Vines & Dooley 2018:30). Furthermore, since preaching is implementing God's mode of revelation as "making present and appropriate to the hearers" (Craddock 1985:51), one could add *kairos* for the "timeliness" of the message in a particular occasion where the preaching takes place.

4.1.1   Preaching as interpreting the ancient text

One can portray preaching as *religious hermeneutical communication* in practical theology (cf. Hermans & Mooij 2010:202). It is an interpretive task that encompasses biblical and human texts in their social context concerning *religious hermeneutics*. On the one hand, interpreting biblical texts and other ancient documents concerns "their meaning for today" (Osmer 2008:40). On the other, interpreting the human text is to take the human experience as the "living human documents" through which one studies theology (cf. Asquith Jr. 1982:244) in practical theology. Therefore, preaching is "an activity" that "takes place between the biblical texts" and the listeners, the living human text (Barth 2003:xix), and the preacher as a mediator between the two.

Preaching as an interpretive task is sacred since its foundation is in scripture that is living and powerful (cf. Barth 2003:21) that "evokes response … to Christ" in faith and repentance (Buttrick 1987:488).

While the scripture serves as "divine authority … [and] the only normative source for contemporary preaching" (Greidanus 1988:13), due to its antiquity, the Christian Bible needs interpretation by the preacher as well as for the listeners. Furthermore, the difficulty in preaching lies in the task of "moving from the past [ancient text] to the present" listeners' cultural context (Gibson & Kim 2018:91/116).

4.1.1.1 Social locality and interpreting the ancient text

Exegesis, in general, is a systematic approach "for coming to understand a biblical text" (Long 2005:106/381). However, since the preacher generally "reads the text with a theological framework and makes a theological commitment in … exegesis and preaching" (Gibson & Kim 2018:91/116), Lose (2003:167) postulates that one's theological presupposition inevitably influences exegesis that requires "discerning the distinct confession of faith of the text in question."

Furthermore, since preaching concerns addressing the divine purpose of meeting the fundamental human needs (cf. Dykstra & Bass 2002:21), both the preacher's and the listeners' circumstantial context is "social location" (Alcántara 2015:199) that influences the interpretive meaning of a scriptural text.

While the listeners' circumstance "makes a considerable difference in how the preacher approaches the text" (Long 2005:107/381), the preacher's "interpretive perspectives … influence the preaching" and, in turn, has an impact on the audiences (McKnight & Modica 2019:8/211).

There is relevancy and timeliness in preaching when the contemporary listeners "share comparable particulars" with the biblical readers/hearers, and the biblical text "to [the listeners] is the same as [God's] word to them" (Stuart & Fee 2014:73/297). Therefore, the ancient text could only be *living* and *active* for the listeners in their social location if the preacher overcomes the distance between exegesis and homiletics (cf. Thompson 2008:837/2900).

Different factors are involved in interpreting a text beyond what the text says since biblical exegesis concerns not only *what* but *how* it says (cf. Vines & Dooley 2018:27). It is even more essential in doing exegesis for preaching since exegetical work changes "not just what [one does] with the results of the exegesis but the way" one approaches the exegesis from the beginning (Long 2005:106/381). Osborne (2006:157/1059) comments on grasping the complete textual meaning that "there is no depth without the personal element, no grasp or feel for a passage without the underlying tone."

Typically, for one who commits to biblical exposition, a large portion of preaching has to do with sharing the person's exegetical work and the result to the disinterested listeners. However, while a good scaffolding setup is essential during the construction of a building, the scaffolding is no longer needed nor visible after the construction. So, "the solid theological and exegetical work that underlies a good sermon should be skillfully hidden in the finished product" of homiletics (Read 1998:31). Therefore, just as there needs to be a good translation from the ancient language and "theology into everyday language" (Read 1988:31), the preacher needs to translate the 'invisible' work behind the scenes in exegesis into the visible listeners' cultural context.

4.1.1.2 Homiletics based on the ancient text

Homiletics is an evolvement from "art or science … to assist in the publishing of the Christian message" (Broadus 1979:9), which "requires meticulous study and

careful construction of the sermon" (Anderson 2006:86). In homiletics, the sermon content and "its relation to Scripture" should be "firmly linked with the central concern of biblical hermeneutics" (Greidanus 2001:5). In short, homiletics is "the science of preparing and delivering a discourse based on Scripture" (Broadus 1979:11).

Therefore, hermeneutics is not an end in and of itself, but it serves as a basis for homiletics in preaching (cf. Gibson & Kim 2018:93/116), and the task of homiletic is discerning "the confessional intention of the text" (Bond 2003:28). Furthermore, the task of homiletics primarily concerns communicating most effectively by developing "a strategy for transferring" the result of exegeting the ancient text to the contemporary listeners (Edwards 2005:23). However, to avoid twisting the text to fit the homiletical outline, one needs to work primarily on the body of the sermon and add "the *exordium* and the *peroration*" as a final step in sermon preparation (Stott 1982:244).

Since there is overlap and similarity between Christian preaching and nonreligious rhetoric in persuasion, some tend to hold that the preacher should draw out the listeners' desires by using different techniques of persuasion available (cf. Sleeth 1956:45). However, persuasion in Christian homiletics ultimately comes from the gospel and the Holy Spirit (cf. Litfin 2015:363/483). Therefore, the need to depend on the work of the Holy Spirit should have precedence over "homiletical skills"; otherwise, there would not be authentic persuasion, i.e., *ethos* from the Spirit (Broadus 1979:17).

4.1.2   Preaching as interpreting the living human text

While God is not limited to a particular approach, nevertheless, God "condescends to employ the stated [preaching] ministry … for the diffusion of divine knowledge" (Simeon 1986:47). Throughout church history, God still uses preaching ministry to reach "down into the human family and [guide] persons into fellowship with Himself" (Perry 1990:19)

Preaching is *communication* that communicates from interpreting ancient and human living texts to contemporary audiences. Therefore, the two texts, biblical and human, are inseparable in preaching that involves interpretation "through

which God speaks, to offer good news to the community, and to invite the listeners to participate in God's story" (Thompson 2008:799/2900).

While the living human text plays an intricate role in interpreting the ancient text, at the same time, interpreting the modern text involves interpreting "human life in the light of eternal truth" from the ancient text (Blackwood 1976:65). Furthermore, the listeners desire and expect to hear from preaching what significance the biblical text has on their life during the rest of the week (cf. Lose 2013:74/113).

As the preacher approaches the scripture in sermon preparation, it is necessary to keep the listeners in the preacher's conscious since the preacher needs assurance that there would be an appropriate word for the listeners. Since the preacher approaches the scriptural text on behalf of the listeners, preaching, in a sense, is "a priestly act" (Long 1989:55, 57).

Therefore, the listeners are not just bystanders in preaching. The audience plays an intricate part and indirectly participates in the sermon preparation from the beginning. The preacher's primary "source … and insight" of preaching "is found in this intimate contact with living and suffering, divided and distracted" people (Fitch 1920:20).

The line of distinction between preaching and teaching is unclear both "theologically and rhetorically" since the "definitional boundaries overlap" (Johnson 2015:142). However, the goal of preaching is not teaching the Bible to the listeners, but rather, preachers "teach *people* the Bible (cf. Andy 2013:n.p.). In such a way, preaching is the listeners' focus.

As much as it is crucial to know the textual content, the preacher must "know the audiences" (Robinson 2001b:7). Reads (1988:72) speaks concerning the need to break the "barriers of professional friendships" by learning "what others think about and what *their* particular problems are." Taking a dialogical approach means that an effective communicator is getting inside the listeners' minds (cf. Johnston 2001:150) since the listeners may be less interested in discovering "the correct *meaning* of" the text as opposed to "*finding* [themselves] in the passage" (Lose 2013:94/113).

There is a distinction between the "literal meaning" and the preacher's meaning in a sentence (Searle 1979:117). Every day the listeners "live … in the realm of experience ... [which] determines their view of reality" (Lewis & Lewis 1983:41). As a result, the discrepancy could exist between the preacher's intention and how the listeners hear the message affected by their mindset and circumstances in the experiential realm.

4.1.2.1 Exegeting the modern living text

The task of homiletical skill is "to widen … sometimes also to improve or to change [the listeners'] personal relationship with God" (Dingemans 1996:41). Therefore, the preacher needs to be fully conscious of the predisposed existence of certain beliefs in the listeners. Exegeting the congregation means that the preacher endeavors to understand the listener's "worldview, values, and ethos" (Tisdale 2008:980/2900) since, typically, the assumed listeners' worldview may not be the same as the preachers' presumption of the listeners (cf. Johnston 2001:15).

Often, due to a misplaced assumption, the preacher's style of preaching may be constative that gives "justificatory reasons to believe," while the preaching may "not necessarily cause the belief at hand" (Kissine 2013:104). Instead of making an effort to create the opportunity for the listeners to believe, the preacher should help the congregation to "become aware of [what the listeners] already believe and value" (Tisdale 2008:980/2900). In this respect, the preacher needs to take a deductive approach to preaching by taking what the listeners already believe but postponing the primary point of the message and developing further to give the listeners "the opportunity to arrive mentally at the same conclusion" (Johnston 2001:151).

There is more evidence to show what the preacher is teaching is true when typical, evangelical preachers may approach the listeners with a priori acceptance of the scripture. However, in the current postmodern era, the audiences, reacting to modernist objectivity, generally hold biblical texts as "relative and authority as oppressive" (Johnston 2001:88). Therefore, "preaching must first gain a deeper awareness of how the world and life are actually viewed from [the listeners'] vantage point" (Tisdale 2008:997/2900).

4.1.2.2 The listeners' relevancy focused

Defining "relevancy" in preaching is "context-dependent" since, depending on a particular circumstantial context, either the listeners would accept or reject the message (Tisdale 2008:980/2900). More often than not, a preacher may be fully convinced in his/her mind that the message is "the authentic message from God" while completely ignoring "the urgent actual needs among" the listeners (Read 1988:13).

To "demonstrate the relevance of God's Word to listeners, [the preacher needs to] take the perspective of the pew rather than the pulpit" (Willhite 2001:33/179). The preacher has a better chance of getting the listeners' attention when they know the "message will help them overcome their fears or teach them important insights into how [to] ... better cope with life" (Mawhinney 1991:185).

There are three realities of the listeners that the preacher needs to give attention to for the message to be relevant in order to minimise the preacher's inevitable bias: shared certain commonalities as the entire humanity, individuals' unique traits, and shared "cultural traits with a particular group of people" within the congregation (Tisdale 2008:1014/2900).

Furthermore, if the preacher as a pastor has a deep and genuine concern for God's flock as a particular group of people, the preacher needs to be fully aware of "all the sociocultural forces that impinge on their lives for good or for ill" (Tisdale 2008:1071/2900). Therefore, "when a public issue becomes [the preacher's] passion [the preacher] become[s] a public advocate for that case" (Nel 2014:9) rather than an adversary.

Preaching "ethically" means that the preacher appropriately acknowledges one's "inevitable bias" toward the listeners (Sisk 2008:10). For such humble acknowledgment and relevancy, to share "that the preacher is processing and assimilating" their social, cultural context, the preacher needs to interact with "books, magazines, ideas, and issues that everyone else" interacts with (Keller 2012:77/140). The audience sees the preacher as a "priest" who is not different

from the audience but stands among the audience while they feel secure rather than intimidated in the preaching context.

The listeners' common need is "seeking a place to stand, a place that feels like home" (Craddock 1985:88), and when there is integrity in the preacher and preaching by cultivating "a relationship … [the listeners would] feel safe to change" (Nel 2014:3). Recently, countless people from Korea and Europe have sought 'temporary stay' at Buddhist temples to experience peace and safety where they feel the temple is their home (cf. Chung 2018:n.p.). Ironically, people from entirely different cultures and the high-tech digital culture seeking a Buddhist temple to find a place of repose and security means that all humanity is seeking a place of safety and a feeling of being at home.

4.1.3   Preaching and preachers

For preachers, preaching is not only a high calling, but it is an entire calling from God; it is "the preacher's whole business" (Mawhinney 1991:32). Through preaching, the preacher not only communicates but imparts oneself (cf. Damazio 2006:12/101) with the aim of "kindling the mind and energizing the will" of the listeners with the help of the Spirit (Perry 1990:21).

A preacher is often referred to as a herald since the preaching is making "a public announcement on another's behalf" (Packer 1961:43). In such a manner, the preacher intimately identifies with a message from God's word, and the "pure preaching of word … would guarantee the bond with Christ" (Berkhof 1979:409). In preaching, the message & the messenger and Christ & his messenger are inseparable.

One of the primary tasks of the preacher is to stir the memory of the listeners (cf. Arthurs 2017:48). While preaching must have good content, it is equally crucial for the preacher to enhance communication by using language vividly that would arouse "slumbering knowledge" of the listeners (Arthurs 2017:66). Therefore, in preaching, "putting things into words is one of the ways [both the preacher and the listeners] acquire knowledge, passion, and conviction" (Long 2004:6). Perhaps, a preacher, קהלת (*qohelet*) long ago, put it well: the preacher "imparted knowledge … [and] searched to find just the right words" (Ecc 12:9-10).

4.1.3.1 Preacher between the two texts

Preaching for the confession of faith will depend on the preacher who is conscious of "the authority and significance of the Bible" (Barth 2003:56) since "speaking the truth about life … is grounded in the truth about God" to experience life's fulness (Long 2004:6). At the same time, preaching "requires … a sensitive to human need, a discerning eye for the connections between faith and life, and an ear attuned to hearing the voice of scripture" (Long 1989:21). Therefore, there is unavoidable tension in every preacher, the tension between "the sensitivity to the Word … and the sensitivity to people [asking] … [what] they want to hear" (Read 1998:10).

Preachers between the two texts are "culture-bridgers" taking "unwavering steps toward seeing life from the other's perspective and experiences" (Kim 2017 29/388). Dreyer (2005:804) concludes that "preaching and culture ... closely" intertwine while textual "message cannot be conveyed except through the process of interpreting it in a new cultural context."

The preacher is a *translator* since the preacher translates the ancient text written in foreign languages and cultures to both the preacher and the listeners (cf. Greidanus 2001:5). At the same time, the preacher is a *hermeneutist* in the sense that a biblical interpretation takes place in preaching, which "shapes the performance of Scripture in the life of the church" (Green 2003:10/241). As a hermeneutist, the preacher must acknowledge that cultural experiences and education shape one's hermeneutical lens (cf. Gibson & Kim 2018:91/116).

Based on historical and cultural context, Christian preaching has placed different weights on either the preacher, the text, or the listeners (cf. DeBona 2005:8). Nevertheless, the preacher needs to use the Bible to interpret the current affairs (cf. Peterson 2018:51) by exegeting the congregation weekly since one cannot expect the congregation to "be the same this coming Sunday as it was the last; their world and their community have changed daily … Every parish is undergoing constant renovation" (Miller 2006:36/226).

4.1.3.2 Preacher's ethos

In classical rhetoric, *ethos* is the speaker's "character ... as projected in the speech: the orator should seem trustworthy" (Kennedy 1999:82). To establish such trust from the listeners, the preacher should spend time "outside of the pulpit" (Nel 2014:3) where the real-life interaction takes place.

One may refer to a preacher as a "transmitter" since the message "moves through" the preacher's "personality" (Broadus 1979:13), and the diversity replicates each preacher's uniqueness. However, regardless of such diversity, the preacher's personality "ought to adorn the truth rather than obscure it" (Mawhinney 1991:241).

Out of many qualifications for preaching, Baxter (cf. 1954:127) places the preacher's character first on the list. Cox (1985:21) refers to the importance of character as "a solid integrity of character." In the case of preaching efficacy, the listeners, in general, "accept the good character of the preachers a given" while the preacher cannot "afford to downplay its importance" (Lewis & Lewis 1983:23). Nevertheless, although God uses the preacher's homiletical skill and the importance of character cannot be ignored, the "efficacy … of the message rather than any virtue in the messenger transforms hearts" (Chapell 1994:18).

In some incidences, preachers in new homiletics might engage the listeners and be relevant but often entertaining the congregation (cf. Vines & Dooley 2018:25). Preaching is not as much concerned about being relevant but "being true to the Elector, Jesus Christ" (Willimon 2015:153/194). Therefore, when one must choose between being true to oneself and "being true to the text," the text should always have priority over oneself (Vines & Dooley 2018:138). It is so since there could be a "weakness of personality-driven preaching … when the emotive design of the Bible deviates from the current mood of the preacher" (Vines & Dooley 2018:26).

4.1.3.3 Preacher's pathos

Preaching is witnessing, and "the significance of the witness is always other than the witness" (Willimon 2015:106/194). Since witnessing focuses on what the witness experienced, witnessing ties closely to confessing, in which the "validity rests with the integrity of the confession itself (Lose 2013:21/113). Therefore,

instead of explaining the text for persuasion, the preacher should be a witness to the text (cf. Willimon 2015:121/194).

The task in preaching is "not to prove the faith claims … but instead to witness to the truth we perceive" (Lose 2013:21/113). Instead of trying "to prove redemption and the transforming power of the gospel," the preacher should "encourage to seek and to follow" (Nel 2014:7). Therefore, prior to the task of preaching, the preacher who delivers the message must experience the text and have the emotional aspect "stirred" (Arthurs 2017:116). The *pathos* of the preacher comes from hearing God by experiencing the text (cf. Willimon 2015:145/194). Such pathos of the preacher is possible when "the preacher embodies the spirit of the text while seeking to help [the] listeners do the same" (Vines & Dooley 2018:27).

4.1.4   The types of homiletical design as logos

If preaching is an act of *hermeneutical communication*, homiletics "is the science of preparing and delivering a discourse based on Scripture" (Broadus 1979:19). Furthermore, homiletics is a "theological science … that investigates [Scriptures] as an administration of the Word in the assembled congregation of Christ" (Hoekstra 1926:12).

The underlying principle of the sermon is a homily "from the Word of God to the human situation through the filter of the preacher's personality" (Kemper 1985:16). While the preacher's personality reflects in preaching frequently, it should not have precedence over sermonic structure. Since the function of preaching involves ancient and human texts, the preacher needs to consider different sermonic structures and choose the best that reflects the biblical text and suits the listeners of evangelical preaching in Korea. The function of the form in preaching is to better "accomplish the definite purpose for" preaching (Davis 1958:99).

In the homiletical task, the preacher needs to determine "the best way to *communicate* the idea of the text" to the listeners (Edwards 2005:23). Blackwood (1979:141) comments that on a denominational level, a seminary may emphasise "substance rather than form [that prevents] … producing a single preacher of the highest rank."

There are different models of homiletic structures. Anderson (cf. 2006:129) identifies four different homiletical structures based on the goal of a sermon: pragmatic, narrative, declarative, and visionary. Since all Christian preaching declares God's word revealed in Christian Bible, one can categorise different types of homiletical design based on their relationship to the scriptures. For instance, the difference between topical and textual is whether the homiletical structure comes from the text moving towards a theme or with a predetermined theme moving towards a text (cf. Briscoe 1992:71). However, the issue is that while a theme could come from a biblical concept, the chosen text may not support or relate to the selected theme.

4.1.4.1 Topical preaching

Topical sermons "cover a single topic" (Wiechmann 2017:n.p.) to explain and prove the single topic by sometimes using different biblical verses and texts as a reference (cf. Prutow 2010:147/636). In such a way, preaching based on a topic can be refered to as "concordance preaching" (Motyer 2013:109/317) since the listeners could accept the primary idea expressed in the preaching proposition (cf. Shedd 1867:145) from different biblical verses. It is an approach "in which the preacher outlines [one's] thoughts and seeks out Bible verses to support them" (McDill 2006:40/529). One can compare the primary idea in topical preaching with "a river, and all the Scriptures that throw light upon the topic to the tributary streams that flow into that river" (Gibbs 2010:235/424).

The topical sermon can be biblical compared to the New Testament sermons (cf. Orrick, Fullerton & Payne 2017:68/197). Moreover, if one of the goals in preaching is exposing a biblical text or texts, then the topical preaching can be expository (cf. Orrick, Fullerton & Payne 2017:71/197), where "every doctrine [or topic] must stand upon a text that clearly teaches it" (Beeke 2018:206/565).

However, the possible downside of topical preaching is that "a demand for [a] story" blunts "the declarative force of Scripture, and the textual shape of the Bible is supplanted by topical considerations" (Mohler 2008:66/233). What happens often is that a preacher may "quote a particular verse" without "its larger context" in mind and "try to support it with other isolated texts to make [the point]" (Olford & Olford 1998:112/478).

Seasoned preachers may be prepared to connect Christian doctrines based on biblical texts with life and faith. In a sense, topical preaching could be teaching that calls for "explanation, perhaps for argumentation" (Cox 1985:11) of what the preacher declares. For topical preaching to be biblical, the sermon needs to be "exegetically sound and contextually honest" (Massey 1980:64). Furthermore, especially in topical preaching, rather than teaching a Christian subject/doctrine, preaching should be "authorized, energized, and sustained by" the topic (Willimon 2015:128/194).

Another possible weakness in topical preaching is that what the preacher proclaims, "may become trendy and start substituting [one's] own ideas for biblical theology" or "proof-texting" (Wiersbe 1999:109/166) rather than deriving from scripture. Moreover, while pulling together from different scriptural sources, a topical sermon "gets more of its form and creative content from the preacher" (Meyer 2013:255/427). Some may conclude that people could "listen to topical how-to and life application sermons all their lives and never really get a grasp on general Bible knowledge" (Shaddix 2003:266/278).

Whether preaching is expository or topical, Morris (2012:138) contends that the preaching topic as a "single dominant thought should ... [derive] from the text" in biblical preaching. Hughes (2001:110) sees that topical preaching is often the result of "a homiletics of consensus … [people's] conscious agenda instead of God's." Topical preaching could effortlessly "descend into surface-level-only engagement with the text and agenda-driven … characterized by abusive proof-texting" (Merideth 2013:2). However, a social or personal event may "require a comprehensive response" where a sermon based on one biblical passage would not suffice (Orrick, Fullerton & Payne 2017:72-73/197).

4.1.4.2 Narrative preaching

To preach biblically means that the preacher must acknowledge and be faithful to the biblical genres where the sermon structure follows a genre. There are different genres in the Bible, and narrative is one of the dominant genres (cf. Edwards 2005:15). When a preacher chooses a text, the genre, i.e., narrative, must be

considered, and the choice "significantly influences meaning" in the preaching process (Edwards 2005:19).

Regarding the form that follows the genre, there is no preaching that "succeeds so well as that which treats some biblical story and is true to a story-line in its substance and form" as in narrative preaching (Massey 1980:35). Narrative preaching involves three different "homiletical modalities," images, the story itself, and logic (Lowry 2012:67/124), depending on the narrative from which one becomes central.

Narrative preaching ranges from a homiletical arrangement to explain a central idea to a storytelling with a spiritual point that a "contemporary parable or analogy" or the text itself used as narrative (Hamilton 1992:176/328).

The strength of narrative preaching is in the sermon's meaning, which is not "waiting to be discovered but evolves, actualized" by the listeners as they participate in interpreting the meaning in the narrative (Rashkow 2006:447). While the listeners participate in the preacher's sermon preparation, they also engage in the preaching process. Narrative preaching invites the listeners to make God's story their home (cf. Thompson 2003:113/241) as the preacher vividly "presents, describes and explains" the story that "the listeners can imagine … and seeing themselves as characters in God's ongoing drama" (Lose 2013:24/113). In narrative preaching, the listeners learn first-hand by entering "the experience of others" by feeling the characters in the story and "feel what they feel" (Galli & Larson 1994:82). As a result, a narrative sermon concerns "the Bible and the listeners in their present situation" (Miller 2006:54/226).

As opposed to "mere precepts-driven homiletics," narrative preaching is a "preferred style of exposition" where the preacher, like an artist who makes the Bible "come alive with metaphor and image" that is "more memorable" (Miller 2006:19/226). The narrative preaching approach draws "out explicitly the idea and ethical implication of" the textual stories that lead the listeners to ethical response (Long 2009:15, 18).

However, although the preacher can find a good illustrative purpose in a narrative, it "does not mean that the [story's] primary or even secondary intent ... in its original context" (Chisholm 1998:222) is what the story might be illustrating. Nevertheless, narrative preaching may be "a viable alternative … in the light of the other … religious and secular" stories in the current postmodern era (Lose 2013:23/113).

4.1.4.3 Missional preaching

The concept of missional is "a way of thinking that challenges the church to re-form and reforge" understanding church's identity "theologically, spiritually, and socially" for the living and proclaiming the gospel in the social-cultural context (Mancini 2008:33). Therefore, missional preaching is to read and interpret the text with "the missional hermeneutical lens," raising the question of how the text prepared the missional congregation and its relevance in the current cultural context (Nel 2021:170).

Like topical and narrative, missional preaching has its foundation in the scripture. However, there is a difference in its emphasis and direction. While biblical doctrine or a particular theme becomes the primary focus in topical preaching, and narrative preaching primarily focuses on the listeners' experience and participation in God's narrative from the text, missional preaching takes a step further with the congregation by "a process of reformation whereby the local church rediscovers and seriously seeks to live by its God-given identity" (Nel 2014:2). Christian identity and mission are inseparable and deeply rooted in the Christian baptism as "being and becoming the person" that the person has been "baptized to be and to become" (Nel 2021:160). Therefore, missional preaching aims to nurture and empower the congregation to fulfill their missional calling (cf. Goheen 2011:204).

Since the congregation "exists for the sake of God's mission" (Wright 2017:80/209), to measure the efficacy of a missional church is to measure "its effectiveness in the world" (McNeal 2011:22). Missional preaching does not restrict itself within the periphery of the church but goes beyond it since Christian preaching is "public heralding rather than insider conversation," and its intent is missional (Willimon 2015:147/194). As a result of God's redemptive work, the

church is the fruit and instrument to bear "witness to life in the kingdom for all to see and experience" (Tizon 2012:308/2288).

While preaching in general, a homily may follow from interpreting the scripture, in missional preaching, the preacher's use of "the hermeneutical lens is a missional interpretation" for the listeners to participate in God's mission (Johnson 2015:140).

To share the congregants' experience with others, "religious beliefs and rituals must take a form that people can remember … [and] must be motivated" (Whitehouse 2004:64). Before God uses the church to be His instrument to "reconcile the world to himself" (2 Cor 5:19), the church must be shaped first by the word ministry, and missional preaching "shapes" the church by becoming a "justice-and-reconciliation" church (Tizon 2012: 1226/2288).

In a missional congregation, the preacher is "the chief missionary," and the missional preaching places the congregation on a mission (Willimon 2002:218/340) since God's intent for His people is for the local congregation to embody the kingdom gospel for the sake of the world. In that sense, the theological understanding of God's people's calling is missionary and evangelist (cf. Nel 2021:171), in which the missional preaching directs and moves the church "outward" (Goheen 2011:206).

Missional homiletic is a "form of proclamation that occurs in response to the reading of scripture in the public worship of a Christian congregation" (Johnson 2015:143). In a missional church context, instead of being a translator "to resolve" and "find meaning," in the text, the preacher is an "immersion" preacher giving "priority to the oddness of the biblical narrative" that stands in stark contrast to "contemporary living" and give the ancient biblical text, "living voice" (Searcy 2003:47-48).

God's concern is dealing with "the root cause of suffering and [making] things right" by "justice and reconciliation," that flows "from the very essence of who God is and what God desires" (Tizon 2012:1327/2288). Therefore, both the preacher and the congregation approach the text with the interest of the textual "demand, promise, or pledge" that will impact God's people as they struggle to live "in

mission to and for God's world" (Lose 2013:25/113). In such a case, the missional preaching constructs "local theologies, capable of changing lives and transforming congregations" with the help of God's Spirit (Tisdale 2008:1134/2900). However, the change in the congregation to be missional does not take place overnight. Therefore, it takes a longtime commitment from the preacher to build mutual trust between the pastor and the listeners (cf. Nel 2021:172).

In summary, preaching is missional when the preaching influences "the Christian faith - with all its historical, theological, and ministerial wealth" for the listeners to participate "in God's activity … [converging] to provide a testimony" in this world (Cardoza-Orlandi 1999:7).

4.1.4.4 Expository preaching as biblical preaching

Biblical preaching is normative since "historically … the relationship between scripture and sermon has remained firm" (Long 1989:49). The basic preaching paradigm "occurs in public worship as a response to the reading of scripture" (Johnson 2015:142), which makes all true preaching should be biblical (cf. Buttrick 1971:1255).

Biblical preaching is "when the text serves as the leading force in shaping [the] sermon content and purpose" (Long 1989:58). However, biblical preaching is not merely explaining the Bible to increase the listeners' biblical knowledge (cf. Massey 1980:50) but rather a result of interpreting the text theologically and rhetorically for the biblical message (cf. Buttrick 2000:129) that gives "guidance and insight for change, growth, and a responsible life of faith" (Massey 1980:50). Preaching as a ministry of God's Word is "expounding a biblical text in human words and making it relevant to contemporaries in intimation of what they have to hear from God himself" (Barth 1991:44).

Due to "the cultural chasm … between the ancient world of the Bible and the contemporary world," the biblical text needs interpretation (Bryson 1995:5, 7) for the listeners concerning their "contemporary experience" (Long 1989:48). Therefore, preaching proclaims a biblical message by expounding a biblical text, from exegeting the ancient text to interpreting the contemporary text.

In biblical preaching, there is no "distinction between textual and expository preaching" other than the length of the text (Stevenson 1967:146). The concept "expository" presupposes that expository preaching "exposes God's Word to God's people" (Dever & Gilbert 2012:36). Preaching content "should be … an expository sermon" since the preaching task is to manifest the truth in the scriptures (Stott 1961:24).

However, exposition is not to be confused with "a running commentary on a passage of Scripture…. [Biblical exposition] seeks to fuse the two horizons of the biblical text and the contemporary world" (Begg 2010:32/58). The biblical text for preaching is not a sermon introduction or "a convenient peg on which to hang a ragbag of miscellaneous thoughts, but a master which dictates and controls what is said" (Stott 1982:126). Therefore, expository preaching is "text-driven" that interprets and communicates "a biblical text in a sermon that re-presents the substance, structure, and the spirit of the text" (Gallaty & Smith 2018:42/202).

Suppose one of the goals in preaching is getting a response from the listeners. In that case, expository preaching explains a text for leading the listeners to a practical life relevance (cf. Liefeld 1984:6). Furthermore, the interpretative task in the biblical exposition "always keeps the present hearers in view" while the message is "enriched and strengthened when it emerges from or is clearly linked to" the text (Cox 1985:94).

In short, there are two primary tasks in expository preaching, interpretative and connecting to contemporary life, and the preacher should not neglect either one. Throughout church history, "effective preachers of the past have always adapted their sermons to their audience in order to make the greatest possible impact" (Willhite & Gibson 1998:26). In essence, preaching is "essentially teaching plus application … and where that plus is lacking something less than preaching takes place" (Packer 1990:45).

There is a fundamental difference between an expository sermon and a topical sermon. An expository sermon concept derives "from and [is] transmitted through a historical, grammatical, and literary study of a passage in its context" (Robinson 2001a:21). On the other hand, a topical sermon cannot exist "without [an] idea

[while] the idea can exist apart from [the text]. The sermon does not produce the idea; the idea generates the sermon" (Davis 1979:32).

Regarding the sermon structure, the expositor "draws its divisions and the exploration of those divisions from the text" that "may have … both unity and an orderly structure" (Broadus 1979:58, 60). Overall, some of the characteristics of expository preaching are dealing with one primary text that "has hermeneutical integrity," cohesiveness, development, and connecting to life (Liefeld 1984:6-7).

4.1.5   A holistic approach to preaching

As a result of considering the four styles of homiletical design concerning scriptures and connecting to the contemporary listeners in their social-cultural context, each approach has its priority and strengths. Rather than selecting one approach amongst the others, the study suggests an integrative or holistic approach as a part of the normative task.

Topical preaching keeps the preacher and listeners focused on what Robinson (2001a:35) calls the big idea or a single theme that "effective communication demands." However, for topical preaching to be expositional, a single theme must emerge dominantly from the text.

Narrative preaching is faithful to the biblical genre, and communicative form reflects the genre. The listeners participate in the narrative almost involuntarily in a relevant narrative preaching. Rather than stating a propositional principle in the beginning deductively, the primary meaning of the message evolves in the preaching process within the listeners. Also, one can preach Epistles narratively since, like narrative texts, they are the result of "reflective consciousness" (Thompson 2003:98/268). The narrative approach is effective to the listeners in the postmodern cultural context since the culture rejects or is hesitant when the message comes as authoritative.

Missional preaching prepares the church to be the salt and light of the world. Missional preaching is concerned with moving the listeners from where they are, in the pews, to the world by being true to their identity as a church and God's calling in their social-cultural context. It is a process that reiterates and discovers a

"congregational identity and integrity," both theological and cultural (Nel 2014:2-3). Typically, in missional preaching, the preacher would use a missional interpretative task as the hermeneutical lens to participate in what God is doing already in reconciling the world to Himself.

Expository preaching is concerned with questions primarily relating to the primary text. Is the big idea of the sermon the result of exegesis? Does the hermeneutical task for the ancient text include the listeners and their social-cultural context? Does the preaching process replicate the textual design, flow, and genre? Is the direction of exposing the text inwardly, the listeners' identity, and outwardly, missional, focused?

To a certain degree, the preacher needs all four approaches in biblical preaching. There must be a clear understanding of the message (*topical*). Rather than the preacher imposing decisions on the listeners, the listeners should come to their conclusion in the preaching process (*narrative*). Preaching should not only be authoritatively imposing, but it must give the listeners a sense of clear direction and life's purpose (*missional*). Above all, the three approaches mentioned must be based on one dominant text for preaching to be biblical (*expository*). The study synthesises the four approaches for the pragmatic task of "strategies of action that will influence" (Osmer 2008:18) evangelical preaching in Korea.

4.2   THE GOSPEL AS AN ETHICAL NORM

The gospel serves as the primary message for preaching in the normative task since it is distinctive to the Christian faith, and without substitution, it is an alternative story amongst the other stories in the world.

The importance of preaching ministry lies in "the message, the news the herald proclaims," which is the gospel (Long 2005:39/381). The gospel is the climax of God's story that offers "itself as both the true story of the world and the foundation and energizing force for the church's mission" (Wright 2005b:48). In its earliest form, the gospel was good news and not good advice that had to do with God's act rather than God's demand on humanity (cf. Hunter 1963:34).

Dargan (1922:28) postulates that homiletical theory is "the accepted principles of public speaking applied … [that] demands of the Christian gospel." The gospel preaching as a "discrete form of the church's witness" is "the normative paradigm for preaching" in response to the public reading of the scripture (Johnson 2015:140) in which for preaching "to be good news … it has to be biblical" (Nel 2014:4).

The gospel sermon is not "about the contingent world we live in as if everything were all 'settled' and life now unambiguous" (Jacobsen & Kelly 2009:257/2325), but rather, it focuses on God's ongoing redemptive work in the world from the past to the present to the future (cf. Brown 2016:137/329). The gospel preaching stirs the listeners' minds for the divine purpose that answers "who we are and what we are to do" (Jacobsen & Kelly 2009:389/2325). The gospel message is a better story than any other since the message concerns "discovering and sharing lives of meaning and purpose" of life with the faith community (Lose 2013:94/113), while the gospel preaching leads the listeners "to envision their … daily lives lived [under] the gospel" (Tisdale 2008:997/2900).

Often, biblical interpretation in preaching may be "absent from the foreground" and "stands in the background" (Long 1989:49). In the foreground is God speaking through the preaching of interpreted text "to offer good news to the community, and to invite the listeners to participate in God's story" (Thompson 2008:799/2900).

In sermon preparation, "the theological image of bearing witness to the gospel" governs the sermon design process from the biblical interpretation to homiletics (Long 2005:9/381). The gospel "shapes preaching in … its form, content, and purpose" (Jacobsen & Kelly 2009:132/2325).

Rather than preaching the doctrine of redemption, the preacher should determine the meaning of the cross for the church in her social locality (cf. Brown 2008:30). The gospel needs to be "put into human language within a particular socio-cultural context" for "the gospel to be the gospel" (Jacobsen & Kelly 2009:420/2325). When the faith community embodies and lives out the meaning of the gospel, the

church retells the gospel's ongoing narrative (cf. Grenz 1994:499) in "fresh ways" (Mawhinney 1991:149).

Therefore, while the essence of the gospel message remains the same, there are multiple metaphors in the gospel preaching since there are multiple situations (cf. Brown 2008:46). As a fountainhead that concerns reconciling people to God, the gospel is "one blessing that leads to all the rest" (DeYoung & Gilbert 2011:118/334).

In the homiletical task, the issue is not what the preacher desires to preach to gain a hearing for the preacher. Instead, the preacher must preach so that the listeners hear the gospel on their particular occasion (cf. Brosend 2015:371).

4.3 EXAMPLES OF GOOD PRACTICE OF PREACHING FROM THE NEW TESTAMENT

All three Gospel writers use the word κηρύσσω ("to preach") in connection to the prophet John's ministry of repentance (Mt 3:1; Mk 1:4; Lk 3:3) while John uses the word μαρτυρέω ("to bear witness") (Jn 1:7) instead of preaching. Fourteen times the noun μαρτυρία and thirty-three times the verb μαρτυρέω occur in John's Gospel (cf. Lincoln 2005:100). Perhaps, the absence of the word κηρύσσω in John's Gospel could be that Jesus is the eternal Word (cf. Pink 2011:36), and preaching is bearing witness to the Word.

John uses the concept of μαρτυρέω in its "native sense … that is competent, testimony at first hand of what the person has seen or heard, known and experienced himself" (Lenski 1961a:47-48). Therefore, in John's Gospel, preaching is testifying that demands "embodiment [of the message] by the preacher" (Willimon 2015:117).

The word μαρτυρέω is a "courtroom language" that "is common in the New Testament" (Carson 1991:120). The subject of truth becomes essential in preaching, not because the preacher simply expounds on scriptures, but testimony assumes congruency of what the person has witnessed since testimony which "is a serious matter and the means of substantiating the truth of a matter" (Morris 1995:80). Therefore, quoting Bible verses, explaining, or interpreting a passage

does not make preaching truthful or authoritative. Instead, the preacher needs to experience the Word so that preaching can become a living testimony.

Furthermore, once the readers/listeners validate the truthfulness of the testimony (Jn 21:24), then faith emerges (Jn 20:31) since the goal of John's Gospel is to witness for listeners' faith (cf. Milne 1993:42). Therefore, to testify the Word means that the listeners come to have faith in Christ "through" the witness, John, and "not believe in God through Christ" (MacGregor 1928:10), in which preaching aims to develop faith in the listeners (cf. Merideth 2013:5).

For both Matthew and Mark (Mt 4:17; Mk 1:15), the content of Jesus' preaching "substantially the same message as the Baptist" (Albright & Mann 1971:39; cf. Hendriksen 1973:244) that concerns repentance in the light of God's kingdom nearness. The kingdom "denotes both a *place* … [and] a *power*" that "comes through the *homily*" that is "God's other world breaking into this world through the spoken Word of the gospel" (Bruner 2004:140-141). Therefore, the prayer of "your kingdom come" (Mt 6:10) becomes actualised in preaching where God continues to reign through preaching (cf. 4.3).

Matthew and Mark use the word εὐαγγέλιον ("gospel") in association with κηρύσσων ("preaching") (Mt 4:23; Mk 1:14). Since the phase τοῦ θεοῦ ("of God") (Mk 1:14) is genitive (also in Mk 1:1), the phrase can be either "good news about God or good news coming from God" (France 2002:91) which means that Jesus Christ is "the content of proclamation" (Nel 2015:367/414; cf. Lane 1974:45). For the first century Christians, the word, εὐαγγέλιον included both "the message of … and the message about Jesus" (Edwards 2002:45).

The word κηρύσσω ("to preach") used by the Old Testament prophets (Isa 61:1; Joel 2:1) carries the meaning of announcing "the eschatological reign of God" (Edwards 2002:45). Therefore, in connection with "the kingdom of God" (Mk 1:15), the phrase "preaching the good news of God" (Mk 1:14) refers to God's reign that "has drawn near" (Gundry 1993:64), primarily "in the hearts of people" (Brooks 1991:47).

From Mark's use of the word πληρόω ("to fulfill") (Mk 1:15a) and the phrase ἤγγικεν ἡ βασιλεία τοῦ θεοῦ ("God's kingdom nearness") (Mk 1:15b) in "the perfect tense" that "indicates the state of fulfillment already exists" (France 2002:91), it is through the preaching of the Word, God reigns in the listeners' hearts in the eschatological age. Furthermore, the gospel "about Jesus Christ … began" with John preaching in the wilderness in Mark 1:1-2 (Louw & Nida 1988:817).

In this final section of the *normative task,* the study analyses preaching according to Luke's account of the Gospel and Acts. While other New Testament writers include sermons in their writings and may serve as a *good practice* of preaching, working with sermons based on traditionally the same person's testimony, Luke, one could expect a theological and hermeneutical consistency in preaching as a premise.

Furthermore, the rationale for selecting the samples of *good practice* of preaching is in the presuppositional understanding of the nature and theology of preaching from this chapter's *normative task* earlier. Just as practical theology is highly contextual, the preacher communicates the gospel in a meaningful way to the listeners' socio-cultural context while preaching intends to move the listeners from where they are to where they need to be in their mindset and becoming whom they ought to be.

Based on the rationale, the study interprets the nature of preaching from the following:

1. Jesus' preaching event, who was known as a Jewish rabbi in the Jewish cultural context,
2. Paul's speech act in a non-Jewish philosophical and religious cultural context,
3. and the nature of the gospel preaching in the New Testament church.

4.3.1 The preaching narrative of Jesus in the Jewish cultural context by Luke

Luke's Gospel is concerned with Luke's way of telling the "climax" of the Old Testament narratives (Wright 1992:408), which is evident with the use of the word πληροφορέω ("to accomplish") in his introductory statement (Lk 1:1); the readers

are not to expect to read Jesus' teaching verbatim but Luke's own paraphrased version of the events.

The verb κηρύσσω ("to proclaim) first appears with John the Baptist's ministry (Mt 3:1). Both Matthew and Mark connect the word κηρύσσω with Jesus' first public ministry (Mt 4:17; Mk 1:14), while Luke ties κηρύσσω with διδάσκω (Lk 4:15). According to Louw & Gilbert (2011:118/334), the verb κηρύσσω means "to publicly announce religious truths and principles while urging acceptance and compliance …. [Therefore] it is impossible to translate κηρύσσω without indicating the content of what is preached."

The Word ministry in Nazareth's synagogue narrative (Lk 4:15-28) serves as Jesus' "inauguration of the public ministry" (Morgan 1931:64) where preaching took the form "of instruction than public orations" (Geldenhuys 1983:167) since Jesus' primary platform for his ministry was synagogues (cf. Lenski 1961b:245; Marshall 1995:181).

While the two words may be similar in meaning that "frequently used to indicate the work of Jesus" (Marshall 1995:177), a distinction can be that preaching in general as the Word ministry, contains much of teaching (cf. Nel 2015:245/414).

Jesus' teaching ministry at the Nazareth synagogue and the crux of the message was a prototype of his public Word ministry (cf. Green 1997:207). Luke "merely gives a brief account of the main theme" by translating Jesus' teaching from Aramaic (Geldenhuys 1983:168).

In the current church context, there could be a more apparent distinction between *kerygma* and *didache. Kerygma* is the "gospel of the Kingdom of God … with preaching as the central form which it comes to the church" (Nel 2009:441). On the other hand, *didache* has to do with "being invited, initiated into a new way of life," which expresses itself often as a spiritual discipline or standard for the church membership (Nel 2009:442).

4.3.1.1 The text for Jesus' preaching

Isaiah 61:1-2 was the primary text for Jesus' "inauguration" message (Lk 4:18-19). Since Jesus εὗρεν ("found" the aorist active of εὑρίσκω) the text (v. 17), some lean toward Jesus intentionally choosing the text (cf. Hendriksen 1978:252). However, the scroll of the prophet Isaiah ἐπεδόθη ("was given" aorist passive of ἐπιδίδωμι) to Jesus. Therefore, most likely, Jesus followed according to a lectionary reading which was coincident "due to divine providence" (Lenski 1961b:247).

With the evidence of the phrase τυφλοῖς ἀνάβλεψιν ("sight to the blind") (cf. Morgan 1931:64) in textual comparison, Luke follows a Septuagint translation, which means that Jesus was reading from a Septuagint translation (cf. Noland 1989:193) that "reproduced the Hebrew translation sufficiently" (Lenski 1961b:247). Both the "textual material" (Lk 4:18-19) (Bock 1994b: 451-452) and Jesus' "exposition" (Lk 4:21) are Luke's summary with his edition (Bock 1994b:458).

There are two primary theological concepts of preaching from the text read by Jesus: the word εὐαγγελίζω ("to announce good news") (v.18) and κηρύσσω ("to proclaim") (vv. 18, 19). For Luke, εὐαγγελίζω is another way of saying proclaiming "the year of the Lord's favor" (v. 19), and εὐαγγελίζω concerns "freedom … recovery … to release the oppressed" (v. 18). Furthermore, the word κηρύσσω "is used as an inclusive term and not merely for missionary preaching" (Clowney 2002:69-70). Through the means of preaching, God brings good news "to the poor" (v. 18).

Overall, preaching audiences are those who need freedom and recovery. Therefore, the meaning of "poor" (v. 18) should not be limited to those in financial need. The poor, prisoners, blind, and oppressed need to take holistically and both literally and symbolically that maybe from "any of a number of socio-religious reasons relegated to positions outside the boundaries of God's people" (Green 1997:211).

While preaching good news is of social concern, preaching concerns "with spiritual realities [and] not political ideologies" (Bock 1994a:89). Rather than through a social reformation, Jesus "brings redemption" of freedom and recovery through the preaching of the Word (Ellis 1991:97).

4.3.1.2 The fulfillment in Jesus' preaching

The word λέγειν ("to say") (v. 21) in the present infinitive, which is "durative," implies that Jesus "spoke at some length" (Lenski 1961b:253). Rather than having a discussion with the listeners, the pericope of verses 21-27 could be Luke's summary of Jesus' preaching that focuses on fulfillment of the text (v. 21) and interpreting the listeners' thoughts (vv. 23-27) (cf. Morgan 1931:65).

It is not the first time Luke uses the word πληρόω (to "fill" or "fulfill") (Lk 1:20; 2:40; 3:5). Understanding that Luke 4:21 is only part of Luke's summary and emphasis of Jesus' teaching, the listeners in the synagogue experienced the fulfillment of the Word through Jesus' teaching/preaching. The primary theme of Jesus' κήρυγμα is "the fulfillment of which is found in the person, words, and deeds of Jesus" (Fitzmyer 1981:529).

However, the phrase, ἐν τοῖς ὠσὶν ὑμῶν ("in your hearing") (v. 21b), is "locative idiom … points to the fact that those in the synagogue have directly witnessed the fulfillment of the Scripture Jesus read" (Culy ed. 2010:135). The scripture has been fulfilled in their ὠσὶν ("hearing") when Jesus read Isaiah 6:1-2 that makes preaching as a primary concern in the synagogue of Nazareth narrative.

With the coming of Jesus, "the messianic age is already realized" (Stein 1992:157). Therefore, God fulfills His Word through the preaching of the Word. Moreover, by using the word "today," Jesus "interprets" (Green 1997:213) and applies Isaiah 61:1-2 for the listeners "*here and now*" (Hendriksen 1978:255). Therefore, preaching must have an interpretation of the text that has a contemporary significance.

Luke's concern is not so much of identifying Jesus as the person in Isaiah, but the person's "functions … are now fulfilled in Jesus who has been anointed with the Spirit for this purpose" (Marshall 1995:183). Therefore, Jesus "is more than a prophet; he affects salvation" (Bock 1994a:90) that Jesus is "the instrumental in bringing" Isaiah's prophecy (Hendriksen 1978:256).

The word πεπλήρωται ("has been fulfilled") is a perfect middle of πληρόω that is "almost equivalent to a present," which means that "the 'today'… is still addressed to all readers of the Gospel and assures them that the era of salvation is present" (Marshall 1995:185). Moreover, the word "places both listeners and readers in the position of having to make a choice. No fence-sitting is possible" (Bock 1994a:91). While Christ's "atoning work was finished on Calvary," his "work in this world will never be finished until He comes again" (Morgan 1931:65). Therefore, through the preaching of the Word, Jesus continues to affect salvation.

4.3.1.3 The grace in Jesus' preaching

The word χάρις ("grace") in Luke 4:22, has the meaning of "attractiveness" in connection to "eloquence" (Louw & Nida 1988:19). Culy (2010:136) postulates the phrase, τῆς χάριτος with the definite article, that follows a "typical Greek sense to describe Jesus' speech as gracious or pleasant" that signifies "words filled with divine grace" (Marshall 1995:186). In that case, the word χάρις signifies "the divine influence which is present in [Jesus'] words and which give the words their quite tangible impact" (Noland 1989:199).

However, rather than taking the phrase τοῖς λόγοις τῆς χάριτος ("the words of grace") as "descriptive genitive … [it would be more plausible] to understand the expression as an objective genitive describing the content of his words, i.e., words concerning God's grace, as in Acts 14:3; 20:32" (Stein 1992:158). Therefore, based on Jesus' following comments (vv. 25-27), most likely, the listeners were astounded "that he was speaking about God's grace—grace for everybody … to bring God's love and mercy" to all nations (Wright 2004a:48).

The persuasiveness of Jesus' teaching was beyond debate based on the prophets Elijah and Elisha (cf. Bock 1994a:91). However, for the listeners to marvel (θαυμάζω) (v. 22) is "something less than or not yet as developed as a proper belief in Jesus" (Noland 1989:198). It was the astonishment "inspired by his words" that was a combination of skepticism "because of his origin" and God's concern for the Gentiles (Ellis 1991:97). As a result, the listeners may hear about God's grace from preaching. However, they may not submit to the demand that emerges from the preaching (cf. Morgan 1931:65).

4.3.1.4 Summary

Jesus preached based on a scriptural text in the first-century Jewish culture where scriptures were accepted as authoritative. According to Luke, Isaiah 61:1-2 was the primary text for Jesus' inauguration message and fulfillment of the text through preaching (v. 21).

Probably Jesus gave an exposition of the text longer than verses 21-27. However, the readers are led to focus on Luke's edition of Jesus' exposition that summarises two significant concepts: fulfillment (v. 21) and God's grace (v. 22).

Jesus' preaching does more than fulfilling God's primary call κηρύσσω ("to proclaim") (Mk 1:38). Jesus as God's "commissioned agent," was fulfilling Isaiah 61:1-2 physically and spiritually (Bock 1994:472). "The year of the Lord's favor" (v. 19) is like the good news of God's kingdom, and that kingdom has come with the coming of Jesus (cf. Stein 1992:157).

Based on Isaiah 61:1-2, God brings salvation and judgment through Jesus Christ in His "chosen time" (France 2013:184). Therefore, today's listeners experience hearing and fulfillment of the gospel concerning freedom and recovery with the coming of God's kingdom through gospel preaching.

If one were to take the section (vv. 23-27) as the part of Jesus' exposition, then the concept εὐαγγελίζω is not only for those who may be downtrodden both physically and spiritually but is about the inclusiveness of God's grace that is non-ethnocentric. The gospel articulated in the preaching narrative of Jesus demonstrates how preaching should unshackle all peoples from the suppression of all spheres of life.

4.3.2 The preaching narrative of Paul in a non-Jewish cultural context by Luke

Paul's speech serves as an excellent example for preachers to engage the audience unfamiliar with Jewish culture and their scriptures. Like other speeches in the book of Acts, Paul's speech in Acts 17:22-31 is Luke's summary of Paul's speech (cf. Wright 2008:86). Paul's speech narrative serves as an essential lesson on approaching non-Christian audiences that do not share the Christian belief &

religious culture. Furthermore, the narrative reminds preachers of the importance of the gospel as the primary content of preaching.

Bock (2011:245) comments that "teaching in Luke-Acts is a broad term … whereas [*kerygma*] … tends to be limited to the salvation message." However, instead of limiting *kerygma* in non-Christian culture, kerygma is also part of word ministry "in the church" as well since "never before has it been 'now,' because the person who hears it has never been this person before and her situation has never been the situation of this moment" (Firet 1986:50).

4.3.2.1 Familiarity with non-Christian worldviews for the preaching approach

Paul's audiences had two distinctive worldviews (v. 18). Both of their beliefs in deity affected the way they lived and the aim of life. Rather than appealing to moral laws of "dos and don'ts," Paul appealed to their religious and philosophical thoughts that affected their religious practices and life. Paul, who was very sensitive to their cultural mindset, rather than forcing the Jewish Law to Athenians, took a dialogical (διαλέγομαι, "to discourse" in v. 17) approach.

It was ironic that what drew their attention was most likely that Paul's primary discussion topic was resurrection (v. 18). The topic might have been unreasonable (or scientific in modern terms) for the Athenians, mainly Epicureans and Stoics since resurrection from the dead was "least intelligible" (Keener 2020:448). Although the topic might have been irrational to the listeners, Paul's rhetoric style sounded very similar to Dio Chrysostom, a Greek orator in the first century (cf. Johnson 2002:9).

However, Paul uses the listeners' worldview of "unknown," as Wright (2008:87) calls it, "open agnosticism," as the starting point of his message. Preaching needs to take comprehension seriously and relate to the culture of those listeners and challenge the existing culture for faith (cf. Green 2002:132).

Epicureans believed that deity and "the world are not the same thing" (Wright 2008:91). Either deity is nonexistent or removed from the world that resulted in valuing life's pleasure and tranquility for Epicureans (cf. Green 2002:130). Epicureans considered belief in gods was irrational (cf. Marshall 1991:281).

Stoics, on the other hand, in their pantheistic worldview, emphasised "fatalism, submission" (Stott 1991:281), intellectual reasoning, and indifference "to any human emotion" (Horton 1981:228).

Both Epicurean and Stoic philosophers held logical reasoning as necessary in their thinking. Therefore, logical argument in Paul's speech is evident in each subsection (vv. 24-25; 26-27; 28-29) of his message. Paul was saying that the creator deity does not live in temples made by people (v. 24) or that worshiping images is illogical by using the conjunction οὖν ("therefore") (v. 29) based on logical reasoning.

Preachers seek to reach the listeners' hearts and minds. Therefore, logical reasoning has an essential place in preaching, where the sermon must flow logically and coherently from the introduction to the conclusion.

4.3.2.2 Preaching based on the biblical background without making a direct reference

Since Paul's audiences were non-Jewish and did not recognise the authority of the Jewish Bible, Paul spoke in their Greek philosophical thoughts and language while maintaining the Jewish scriptural background. In doing so, Paul used the listeners' philosophical thoughts to exercise leverage in his preaching (cf. Green 2002:131).

In the paraphrase of Paul's speech, Paul uses "intertextual echoes" where Paul does not quote the scriptures directly (Litwak 2004:214). Paul intended to bridge the gap between the Jewish scriptures "with Greek philosophy" (Polhill 2001:370). Paul's speech was "culturally-sensitive" in his presentation "in a way that would be meaningful to his elite Gentile audience" (Litwak 2004:215).

While Paul did not argue for the creation since evolution theory was foreign to the ancient world, he draws out the gospel "directly [from the] doctrine of creation" (Wright 2008:89) while appealing to "natural revelation" (Polhill 2001:374). Preaching that appeals to reason is not argumentative but uses a cultural belief as an opportunity to bring out the gospel, whereas evangelical preacher's theology is applied and contextualised rather than proclaimed.

Every section of Paul's speech echoes his theology and the Jewish-scriptural background (cf. Horton 1981:230). For instance, the reference to "the totality of God's creation" (Louw & Nida 1988:24) and the lordship (v. 24) is from 1 Kings 8:27 or Isaiah 57:15. Paul spoke from the theology of God's sovereignty by applying his theology to human affairs (v. 26) (cf. Ecc 3:1-8, 14) and relating to a well-known poet's words (v. 28).

Paul's use of the word ἄρα ("perhaps") in verse 27 as the "optative mood" which "expresses strong doubt" in Greek grammar (the same word used in Acts 8) (Polhill 2001:376), makes it clear that even such knowledge does not bring a person to know and have a relationship with this "unknown god."

Moreover, the listeners will be held accountable to God for their beliefs and practice that were irrational and inconsistent (vv. 28-29). Paul was not avoiding confrontation, but rather, he showed irrationality in their practice of Stoicism based on one of their poets' words (cf. Schnabel 2012:807). Paul let the logic system bring accusation on the shortcoming of their religious practice.

Quoting numerous Bible verses to support and accentuate what preaching proposes does not make it biblical preaching. Rather than quoting Bible verses that often the listeners cannot relate to, more than ever before, there is a need in Korean evangelical preaching to appeal to the listeners' cultural mindset while preaching based on the scripture.

4.3.2.3 Christ's resurrection and God's righteous judgment

Paul's theology of resurrection was essential and non-negotiable in his preaching. However, just as the Sadducees, a Jewish sect, did not believe in resurrection (Mt 22:23), "no resurrection" was a widespread cultural belief for Athenians as a well-known dramatist Aeschylus had stated that there is no such a thing as the resurrection (cf. Wright 2008:93).

Initially, the listeners could have misunderstood the subject of Jesus's resurrection in their discussion (v. 18). The Epicurean and Stoic philosophers probably thought Paul was preaching about foreign δαιμονίων ("deities") (v. 18). The term δαιμόνιον

describes "lesser divine beings" since the listeners probably understood the ἀνάστασις ("resurrection") as another "lesser divine being" of the "personification of the afterlife" (Schnabel 2021:808).

However, the discussion of resurrection in the marketplace (v. 17) gave an opportunity that led to Paul's speech act in the meeting of the Areopagus (v. 22). Paul's speech concluded with Christ's resurrection, challenging the listeners to turn against idols (v. 16) to the one true God (vv. 30-31). However, although the resurrection may have been "incomprehensible to" the Athenians (Haenchen 1971:526) as well as for today's non-Christian audiences when preachers preach Christ's resurrection, "it signals that the eschatological drama has begun and is near its consummation" (Jervell 1996:114). Therefore, there is an inevitable connection between Christ's resurrection and the end-time judgment.

As much as the resurrection was an unpopular belief, why does Paul conclude his speech with resurrection? Although "nothing is said about resurrection in general," Christ's resurrection may allude to "that resurrection can and will happen" to all humanity (Pervo 2009:441) which was a Jewish religious-cultural belief. Therefore, death is not the end itself, but there is judgment after death (cf. Da 12:2; Heb 9:27).

Luke does not give more information on the resurrection (v. 31) than the readers would like to see. One thing is for sure, though, Paul was not apologetic regarding the resurrection's historicity. Paul assumes "the resurrection as historical fact, and he uses it as proof of the divine appointment of Jesus as a judge" (Marshall 1991:290). Nevertheless, for Paul to expect the Athenians to accept the historicity of Christ's resurrection readily could be a bit of a stretch, especially hearing from a foreigner in a different religious culture.

The word πίστιν (v. 31), accusative of πίστις, as "what can be fully … believable evidence" as in "having provided proof" (Louw & Nida 1988:469) in connection with resurrection deserves attention. Other than verse 31, Luke elsewhere in Luke and Acts uses πίστιν as "faith" (Lk 5:20; 7:9; 17:5, 6; 18:8; Ac 14:9; 20:21). Most commentators translate the word πίστιν (v. 31) as "assurance." God furnished the resurrection of Christ as "trustworthy assurance or evidence" (Lenski 1961a:738)

that the man is "fitness for this office" (Gingrich & Danker 1979:662) or "brought forth proof" (Hort, Westcott & Page 2009:199; cf. Balz & Schneider 1993:93) that the resurrected man is the judge.

Paul was not the only one who connected Christ's resurrection as an assurance or proof that Jesus is the judge. John alludes to the resurrection of all humanity concerning the Son of Man's authority to judge (Jn 5:25-27). Peter connects Christ's resurrection with judgment and Jesus as Messiah (Ac 2:34-36) (cf. Polhill 2001:377). Peter at Cornelius' house preaches that God raised Jesus from the dead and appointed Jesus "as judge of the living and the dead" (Ac 10:40-42). Although Christ's resurrection may prove that he is the judge of all humanity (Ac 17:31), the resurrection's historicity could remain a massive barrier to belief for the Athenian listeners that was still necessary to overcome.

The dominant portion of Paul's speech develops the idea of the Athenians' idolatry as illogical and ignorant in their religious practice. Paul does not explain further the connection between Christ's resurrection and His role as the judge. Nevertheless, as strange as it may sound, some listeners became followers of Christ (Ac 17:34) as though the Holy Spirit honored and worked powerfully in the gospel preaching. No matter how inconceivable resurrection for the listeners was, it seemed like the only assurance that God would judge the ignorant belief was through a man raised from the dead as the judge; Christ's resurrection is God-given assurance that Jesus is the judge.

Preaching requires a variety of approaches to different audiences. However, Paul preached one truth, the resurrection of Christ, which was very hard for the people to accept. Although Lenski (cf. 1961a:739) sees Paul's approach of using philosophy in his speech as a failure, Paul did preach the gospel and the resurrection in the Athenian philosophical, cultural context. While preaching needs to be culturally engaging, logically flowing, appealing to the listeners' minds and hearts, it is not the preacher's prerogative to convince or convert the listeners; instead, that work belongs to the Holy Spirit.

4.3.2.4 Summary

Paul's underlying assumption in his message was on one deity in the plurality of religious-cultural contexts. Paul transitioned to one human race in cultural diversity from one creator God. Paul then subversively introduced one way of salvation amid different worldviews with one inevitable final judgment (cf. Lenski 1961c:735).

The point of Paul's message, in essence, is that "the popular religion in Athens does not live up to the insights of the pagan philosophers and poets" (Talbert 2005:156). In the conclusion of Paul's message, he distinguished between the gospel and worldly wisdom that he expounds in his first letter to Corinth, and the listeners had to choose between the two (cf. Munck 1981:172).

For effective preaching, understanding "the intellectual and material culture" is necessary for the "points of contact and agreement that can help listeners to understand the new content of the gospel message" (Schnabel 2021:828).

There is subtleness in Paul's preaching. Paul took a different approach in his speech by preparing the listeners (cf. Bruce 1990:379). Paul's listeners were not Jewish, and the scriptural authority was foreign to them. Bringing resurrection and judgment at the beginning of the message would have been very controversial for the Athenians, and they would have lost their interest. Therefore, Paul's strategy in the sermon was the "rhetorical strategy of deferral … subtle approach" (Parsons 2008:248). Preparing the listeners' minds for the preaching subject, i.e., resurrection is necessary for preaching.

The focal point of the message was having a proper relationship with God (cf. Parsons 2008:245). To some degree, Paul affirmed their belief in God's nearness and otherness (Stoic and Epicurean beliefs). However, the difference lies in God being "the creator and the sustainer of the cosmos [who longed] to enter into a relationship with his human creatures" (Wright 2005:105). Evangelical preaching could engage the audience by focusing on having a right and meaningful relationship with God.

Evangelical preachers may be too anxious to bring in Christ too quickly in their preaching. However, just as it was evident in Paul's message, preachers need to

preach with "a wide-angle lens," speaking "from the larger story of God's engagement with the world" to avoid disengagement with the listeners (Craddock 1996:77).

4.3.3   Preaching the gospel according to Paul

The context of 1 Corinthians 1:18-25 is Paul's response to an existing schism based on their experience of different leaders who visited and ministered at the church (1 Cor 1:12). Three concepts, εὐαγγελίζω ("to announce good news"), σοφία λόγου ("wisdom of words"), and σταυρὸς ("cross") from verse 17 deserve attention which Paul elaborates in verses 18-25.

Paul's primary concern is not about evangelising the people in the church, who presumably have come to believe in the gospel (1 Cor 1:26). Paul offers a remedy by reiterating the gospel and its nature since disputation arose when there was a failure in realising "the full implications of the hermeneutical move from surface meaning to deeper meaning" of their initial accepted gospel (Mitchell 2010:40). By directing to preaching Christ crucified, which was the "primitive Christian *kerygma*" (cf. Fitzmyer 2008:159), Paul's objective is to realign the church's "skewed vision of what amounts to wisdom" (Witherington 1995:181).

4.3.3.1 The content prior to the form in preaching

The church in Corinth was established through Paul's preaching of the gospel (cf. Ac 18:8). The background and basis of Paul's argument for preaching the gospel (v. 17) are from the "salvific character of the crucifixion of the historical Jesus" (Fitzmyer 2008:153). The issue is what God uses to make Himself known. It is through κήρυγμα ("preaching") that God saves those who believe (v. 21), and not through σοφία λόγου (v. 17), which is not to be confused with λόγος σοφίας ("word of wisdom") (1 Cor 12:8).

The word λόγου ("of word") (v. 17) is most likely descriptive. The phrase σοφία λόγου ("wisdom of word") "as a mode of proclamation evidently refers to eloquence" (Horsley 1998:46) concerning "public proclamation" (Heil 2005:27). For Paul, to say that preaching the gospel οὐκ ἐν ("not with") σοφία λόγου (v. 17) means that preaching "not with a kind of *Sophia* that is characterized by rhetoric (or perhaps reason or logic)" (Fee 1987:64). If preaching the gospel was not in

σοφίᾳ λόγου, then how was one supposed to preach the gospel? Is it possible to have ὁ λόγος … τοῦ σταυροῦ ("the word of the cross") without perceived as μωρία ("foolishness") (v. 18)?

The phrase ὁ λόγος … τοῦ σταυροῦ (v. 18) is the gospel; the phrase "functions as a synonym for preaching, while cross identifies the origin of the message" (Vang 2014:78). Therefore, since both phrases σοφίᾳ λόγου (v. 17) and ὁ λόγος … τοῦ σταυροῦ (v. 18) relate to "the language of publica oratory" (Perkins 2012:51), Paul's use of the word λόγος within the context relates to "both the content [and] the act of proclamation" (Ciampa & Rosner 2010:2283/30830; cf. Witherington 1995:181). The difference is that the phrase σοφίᾳ λόγου places emphasis on skillful rhetorical style while the emphasis on the content of κήρυγμα ("preaching") for ὁ λόγος … τοῦ σταυροῦ (v. 18).

Paul rejects how the church "valued persuasive form over truth content" of the gospel (Keener 2005:28). Paul does not explain further the content of the *eloquent speech* (v. 17) while delineating κήρυγμα content. The gospel content should be the focus in κήρυγμα since persuasion in faith comes only from God and not in "human rhetoric" (Wright 2003:12).

Since the phrase τῆς μωρίας τοῦ κηρύγματος ("the foolishness of the preaching") refers to both "the content … and its form" (Garland 2003:96) that evoke "a negative response" (Ciampa & Rosner 2010:3419/30830), the preach-act should reflect and derived from the crux of the message. What would that look like in Paul's preaching?

Had Paul dichotomised the two, he would not have received criticism. For one thing, in hindsight, the Corinthians assessed Paul's preaching as uninspiring (2 Cor 10:10), which was intentional for Paul "so that [their] faith might not rest on men's wisdom, but on God's power" (1 Cor 2:5). As a well-acquainted orator, Paul communicated the gospel so that listeners would not be confused about persuasiveness for salvific faith that comes from the gospel.

4.3.3.2 The preaching of the gospel exposes the listeners' hearts

The word γέγραπται ("it is written") (v. 19) in a perfect middle is Paul's typical way of introducing a scriptural quote; it means that "the past scriptural authority" is still valid for the situation at the church of Corinth (Heil 2005:19). Paul's uses Isaiah 29:14 "to announce that God's eschatological judgment and salvation are taking place among the Corinthians" (Ciampa & Rosner 2010:3454/30830), which should challenge the church to disengage from their preoccupation of σοφία λόγου to refocus on ὁ λόγος … τοῦ σταυροῦ (cf. Heil 2005:18).

Paul's scriptural use (Isa. 29:14) revealed God's judgment on σοφία λόγου came to pass, not by "human reasoning," where God does not merely show the foolishness of the world, but "God makes its wisdom foolish" through Χριστὸν ἐσταυρωμένον ("Christ crucified") (Conzelmann 1975:43). Furthermore, Isaiah 29:14 revealed, "the mindset of some Corinthians Christians … denying the soteriological significance of Christ's cross" (Fitzmyer 2008:157).

The church sought professionalism from the leaders. The three professionals, σοφός, γραμματεύς, συζητητὴς (v. 20) were typically known in the oratory world, who were influential and persuasive through their rhetorical skill, searching "for truth through the lens of human wisdom and derive their status from their expertise" (Garland 2003:93). While Horsley (1998:48) does not see σοφός and γραμματεύς correlate Greek philosophers and Jewish teachers, Fee (1987:71) proposes that
γραμματεύς were "used among Jews for their rabbis." The word συζητητὴς is "a technical term for a seeker after truth" as a philosopher (Fitzmyer 2008:156). Therefore, the three words could be a catchall list of influential professionals in teaching and preaching known to the Corinthians.

The church of Corinth experienced divisiveness over their preferred leaders. God revealed their attitude and problem by revisiting the nature of the gospel preaching (cf. Conzelmann 1975:45). The schism was based on σοφία λόγου, persuasiveness, which only proves that the gospel was no longer of their concern.

While relying on human wisdom would only segregate people, "God's wisdom … is the greatest equalizer of humans" (Vang 2014:82). Prior to any form in preaching, the gospel content takes precedence in the church since the world

cannot know God διὰ τῆς σοφίας ("through the wisdom") (v. 21) and only through the gospel κήρυγμα that a person comes to know God and has the salvific faith (cf. Ciampa & Rosner 2010:3542/30830).

On the contrary, some rejected "Christ crucified" (v. 23) and considered as μωρία ("foolishness") (vv. 18, 23) and σκάνδαλον (v. 23), which is "exceptionally offensive" (Witherington 1995:182). The phrase τὸ μωρὸν τοῦ θεοῦ ("God's foolishness") (v. 25) is Paul's attempt to express unbelievers' attitude toward the gospel (cf. Fitzmyer 2008:161). Thus, the preaching of the gospel exposes the listeners' hearts.

4.3.3.3 The power of the gospel preaching affecting all areas of life

Paul used the concept κήρυγμα "a term more or less unused by ancient rhetoricians" (Vang 2014:84). The ancient Greek wisdom seekers saw κήρυγμα as a barrier to know wisdom (cf. Fitzmyer 2008:159). However, Paul continued to expound κήρυγμα concerning the gospel in contrast to σοφίᾳ λόγου.

The word ἐσταυρωμένον ("crucified") (v. 23a) is a perfect middle participle which means that Christ remains as the crucified one (cf. Garland 2003:97). Furthermore, the phrase Χριστὸν ἐσταυρωμένον "supplies the key to Pauline theology," where he "develops all … other doctrinal and ethical teachings" as a norm for "all Christian thought and conduct" (Fitzmyer 2008:160).

The phrase Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν ("Christ God's power and God's wisdom") (v. 24b) is not limited to salvation. Both the power and wisdom refer "to the effectiveness of the cross to make God known to humankind" beyond accomplishing salvation, but "to defeat evil, and to transform lives and values" (Garland 2003:90).

The word μωρίας ("foolishness") (v. 21) refers to the content, "namely the message of a crucified Messiah" perceived by the listeners and not the mode of preaching by Paul (Fee 1987:73; cf. Fitzmyer 2008:158). Paul's use of the word ἀπολλυμένοις ("perishing") (v. 18a) reflect the listeners' decision regarding the gospel preaching since ἀπολλυμένοις is a middle participle, probably reflexive that highlights "the effect of their own actions (Vang 2014:78). Nevertheless, some

Corinthians presumably expected the gospel message to be convincing when used with σοφίᾳ λόγου.

Paul intentionally avoided using "wise and persuasive words" (1 Cor 2:4), which would mislead people and confuse enjoyment of speaking style with faith (cf. Wright 2003:13). Moreover, there would not be life's transformation when the listeners focus on σοφίᾳ λόγου. On the contrary, Paul trusted in "God's power working through … [the gospel preaching] rather than … in his own powers of persuasion, knowing that … [it] has divine power that other messages lack" (Ciampa & Rosner 2010:3400/30830).

Paul's use of the word σῳζομένοις ("being saved") (v. 18) is a middle participle which means that the gospel continues to save; salvation is not a one-time event but "an ongoing process" (Witherington 11995:86) in every aspect of one's sphere of life. Paul's use of λόγος σοφίας contrasting to θεοῦ σοφίαν in the text is that "human intelligence and the wisdom of God's plan for salvation do not belong to the same order of reality" (Perkins 2012:55). Through the gospel preaching, God's power comes "to deliver human beings from the evil of sin and moral destruction" (Fitzmyer 2008:155), including the church's faction.

4.3.3.4 Summary

On the surface, the problem lies in their criteria for assessing leaders. There was divisiveness in the church, based on leaders who ministered for a while at Corinth (v. 12). The people, presumably Christians, were attracted to a particular leader over others based on the individual leaders' ability regard to σοφίᾳ λόγου.

To deal with the issue of divisiveness, Paul revisits the gospel, fundamental to Christian faith, by expounding on the nature of ὁ λόγος … τοῦ σταυροῦ (v. 18) that stands in stark contrast to σοφίᾳ λόγου. It may be strange for Paul to reiterate the importance of preaching Χριστὸν ἐσταυρωμένον (v. 23) to a congregation made up of predominantly, Christians. However, divisiveness was evident in the church when the listeners focused on the skillful speech rather than the content. Furthermore, expounding the gospel was necessary to the Christians in Corinth since God transformed their lives continuously through the gospel.

To deal with σοφίᾳ λόγου as persuasive rhetoric, Paul placed "human wisdom" in "its relation to the Christian gospel" (Fitzmyer 2008:152). Since Paul uses rhetoric in his argument, he accepts rhetoric but denounces relying on rhetoric for faith (cf. Keener 2005:27; Garland 2003:94). From Paul's perspective, the two concepts in today's language, *homiletics*, and the *gospel*, were indivisible.

When preaching is based solely on homiletics, the listeners could confuse persuasion that comes from σοφίᾳ λόγου with faith. Now, it does not mean that Paul, Apollos, or Cephas failed to preach the gospel; otherwise, Paul could not have said that his λόγος and κήρυγμά were not in "persuasive words" but in "demonstration of the Spirit's power" (1 Cor 2:4). What affects salvation is "the effectual work of the Spirit" that comes through the preaching of the cross (Fee 1987:63-64). Nevertheless, the Corinthian church listeners were more attracted to the speech act than the gospel.

As a well-trained in rhetoric, Paul accepted the importance of oratory skill in preaching the gospel since there is evidence of fluent and well-adjusted rhetoric in Paul's writing (cf. Wright 2004:12). However, pursuing orotund rhetoric from Christian preachers could inevitably disengage a person from the gospel, the essence of the Christian faith that transforms life continually.

Paul expounds on the gospel as a solution in response to divisiveness since the gospel is primary, the core value of Christian faith, while the rhetoric skill is secondary. Although it was necessary for Paul to place human wisdom in rhetoric in its rightful place, what unifies the congregation is the gospel since what matters is the "new creation" (Gal 6:15) in this eschatological age.

4.4   A PROPOSED MODEL OF THE PREACHING PROCESS AS A SUMMARY

Christian preaching is a subcategory of ancient rhetoric. The premise of a proposed model of the preaching process is to develop and employ the four ancient concepts, *pathos, ethos, logos,* and *kairos*, to contemporary evangelical preaching. The four concepts are evident in different components of preaching. For instance, the four concepts manifest in the essential components of preaching:

content and form of the rhetoric, preacher, occasion, listeners, and the Spirit (cf. Adams 1982:7).

Do the listeners trust the preacher? *Ethos* relates to the preacher's integrity and qualification. The Korean evangelical churches have an underlying assumption that the listeners tend to respect the preacher with a doctorate (Kim 2019:n.p.). However, the listeners' trust should come from when the preacher is more in tune beyond the pastoral ministry context (cf. Nel 2014:3).

Logos is the message that relates to logic and coherency in the homiletical design of the message. The homiletical design might be logical in the preacher's mind but not necessarily for the listeners. Can the listeners follow the argument presented in the message?

Pathos relates to emotional persuasiveness primarily within the listeners. If pathos relates to the listeners, then the message can be critically measured by the listeners' emotional experience from preaching and inner conviction from the Spirit.

If pathos relates to the preacher in response to the current affairs, it speaks of "how" the preacher delivers the message. Furthermore, the preacher's pathos needs to replicate and derive from the emotional aspect of the textual tone and narrative of the ancient text.

Kairos has to do with the timeliness of the message in the listeners' social-cultural context. Preaching has intents that work with the listeners' inner "consciousness with immediacy" and move the listeners "through a process of praxis from a situation at hand" (Buttrick 1987:366). Is the preacher's awareness of the listener's current situation and circumstance reflected in the message? Does the message speak to the listeners' minds affected by their current culture?

4.4.1   Homiletical structure

Throughout church history, "ordinary lay Christians were … exposed to their Scriptures through" various means most exceptionally "through preaching and liturgy" (Fodor 2015:113). In a typical biblical sermon, its concern is with the

evidence of sound exegesis and hermeneutics of the biblical text, while a new proposed holistic approach in preaching concerns two texts, biblical and human.

Therefore, the holistic approach makes a further inquiry. Does the primary idea of the sermon derive from the text (*topical*) and is currently updated? How much are the listeners involved with the text (*narrative*) in the process of listening? Does the sermon have movement and direction that moves the listeners to a particular goal that is *missional?* Is the gospel expressed in the social-cultural context and present in the sermon?

4.4.1.1 Typical simplified traditional expository preaching

The goal is to expose the text to contemporary listeners.

The first cycle, the ancient world:
1) The biblical text.
2) Exegete to draw out the original meaning of the text.
3) Exegetical outline.

The second cycle, overcoming the barrier:
1) The task is to overcome the barrier between the two worlds by bringing meaning to the contemporary world with hermeneutical use.
2) A theological hermeneutics of the scripture answers the question of the scriptural role in "the faith and formation" of the listeners and the faith community (Green 2011:15).
3) While the ancient Greeks and Romans "developed theories and styles of public speaking," rhetoric was dominantly "taken over into Christian preaching" due to preaching's practical relevance in the art of rhetoric (Viladesau 2015:405).

The third cycle, the contemporary world:
1) The human text in its social-cultural context.
2) Homiletical outline reflecting the ancient text.

4.4.1.2 The holistic approach model

The goal is to expose the listeners' hearts and the current social-cultural affairs.

The first cycle, a *topic* from the modern world:
1) Exegete the human text to determine the contemporary topic/issue and significance.
2) Exegete the biblical text to examine whether the determined topic emerges.
3) If the topic does not emerge from the biblical text, change the topic, or choose another text.
4) Preachers not only interpret the biblical text, but they also "stand at a crossroad of interpretation, an intersection where the witness of scripture and Christian tradition, current events, and the everyday challenges that ordinary human beings face interact[ion] with each other" (Brown 2016:137/329).

The second cycle, the natural flow of the text:
1) Hermeneutics for the contemporary meaning from the text.
2) Determine the missional direction of the sermon concerning the primary topic.
3) Identify the narrative route to reach destiny from the text.

The third cycle, formulating a homiletical outline based on the text:
1) The homiletical outline needs to have a logical flow that moves the listeners from where they are to where they need to go, which is missional in direction.
2) In practical theology, preaching is "a performative form of practical theological expression" that has a composition with the intention of moving the listeners to "engage in reflection" and connection "between [their] lives and the ideas and stories presented in the sermon" (Ward 2017:213).
3) The preacher critically evaluates whether preaching will reach its destiny.
4) Examine and identify how the gospel is present in the homiletical outline.
5) While the ancient text as a foundation may not be visible or exposed, the contemporary text should be dominantly visible in the outcome of the homiletical outline.
6) Since rhetoric has to do with persuasion, formulating a homiletical outline is an argumentative task with a logical coherency,

4.4.2 Preaching as a process

Preaching is likened to the preacher taking a short trip with the congregants. The journey has a clear desired destination and an ancient map to help reach the destination from the start. The listeners gladly participate in the journey since everyone knows that the journey is a process, and they will realise their real identity and calling once they reach the destination. However, everyone acknowledges that several routes need to be updated with the ancient map since a great chasm exists between the contemporary cultural experience and what the ancient people shared. The learned and proficient preacher is comprehensively aware of different cultural shifts and the contours of the worldviews that have taken place in the current world since the making of the ancient map. Therefore, using the ancient map in one hand and the contemporary human map in the other, the preacher carefully travels with the listeners every step of the way to reach the desired destination.

The study considers the following summarised principles for the *pragmatic task* in the next chapter:

1) Preaching must have a clear goal, a missional destiny relating to the congregational identity and calling in the social-cultural context.
2) Preaching always includes the listeners' participation in the preaching process since the message should come emotionally and narratively to the listeners.
3) Preaching exposes the listeners' hearts and the existing contemporary world.
4) Preaching has a biblical foundation from which the gospel translates into a contemporary issue in the hope of healing, transforming, and restoring the broken world.

Chapter 5

STRATEGIES FOR INFLUENCING EVANGELICAL PREACHING

The four prominent denominations in Korea - Presbyterian, Methodist, Baptist, and Holiness - were the direct fruit of the western missionary movement at the turn of the century from the 1800s to the 1900s. The Christian churches, including the Roman Catholic church, continued to grow until the early 2010s. However, Korea has been experiencing a membership decline since 2012 (cf. Lee 2019b:n.p.).

While several reasons contribute to the membership decrease, this researcher has narrowed it down to evangelical preaching as a possible contributing factor since preaching always had an essential function in the Korean evangelical church. The research problem was formulated as: Evangelical preachers in Korea seem to fail in doing Biblical and expository preaching and instead revert to topical preaching on social-contextual issues that resulted in recognisable disengagement with the congregants.

Out of different homiletic approaches, expository preaching became dominant, especially with Haddon Robinson's influence in the late 1990s. Nevertheless, for the last five years in Korea, this researcher has observed that preachers either explain the text as a running commentary or merely use the Bible to support what they want to communicate in their preaching. Therefore, while evangelical preachers in Korea presumably do Biblical and expository preaching, they revert to topical preaching that fails to engage the listeners.

This researcher analysed evangelical preaching as a *descriptive-empirical task* and observed from the five preachers' preaching that their preaching is topical while the main idea comes apart from the text. From the literature-text study relating to socioeconomic, sociocultural, and religious-cultural factors to identify possible components influencing evangelical preaching, it was clear that the current social and traditional cultures inevitably influenced evangelical preaching

while ironically, preaching does not substantially engage listeners in their sociocultural context.

As a result, this researcher revisited the fundamental aspects of preaching by asking what is involved in preaching for preaching to be biblical and culturally engaging. Preaching as a speech act in a sociocultural context whereby the two texts, the ancient and living, must be brought together. On the one hand, within the human living cultural experience, one needs to consider preaching as persuasive rhetoric from Greek and Roman cultures, while on the other, various modern homiletic approaches.

When this researcher brought together the evangelical preaching analysis within the sociocultural context and the ancient & living texts, this researcher composed a preaching theory. A *holistic homiletic approach* is a preaching theory that could guide and suggest preaching that could be more desirable, biblically sound, and culturally engaging.

Therefore, the primary task in this chapter is to revisit and review one sermon from each of the five preachers and seek to answer the question, "What would a sermon look like homiletically when one implements the proposed *holistic approach* as a grid mill?" There are three significant categories from the normative task in the previous chapter: *social context*, the *gospel* as an ethical norm, and good *examples*.

One looks for a point of overlap or similarity between the textual and current social contextual issues in the contextual issue. In the case of the gospel as an ethical norm, one seeks to answer the question, "In what way(s) does the meaning of the gospel emerge from the text that provides an answer(s) to the current enigmatic issues?" In the case of "good practice," one considers three spheres of homiletics as speech acts: the classical Greek and Roman persuasive rhetoric, the New Testament examples of preaching, and the current homiletic approaches.

One reflects on *ethos, pathos, logos,* and *kairos* of the persuasive rhetoric as a primary consideration for the listeners. One contemplates speech acts in the New Testament since speeches often reflect the Old Testament prophets' influence and

are influenced by the speakers' social-cultural context. One looks for all five homiletic approaches - *topical* as a primary idea from the text, *textual* for biblical, *narrative* for the listeners' participation, and *missional* for the preaching movement and direction. One honestly reviews how each of the different homiletic approaches is evident in the biblical text.

5.1 Presbyterian Preacher-A's Matthew 17:14-21

The preacher was busy with a sermon series titled "The Lord's Forest" (see Appendix A.1). The primary focus of the series was for the listeners to pursue holistic health for body, mind, and spirit. The sermon series topic was broad enough to cover family issues in the preacher's last two sermons, where the preaching intent and application were on the family. For implementing the *holistic approach*, the sermon based on Matthew 17:14-21 is more appropriate for considering the hermeneutic and theological presuppositions of the preacher.

5.1.1 Crux of the message

The preacher's crux of the message was, "By beginning with something small and insignificant, the listeners can eventually move the mountain." The preacher's hermeneutical ground is psychology rather than theology (cf. 2.3.1.1). The preacher interprets the text topically and isolates the concept of "faith as small as a mustard seed" (v. 20). Rather than focusing on faith, the preacher focuses on "smallness." Therefore, the message does not promote or lead the congregation to faith since the preacher replaces the "small faith" with anything the listeners can "do." As a result, the listeners could walk away from the message feeling that they need to start something small as a beginning rather than focusing on faith trusting in God.

5.1.2 Critical evaluation of the message

From the text, the issue is not being willing to start with something small, however the disciples did not have faith; therefore, the encouragement is, "if you have faith as small as a mustard seed" (v. 20). Luke places the narrative after the disciples received the authority and presumably had experienced casting out evil spirits and healing sickness (Mt 10:1). For the disciples to ask, "Why couldn't we drive it out?" presupposes their successful track record of casting out evil spirits in the past.

One can paraphrase the disciples' question by, "Why couldn't we drive it out this time when we did it before?"

Rather than distinguishing faith for moving the mountain from salvific faith, the preacher could explain the essence of faith and discuss the obstacles that could keep the listeners from having faith since the narrative indirectly alludes to the obstacles. Perhaps the preacher could refer to Zechariah 4:6-6 to teach why and how faith moves the mountain.

Therefore, faith in Matthew 11:20 speaks of relying on one's experience as a barrier rather than trusting God to remove the mountain. Moving the mountain is not through human effort, wisdom, or not even a small beginning, but faith that trusts only through the Spirit's work will move the mountain. Moreover, true faith relies on the Spirit's actual presence instead of relying on Jesus' physical presence like the disciples (v. 17).

The listeners could be confused by the way Jesus used the word faith in the English translation (v. 20). The little faith (ὀλιγοπιστία) was why they could not drive it out (v. 20a). At the same time, Jesus calls for smallness of faith (πίστις) within the same verse (v. 20b). The preacher needs to explain and teach the difference from the text.

Contextually, the word ἄπιστος ("unbelieving") in verse 17 is opposite of πίστις ("faith") in verse 20. The word ὀλιγοπιστία ("little faith) (v. 20a), which is unique of Matthew, is similar in meaning to ἄπιστος (v. 17) or "the poverty of … faith" (Morris 1992:448). The phase little faith "produces the same effect as no faith" (Hagner 1995:505). While reading a text is "perspectival" since "the reader participates in understanding" but not the determiner of the meaning, the context should "guide [the reader towards] an objective meaning" (Dockery 1988:12).

Therefore, verse 20 is not little faith that needs to grow or eventually grows and moves the mountain. The difference is between faithless and faith. So, the message should teach faith and encourage listeners to transition from unbelieving to faith. In contrast, the preacher fails to explain the nature of faith from the textual

context, which, in turn, the preaching fails to deliver, helping people to develop faith.

5.1.3 Composing a message based on the holistic approach

Jesus comparing little faith to a mustard seed is not the organic aspect of faith that needs to grow but faith itself. Faith, "unlike magic, [is] entirely derivative and related to [the disciples'] own walk of faith" (Carson 1984:391), which was the disciples' shortcoming. Therefore, when the listeners face a challenge, they need to reflect whether they respond in faith due to walking in faith or respond with their ability or experience.

Jesus comparing the little faith with a mustard seed does not mean that the listeners need to grow their faith by watering. Such application demonstrates the preacher's lack of exegetical work on the text and relies on the preacher's cultural understanding of a mustard seed. Hethcock (1989:258) points out that "sermons must include three components - exegesis, the human condition, and hermeneutic," in which the preacher's sermon lacks all three components. The remedy for such deficiency is acquiring the theology of preaching to understand the fundamental aspects of preaching that concern exegeting the text and the human condition in a cultural context.

Overall, the preacher needs to reconsider the main idea based on what contemporary listeners struggle with or change the text to emphasise God in His grace, is the one who makes one's faith grow, i.e., 1 Corinthians 3:5-9.

How should the preacher preach Matthew 17:14-21 to the audiences in the current cultural context in Korea? It would be difficult to suggest a homiletic model based on the preacher's sermon since the primary idea does not derive from the text. However, based on the holistic approach, the following consideration could salvage the message to some degree:

1. The primary topic is the listeners' disappointment and confusion when they find themselves helpless under the current social condition. Moreover, preaching direction is overcoming disappointment and regaining the sense of missional calling to fulfill the task wherever they may be.

1) Exegete the social condition and raise why people, including the listeners, feel helpless.

2) Exegete Matthew 17:14-21 to find the primary topic that emerges from the text.

3) The emergent topic that shares with the current social condition is cultural commonality and comparable situation with the narrative (vv. 14-19).

2. Consider the natural flow and development of the narrative.

   1) The starting point of the message is the disciples' feeling of failure despite their hard work to solve the problems.

   2) The listeners may doubt whether the Christian faith could survive under the current social adverse condition.

   3) The direction of the textual flow is missional since the narrative prepares the failed and disappointed disciples for future tasks by revisiting the essence of faith for correction. Therefore, *pathos* is the listeners' participation and experiencing the text in the movement of the preaching narrative by closely examining their faith.

   4) As for the sermon *logos,* identify the narrative route that is logical and coherent to reach the determined destiny and ask, "Will the route guide the listeners for preparing their missional role in the current social needs?"

3. Formulate a homiletical outline based on the text.

   1) The prolonged pandemic has changed people's lifestyles and attitudes towards others. People have become more individualistic, and social involvement has become a rare commodity.

   2) Show the commonality between the current social condition and the disciples' situation, highlight the *kairos* moment within the message.

   3) Show that the commonality is faith between Jesus and the disciples.

   4) Preach so that the listeners are able to envision in their minds how they could engage in society by displaying faith. Contrast the difference between the listeners' effected-condition and renewed faith condition.

   5) The gospel is rediscovering faith in God to change the listeners into becoming more outward missional focused.

6) As a final evaluation, "Does the homiletical outline have a logical coherency for moving the listeners from point A to point B?"

5.2   Presbyterian Preacher-B's Psalm 42:1-11

Other than one sermon concerning honoring parents, which is typical of the Korean preachers, the preacher focused on the human emotions of suffering amid the pandemic (see Appendix A.2). While all four sermon topics concentrated on the human adversity experience, this researcher selected the message from Psalm 42:1-11 since it connects and reflects the listeners' negative experiences from society more than the others. Moreover, the preacher attempted to suggest a Christian response to the listeners' experience.

5.2.1   Crux of the message

Suffering is indiscriminate for both the righteous and the unrighteous. The psalmist's sorrow comes from people mocking the psalmist's faith as they question God's existence (v. 3). How should one respond in such a distressful situation that happens apart from one's volition? Like the psalmist, one must detach from the current situation and run to God by seeking him in prayer (v. 1). One needs to trust in God's sovereignty (Rom 8:28). The devil schemes to have God's people deny God (Job 20:10). However, God's children have Christ's resurrection power (2 Cor 6:9-10) and Christ's presence (Phil 4:4b; Eph 6:24). Like the psalmist, one needs to have God near them amid the pandemic and be able to praise him (v. 11).

5.2.2   Critical evaluation of the message

The homiletical-directional movement for the listeners is from their socio-cultural context to inward focus by separating from the voice of the mockery to seek God in prayer (cf. 2.3.1.2). Rather than reminding the listeners' identity in Christ and purpose amid the pandemic, the message replicates the psalmist's experience.

The listeners did not participate in the message. There is a discrepancy between the psalmist's and the listeners' experiences. For the listeners, the public criticism has not been on the Christian faith nor questioning God's existence, but rather on many Protestant churches violating the government's quarantine guideline for the general assembly (cf. Whee 2020:n.p.). The preacher noncontextually isolates suffering and sadness from the text and develops the concepts attaching different

Bible verses. Therefore, the listeners are busy comprehending the "supporting" Bible verses. The listeners are familiar with the repeated concepts of prayer and God's sovereignty mentioned in preaching. However, the actual immediate concern for the listeners is how Christians should respond and practice faith in these times of hardship for everyone.

The message does not expose the listeners' heart condition resulting from the prolonged pandemic but generalises the social hardship that everyone, including non-Christians, undergoes. The gospel in the message does not promote hope of healing, transforming, or restoring the broken world from the pandemic. Instead, the gospel is prayer, God's sovereignty and presence, and praise regardless of adverse circumstances in life.

The basic underlying homiletical flow of the message does not replicate the text. Other than the isolated concepts of hardship and prayer initially, the rest of the message concerns faith in God's sovereignty and presence.

5.2.3   Composing a message based on the holistic approach

Rather than encouraging the reader, Psalm 42 is concerned with speaking to oneself (vv. 5, 11) instead of speaking to God in prayer. The psalmist's hardship relates to the adversarial circumstance that has changed the person's religious practice that focused on the temple and assembly (vv. 2-4). As a result, people ridicule the psalmist's faith in God (v. 3a). The psalmist constantly appeals to "self-reasoning" persuasiveness (vv. 5, 11).

The preacher's *ethos* should emerge when the preacher and the listeners share a common experience related to the psalmist's experience. Somewhat restrained of religious gatherings from the current ongoing Covid-19 and its variance is the relevant hardship and circumstance. The message concerns such adverse circumstance is *kairos*, timeliness of the message. Furthermore, the message's persuasiveness *pathos* happens when the preacher develops the relevant emotions that the listeners can resonate with from the text.

The struggle comes from the psalmist's desperation of seeking the temple building for the past religious experience (vv. 1-2) and hearing the public criticism that may

relate to the temple gathering (vv. 3-4). On the one hand, the psalmist feels that God is absent in suffering (v. 9). On the other hand, the psalmist reminds and convinces oneself to have hope in God (vv. 5, 11).

For the homiletical structuring, one must identify the primary topic and the direction from the text for the message to be logically coherent (*logos*) for the listener to participate in the textual narrative. A suggested topic is "self-convincing" or "self-reminding."

A missional direction is how listeners respond to the existing public criticism based on their identity in Christ for their missional calling. Korean evangelical churches, in general, have recently lost the prophetic voice giving direction and hope to society. One of the widespread criticisms of many churches is constantly violating and not following the government's temporal religious gathering guidelines. Perhaps the primary reason is the cultural belief in the importance of attending worship service physically in the "church" building.

Faith is not just a private matter since the public has its presuppositional opinion on Christians and their practice. The psalmist speaks of having hope in God. What would having hope in God look like in the eyes of the public for the psalmist and today's listeners? Perhaps, being hopeful in these long days of the pandemic could generate an opportunity to share faith with others.

While certain uncontrollable and adverse circumstances may limit the listeners to attending the worship assembly like the psalmist or Paul, the gospel cannot be restricted (2 Tim 2:8b-9). How does the gospel emerge from the text? The gospel is being able to live with hope in what is a seemingly hopeless situation. The gospel liberates a person from relying on a particular place. There is a transition from focusing on the site, i.e., a temple, to having hope in God under the psalmist's restraining circumstances.

The following is what a proposed holistic approach for Psalm 42:1-11 could look like:

1. Describe how people, in general, tend to be a self-centered inward focus.

2. State the preaching destiny by letting the listeners know where the sermon is heading. Furthermore, make it clear from the beginning what the preacher and the listeners need to achieve at the end. The listeners need to share the common concern, outward-focused, rather than the church separating from society and becoming inward-focused.

3. Connect the listeners' situation and experience of the text with the listeners' participation. The psalmist's frustration relates to being unable to participate in the public religious gathering, like the listeners' current situation.

4. Expose the listeners' hearts and faith from their recent pandemic experience. The prolonged pandemic has made people more self-centered, fearful, and non-engaging.

5. Remind the listeners' identity in Christ and their responsibility to the current situation. As God's children, sharing the same hardship with others, God's people should respond differently. Instead of praying to God to remove the virus, the listeners should pray for God's protection and to become God's instruments to help those affected by the virus. While maintaining the social distancing, the listeners should approach others closer in their heartful concerns.

6. Explain the meaning of the gospel in the listeners' social context. Because the listeners have hope in God that He would heal, transform, and restore, they seek to be God's instrument to reach out to others.

5.3 Methodist Preacher's John 8:1-11

The preacher was not busy with a series like the other preachers. While the preacher spent a substantial portion of his five messages retelling the text in the Korean cultural context narratively, John 8:1-11 seems to reveal the preacher's hermeneutic and theological presupposition the most.

5.3.1 Crux of the message

Everyone is a sinner (Rom 3:23). The difference lies in either one's sin getting exposed or keeping it secret. Jesus must expose the woman's sin in public before offering forgiveness. Therefore, Jesus, in His sovereignty, lets the woman gets caught in the act of adultery to forgive her (cf. Appendix A.3).

However, the question is, why is it necessary for Jesus to publicly expose sin to forgive the woman's sin? According to the preacher, people can only repent when Jesus reveals their sins. Therefore, when one's sin becomes known publicly, it is a good thing since the person would have the opportunity to receive forgiveness from Jesus.

5.3.2   Critical evaluation of the message

The message seeks to answer and elucidate the reason for Jesus exposing sin. It speaks downright contrary to human nature. After hearing the sermon, whether the listeners can concur with the message is highly doubtful.

To follow through the message, the listeners must make an enormous jump from their instinct to keep the sin secret to coming out in the open publicly. As a result, the listeners do not participate in the preaching narrative but rather remain resistant.

Furthermore, there is a socio-cultural difference in modern society with the ancient Jewish community, where the social law had its basis on religious law (v. 5). Adultery brought capital punishment to ancient Israel, which does not apply to the modern world.

The sermon is logically unconvincing since the listeners may wonder if God knows the secret of one's heart, then why must Jesus expose the sin in public? The sermon makes several biblical references (Pr 24:12; Lk 19:9; Nu 32:23) to support the concept of sin exposure. However, the "supporting" verses do not connect with sin exposure.

While the text does not speak of Jesus' sovereignty and omniscience, the message assumes the primary concept of sin-exposure has its basis on the two attributes. However, the narrator takes the reader progressively to reveal Jesus' mission, the forgiveness of sin, and how His followers later should have the same mission (Jn 20:23).

If the message seeks to convince the listeners of sin-forgiveness by sin-exposure, it must come from elsewhere, and even that could be a long stretch. Forgiveness

happens when a person acknowledges their sin and asks for forgiveness, not by their sin exposed shamefully in public. There is confusion between the two concepts, publicly revealing the offense and privately confessing sin.

The message *kairos* from the text is the current problem in the presidential election campaign in Korea. Much of the criticism comes from the public and political analysts concerning the 2022's presidential election in Korea. In several cases, there "have been calls for both campaigns to refrain from character attacks … [to] shift their attention" to the plan for Korea's future (Kim 2021:n.p.). Each candidate has been busy exposing other candidates' financial embezzlements and moral integrity failure. Therefore, the primary thought of the message concerns Jesus publicly exposing does not sit well with the listeners. Furthermore, there is no biblical or theological validation for it.

5.3.3   Composing a message based on the holistic approach

Preaching draws the listeners to participate in the drama presented in the narrative. There is a storyline in the narrative. The Jewish religious leaders thought they could accuse Jesus based on the Law. Nevertheless, Jesus turns the tables on the accusers with allegations of their hidden sins. Jesus does not expose their sins but rather convicts them of the sin in their hearts. Therefore, in the preaching process, the listeners identify, participate, and then feel the conviction in their hearts focusing on the listeners themselves; it is no longer about the woman but about the listeners.

The preacher needs to recognise a cultural chasm between the ancient and modern worlds. While the old Jewish law forbids adultery, the contemporary young people in Korea are influenced by the media and television drama in their postmodern worldview would not see the ancient text as relevant. Rather than assuming the listeners share the same biblical worldview, the preacher must look elsewhere for connecting with the listeners.

The listeners' *pathos* emerges when preaching focuses on the hearts; preaching reveals the hearts condition. While people in general readily bring accusations against others and expose the faults, i.e., adulterous act publicly; Jesus inwardly convicts and reveals the accusers' hearts. To be sure, Jesus does not condone

the act of adultery, nor does he indiscriminately treat the weightiness of sin. The narrative seems to elaborate on Jesus' teaching, "For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you" (Mt 7:2).

The message *logos* seeks to answer logical coherency for persuasiveness in the message. Preaching provides a context in which the listeners come to self-realisation and conviction. In the absence of others, a person's heart inclines to yield to the direction of wrongdoings. However, one's conviction from the heart ultimately comes from a realisation that all transgressions are theological and have to do with conscience.

How does the *gospel* emerge from the text? The gospel from the narrative is Jesus offering forgiveness, "neither do I condemn you," for the guilty person can live with freedom from the bondage of sin. Preaching highlights Christ's mission, "For God did not send his Son into the world to condemn the world but to save the world through him" (Jn 3:17).

A *missional* direction is toward forgiveness. While people are busy condemning and accusing, Jesus forgives. The listeners' *ethos* emerges when the message promotes acceptance and forgiveness rather than accusation. As a result, the listeners, having experienced the assurance of forgiveness, can respond to Christ's mission of reconciliation (2 Cor 5:18) to forgive, heal and restore the broken world. Only those who have experienced forgiveness can truly forgive others.

The following is what a proposed holistic approach for John 8:1-11 could look like:
1. Describe the current issue of how the public has been disappointed with the presidential candidates. Each candidate attacks and exposes the other running mates' personal moral and ethical issues without exception. Paint the picture in the listeners' minds of rather than focusing on other candidates' shortcomings, what would it look like if all the candidates focused on their future political, economic, ecological, national, and international issues.

2. Delineate the need to revisit the listeners' *identity* and *mission* in the light of the current political issue. In response to Korea's current political condition, what should be the listeners' role? Do the listeners jump on the bandwagon and promote one candidate against others? Bring the listeners to anticipate the message and where the preacher desires to take the listeners to at the end.

3. Identify the remarkable similarity between the characters, i.e., the religious leaders and the candidates, and generalise it to humanity. It is always easy to point fingers at other people but seldom examines the heart and motive. As the message unfolds, it draws attention from the religious leaders' self-righteousness and falsified concern of the law to the listeners' hearts. What is the real reason behind the accusation? Is it obeying the law? Is it maintaining social, moral purity? How do people like the characters in the narrative abuse social law?

4. The *gospel* concerns social justice standing with the downtrodden who cannot speak for themselves. Jesus is the only person who has the right to judge the woman. Instead of bringing the woman to court, Jesus Himself stood before both the religious and political courts of the law. The gospel is about restoring human dignity with forgiveness.

5. Remind the listeners of their identity in Christ and explain how they need to respond to the current situation. As God's children, the listeners should be concerned with the candidate working for the good of the weak and speak up for the welfare of the people (cf. Es 10:3b) in these times of political confusion and economic hardship in Korea. Such a message will change the listeners' attitude towards the election and participation in the election, instead of having a critical spirit, and be on the sideline, encourage them to participate for social action.

5.4   Baptist Preacher's Judges 6:36-40

Although the sermon series title was "apologetic," the preacher took a justifiable approach rather than a logical argument to defend the faith (see 2.3.1.4). The sermon series was the preacher's response to the public criticism of evangelical churches in Korea due to violating the new government policy restricting occupancy for the church gathering.

Out of five, the message from Judges 6:36-40 appeared to be the most honest with the weakness of Christian faith and church involvement, while the preacher attempted to encourage the listeners not to give up pursuing faith.

5.4.1   Crux of the message

The primary idea of the message is how one should respond when believing in God is difficult (cf. Appendix A.4). The message intends to encourage young people to have faith in God. Foremost, the first step to having faith in God is being honest before God and confessing one's lack of faith like Gideon (v. 39).

Like Gideon, experiencing God (vv. 22-23 and 34) does not free a person from doubting. Therefore, one needs to confess honestly of one's doubt and fear. Rather than giving up, one needs to seek a sign from God like Gideon (vv. 17, 37).

To have faith, one needs to experience God's love, put faith in the fact of Christ's death and resurrection, and participate in a Bible reading program. Overall, when one has difficulty believing in God, the person should seek God.

5.4.2   Critical evaluation of the message

Preaching aims to cultivate faith in the listeners (cf. Merideth 2013:5). However, preaching based on an ancient narrative without considering modern thinkers could turn the listeners away, let alone doubting God or difficulty believing in God. The preacher cannot expect the listeners to accept the ancient text at face value. The listeners would have to make a considerable jump, crossing over from the ancient religious thoughts to the modern. The starting point of preaching should be asking a question honestly, "Is there any shared experience and culture between the ancient and the modern?"

Gideon's doubt does not concern God's existence since belief in a deity was predisposed to ancient religious thought. In ancient Israel, the challenge was which God to serve (Jos 24:15), while in the modern world, the question is whether God exists. The message lacks recognising the cultural differences and fails to understand the cultural aspect of the narrative. As a result, the message almost forces people to accept the narrative as the objective truth and an example the listeners should follow to have faith in God.

God is the one who took the initiative and spoke to Gideon. The narrative context is Gideon's need for assurance that God commissioned Gideon for the task (v. 16) and the struggle whether he was fit for the task (v. 36).

The recent young people's silent exodus from the church is a known phenomenon. Keeping the church from membership decline by encouraging the listeners to seek a sign like Gideon ignores the textual context, resulting in a hermeneutical disconnect. A constant need for assurance is the primary issue in the narrative, while today's audience's issue is doubting God's existence.

The message needs to identify if there is a shared culture in the cross-cultural experience of the listeners. What is the message implying when it encourages the listeners to seek a sign from God like Gideon? The message should focus on the "legitimate" reasons behind the people's doubt if the concern is helping the doubters. If faith comes from the preached words, is there an expression of the gospel from the narrative? Genuine faith does not come by experiencing miracles.

Overall, the message does not have a clear goal nor is coherent where it needs a logical flow. To say that the listeners should not get discouraged because of lack of faith since many people in the Bible struggled does not say much but is a given. Moreover, the message misleads the listeners by assuming that asking God for a sign is honorable since that is what the narrative demonstrates. To conclude that one needs to seek God to overcome doubt in God's existence is a circular argument, self-contradicting and self-defeating.

5.4.3 Composing a message based on the holistic approach

The goal of the message is to expose the listeners' fearful hearts that have become desensitised because of the unprecedented, prolonged pandemic. The shared cultural context with the ancient text in Gideon's uncertainty about whether the task of delivering Israel from the oppressing Midianites came from God or elsewhere (v. 17).

The listeners hear several different voices from the world that may influence them to become inward focused and move away from the social responsibility of

providing for the need of others. Preaching that provides a context and opportunity for the listeners to hear and distinguish God's voice from other competing voices is *kairos* within the category of persuasive rhetoric.

The message encourages the listeners by revisiting their identity in Christ and being faithful to God's calling in society. To participate in the narrative, the listeners need to see the existence of cultural commonality from the text. If the chosen topic concerns doubting God's existence, then there is no textual warrant, and the preacher must choose a different text.

People, in general, have learned to adapt and accommodate the present condition of "with" Corona as it was for Gideon and Israelites against the overpowering Midianites (v. 11). Gideon's mission was clear, but the source of the mission was uncertain. The overarching missional goal for the listeners is to encourage, heal, and restore the relationship where the people have gradually become socially indifferent from the government's recommendation for social distancing. The message takes the listeners from where they are and, logically and coherently, moves them to where they need to fulfill God's missional task, which is *logos* in preaching.

How does the text narrate God dealing with Gideon's uncertainty and fear of people (v. 27)? Gideon almost unconsciously experienced God's patience dealing with Gideon's doubt and fear. Rather than attempting to persuade the listeners to trust God, through the preaching praxis, the listeners experience God patiently dealing with their insecurity and timidity where the listeners' *pathos* emerges in preaching.

Assurance of God's *missional* task for Gideon was in accepting Gideon's offering by God (v. 21b). What sign do the listeners have? The listeners have received the gospel as a sign from God. Christ's death points to God forgiving and accepting the listeners' weaknesses to prepare the listeners to fulfill a missional task in society. The listeners need the assurance that God patiently deals with human weaknesses. *Ethos* emerges from the message when the messenger as a "priest" (Heb 5:2) shares the common weaknesses and concern for the society with the listeners.

156

The following replicates what a proposed holistic approach look like with preaching from Judges 6:36-40:

The preaching goal is to expose the listeners' hearts considering the current social-cultural context. The listeners discover their identity in Christ and missional tasks outside the church in the process of the preaching narrative.

1. The primary topic is the listeners' fear and uncertainty due to the prolonged pandemic. Furthermore, preaching direction is overcoming fear and the church-cultural barrier to fulfill God's missional calling.
   1) Exegete how the pandemic has changed the current social culture in Korea.
   2) Exegete Judges 6 for finding the primary topic that emerges from the text.
   3) The emergent topic that shares with the current social condition is cultural commonality and comparable situation with the narrative (v. 11).

2. Consider the natural flow and development of the narrative.
   1) The natural flow is Gideon, who constantly needs assurance on his identity and ability to fit for the task. In the development of the narrative, God patiently deals with Gideon by positioning Himself to where Gideon was.
   2) The direction of the textual flow is missional since the narrative has a developmental plot that prepares Gideon for the task. Therefore, the listeners participate and experience the text in the movement of preaching narrative.
   3) Identify the narrative route that is logical and coherent to reach the determined destiny and ask, "Will the route guide the listeners to fulfill their missional role in the current social needs?"

3. Formulate a homiletical outline based on the text.
   1) Use the narrative text as a guideline to reach the destiny. Each significant point in the narrative serves as a marker that the preacher and listeners collectively arrive in their hearts and minds. How does

each point relate to the next point in the preaching narrative? In contrast to points in a typical homiletic where each point supports the sermon proposition, points in the holistic approach leading progressively from one point to another in the narrative. The points in the holistic approach are temporary stops that are necessary to reach destiny.

2) The starting point of the message is intimidation and identity issues based on the circumstantial experience (v. 13) that would lead to God's missional calling for the listeners. The listeners appropriate the missional calling by experiencing God accepting the listeners on the ground of Christ's death (v. 21). The assurance of God's acceptance should lead to proper worship (vv. 25-26). Instead of "a wool fleece on the threshing floor" (v. 37), the listeners fully realise their identity and God's missional calling from the visible sign of Christ's presence in the Lord's table, the act of communion.

3) From the experience and assurance, the listeners see the need to overcome the barrier of church culture and begin to contemplate their missional task for the current social issues.

4) The preacher needs to evaluate further whether preaching will reach its destiny by revisiting each point relating to other points for logical coherency.

5) The gospel in the text is God's patience and humility. Although God may seem at the forefront of the narrative, God is behind the scenes, patiently taking on a humble position to relate and meet on Gideon's faith level.

6) Evaluate whether the contemporary text is more dominant and visible than the ancient text in the homiletical outline.

7) As a final question, "Does the homiletical outline have a logical coherency for moving the listeners from point A to point B?"

5.5 Holiness Preacher's Matthew 28:1-10

The preacher covered Matthew 27 and 28 as a series, typical for an expositor (see Appendix A.5). However, any concept that the preacher finds from the text develops the concept apart from the textual context and attaches different scriptural verses to elaborate the concepts. Therefore, the preacher's sermon reverts to topical. Out of five messages, the message from Matthew 28:1-10

seemed to have the most missional direction while reflecting the preacher's approach to the preaching narrative.

5.5.1   Crux of the message

A person can bypass Christ's real presence without knowing Christ's resurrection. Christ takes the initiative to encounter the women (v. 9). Christ vanquishes sorrow, disappointment, and death through the resurrection. The listeners can experience joy and victory with Christ's resurrection. Like the women, the listeners can better meet Christ in their daily lives (v. 9b). However, there is a better meeting still than the women since the contemporary listeners have the Holy Spirit that transcends time and space.

Just as the disciples encountered Christ over a meal (Lk 24:30-31), the listeners can meet Christ in their ordinary life since Christ promised His presence (Mt 28:20b). Galilee symbolises Christ waiting for the listeners to recommission them. In sum, the message describes the listeners' better meeting with Christ than the disciples.

5.5.2   Critical evaluation of the message

Although the message has one primary text and seems to cover the text thoroughly, it reverts to topical based on two reasons. The central idea of the message is "a better meeting with God." The narrative describes the women who encountered the risen Christ but does not allude to the event as a better encounter with Christ.

Moreover, the preacher brings in other Bible verses to support the primary idea for today's listeners. The preacher uses the text as a "springboard" to speak on the listeners having a better encounter with Christ because of the Spirit's omnipresence. However, even if the central idea does come from the text, Christ's real "spiritual" presence (that makes a better encounter with Christ) is absent in the narrative.

The message is a running series of descriptive phrases without providing practical meanings. There may be some New Testament examples where the writers read the text, explained it, and then called the readers to respond (cf. Dever & Gilbert

2012:44). However, such examples could only be descriptive and not necessarily preaching prescriptive.

The message rehammers the idea of better meeting Christ in ordinary life. However, what does the better encounter look-alike in the listeners' daily lives? How do the listeners expect to encounter Christ over a dinner table? Concerning textual exposition, Osborne (2006:33/1059) rightly nails it saying that the "actual purpose of Scripture is not explanation but exposition, not description but proclamation."

When a preacher refers to a place like Galilee symbolically without any exegetical warrant for hermeneutical assumption, the preacher is free to say anything from the text that the preacher desires to communicate. As a result, there is no biblical depth or authority in preaching.

There is no movement or clear direction in the message. The preacher retells the ancient narrative and symbolises place and action along the way to connect with the listeners. However, there is no connection between contemporary living and ancient texts in the process. If there is a better meeting with Christ for the disciples from the text, then it should be Christ's commissioning the disciples (vv. 19-20); in such a way, the sermon could have a missional direction.

5.5.3   Composing the message based on the holistic approach

Since the narrator is not interested in providing evidence of resurrection to persuade the readers, preaching from Matthew 28 should provide a context where the listeners could experience the narrative to become witnesses of Christ to the world (vv. 19-20). Therefore, the issue is not about a better encounter with Christ descriptively. *Pathos* emerges when preaching helps the listeners relate to the event and characters in the narrative and move from the point of improbability (v. 1) to commissioning.

Faith emerges not from a persuasive speech (1 Cor 2:4). Faith emerges from the listeners by the Spirit working in the preaching context when the preaching is faithful to the text, and the preacher bears witness to the text. Therefore, the listeners experience the textual *ethos* despite the two women's testimony in

question, especially when women usually did not have the privilege of being a witness in ancient Israel (cf. Kopyto 2018:60).

Ultimately, while faith comes from experiencing the Word through preaching, the preaching must not go beyond what is present in the narrative since the narrator, conscious of *logos*, wrote in such a way, hoping that the readers would come to faith, i.e., John 20:31.

1. The preacher must bring contemporary listeners to the text in the initial sermon preparatory stage. The following is what could look like by rephrasing the narrative with the listeners in mind:
    1) Fear grips people when they encounter the unexpected and unordinary (vv. 1-4).
    2) The empty tomb does not validate Christ's resurrection (v. 6) nor prepares one to become a witness.
    3) Several competing stories and traditions exist contrary to the women and disciples' testimonies (v. 15). However, faith emerges when the listeners accept the biblical narrative and simultaneously when the listeners encounter Christ in the preaching process.
    4) The listeners both rediscover their identity in Christ and realise their missional task when encountering Christ in the preaching narrative. Without faith that comes from encountering Christ through preaching, the listeners cannot carry out the missional task.
    5) The listeners must experience Christ's authority (v. 18) and presence in preaching to move them from uncertainty and fear to the place of faith and fulfilling missional tasks.

2. Preaching from a narrative should be less informative and more experience-focus that could look like the following:
    1) When disappointed by the prolonged unexpected Covid-19, like the women, people, in general, are less hopeful and do not expect to encounter the living Christ.
    2) Just as the women heard the angel's testimony, have not the listeners heard the gospel? Christian religious experience is "fearful and (at the

same time) very joyful" (Louw & Nida 1988:386) whenever they encounter Christ from preaching concerning the living Christ (v. 8).

3) To serve God as a witness in the world of pluralism can be challenging and disheartening (v. 15). However, the women and disciples were audacious before the religious authorities because they had a living testimony.

4) The listeners must first rediscover who they are in Christ to realise God's missional task in society. Becoming a witness is a natural byproduct of the supernatural encounter with Christ.

5) The listeners' identity is people belonging to God, and as a result, God has called them to witness the gospel to the world that needs healing and restoration. The preacher needs to spell out the meaning of the gospel in the listeners' context.

How can the listeners experience Christ's authority and presence consequential from preaching? When the listeners are faithful to the missional calling in "such a time as this" (Es 4:14), they experience a *kairos* moment, Christ's authority in their humility, and Christ's promised presence as they boldly serve others. Overall, the crux of the message from Matthew 28 could be, revisiting one's identity in Christ by encountering Christ through preaching to fulfill God's missional tasks.

5.2   Summary

All five evangelical preachers have their strengths and weaknesses. Although each preacher comes from a different theological and denominational background, the dominant commonality is that the preachers take the Bible seriously in their preaching and the emphasis on the Bible reading mentioned in the message.

However, as much as they would like to see the importance of the scripture impacting the listeners' daily lives, the preachers have a significant flaw in handling the scripture for the purpose of preaching. Exegetical and hermeneutical fallacies and lackadaisical in handling the truth for the contemporary audience are evident in their preaching. The only way to recover from such deficiency as a preacher is to revisit and reexamine thoughtfully and candidly what the essence of preaching is and recognise different essential components which imperatively exist in preaching.

For homiletical discipline to be rightly in practical theology, the preacher must understand the most basic praxis of practical theology, practice & theory, and their relationship in the movement going back and forth between the two worlds.

Furthermore, the preachers cannot justify and claim their preaching is biblical, i.e., proclaiming God's word while out of touch with the listeners' struggle and concern in their social-cultural context since preaching in practical theology concerns two texts, the ancient biblical text and the modern living text, human experience in their social context. Therefore, a missional direction that moves the listeners gradually and almost involuntarily into the society to fulfill their God's missional task should be evident to measure what preaching accomplishes.

Understanding biblical preaching cannot be confined to the Bible but must go beyond the ancient text since the Christian speech act occurred in ancient social-cultural and religious contexts. Therefore, it would be a "sagely wisdom" (Osmer 2008:139) to consider the essential elements in ancient classical persuasive rhetoric, *ethos, pathos, logos,* and *kairos,* to evaluate one's weekly preaching.

Finally, rather than continually and unswervingly practicing biblical preaching as they understand it traditionally, evangelical preachers in Korea need to see the significance of why different homiletical approaches exist, having the ongoing dialogue and debate among them since *topical, textual, narrative,* and *missional* all claim to be biblical. Therefore, if evangelical preachers desire their preaching to be biblical, they should replicate and adopt the four approaches in each sermon.

Chapter 6
Conclusion

In response to the continual membership decline in evangelical churches in Korea, the premise of the research perceives preaching as one of the component reasons.

With the Korean evangelical preachers' high view of the scriptures, all five preachers attempted to use a biblical text for their preaching basis. However, the study revealed their preaching replicates more of a topical sermon, where the primary idea of sermon comes apart from the main text.

The study's framework aligned with Osmer's practical theological approach while methodologies drew out from Taherdoost's for sampling, Pieterse's for grounded theory, and McClure's encoding for the preaching analysis. The study examined the existing sociocultural components to answer why evangelical preachers in Korea preach the way they do as influential factors.

As a result, the study showed that the five preachers' preaching tends to be topical apart from the primary sermon text rather than textual. Furthermore, their sermons reflected disengaging the listeners in their current sociocultural context.

For approaching the solution to the existing problem, the study implemented Osmer's normative task to the five preachers' preaching to answer, "What should be going on in evangelical preaching in Korea?" The study put the emerging theory of preaching, a holistic approach, into practice with the five preachers' sermons.

6.1   THE HOLISTIC HOMILETIC APPROACH

The essential theory of the *holistic* homiletic approach comes from two sources. The Old Testament prophetic speech tradition was not the only basis for Christian preaching in the New Testament. The first-century Christians were predominantly Jewish in their religious thoughts and practice. However, their Greek-Roman cultural context inevitably influenced Christian preaching. Therefore, one expects to discover the speech act from Luke's Gospel and Acts influenced by ancient

Greek and Roman persuasive rhetoric, primarily including *ethos, pathos, logos, and kairos*.

The other sources come from several different homiletical approaches dominating evangelical preaching primarily in the Western culture. It has been an ongoing discussion of how different approaches, i.e., topical, narrative, expository, or missional, independently stand as a proposed model more preferable than the others. However, through the research, taking the strength of each approach, the researcher took a synthetic approach by treating the four existing approaches holistically. Therefore, the study's holistic homiletic approach comprises ancient persuasive rhetoric and Christian tradition.

As a result, the study implemented the holistic approach as a grid-mill to the five selected preacher's sermons to demonstrate and put the emerging theory to work for the *pragmatic task* to answer how evangelical preachers should respond in the hope of contributing to a partial remedy to the existing church membership decline.

6.2   RECOMMENDATIONS IN RESPONSE TO THE CURRENT EVANGELICAL PREACHING IN KOREA

From the study, moving forward, the researcher suggests the following praxis of developing a quality preacher as a public advocate (cf. Nel 2014:9) in tune with the existing culture to regain the public respect rediscovering the church as a prophetic voice in society.

6.2.1   Homiletics in a theological academia

If one takes preaching seriously, theological graduate study in Korea needs to include practical theology in homiletics as a required course in addition to the existing language, biblical, and theological courses.

The cross-cultural study is no longer limited to the traditional foreign mission. Preachers and theological students need academic training on a cross-cultural course that understands the outside of the traditional church culture. Only when the church recognises the inevitable and influential social culture to the insiders

the existing church and its members can become a missional church that fulfills God-given missional tasks carried out by the church members.

Even after having gone through three to four years of theological and biblical training in a graduate school, the graduates are ill-equipped. The school expects the students to learn further by picking up homiletic skills from observing other experienced and famous preachers - moreover, homiletic courses in general concern primarily with methodology.

On the one hand, a typical evangelical homiletic outline replicates the biblical text resulting from an exegetical study of the text. As a result, preaching sounds like explaining the text to the contemporary audience when preaching should have a message that speaks to the contemporary listeners in their social-cultural context. On the other hand, preachers preach independently from the textual context that lacks biblical authority and exegetical and hermeneutical integrity. Disregarding the importance of exegesis and hermeneutics could lead to topical preaching that the topic can exist without the biblical text (cf. Davis 1979:32).

To describe the two extremes more practically, one end of the spectrum is Bible exposition with "application" seeking relevance for the audience. However, giving much time to studying the Bible, preaching may sound like a running commentary. On the other hand, there is topical preaching that brings several Bible verses that one can hardly refer to as biblical preaching since the topic may not have emerged from a biblical text.

The holistic approach in homiletics that replicates practical theology concerns finding a balance between the two texts to identify and draw out a message. Therefore, a seminary institution needs to offer a practical theology course concerning a homiletical study since practical theology works with ancient and contemporary texts.

6.2.2   Evangelical preachers in Korea

It is widely held among evangelical pastors in Korea that preaching and teaching the Bible is the pastors' primary responsibility in pastoral ministries. The pastor can afford to postpone counseling ministry or administrative meetings. However,

the weekly responsibility of preaching waits for the preacher, and the listeners come expecting to hear a message whether the preacher is ready or not; the pastor cannot postpone setting time aside to prepare for his preaching ministry.

Through preaching, the listeners rediscover and are reminded of their identity in Christ. Moreover, the listeners move from where they are, complacent and indifferent, into society as participants in the preaching process. Therefore, preaching has a missional direction to the world that desperately needs the gospel, both in word and action.

Based on the sermon analytical study, the five preachers seemed to tag on the gospel, i.e., Christ's death and resurrection out of nowhere in the middle of preaching, rather than develop and express the practical meaning in the current social-cultural context for the listeners. Preachers in Korea need to have ongoing training and research for the meaning of the gospel and its implication in the social-cultural context. Otherwise, preaching is no news, just another piece of information in a culture saturated with a Tsunami of information.

While one of the primary tasks of preaching is proclaiming, preaching has a message. The message is the translated gospel in the current social-cultural context. Preaching must have a missional direction that reminds the listeners' identity in Christ and helps fulfill their roles to heal and restore the broken world, which is why preaching needs to be gospel centered.

This researcher proposes that evangelical preachers in Korea need "preaching coaching." Coaching may be similar to tutoring. To coach someone to preach does not mean reproducing other favorable preached sermons or drastically uprooting one's traditional homiletical model. Instead, coaching involves guiding the preachers using their sermons to transform gradually by implementing the holistic approach in designing a homiletical outline.

The holistic approach to preaching replicates social involvement to transform society with the gospel. Does the message replicate the ancient text and current social condition? As a witness, do the listeners become aware of their social responsibility from the sermons that are being preached? The missional task

varies from one social culture and condition to another. The task must be unique that relates to the gospel, and the preacher needs to draw a vision in the listeners' minds that completes the thought, "Would it not be wonderful to see our society being healed and restored as God's world? Having a perspective to see the world the way God has intended, the missional task for us is …." After all, what one thinks about preaching influences unpretentiously how one preaches (cf. Shelley 1998:102).

There needs to be a revisitation of the theology of preaching in the homiletical field. The question in homiletics is not "Is it biblical," but "Is it beyond biblical?"

It would be almost impossible to be completely satisfied with one's research. In the preaching process, one might discover or realise a new concept emerging from the study that one desires to pursue in the future. Therefore, from the research, due to the delimitation, there are at least four areas this researcher would like to see more scholarly work done in practical theology in homiletics:

1. Further research on a comparative study on the early years of Protestant preaching in Korea and the missional preaching by the Western missionaries and their influence.

2. A study on preaching to the people in their postmodern thinking paradigm. Within the last twenty years, many scholars have written journal articles concerning postmodernism, which is not limited to the western, but prevalent for the young people's mindset in Korea (cf. Lee 2008:29; Im 2008:69; Park 2016:n.p.; Kwon 2019: n.p.).

3. A further study on how the ancient classical speech acts influenced Paul and others in Acts and its implication in the current homiletics.

4. One has immediate access to sermon videos on YouTube. An empirical study of the sermons with a high number of viewers within the current American culture by asking, "What makes the popular preachers' preaching popular?"

Long ago, an ancient קהלת ("preacher") alluded that much writing and studying can be weary since there could be no complete contentment in scholarly research (Ecc 12:12b). However, because the countless cloud of scholars in practical theology had begun the race and finished it well, this researcher has reaped the

benefit from their hard work immensely. Until the time and health would allow, this researcher envisions and hopes to endeavor further study to make a significant contribution to practical theology in homiletics so that the next generation could reap in the way this researcher has gained

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Appendix A

A.1 Sermon Notetaking for Grounded Theory Approach in Sermon Analysis

Presbyterian Preacher-A
The preacher was on a sermon series titled "The Lord's Forest." The primary focus of the series was for the listeners to pursue holistic health for body, mind, and spirit. The month of May is the family month in Korea for the church, where preaching is on the family. The sermon series topic is wide enough to cover family issues in the preacher's last two sermons, where the preaching intent and application were on the family. The numbering reflects in the order of how the preacher preached his sermon. The change in the single-digit number reflects the preacher's movement or transferring from one concept or category to another.

2021.04.11
A Counseling Clinic that Opens Only at Night (Jn 3:1-4; Ps 102:1-9)
1.   The preacher says that people do not give enough attention to the mind as to their physical body.

2.   The preacher shares a book by a psychiatrist about how urban people see a counselor only in the evening.
2.1   The preacher makes the book parallel with Nicodemus, who went to see Jesus as a counselor in the night in John 3:1-4.
2.2   The preacher retells John 3:1-4 story dramatically in the current Korean cultural context.
2.3   The preacher draws a conclusion based on the Samaritan woman of John 4, Nicodemus, and many people today see counselors in the evening to avoid the crowd because of a shame factor.

3.   The preacher shares a book by a psychologist concerning the "inner child."
3.1   The preacher teaches what could happen if one neglects or ignores the inner child based on Psalm 102:1-9 dramatically in the current Korean cultural context.

4.   The preacher suggests practical ways to heal the inner wounded child.
4.1   The preacher suggests nourishing the inner child with God's word (1 Pe 3:3-4; Isa 43:1).
4.2   The preacher suggests prayer that seeks God's face (Ps 102:1-2; Ge 32:30-31).
4.3   The preacher suggests using one's imagination in faith to revisit the past and place God in that situation based on the book (3).
4.4   The preacher suggests that the listeners should be rooted in Christ, the church (Col 2:6-7).

5.   The preacher makes a conclusive statement that the church is God's counseling clinic to develop God's green forest in one's heart.

2021.04.18
Overcoming Self through a Creative Process (1 Ti 4:1-10)
1.   The preacher shares the importance of maintaining one's physical health from his testimony.
1.1   The preacher shares that people neglect physical health and focus on taking care of the house where the physical body dwells.
1.2   The preacher makes a statement that maintaining one's physical health is fulfilling God-given responsibility.
1.2.1   The preacher supports his statement from a book by an obstetrician; it is about the need to put a twelve-month project into practice.
1.2.2   The preacher states that people, in general, are not physically healthy by neglecting their physical health.

2.   The preacher gives textual background information of 1 Timothy 4:1-10 how and why false teachers neglected their physical body's health.
2.1   The preacher points out that Paul does not neglect the importance of physical health (Mt 4:4) since Jesus fed 5,000 people.

3.   The preacher advocates the importance of holistic health that includes body, mind, and spirit.
3.1   The preacher says that food is for the physical body, love for the mind, and grace for the spirit.

4.   The preacher makes a distinction between God's sovereignty (Jn 9:3) and human responsibility.

4.1   The preacher emphasizes maintaining physical health as a part of human responsibility before God.

4.2   The preacher makes a distinction between worldly and godly reasons for maintaining physical health.

4.3   The preacher explains the religious reasons for maintaining physical health from the Bible (1Co 6:19; Php 1:20).

4.4   The preacher shares how Satan destroys people by luring them into neglecting their physical health from a book.

5.   The preacher suggests a process to take care of the body since, like a garden, if neglected, one's health could be ruined.

5.1   The preacher says that one needs physical discipline based on verse 8.

5.2   The preacher gives three suggestions to maintain physical health based on a book: food, sleep, and exercise.

6.   The preacher encourages the listeners to need sweat for the body, tears for the mind, and God's grace for the spirit for holistic health.

6.1   The preacher says that our body and spirit can be healthy by God's grace based on a hymn.

6.2   The preacher says that Christians take care of their physical health for God's glory based on verse 10.

6.3   The preacher says that church is God's Forest, and worship is a spiritual exercise.

6.4   The preacher says God always leads His people to a watered garden according to Isaiah 58:11.

2021.04.25
Small beginnings could move the mountain (Mt 17:14-21)

1.   The preacher encourages the audience to go out to a forest and enjoy nature rather than have wishful thinking.

1.1   The preacher says that all diseases are curable if one commits daily walking based on a book.

1.2   The preacher compares contemporary problems with a mountain that the listeners can remove with a small beginning.

2.   The preacher makes a distinction between unbelievers and Christians.

2.1   The preacher says that a righteous person has hope (Ps 14:32).

2.1.1 The preacher says having hope in God is believing that God can move the mountain.

2.1.2 The preacher says that Elijah heard the hope of rain when others could not (1Ki 18:14).

2.2   The preacher says that the listeners can hear hope by hearing God's word through preaching.

2.2.1 The preacher says that God's word is hope (Mk 9:23).

3.   The preacher retells the narrative from Matthew 17:14-21 dramatically in the Korean cultural context.

3.1   The preacher says that the "mustard seed" in verse 20 is the "small beginning."

3.1.1 The preacher says that people do not experience change because they are too huge without a strategic plan.

3.1.2 The preacher supports what he said based on a book by a psychologist who heals people by helping them start small.

3.1.3 The preacher distinguishes between faith for salvation and faith for removing the problem of a mountain.

4.   The preacher gives several suggestions on how the mustard seed can grow with faith.

4.1   The preacher says that hearing God's word can make the mustard seed grow (Rm 10:17).

4.1.1 The preacher mentions a problem in the way people listen to God's word (Jas 1:21).

4.2   The preacher says that prayer in faith can remove the mountain (Mk 9:29).

4.2.1 The preacher says that prayer can either remove or overcome the mountain.

4.2.2 The preacher says that the church sunrise prayer is a seed of miracle that removes the mountain.

4.3.   The preacher says that faith is not enough, but the listeners need to command based on verse 20.

4.3.1 The preacher says that speaking positively and repeatedly can remove the mountain based on a book by a psychiatrist.

5.   The preacher concludes by briefly going over the suggestions he had suggested and with Philippians 4:13.

2021.05.02
Leaving a good legacy is giving a lifetime of strength to our children (Dt 6:1-8)
1.   The preacher quotes a poem that compares one's relationship with the family with planting a tree.
1.1   The preacher says that a forest begins with planting a tree.
1.2   The preacher shares the current problem with the Koreans interested in building a lovely house instead of a beautiful home.
1.3   The preacher says that if one seeks worship, one could expect a transformation at home.

2.   The preacher says that people wish to leave a good legacy that could be their children's lifetime strength.
2.1   The preacher says everyone has an equal opportunity to leave a good legacy because everyone has a child they could influence.
2.1.1 The preacher says that the parents could influence their children in the Christian faith.
2.1.2 The preacher suggests that parents encourage their children to marry at their church rather than a wedding hall.
2.1.3 The preacher shares from Genesis 24 that the parents' last opportunity to influence their children is up to the time of the marriage ceremony.
2.1.3.1 The preacher shares a story from Facebook that a couple went through a divorce because of trivial things.
2.1.4 The preacher shares from a book how parents' alcohol consumption and smoking influence their children.
2.1.4.1 The preacher reiterates the parents' influence from Jeremiah 22:21 and Numbers 14:18.
2.1.4.2 The preacher emphasizes parents' responsibility to their children based on Proverbs 22:6.

3.   The preacher interprets 'the third generation' from verse 2 as leaving a good legacy.
3.1   The preacher shares from a book that good parents leave a good legacy to their children: plenty of pleasant memory, a good habit that will stay with the children's lifetime, and a good goal.
3.1.1 The preacher testifies that the church elders are leaving a good legacy by giving up their room for the children's ministry and donating 10% of their total assets to the church.

4.   The preacher defines what faith is from another pastor in Korea.
4.1   The preacher states that a good legacy is the legacy of faith.
4.1.1 The preacher says that the legacy of faith is to love God's word based on verse 1.
4.1.1.1 The preacher shares how the church is committed to memorizing 90 bible verses this year.
4.1.2 The preacher says that the legacy of faith is to become a lifetime member of his church.
4.1.3 The preacher emphasizes the importance of respecting the pastor as a good legacy based on Hebrews 13:17.
4.1.4 The preacher says that the whole family putting God's word into practice is a good legacy based on Deuteronomy 6:3.

5.   The preacher says the principle in leaving a good legacy is that we cannot give what we do not have based on Acts 3:6.
5.1   The preacher says that all the listeners can give God's word if they place God's word in their hearts based on Deuteronomy 6:6-7.

2021.05.09
The Lord's Forest series: Home is a garden where dreams grow (Eph 6:1-3)
1.   The preacher interviews a family on the stage.
1.1   The preacher asks each member of the family to share their memorable moments regarding their parents.
1.2   The preacher shares, based on a U.S. article that 80% of the millionaires have become millionaires, not from the financial inheritance but received suitable moral lessons from their parents.
1.3   The preacher shares a testimony of Rockefeller's daughter, who received two essential lessons on practicing faith: tithing and sitting in the front row in the Sunday worship service.
1.4.   The preacher shares his desire to see all his church members not miss Sunday worship service but always come to their home church to worship.

2.   The preacher says that while many people desire to own a house, God desires a home.
2.1   The preacher says that not everyone can own a house, but everyone can have a family.

3.   The preacher speaks of God's promise to the family from Ephesians 6:1-3.

3.1   The preacher encourages the listeners that all can obey their parents while a few can purchase a house for their parents.
3.2   The preacher says Ephesians 6:2 is from Deuteronomy 5:16, emphasizing the same, honoring parents.

4.   The preacher comments that how honoring the parents has disappeared from the Korean social culture.
4.1   The preacher emphasizes the importance of keeping God's command to receive the promise based on Ephesians 6:1-3.

5.   The preacher gives three practical ways to honor parents.
5.1   The preacher suggests children should make every effort to see their unbelieving parents come to faith.
5.2   The preacher suggests not to be a burden to their parents.
5.3   The preacher suggests giving 10% to the Father in heaven and another 10% to their earthly parents.
5.3.1 The preacher encourages those whose parents have died not to bring shame to their parents' names.

6.   The preacher compares the family with a garden in that many weeds will grow if one neglects the garden.
6.1   The preacher says that God's blessing has to do with the world; that is why God sent His Son into this world.
6.2   The preacher says that God sacrificed His Son so that His children would live well in this world.
6.3   The preacher shares a Korean Mother's Day song about how mothers only desire to give sacrificially like God the Father.
6.4   The preacher concludes the sermon with an emotional story of a mother who sacrificed her life to support her son's college education.

A.2 Sermon Notetaking for Grounded Theory Approach in Sermon Analysis

Presbyterian Preacher-B
The preacher was on two sermon series titled "Jesus, Our Living Hope" from Psalms and "The Family of Blessed Faith" during May, family month. The series from Psalms focuses on the listeners facing hardship in life while dealing with the family crisis and issues in the family month.

2021.04.11
Reality Apart from Our Volition (Ps 42:1-11)
1.   The preacher says that things happen in life usually against our will, like Corona.
1.1   The preacher gives several cases where people suffer.
1.2   The preacher says that Jesus told His people to endure and fight, which is not easy.

2.   The preacher explains what the psalmist went through from Psalm 42.
2.1   The preacher says that a person with faith in God is not exempted from troubles in life.

3.   The preacher investigates the text and sees how the psalmist responded.
3.1   The preacher says that the psalmist wept in verse 3a, which the people of faith usually do.
3.2   The preacher says the most hurtful thing for the psalmist is mocking from the people questioning God's existence in verse 3b.

4.   The preacher suggests two ways the listeners can respond to hardship like the psalmist.
4.1   The preacher encourages the listeners not to give up on praying to God based on verse 1.
4.1.1 The preacher says that the devil seeks to sever the relationship with God, who is the source of life.
4.1.2 The preacher says that God in His sovereignty might place the listeners in a deep valley, but there is a gentle stream of water.
4.1.3 The preacher says the devil schemes to have God's people deny God when they face hardship based on Job 2:10.
4.2   The preacher encourages the listeners to detach from the current situation and speak to themselves in faith based on verse 5.
4.2.1 The preacher says that the hardship is temporary while the devil may discourage the listeners that the hardship will not end.
4.2.2 The preacher says that the listeners need to confess that they are God's children.

5. The preacher reminds the listeners that they have the power to overcome, and to turn away from God is a sign of defeat.
5.1 The preacher says that just as the tomb could not keep Jesus, the listeners have the power of Christ's resurrection.
5.2 The preacher gives an example that the true victory belongs to God's people based on 2 Corinthians 6:9-10.
5.3 The preacher says that Jesus' presence is with the believers regardless of circumstances based on Philippians 4:4 and Ephesians 6:24.

6. The preacher says that the influence of the Korean culture is inevitable, but God is sovereign who uses all things.
6.1 The preacher compares God's sovereignty with an artist's multi-colored artwork.
6.2 The preacher gives an example of Joseph and Daniel, who continued to speak to God and spoke to themselves.
6.3 The preacher quotes Romans 8:28.
6.4 The preacher uses a well-known Christian author's testimony, how God uses even cancer for His glory.

7. The preacher goes back to verse 1 and explains the psalmist's situation in the light of verse 5.
7.1 The preacher encourages the listeners to have God near them amid the pandemic and praise God like the psalmist in verse 11.

2021.04.18
Living in a World of Uncertainty (Ps 62:1-8)
1. The preacher says that nothing is stable in life, including the church and family for Christians.
1.1 The preacher gives an example by sharing a girl's testimony, who never felt safe and peaceful at home.

2. The preacher uses verses 1 and 2 to show that David also felt his life was shaking.
2.1 The preacher gives the reason why David's life was shaking from verse 3
2.2 The preacher reminds the listeners how David's fame defeating Goliath had short-lived, and the shadow of death always (Ps 23:4) followed David.

3. The preacher highlights the word "only" and says that David set an example for the listeners to secure only in God.
3.1 The preacher contrasts with David and today's Christians who do not make God their "only" security.
3.2 The preacher says that money and fame cannot give the listeners security.
3.3 The preacher recalls how Jesus overcame the devil's temptation by serving God "only" (Mt 4:10).

4. The preacher challenges the listeners to examine what they consider life's only security.
4.1 The preacher says that the Word is God; God's word should be their only life's security based on 1 Peter 1:24-25.

5. The preacher shares how he respects Christians in business since there is so much temptation in their workplaces.
5.1 The preacher interprets verses 1-3 and says that David entrusted his situation to God's sovereignty.
5.2 The preacher applies Psalm 62:1-8 to say that the greatness of David lies in his commitment to worship and prayer in the place where David's life was shaking.
5.3 The preacher supports his application with the following Psalm 63:1.
5.4 The preacher is amazed at David's commitment to worship under adverse circumstances in Psalm 63:2-4.

5. The preacher comments on Psalm 62:8 that hardship is only temporary.
5.1 The preacher assumes that no one is confident about one's life, including their children.
5.2 The preacher quotes Joshua 1:6-7 that the listeners should not fear.
5.3 The preacher quotes John 14:17, John 16:33, and Matthew 11:28, reminding the listeners of what Christ already gave to God's children.
5.4 The preacher reminds the listeners that Christ is their hope because of the cross and the resurrection.

5.5   The preacher encourages the listeners that they can confess like David because of the hope in Christ.

6.   The preacher informs, based on the 2019 national health report in Korea, that one out of four people has a mental breakdown, which shows that science and technology advancements have failed.
6.1   The preacher concludes the 2019 report that when people abandon God, they become the center of life, resulting in a mental breakdown.
6.2   The preacher shares a testimony from a church member couple that they worked hard for ten years but had lost everything at the end. Finally, they visited the church and met God, and now their life is full of praise and restoration.

7.   The preacher summarizes the message that the "only" should not be "us, the world, philosophy, or the current trend," but God alone.
7.1   The preacher encourages the listeners to place their hope only in God by building a sanctuary in their hearts when they face a storm from the world.

2021.04.25
Living in a World of Unfairness (Ps 69:1-36)
1.   The preacher shares a story of a wrongly accused person imprisoned for thirty-three years to state that life is unfair.
1.1   The preacher connects the story with David of Psalm 69, who experienced unfairness.
1.2   The preacher explains that David responded in faith from verse 4.
1.3   The preacher shares a story of a pastor couple who faced so much unfairness in ministry that no one could relate to other than their close pastor's friend.

2.   The preacher dramatically retells David's situation from verses 1-4.
2.1   The preacher invites the listeners to imagine all the unfairness poetically described in verses 8, 12, and 19-21.
2.2   The preacher says that David was exhausted from seeking God in prayer in verse 3.
2.2.1 The preacher shares another similar story to David's.

3.   The preacher goes through verses 22 to 27 to show how David had a wounded heart from the unresolved unfairness.
3.1   The preacher interprets what David was doing in verses 22 to 27 as being honest to God.
3.1.1 The preacher says that the first step to healing is honest to God.
3.2   The preacher says that believers should respond in prayer when facing unfairness.
3.2.1 The preacher says that the reason for prayer is that only God can save based on how David responded in verse 29.
3.2.2 The preacher says that God sovereignly controls even in the world of injustice.
3.2.3 The preacher challenges the listeners to look up to God in prayer and continue to have hope in God.
3.3.4 The preacher uses Paul, who had hope of the future resurrection in Acts 24:15-16.

4.   The preacher draws out a moral lesson from verse 5 that experiencing unfairness helps the listeners to examine their shortcomings.

5.   The preacher says that God gives assurance when the listeners seek and pray to God. As a result, they can praise God in thanksgiving like David in verse 30.

6.   The preacher summarizes the overall thoughts of Psalm 69.
6.1   The preacher says that the primary reason for David's hardship was his zeal "for God" in verse 9.
6.2   The preacher interprets verse 31 that the praise can rise even in adverse circumstances.
6.2.1 The preacher illustrates verse 31 by quoting from Korean poetry.
6.3   The preacher draws out several principles regarding unfairness: God uses unfairness to break the listeners' ego to establish God's will to build a character in them.
6.4   The preacher poetically challenges the listeners to bloom a beautiful flower amid unfairness since God does not waste unfairness.
6.4.1 The preacher reminds the listeners that their lives are in God's hands.
6.4.2 The preacher encourages the listeners to sing praise amid the darkness.

2021.05.02

Life (Lk 7:11-17)

1.   The preacher retells the narrative in the contemporary Korean cultural context.
1.1   The preacher informs the listeners that the funeral in Israel involved the entire community.
1.2   The preacher says that the reality of any funeral is full of sadness.

2.   The preacher notices how the narrative begins with Jesus appearing (v. 11) and concludes with Jesus (v. 17).
2.1   The preacher interprets the narrative saying that Jesus was embracing the whole funeral scene.
2.2   The preacher applies to the listeners' situation that how Jesus embraces their life's sadness.
2.3   The preacher comforts the listeners to see their situation from God's perspective.

3.   The preacher retells the situation (vv. 12-13) dramatically.
3.1   The preacher draws out a principle that Jesus is in control of the situation (v. 13).
3.2   The preacher encourages the listeners that Jesus has power over death, and Jesus' presence is with the listeners, according to Colossians 1:16.

4.   The preacher encourages the listeners by reminding them that nothing escapes from Jesus' awareness.
4.1   The preacher says that Jesus identifies with the widow's sorrow (v. 13).
4.2   The preacher interprets Jesus comforting the widow means Jesus has the power to transform the situation.

5.   The preacher asks the listeners to reflect on what makes them sad.
5.1   The preacher reiterates the meaning of death as a final departure.
5.2   The preacher shifts his focus from physical death to spiritual death.
5.2.1 The preacher asks the listeners to reflect on their reason for sadness related to physical or spiritual.
5.2.2 The preacher says that Jesus is the resurrection of life, both spiritual and physical, according to John 11:25-26.
5.2.3 The preacher asks the parents whether their children have new life in Christ based on John 5:24.
5.2.4 The preacher emphasizes the spiritual death based on Hebrews 9:27 and Revelation 3:1.
5.2.5 The preacher re-emphasizes the spiritual death by retelling the narrative of Luke 16:19-31 dramatically in the current Korean cultural context.

6.   The preacher re-asks the parents whether their children are spiritually alive based on John 15:5-6.
6.1   The preacher encourages the parents to nurture their children with God's word, prayer, and worship.
6.1.1 The preacher shares an eleven-year-old child requesting prayer for her father's salvation in a radio program.
6.1.2 The preacher illustrates the importance of nurturing the children in faith, based on 1 Samuel 2:29-30 and Proverbs 22:6.
6.1.3 The preacher shares a recent survey on the Christian faith how parents' religious practice influences their children's faith.

7.   The preacher returns to the text for the conclusion.
7.1   The preacher says that Jesus can command (v. 14) because He is the life.
7.1.1 The preacher interprets the narrative's emphasis that Jesus is the life.
7.1.2 The preacher says that there is no greater joy than receiving Jesus' life.
7.2   The preacher reminds the parents' mission is to raise their children as worshipers of God.
7.3   The preacher says that the parents need to weep for their unbelieving children based on Luke 23:28.

2021.05.09
The Greatest Family Inheritance (1Ch 28:9-10)
1.   The preacher tells a story of a wealthy man who gave the most significant inheritance to his children.
1.1   The preacher identifies God as the most significant inheritance from the text.
1.1.2 The preacher says that David discovered the most significant inheritance was God and not in material things.

2. The preacher says that the listeners need to have God in them to leave the most significant inheritance.
2.1 The preacher says that the children need to know their father's God (v. 9).
2.1.1 The preacher explains that God was David's security and protector.
2.2 The preacher gives a negative example of Saul wanting to give kingship to his son.
2.3 The preacher gives another negative example from Ahab, who followed other gods.
2.4 The preacher reminds the listeners of the last week's lesson on the importance of spiritual life.

3. The preacher says that the parents' mission is to raise their children to know God has a grand plan.
3.1 The preacher illustrates God having a grand plan by telling the story of Joseph's narrative.

4. The preacher says that the parents should teach their children to honor God.
4.1 The preacher illustrates his point with Eli's shortcoming in 1 Samuel 2:29-30.
4.2 The preacher urges the parents to teach their children to serve God with gladness.
4.3 The preacher warns the parents of the devil's scheme, tempting them to live apart from God.
4.4 The preacher says that when the listeners' spirit is alive, then they will seek God.
4.1. The preacher says that the most significant inheritance the parents can give to their children is teaching them to seek and rely on God from Matthew 5:3 and 6.

5. The preacher comes back to the idea of serving God.
5.1 The preacher says that teaching the children to serve God diligently is a significant family inheritance based on verse 9.
5.2 The preacher shares a Christian leader's testimony from a book and how God uses even sickness for His glory.
5.2.1 The preacher says that a great inheritance gives the children the mission of living for God's glory.
5.2.2 The preacher shares from the Talmud how wise parents give faith in God as an inheritance to their children.

6. The preacher transitions from the temple building to believers' life as God's temple according to 1 Corinthians 6:19-20.
6.1 The preacher says that the parents should walk with God daily to set an example for their children.
6.1.1 The preacher shares the first president, George Washington, who had inherited faith from his parents.
6.2 The preacher concludes his message by urging the parents that the most significant inheritance for their children is to live and become God's sanctuary.

A brief reflection and remarks
The preacher attempts to stay within the sermon text. The preacher is aware of social issues and takes human suffering more seriously. The preacher acknowledges the pervasiveness of human suffering (Ps 42:1-13) and social injustice (Ps 69:1-36), and the church is not exempted from it (Ps 62:1-8). Even in the family month, the preacher speaks on death as the worst human tragedy (Lk 7:11-17). Therefore, the preacher focuses on human suffering in the Korean cultural context.

Once the preacher projects a conundrum that the listeners can relate to, the preacher invites the listeners to discover the answer from the preaching text. Since many Psalms are "Lament Psalms" that deal with how psalmists responded to sufferings and injustice, the preacher makes "exemplary" use of the text. Therefore, the characters in Psalms serve as a model for the listeners to follow. However, rather than finding the answer from the text, the preacher's theology of God's sovereignty and Christ's resurrection appears in all messages, which answers the problems presented initially in preaching and from the psalmists. The preacher's message is very much God-centered.

What do the listeners walk away with the message? How would the outsider perceive the message? The preacher gives the following as practical steps: seeking God in prayer with faith (Ps 42:1-13; 69:1-36), the importance of the church to meet God and worship (Ps 62:1-8; Lk 7:11-17), and the listeners becoming God's dwelling place (1Ch 28:9-10).

In general, the preaching movement follows the following pattern: the preacher projects life's issues, identifies how the characters in the texts experienced the same issues, finds the answers both from the text but more so from other Bible verses, and encourages the people to do one of the three practical steps stated above.

A.3 Sermon Notetaking for Grounded Theory Approach in Sermon Analysis

Methodist Preacher
The preacher does not preach in series. However, he follows the Korean church family month calendar as most Korean evangelical preachers do.

2021.04.11
Getting Caught in a Sinful Act (Jn 8:1-11)
1.   The preacher shares a story of a state penitentiary chaplain's testimony that everyone is a sinner, and the only difference is whether one is caught in the act of crime or not.
1.1   The preacher makes a statement that everyone is a sinner based on Romans 3:23.
1.2   The preacher explains why everyone is a sinner based on the chaplain's testimony.

2.   The preacher retells John 8:1-11 narrative dramatically, interpretively, and imaginatively in the current Korean cultural context based on the chaplain's testimony.
2.1   The preacher concludes that Jesus purposefully exposed the woman's adulterous acts giving the woman the opportunity to repent, so Jesus could forgive and save her.
2.2   The preacher says that Jesus sees and knows everyone's sin based on Revelation 2:18 and Proverbs 24:12.

3.   The preacher uses the self-righteous Pharisees as an example of sinners, but their sins were never exposed.
3.1   The preacher uses Zacchaeus (Lk 19:9) in a current cultural context in Korea to make a statement that Zacchaeus repented because Jesus exposed his sins.
3.2   The preacher concludes that the sin exposure from God is a blessing.
3.3   The preacher supports his conclusion with Numbers 32:23.

4.   The preacher speculates John 8:3-5 how the woman lived a holy life afterward and became a child of God.

5.   The preacher picks up the second half of the chaplain's testimony that how he thoroughly confessed his sins.
5.1   The preacher makes a statement based on the chaplain's testimony that a genuine Christian is the one who truly repents because of Jesus exposing sins.
5.2   The preacher leads the listeners in confessional prayer by going down the list of sins committed in the social context of Korea.

2021.04.18
Having a Reputation of Being Alive (Rev 3:1-6)
1.   The preacher shares a fictional story to identify miracles.
1.1   The preacher states that the greatest miracle is resurrection.
1.2   The preacher states that Jesus is the power of resurrection.

2.   The preacher gives the background information of the church in Sardis.
2.1   The preacher assumes that all the seven churches were dead spiritually, but Jesus will raise them to new life.

3.   The preacher identifies his church's condition with the church in Sardis.
3.1   The preacher explains why his church has a good reputation of being alive by the outsiders but dead spiritually.
3.2   The preacher states that a dead church is when the church neglects Jesus in all her activities.

4.   The preacher gives hope to the listeners that the risen Jesus is willing to raise them back to life.
4.1   The preacher applies the meaning of death in different areas of life, i.e., finance and health.

5.   The preacher distinguishes between believers and unbelievers based on the spiritual life from John 3:18.
5.1   The preacher says that the Pharisees were a prime example of having a reputation as alive but dead since they did not know Jesus.
5.2   The preacher retells the woman of John 4:13-14 in the current Korean cultural context.
5.3   The preacher states that faith is to believe that Jesus can raise the dead.

6.   The preacher interprets Revelation 3:1-6 and says that Jesus rebuked them in order to raise them back to life.
6.1   The preacher states that failing to share the gospel is a sign of being dead.
6.2   The preacher challenges the listeners to believe in Jesus' power of resurrection to restore every aspect of life from 3 John 1:2.

2021.04.25
A Wise Fool (Nu 14:1-9)
1.   The preacher shares his testimony of his mother's prayer in response to the seemingly impossible.
1.1   The preacher says that praying is a foolish thing to solve the problems for unbelievers.

2.   The preacher retells, interprets, dramatizes, and paraphrases Numbers 14:1-9 in the Korean cultural context to illustrate the difference between genuine faith and false faith.

3.   The preacher states that Jesus is God and, therefore, Jesus is almighty.
3.1   The preacher distinguishes true faith from unbelief.
3.2   The preacher defines *true faith* as believing that nothing is impossible, while unbelief is being selective and choosing what one wants to believe.

4.   The preacher illustrates faith based on Joshua 1:9.
4.1   The preacher illustrates a selective faith using the Pharisees' prayer, praying only for what was possible with human reasoning.
4.2   The preacher illustrates the selective/false faith in the current Korean cultural context by retelling Mark 4:37-39 dramatically, interpretively, and imaginatively.

5.   The preacher revisits the text to illustrate the difference between faith and unbelief.
5.1   The preacher proves that true faith can change the impossible by finishing sharing his testimony initially.
5.2   The preacher challenges the listeners to pray against all the impossible circumstances, including the Coronavirus.

2021.05.02
Jesus, Our Guide, and Provider (Nu 2:17)
1.   The preacher shares his testimony that trusting Jesus is more important than studying.

2.   The preacher gives a historical background of the wilderness journey.
2.1   The preacher interprets Numbers 2:17 and says building and placing the tabernacle signifies the importance of having God as the center of the Israelites.
2.2   The preacher says that placing the tabernacle at the center of the camp means God was the center of their hearts.
2.3   The preacher says that when God was among them, God took care of everything else.

3.   The preacher says that unbelievers need to prepare everything for the lifelong journey.
3.1   The preacher says that the listeners should not worry about not receiving a material inheritance from their parents.
3.2   The preacher encourages the listeners to acknowledge Jesus in all their ways for Jesus' leading based on Proverbs 3:6.
3.2.1 The preacher identifies the listeners' problem of not acknowledging Jesus outside the church.
3.2.2 The preacher states that God is in control, and since Jesus is God, the listeners need to acknowledge Jesus.

4.   The preacher mentions the Pharisees' failure to acknowledge Jesus in their ways.
4.1   The preacher quotes Matthew 6:31-33 to show the listeners only need Jesus.
4.1.1 The preacher says that faith is to believe that Jesus leads every area of life.
4.1.2 The preacher points out the listeners failing to acknowledge Jesus outside of the church.

5.   The preacher reiterates the importance of setting up the tabernacle as the only preparation for the wilderness journey.
5.1   The preacher says that God provided everything during the forty years of the wilderness traveling.
5.2.   The preacher says that Jesus will take care of everything else if the listeners have Jesus, and the Holy Spirit will lead and protect them.

6. The preacher picks up his testimony from where he left off and says how Jesus took care of everything in his life when he acknowledged Jesus in all ways.
6.1. The preacher encourages to be content with Jesus only, and Jesus will take care of all their needs.
6.2 The preacher shares another personal story and says the listeners should place Jesus first in all their ways of life.

7. The preacher reminds the listeners that they are all God's children.
7.1 The preacher encourages the listeners to teach their children to acknowledge Jesus in all their ways and believe that God will take care of their children.

2021.05.09
Honoring Parents Is a Blessing (Ru 1:1-16)
1. The preacher shares from a book that children only respect their parents when they have wealth to give.
1.1 The preacher wants the listeners to know what it truly means to honor parents from the text.

2. The preacher retells the narrative dramatically, interpretively, speculatively, and imaginatively in the current Korean cultural context.
2.1 The preacher emphasizes the importance of following mothers-in-law based on Ruth's actions.
2.2 The preacher says Ruth became a God believer when she witnessed how Naomi served God.
2.2.1 The preacher assumes that the Holy Spirit was working in Ruth to follow Naomi to Bethlehem.
2.2.2 The preacher says that the listeners will honor their parents if they have the Holy Spirit in their hearts.
2.2.3 The preacher says that people cannot truly honor their parents.

3. The preacher clarifies that "living long" from Exodus 20:12 means doing well spiritually, physically, and everything else (3Jn 1:2).

4. The preacher says that honoring parents is possible only when the Holy Spirit invades the listeners' hearts.
4.1 The preacher says that when the Holy Spirit leads the listeners, then God will bless them.
4.2 The preacher says that the Holy Spirit is the Spirit of Christ and Jesus is God.
4.3 The preacher says that the Pharisees kept the law of honoring parents because of wanting to receive a blessing.
4.4 The preacher says that honoring parents happens when the listeners are filled with the Holy Spirit.

5. The preacher reads and retells John 19:26-27 in the contemporary Korean cultural context.
5.1 The preacher says honoring parents is equally essential as Christ's redemptive work on the cross.
5.1.1 The preacher encourages the listeners to follow Jesus' model of honoring parents.
5.2 The preacher says that unbelievers honor their parents, which is different from Christian honoring parents.

6. The preacher goes back to the story of Ruth and sees how God blessed Ruth for honoring her mother-in-law.
6.1 The preacher says that Ruth received both spiritual and physical blessings.
6.1.1 The preacher says the spiritual blessing is Ruth included in Jesus' genealogy and marrying a wealthy Boaz.

7. The preacher goes back to the book he had shared in the beginning.
7.1 The preacher says giving the Spirit of Christ instead of money to their children is the most significant inheritance.
7.2 The preacher challenges the children to share the gospel for honoring parents.

A brief reflection and remarks
The preacher's primary preaching subjects do not come nor developed from the text. However, the preacher's primary subjects come from his testimonies or another person's story without exception.

The preacher's personal stories serve more than introducing the message or an illustration. There seems to be a repeated pattern regarding the use of stories. In all five cases, the preacher begins with

the story's first half, leaving the listeners with suspense or an unfinished story, and then concludes with telling the rest.

The preacher's stories make up the primary crux of the message rather than the text itself. The Biblical text only supports the primary story. Therefore, roles between the story and text are reversed, while usually, a story illustrates the concepts from the text in expository preaching. A story in the sermon becomes a controlling factor for the preacher's hermeneutic for the preaching text. Therefore, the preacher retells the narrative dramatically and imaginatively based on the story.

The preacher's testimony or story brings forth issues and problems the listeners face in their cultural experiences that stand opposite to Christian faith and church, while faith in God always triumphs over the problems presented initially. Regardless of what the text says, the preacher finds his way to state or proclaim Christ's resurrection or divinity as a solution to the problem. However, since the preacher's theological use in preaching has the lowest percentage, his theology is limited and always revolves around Christ's resurrection and divinity.

In every message, the preacher brings up the Pharisees in the Gospels that represent the world, the culture, and the anti-Christian faith. The preacher uses the Pharisees as a prime example to show that they stand contrary to the Christian faith, which he attempts to promote. The preacher's underlying assumption is that Korean culture is anti-God and anti-Christian faith that inevitably brings conflicts and problems in life. The preacher drops the household connotative words in many places, i.e., repentance, spiritually dead, faith, without explaining the concept for newcomers or outsiders. As a result, those who do not share the same sub-cultural view as the preacher could resist the message and perceive the Christian faith as irrelevant.

A.4 Sermon Notetaking for Grounded Theory Approach in Sermon Analysis

Baptist Preacher
The preacher was on a series titled "Christian Apologetics," responding to the questions and criticism from both Christians and non-Christians. Even during the family month, the preacher was on the apologetic series, while the sermon subjects were family issues related. The preaching series seeks to answer the questions raised by especially the young people in Korea. The preacher's intent of the series is to reach out to those who may be disgruntled with the church. The preaching series provides meaningful answers for Christians as they converse with non-Christians whose perception may be misguided and askew from the influence of the media.

2021.04.11
Must One Attend Church? (Heb 10:24-25)
1.   The preacher concurs with those who have legitimate reasons for not attending a church.
1.1   The preacher shares a book titled *Seventy-Seven Reasons for Not Attending a Church*.

2.   The preacher states that attending Sunday service should not be a spiritual burden but experiencing renewal through Christ's power of resurrection (Eph 1:20).
2.1   The preacher says that the reason for gathering on Sunday is Christ's resurrection.
2.2   The preacher emphasizes the importance of the heart and intention instead of law-keeping.
2.3   The preacher reminds the listeners how the early church gathered on Sunday when Christianity was once illegal.
2.3.1 The preacher refers to a book on resurrection and to say that the Christians gathered to receive God's grace and power.
2.3.2 The preacher wishes the listeners would receive God's grace and power from Sunday gatherings.

3.   The preacher states that attending the church is not a prerequisite for salvation but a privilege.
3.1   The preacher shares his testimony during his time in the army, wanting to attend church.
3.2   The preacher reiterates how he desires to see the listeners receiving the resurrection power in worship.

4.   The preacher states that since Christ is the head of the church (Eph 1:22), the listeners need to obey and gather on Sunday.
4.1   The preacher says that the church is priceless according to Acts 20:28b.
4.2   The preacher says that the listeners should become a member and fulfill the membership duty.
4.3   The preacher says that like marriage, Christians cannot practice Christian life alone based on Hebrews 10:24-25.

4.3.1 The preacher shares the historical background of the Hebrews Epistle.
4.4   The preacher responds to several questions from the people who do not attend church.
4.4.1 The preacher says that the heart of the problem is not in the church but in the people who desire to control, rule over, and relate with only like-minded people.
4.5   The preacher refers to a book by a famous Christian author and says that the fellowship in the Holy Spirit should be the foundation of the Christian fellowship.

5.   The preacher states that the listeners need a church to grow spiritually.
5.1   The preacher further explains that God fulfills the purpose of the redemptive plan through the church.
5.2   The preacher refers to a book by another well-known Christian author that God uses difficult people in the church to change others.
5.3   The preacher refers to another book saying people do not change through education.
5.3.1 The preacher applies the principle to the Christian church that the Bible study does not change people but rather people grow through a loving community.

6.   The preacher states that a born-again Christian's genuine mark aligns with God's concern for others in the church and believes the problem people are God sent to change others.
6.1   The preacher concludes by answering why church: the church is Christ's body, responsibility to build up Christ's body and submit since Christ is the head of the church.

2021.04.18
Is Heaven Boring? (Rev 21:1-2)
1.   The preacher asks the listeners what images come up when they think of heaven?
1.1   The preacher says heaven does exist based on what Jesus said in John 14:2-3.
1.1.1 The preacher says that Paul anticipated God's heavenly kingdom in 2 Timothy 4:18.
1.1.2 The preacher says that the Holy City is a well-prepared place in Revelation 21:2.

2.   The preacher says that since heaven is invisible, either people exaggerate or belittle heaven.
2.1   The preacher says that one can only describe heaven with material things, but it is not a material world (Rev 21:18-21).
2.2   The preacher refers to Luke 17:20-21 to say that heaven is in the listeners' hearts.
2.3   The preacher refers to Matthew 5:5 to say that the listeners can experience heaven.
2.4   The preacher distinguishes heaven-now and eternal heaven.
2.4.1 The preacher refers to Luke 16:19-31 to speak of the temporal paradise and suffering.
2.4.2 The preacher refers to Revelation 20:13-14 concerning the eternal hell.

3.   The preacher refers to a book by an author who would rather suffer than be bored in heaven.
3.1   The preacher responds to the author, saying happiness in this life is temporal and unstable, while there is eternal joy and pleasure in heaven, referring to Psalm 16:10-11.
3.1.1 The preacher speculates that there is infinitely more than what the listeners experience here on the earth.
3.2   The preacher refers to Revelation 22:5 to say that the listeners will rule in heaven.
3.3   The preacher points out that all-wise God designs heaven, and God's design cannot be boring.

4.   The preacher refers to a book by a Christian author and says that heaven is a restored relationship.
4.1   The preacher based on the book makes listeners seek heaven if they got hurt from a relationship.

5.   The preacher refers to Isaiah 65:25 and believes that there will be animals in heaven.
5.1   The preacher refers to Revelation 21:5 and interprets that even animals God will renew.
5.1.1 The preacher shares how he enjoys outdoor listening to bird chirpings.
5.1.2 The preacher helps the listeners imagine the beauty of the vast number of creatures in the ocean.

6.   The preacher suggests how the listeners can prepare for heaven.
6.1   The preacher states that God's grace equally saves everyone.
6.2   The preacher refers to Matthew 10:41-42 and says that not everyone will receive a reward equally.
6.3   The preacher refers to Ephesians 2:8-9 to re-emphasizes salvation as God's grace alone.
6.4   The preacher refers to a theological book that one needs to decide to receive God's grace.

6.4.1 The preacher concludes with a true story of a singer who could not enter a wedding banquet since he had forgotten to RSVP.

2021.04.25
When Believing in God Becomes Difficult (Jdg 6:36-40)
1.   The preacher shares the recent decline of church attendance, especially of young people.
1.1   The preacher shares that many of atheists' parents were Christians.
1.2   The preacher refers to Judges 6 and states how parents' faith does not guarantee the children's faith.
1.2.1 The preacher refers to the book of Judges and compares the current situation in Korea how many young people are leaving the church.
1.2.2 The preacher says that many young people question God's existence.
1.2.3 The preacher raises the question of how one can be consistent in faith.

2.   The preacher refers to Judges 6:39 and says that the listeners need to acknowledge their faith includes doubts and confusion.
2.1   The preacher retells Judges 6:11-28 to show how Gideon was fearful and doubtful.
2.2   The preacher draws out a principle that experiencing God does not free a person from doubting.
2.2.1 The preacher says that it is better, to be honest and confess one's doubt than to pretend.
2.2.2 The preacher says that the listeners can learn from Gideon's honesty.
2.2.3 The preacher encourages those who doubt that they should not give up.

3.   The preacher refers to a book and says that science and theology do not conflict.
3.1   The preacher shares a Christian philosopher that how a fellowship with other Christians increased his faith.
3.2   The preacher encourages the listeners not to give up but seek God's sign like Gideon (vv. 36-37).
3.2.1 The preacher says that God answers the prayers of those new to the Christian faith more quickly to increase their faith.
3.2.2 The preacher refers to God's patience with Gideon's request and encourages those in doubt to pray.
3.2   The preacher refers to verse 12, that God foresaw Gideon as a warrior in the future.

4.   The preacher says that the listeners can have faith if they experience God's love since God does not give up on them.
4.1   The preacher encourages the listeners to continue showing love and praying for their children if they have gone astray.
4.2   The preacher suggests including their names and children in Ephesians 1:17-18 and Ezekiel 36:24 for prayer.

5.   The preacher draws out a principle from Judgers 7:4 and 13-15 to say that faith-growing is a process.
5.1   The preacher says that the listeners should put their faith in the fact of the cross and resurrection
5.1.1 The preacher says that the listeners could doubt when relying on their emotions.
5.1.2 The preacher refers to a well-known scientist to emphasize the importance of faith resting on the fact.
5.2   The preacher refers to Acts 17:11 to encourage the listeners to have an excellent attitude to God's word if they want to have faith.
5.3   The preacher refers to Romans 10:17 to say that faith comes from hearing God's word.
5.3.1 The preacher encourages the listeners to read the whole Bible from God's perspective and participate in the Bible reading program.

6.   The preacher refers to 1 Corinthians 10:12 to warn those who are prideful.
6.1   The preacher refers to Judges 7:18 to show how Gideon fell in his pride.
6.1.1 The preacher says that the listeners need to place faith in God rather than themselves to avoid pride.
6.1.2 The preacher says that the listeners need spiritual discipline to avoid the sin of pride.
6.2   The preacher encourages the listeners to seek God if they have doubts.

2021.05.02
Is the Christian's View on Sexuality Outdated? (Ge 1:27-28)
1.   The preacher speaks on the importance of the fundamental rules.

1.1 The preacher says that the world criticizes Christians for their belief.
1.2 The preacher shares the importance of fundamental rules in life.
1.2.1 The preacher says that the world criticizes Christians for living according to fundamental rules based on the Bible.
1.2.2 The preacher says that the world misunderstands Christians.
1.3 The preacher states that Christians can be victorious by adhering to the fundamental principles and may require sacrifice.

2. The preacher states that sexuality should not be one's choice but seeking happiness through holiness based on Genesis 1:27-28.
2.1 The preacher distinguishes the differences between the world's and Christians' views of sexuality.
2.1.1 The preacher says that listeners should consider the fundamental law.
2.1.2 The preacher says that the world believes that freedom is when there is no social restriction.

3. The preacher makes Genesis 1:27-28 as a basis for the fundamental rule of sexuality.
3.1 The preacher shares how the world has a different and contrasting view of sexuality from the Bible.
3.2 The preacher refers to the text for the biblical view of marriage and family.
3.3 The preacher says that feminism contrasts the biblical view of the woman.

4. The preacher states that family should not be a burden but experiencing rest based on Genesis 2:24-25.
4.1 The preacher explains that the marriage's purpose is to become one reflecting the triune God.
4.2 The preacher says that the world redefines what family is that contrasts the biblical view.
4.2.1 The preacher identifies several problems and shortcomings that exist with the worldly view of family.
4.3 The preacher encourages the listeners to cling to the biblical principles.

5.1 The preacher reiterates what he stated earlier based on Psalm 127:2-5.
5.2 The preacher reiterates what he stated in the beginning based on Psalm 127:2-5.
5.3 The preacher shares his testimony concerning the infant dedication service.

6. The preacher states that the most significant inheritance to the listeners' children is giving the story of faith, based on Genesis 1:17-28.
6.1 The preacher encourages the listeners to pass down the creation mandate to their children.
6.1.1 The preacher encourages the listeners to teach their children life's mission (Pr 1:8) since the secular school teaches what is contrary to the Bible.
6.1.2 The preacher says that the listeners should teach their children to live by God's law for the life of blessing.
6.1.3 The preacher suggests that the listeners share their testimony of encountering God (Ex 13:8, 14).
6.1.3.1 The preacher says that the Bible is a narrative about people who encountered God and fulfilled God's purpose.
6.1.3.2 The preacher encourages the listeners to provide their children an opportunity to encounter God through worship.
6.1.3.2.1 The preacher suggests that the listeners should discuss the Sunday sermon with their children.

7. The preacher refers to Genesis 3:21 and speaks concerning the gospel for recovering the life in Eden.
7.1 The preacher challenges the listeners to give their children their salvation history by committing to prayer, gospel sharing, and God's calling.

2021.05.09
Is Church Necessary? (Ac 11:19-26)

1. The preacher gives several examples of how society negatively perceives the church, especially during the pandemic.
1.1 The preacher responds to the public criticism with the religious leaders criticizing Jesus and his disciples (Ac 2:13; 24:5).
1.1.1 The preacher says that the world has always misunderstood the church.

2. The preacher states that although society does not welcome the church, the listeners should continue to share the gospel because evangelism is the mission of the church (v. 19)
2.1 The preacher says that the early church continued to share the gospel under hardship because evangelism is Christ's commission (Mt 28:20) and the reason for the church's existence.
2.2 The preacher states that verse 21 is a fulfillment of Jesus' word.
2.3 The preacher says that the world is infected by a more severe virus than Coronavirus and under God's judgment.
2.4 The preacher says that the early church continued to share the gospel because they knew the value of the gospel.
2.5 The preacher shares how his church uses various means to spread the gospel that includes social action.

3. The preacher states that the church should continue to gather not because of financial reasons, but worship is essential to the Christian faith (vv. 22-23).
3.1 The preacher interprets that Barnabas witnessed God's grace at the Antioch church worship service.
3.2 The preacher says that worship is the essential aspect of their church mission statement.
3.2.1 The preacher defines and emphasizes the importance of worship from Exodus 20:8-11.
3.2.2 The preacher shares how even during the Korean War, the church continued to meet.
3.2.3 The preacher encourages the listeners to attend the church service under Coronavirus.
3.3 The preacher calls the listeners to reexamine their church, repent in the face of the world's criticism, and focus on worship.
3.3.1 The preacher calls the listeners to compare their church with the church in Antioch (v. 22).
3.3.1.1 The preacher hopes that the public's negative perception of their church would change as God restore their worship.

4. The preacher states that the church is a faith community and not an ethical institution (vv. 24-25).
4.1 The preacher says God used Barnabas not because he was morally upright but full of the Holy Spirit (v. 24).
4.2 The preacher explains that Barnabas was an ordinary person and had a character flaw (Ac 15:39).
4.2.1 The preacher using Barnabas' example to encourage the listeners to focus on Christ rather than others.
4.2.2 The preacher illustrates the point by comparing the church to a hospital or a bathhouse.

5. The preacher states that the church is a faith community and not a social service organization.
5.1 The preacher says that if the social service is the church's only ministry, there is no persecution or criticism.
5.1.1 The preacher refers to Christ and His disciples as examples that their ministry was not merely a social service (Mk 2:17).
5.2 The preacher refers to the church history of how a candidate for baptism had to go through training in the catechism for two or three years.
5.2.1 The preacher contrasts the early church with today's and how the people have deviated from the gospel.
5.3 The preacher says that the church needs to spend 30% of the church budget for the mission, including good works.
5.3.1 The preacher says that the listeners should mention Christ in their social service; otherwise, it would be no different from humanitarian service.

6. The preacher summarizes his message reminding the listeners that the only way to change the public's perception of the church is a renewal, focusing on worship and building God's kingdom.

A brief reflection and remarks
The preacher's sermon series attempts to give a Christian rationale to the recent public misperception and criticism against the church, Christians, and Christianity. The series seeks to answer, "why do Christians do what they do?" House and Jowers (17:2011) define the term apologetics as a "*defense* … of one's position or worldview as a means of establishing its validity and integrity."

Rather than using logical reasoning as some philosophical disciplines in apologetics do, the preacher uses the Christian Bible to explain the reason behind the Christian practice. There is an underlying assumption that the Scripture has a final say to which the listeners need to accept and submit. Furthermore, the preacher applies the Scriptural verses to support his reasoning with his

presuppositional hermeneutics. However, such an approach could pose a problem since not everyone holds the same view of the Scripture. Using the Scripture to explain and defend Christian belief and practice could be a long stretch for the listeners trying to reach the outsiders who are not familiar with the Bible or Christian practice. Therefore, through the apologetic series, the preacher encourages the listeners to hold onto their faith based on the Scripture amid the public criticism.

The Scriptural text is not a primary basis for the sermon but one of many other Scriptural references the preacher alludes to in the message. The preacher makes many statements that assume to be true without a reasonable argument. Moreover, the word "should" dominantly appears in the statements, making imperative what the preacher states, which might be incongruous and unanticipated in an apologetic series.

Church history and traditions serve as a model and reason for Christian practice that calls for the listeners' obedience. The Christian traditions and the Scriptural verses are the underpinnings for the preacher's statements. Irrespective of the sermon text or proposition, the preacher always concludes by emphasizing the need to attend church or reach out to others in evangelism, participating in the Bible reading program the church provides or praying for faith to experience God.

A.5 Sermon Notetaking for Grounded Theory Approach in Sermon Analysis

Holiness Preacher
H-Preacher was on a series for four weeks before Easter Sunday. The preacher was on the same series again for three more weeks after the East Sunday. It is quite evident that the series does not follow the series title, "I Will See the Lord," but going through Matthew 27 and 28. Therefore, rather than from a topic, the preacher's series comes from a larger pericope, which a typical expositor often does. Much of spiritualizing takes place by the preacher in his hermeneutical task. Once the preacher identifies and decides on a concept, he develops the concept apart from the preaching text.

2021.04.11
Calvary (Mt 27:33-44)
1.   The preacher says that the believers have lost the meaning of Christ's resurrection.
1.1   The preacher mentions the implications of Christ's resurrection for the listeners.
1.1.1   The preacher says that the listeners have hope and power because of Christ's resurrection.
1.1.2   The preacher says that the listeners can overcome life's difficulties since the risen Christ had overcome suffering.

2.   The preacher sees Golgotha, the place of death (v. 33), symbolizes the world.
2.1   The preacher refers to a legend that the first man Adam was buried in the same place where Jesus died, Golgotha.
2.1.1   The preacher says that Barabbas and the two criminals crucified with Jesus (v. 38) symbolize the listeners.
2.1.1.1 The preacher says that the power of sin cannot escape Golgotha.
2.1.1.2 The preacher says that the world can only provide temporary relief.
2.1.1.3 The preacher says that even the wealthy are unhappy.

3.   The preacher says that the listeners are liberated because of Christ's death.
3.1   The preacher refers to Acts 3:4-6 to say how the listeners should look to the cross of Jesus for the lasting solution.
3.2   The preacher tells a story of a bus driver who sacrifices his son to save the passengers and connects with Jesus' death.
3.3   The preacher quotes a Christian philosopher's phrase concerning Jesus' cross and resurrection.
3.3.1   The preacher says that Christ's resurrection vindicates that the cross is God's power.

4.   The preacher encourages the listeners to believe that Jesus is with them to experience the resurrection power.
4.1   The preacher dramatizes and interprets Thomas' narrative of John 20:24-29.
4.1.1   The preacher assumes that Thomas initially did not want to believe because Thomas was embarrassed about his failure.
4.1.2   The preacher says that Thomas saw Jesus' love and forgiveness in Jesus' scars.

5.   The preacher makes a series of conclusive inferences; Christ died, and the listeners are saved; If the listeners believe in Christ's resurrection, they need to believe that Christ is with them.

5.1　The preacher encourages the listeners that the living Christ is with them no matter what the listeners face.
5.2　The preacher encourages the listeners to join with him to trust Jesus to experience peace in the problems they face.

2021.04.18
The Torn Veil (Mt 27:45-56)
1.　The preacher interprets Genesis 3:23 narrative and says that everyone seeks to return to the Garden.
1.1　The preacher retells Moses' narrative (Ex 33:12-23) and says Moses desired an intimate relationship with God.

2.　The preacher says that the sinners cannot see God (Ex 33:20).
2.1　The preacher says that the Tabernacle was a substitute for experiencing intimacy with God.
2.2　The preacher recalls the last week's Bible study that how the Tabernacle was imperfect.
2.3　The preacher says that Solomon's, Zerubbabel's, and Herod's temples were not the temple of 2 Samuel 7 for David.

3.　The preacher says that the true Tabernacle is God in the flesh, Jesus Christ (Jn 1:14; 2:18-22).
3.1　The preacher makes an inference of Jesus' death to say that Jesus became the new temple.
3.2　The preacher says that Jesus went through the fiery judgment (Ge 3:24) and became the way to the Garden.
3.2　The preacher reviews the last week's Bible study on the Tabernacle.

4.　The preacher refers to the text and says that Jesus died so that the listeners can enter into God's presence (Heb 10:20).
4.1　The preacher reiterates how the listeners can experience God's presence because of Jesus' death.
4.2　The preacher says that the listeners can experience God's presence through the Spirit, accepting the gospel in faith, being united with Christ, and believing in Christ's resurrection.

5.　The preacher says that the Christians are blessed because they have become the temple and the burning bush for having God's presence in them.
5.1　The preacher elaborates Matthew 28:10 to say that Galilee is the real life's situation where Jesus is waiting for the listeners.
5.1.1 The preacher says that the listeners can experience God's presence in their workplaces.
5.1.2 The preacher says that the Garden can be restored in them.
5.2　The preacher prays that God would heal the weak and heavy-laden listeners through Christ's resurrection power.

2021.04.25
Fear Not! (Mt 28:1-10)
1.　The preacher says that the listeners can miss Christ's presence without knowing Christ's resurrection.
1.1　The preacher uses Mary and others to show those who did not know Christ was in their midst.
1.2　The preacher says that the world's people only look at the empty tomb.
1.2.1 The preacher says that it would be pointless if the listeners only stare at the empty tomb.

2.　The preacher states that to meet the risen Christ, the listeners need to know that Christ went to Mary and met her first (v. 9).
2.1　The preacher states that Christ initiates salvation, and when the listeners realize it, all fear dissipates.
2.2　The preacher says that Christ defeated all sadness, disappointment, and death through the resurrection.
2.2.1 The preacher says the listeners can experience joy and victory with Christ's resurrection.

3.　The preacher interprets verse 9b and says that Christ can come to the listeners' real life.
3.1　The preacher interprets verse 10 and interprets that there is a better meeting with Christ.
3.1.1 The preacher assumes that the better meeting is receiving the Holy Spirit, transcending time and space.
3.1.2 The preacher shares how he wished to see Jesus as the apostles did, but not anymore (Jn 20:29).

4.   The preacher states that the listeners can meet the risen Christ in their ordinary life.
4.1   The preacher says that people often met Jesus in the context of a meal in the Bible.
4.1.1 The preacher interprets that Jesus pours out His resurrection power in the listeners' ordinary life.
4.1.2 The preacher spiritualizes how Jesus broke the bread to distribute to His disciples (Mk 6:41).
4.1.2.1 The preacher says that Jesus takes all the listeners' sadness and brokenness and transforms into life, power, and grace.
4.2   The preacher refers to Matthew 28:20b to encourage the listeners that Jesus is with them daily.

5.   The preacher summarizes his message by reminding the listeners that Galilee symbolizes the listeners' discouragement and how he waits there to give them hope and healing.
5.1   The preacher says Galilee symbolizes the place of recommissioning the listeners.
5.2   The preacher reminds the listeners that Jesus came back to life to be with them daily.

2021.05.02
In the World (Ro 12:1-2)
1.   The preacher assumes mind and heart are interchangeable and says that God's concern is changing the listeners' heart rather situation (Pr 4:23).
1.1   The preacher shares the need to guard the hearts where the real battle occurs (Ro 7:22-23).
1.1.1 The preacher says that the heart is most susceptible to the devil's attack (Jn 13:2).
1.2   The preacher says that the listeners need to renew their minds (Ro 12:2).
1.3   The preacher shares what the listeners need to do to renew their minds.

2.   The preacher states that the world is evil and is in direct rebellion against God.
2.1   The preacher describes how the world's value is self-centered (1Jn 2:15).
2.1.1 The preacher says that people of the world are frustrated since they want others to serve them.
2.1.2 The preacher says the listeners are no different since they desire to live according to the worldly pattern.

3.   The preacher says that the listeners' greatest enemy is Satan and Satan tempts the listeners to live with worldly values.
3.1   The preacher says that Satan dwells in the listeners' minds, Satan's strongholds (2Co 10:5).
3.2   The preacher lists various sins that dwell in the listeners' minds.

4.   The preacher identifies God's word as God's power to destroy Satan's strongholds.
4.1   The preacher explains the literary structure of Romans.
4.2   The preacher says that when the listeners live according to God's word, there is peace.
4.2.1 The preacher says that God's word, the truth, will set the listeners free (Jn 8:32).
4.3   The preacher says the listeners need to fill their hearts with God's word to be free from worldly pleasure.
4.4   The preacher says that to control the listeners' hearts by God's word, they need to meditate on God's word (Ps 119:148).
4.4.1 The preacher says that there are over 7,000 promises in the Bible so the listeners can overcome life's problems.

5.   The preacher suggests that listeners should hear God's word instead of watching the news broadcast.
5.1   The preacher interprets "fixing their eyes on Jesus" (Heb 12:2) as seeing the situation from the eternal perspective.
5.2   The preacher promises that when the listeners take hold of God's word, they can overcome the world.

6.   The preacher says that the listeners need God's help to fight the battle since God can guard their hearts (Php 4:6-7).
6.1   The preacher urges the listeners to pray unceasingly since the old self continues to exist.
6.2   The preacher promises that if the listeners guard their hearts, God will reveal His power.
6.3   The preacher states that the listeners can guard their hearts if they meditate on God's word and pray.

2021.05.09
Who Am I? (Ex 12:37-47)
1.   The preacher mentions why people are uncertain and anxious during times of pandemics.
1.1   The preacher says that better circumstances and situations do not guarantee life's security.

1.2   The preacher states that to overcome anxiety and fear is to know one's own identity.
1.2.1 The preacher says that knowing the listeners' identity will live confidently.

2.   The preacher says that Jesus had a clear identity (Jn 11:25).
2.1   The preacher says a battle in the listeners' minds rages against their true identity.
2.1.1 The preacher says that the Israelites struggled with two different identities.
2.1.1.1 The preacher says that Pharoah treated the Israelites as slaves.
2.1.1.2 The preacher says that God saw the Israelites, not as slaves but God's army based on Exodus 12:41.
2.2   The preacher says that the worldly assessment should not define who the listeners are.
2.2.1 The preacher says that the listeners should listen to God, who says they are God's children and warriors.

3.   The preacher interprets and applies Exodus 12 and 13.
3.1   The preacher interprets Exodus 12:42 to say that Yahweh worked all night to fulfill His salvation for the Israelites.
3.2   The preacher interprets Exodus 13:21 to say that the pillar of cloud symbolizes God's presence that Yahweh would never leave the Israelites.
3.2.1 The preacher applies the pillar of cloud to the listeners to assure them of God's presence.
3.3   The preacher interprets Exodus 12:38 to say that Yahweh shows no favoritism and accepting all unconditionally.

4.   The preacher calls the listeners to remember God's salvation with their minds and hearts based on Exodus 13:9.
4.1   The preacher encourages the listeners to hold onto God's promise when they are in fear.

5.   The preacher interprets Exodus 13:10 to say that the act of God's salvation in the past becomes today's continual salvation.
5.1   The preacher applies to keep the festival to today's Sunday worship and says that the listeners will receive power in worship.
5.1.1 The preacher urges to teach the listeners' children to worship.

6.   The preacher summarizes the message and says that the listeners should listen to God rather than the world to know their identity.
6.1   The preacher says that coming to worship is to hear God's voice that the listeners are great warriors.

A brief reflection and remarks
The preacher's introduction in the sermon does more than introducing the sermon topic; the preacher makes a statement based on the preacher's interpretation of a Scriptural concept or the culture. The preacher is not apologetic or building up a case for an argument but simply stating or proclaiming it as a given universal truth. In the introduction and throughout his preaching, the preacher constantly quotes the Scriptural verses to make a statement.

Although Christ's death and resurrection are not the primary themes in the message, they solve the problems raised in preaching. Regardless of the preaching text, the preacher goes back and forth with Christ's death and resurrection concepts throughout his preaching from the first series to emphasize the importance of applying Christ's death and resurrection.

There is an underlying assumption about the world and its culture in every message. The preacher presents the world as evil and opposite to the Christian faith. The preacher refers to places or persons in the Bible, i.e., Golgotha, Pharoah, or Galilee, to represent the evil and hopeless world. While the preacher paints the world as evil, he uses Christian argots and states that Christ's death liberates the listeners without explaining what they are liberated.

Overall, the preacher presupposes that the world and its culture are evil. The preacher does not attempt to provide a solution to redeem the culture, which directly contradicts the social gospel. Rather than changing the culture, the listeners are encouraged to overcome the world with Christ's resurrection power. In the first series (Mt 27:33-44; 27:45-56; 28:1-10), the conclusion is unequivocally similar, Christ's presence among them to overcome problems. In the second series (Ro 12:1-2; Ex 12:37-47), the preacher concludes that the listeners can overcome the world with prayer and hear God's word from Sunday's preaching.

Appendix B

B.1 Open Coding based on Presbyterian Preacher-A's Sermon Notetaking

2021.04.11
A Counseling Clinic that Opens Only at Night (Jn 3:1-4; Ps 102:1-9)
1.   The preacher introduces the message by emphasizing the importance of the mind.

2.   The preacher shares a book by a psychiatrist.
2.1   The preacher compares the book with the sermon text.
2.2   The preacher retells the narrative dramatically from the current Korean cultural context.
2.3   The preacher makes a conclusion based on the text, John 4, and the current people.

3.   The preacher shares a book by a psychologist.
3.1   The preacher uses the book to interpret the second text from the current Korean cultural perspective.

4.   The preacher gives practical steps for healing.
4.1   The preacher refers to Bible verses (1Pe 3:3-4; Isa 43:1) to say God's word for healing.
4.2   The preacher refers to Bible verses (Ps 102:1-2; Ge 32:30-31) for prayer for healing.
4.3   The preacher refers to a book by a psychologist for healing.
4.4   The preacher refers to a Bible verse (Col 2:6-7) for the church for healing.

5.   The preacher concludes that the church is God's counseling clinic.

2021.04.18
Overcoming Self through a Creative Process (1Ti 4:1-10)
1.   The preacher introduces the message; the importance of giving attention to physical health.
1.1   The preacher states that the physical body is more important than a house.
1.2   The preacher states that maintaining physical health is fulfilling God-given responsibility.
1.2.1 The preacher supports his statement from a book by an obstetrician.
1.2.2 The preacher states that neglecting physical health will result in physical weakness.

2.   The preacher gives the sermon textual background.
2.1   The preacher refers to a Bible verse (Mt 4:4) to say that the text does not neglect physical health.

3.   The preacher advocates holistic health that includes the body.
3.1   The preacher states that food is for the physical body.

4.   The preacher refers to a Bible verse (Jn 9:3) to distinguish between God's sovereignty and human responsibility.
4.1   The preacher emphasizes physical health as a human responsibility.
4.2   The preacher distinguishes worldly reason from godly reason.
4.3   The preacher refers to Bible verses (1Co 6:19; Php 1:20) to support the importance of physical health.
4.4   The preacher shares from a book that Satan schemes to neglect one's health.

5.   The preacher gives a practical step for a healthy body.
5.1   The preacher refers to verse 8 for the physical discipline.
5.2   The preacher gives three suggestions from a book.

6.   The preacher states that the body needs exercise.
6.1   The preacher refers to a hymn to say that God gives both a healthy body and spirit.
6.2   The preacher refers to verse 10 for physical health for God's glory.
6.3   The preacher states the church as God's Forest and worship as a spiritual exercise.
6.4   The preacher refers to a Bible verse (Isa 58:11) for God's leading.

2021.04.25
Small beginnings could move the mountain (Mt 17:14-21)
1.   The preacher introduces the message with the importance of taking a walk in the forest.
1.1   The preacher refers to a book to say that walking cures one's sickness.

1.2   The preacher states that the listeners can remove a mountain with a small beginning.

2.   The preacher contrasts unbelievers and Christians.
2.1   The preacher refers to a Bible verse (Ps 14:32) for the hope of the righteous.
2.1.1 The preacher states that hope is believing that God can move the mountain.
2.1.2 The preacher refers to a Bible verse (1Ki 18:14) for distinguishing Elijah from others.
2.2   The preacher states that one can hear hope from a sermon.
2.2.1 The preacher refers to a Bible verse to say that God's word is hope (Mk 9:23).

3.   The preacher retells the narrative (Mt 17:14-21) dramatically from the Korean cultural perspective.
3.1   The preacher refers to verse 20 to say that the "mustard seed" is the "small beginning."
3.1.1 The preacher speaks of strategic planning for experiencing change.
3.1.2 The preacher refers to a book by a psychologist to support his statement.
3.1.3 The preacher speaks of two types of faith.

4.   The preacher gives a practical step to grow the mustard seed.
4.1   The preacher refers to a Bible verse (Rm 10:17) to grow one's faith is by hearing God's word.
4.1.1 The preacher refers to a Bible verse (Jas 1:21) to commenting on hearing God's word.
4.2   The preacher refers to a Bible verse (Mk 9:29) to say that faith's prayer moves the mountain.
4.2.1 The preacher says that prayer can either move or overcome the mountain.
4.2.2 The preacher says that the church sunrise prayer is a miracle that moves the mountain.
4.3.   The preacher refers to verse 20 to say that the listeners need to command to move the mountain.
4.3.1 The preacher refers to a book by a psychiatrist to say that speaking positively and repeatedly can move the mountain.

5.   The preacher refers to a Bible verse (Php 4:13) to go over his suggested practical step.

2021.05.02
Leaving a good legacy is giving a lifetime of strength to our children (Dt 6:1-8)
1.   The preacher introduces the message by quoting a poem.
1.1   The preacher says that having a forest begins with planting a tree.
1.2   The preacher distinguishes family from a house.
1.3   The preacher says that worship transforms a home.

2.   The preacher says that everyone desires to leave a good legacy.
2.1   The preacher says that influencing a child is leaving a good legacy.
2.1.1 The preacher says that a good legacy is influencing a child with the Christian faith.
2.1.2 The preacher suggests that having a church wedding ceremony is influencing with Christian faith.
2.1.3 The preacher refers to Genesis 24 to say that a marriage ceremony is the parents' last influence.
2.1.3.1 The preacher shares a story from Facebook that people got a divorce over trivial things.

2.1.4 The preacher shares from a book how alcohol and smoking influence children.
2.1.4.1 The preacher refers to Bible verses (Jer 22:21; Nu 14:18) to emphasize parents' influence.
2.1.4.2 The preacher refers to a Bible verse (Pr 22:6) for emphasizing parents' responsibility.

3.   The preacher interprets verse 2 as leaving a good legacy.
3.1   The preacher shares from a book what it means to leave a good legacy.
3.1.1 The preacher shares a testimony that leaving a good legacy is to donate 10% of their total assets to the church.

4.   The preacher defines faith from a pastor's testimony.
4.1   The preacher states that a good legacy is the legacy of faith.
4.1.1 The preacher refers to verse 1 to say that the legacy of faith is to love God's word.
4.1.1.1 The preacher shares the church's commitment to memorizing 90 bible verses.
4.1.2 The preacher says that the legacy of faith is becoming a lifetime church member.
4.1.3 The preacher refers to a Bible verse (Heb 13:17) to say that a good legacy is respecting the pastor.
4.1.4 The preacher refers to verse 3 to say that a good legacy is doing God's word.

5.   The preacher refers to a Bible verse (Ac 3:6) to say that a good legacy is giving what we have.
5.1   The preacher refers to verses 6-7 to say that all the listeners can give God's word when having God's word in their hearts.

2021.05.09
The Lord's Forest series: Home is a garden where dreams grow (Eph 6:1-3)
1.   The preacher introduces the message by interviewing a family on the stage.
1.1   The preacher invites each family member to share their memorable moments with their parents.
1.2   The preacher shares from an article that 80% of the millionaires have inherited moral lessons from their parents.
1.3   The preacher shares that Rockefeller's daughter learned to tithe and sit in the front row in the church service from her parents.
1.4. The preacher encourages the church members to worship at their home church.

2.   The preacher says that God desires to establish a home for us.
2.1   The preacher says that everyone can have a family while not everyone can own a house.

3.   The preacher refers to the text for God's promise.
3.1   The preacher encourages everyone can obey their parents while not everyone can purchase a house for their parents.
3.2   The preacher refers to a Bible verse (Dt 5:16) to emphasize honoring parents.

4.   The preacher comments that honoring parents has become a rare commodity in the Korean social culture.
4.1   The preacher refers to the text to say that keeping God's word will receive God's promise.

5.   The preacher gives practical ways of honoring parents.
5.1   The preacher says honoring parents is to share the gospel.
5.2   The preacher says honoring parents is not to be a burden to their parents.
5.3   The preacher says honoring parents is giving another 10% to their parents.
5.3.1 The preacher says honoring parents is not bringing shame to their deceased parents' names.

6.   The preacher says that family is like a garden that cannot be neglected.
6.1   The preacher says that God sent His Son to bless the world.
6.2   The preacher says that God sacrificed His Son for His children to live well in the world.
6.3   The preacher compares a Korean Mother's Day song with God's sacrificial love.
6.4   The preacher shares an emotional story of a mother's sacrificial love.

B.2 Open Coding based on Presbyterian Preacher-B's Sermon Notetaking

2021.04.11
Reality Apart from Our Volition (Ps 42:1-13)
1.   The preacher introduces the message that Corona-19 happened against our will.
1.1   The preacher shares life's suffering.
1.2   The preacher refers to Jesus' words for endurance and battle.

2.   The preacher refers to the text to explain the psalmist's suffering.
2.1   The preacher applies the text to say that faith in God does not exempt from suffering.

3.   The preacher refers to the text to see the psalmist's response.
3.1   The preacher refers to verse 3a to say that the faithful weep.
3.2   The preacher refers to verse 3b to say that suffering comes from others mocking God's existence.

4.   The preacher refers to the text to talk about two ways the psalmist responded.
4.1   The preacher refers to verse 1 for not giving up and praying to God.
4.1.1 The preacher says that the devil's work is to break off our relationship with the God of life.
4.1.2 The preacher refers to Psalm 23, that God places us both in a valley and gentle streams of water.
4.1.3 The preacher refers to a Bible verse (Job 2:10) to say that the devil tempts people in hardship to deny God.
4.2   The preacher refers to verse 5 to encourage to disengage from the situation and speak in faith.
4.2.1 The preacher says that the devil tempts the people to think hardship will never end.

4.2.2 The preacher says we need to confess that we are God's children.

5.   The preacher reminds us that the power to overcome is available for the believers.
5.1   The preacher says that the listeners have the power of Christ's resurrection.
5.2   The preacher refers to 2 Corinthians 6:9-10 to say that God's people have victory.
5.3   The preacher refers to the Bible verses (Php 4:4; Eph 6:24) to speak on Jesus' presence in our midst.

6.   The preacher says that God uses all things, even the Korean culture.
6.1   The preacher compares God's sovereignty with an artist's multi-colored artwork.
6.2   The preacher refers to Joseph and Daniel, who spoke to God and themselves.
6.3   The preacher quotes Romans 8:28.
6.4   The preacher refers to a Christian's testimony for God using cancer for His glory.

7.   The preacher explains verse 1 in the light of verse 5.
7.1   The preacher refers to verse 13 to have God near the listeners and praise God amid the pandemic.

2021.04.18
Living in a World of Uncertainty (Ps 62:1-8)
1. The preacher introduces the message by stating that everything is unstable in life.
1.1 The preacher illustrates his statement with a girl's testimony.

2.   The preacher refers to verses 1 and 2 to say that David's life was shaking.
2.1   The preacher refers to verse 3 to give the reason for David's experience.
2.2   The preacher refers to the Bible verses (1Sa 18:9; Ps 23:4) to remind that David's victory was short-lived.

3.   The preacher emphasizes the word "only" (v. 1) to say that David relied on only God.
3.1   The preacher contrasts David with Christians.
3.2   The preacher says that money and fame cannot give security.
3.3   The preacher refers to a Bible verse (Mt 4:10) to say that Jesus overcame by serving God only.

4.   The preacher challenges the listeners to examine their life's only security.
4.1   The preacher refers to a Bible verse (1Pe 1:24-25) to say that God's Word is the only life's security.

5.   The preacher shares Christian businessman and women's temptation.
5.1   The preacher interprets verses 1-3 to say that David entrusted his situation to God's sovereignty.
5.2   The preacher refers to verses 1-8 to speak of David's commitment to worship and prayer for his greatness.
5.3   The preacher refers to a Bible verse (Ps 63:1) to supports his application.
5.4   The preacher refers to Psalm 63:2-4 to show David's commitment to worship.

6.   The preacher refers to verse 8 to say that hardship is temporary.
6.1   The preacher says that we are uncertain about our children's future.
6.2   The preacher refers to Joshua 1:6-7 that the listeners should not fear.
6.3   The preacher quotes Bible verses (Jn 14:17; Jn 16:33; Mt 11:28) for what Christ gave to God's children.
6.4   The preacher refers to Christ's death and resurrection as our hope.
6.5   The preacher says that we can confess like David because of our hope in Christ.

7.   The preacher shares a national report to show the failure of science and technology in mental health.
7.1   The preacher concludes that abandoning God is the cause of a mental breakdown.
7.2   The preacher shares a testimony of how church attendance restored a couple's trauma.

8.   The preacher summarizes the message that we should rely on only God.
8.1   The preacher encourages them to put their hope only in God by building a sanctuary in their hearts.

2021.04.25

Living in a World of Unfairness (Ps 69:1-36)
1.   The preacher introduces the message by sharing a person imprisoned for a false accusation.
1.1   The preacher connects the story with David from the text.
1.2   The preacher refers to verse 4 to say that David responded in faith.
1.3   The preacher shares a story of a pastor couple who faced unfairness in ministry.

2.   The preacher, based on verses 1-4, dramatically retells David's situation.
2.1   The preacher refers to verses 8, 12, and 19-21 for the listeners to imagine all the unfairness.
2.2   The preacher refers to verse 3 to speak on David's exhaustion from seeking God.
2.2.1   The preacher shares another story like David's.

3.   The preacher refers to verses 22 to 27 to show David's, wounded heart.
3.1   The preacher interprets verses 22 to 27 for David's honest confession before God.
3.1.1   The preacher says that the first step to healing is honest to God.
3.2   The preacher says that we need to respond in prayer to face hardship.
3.2.1   The preacher refers to verse 29 to give the reason for prayer.
3.2.2   The preacher says that God's sovereignty prevails in the world of injustice.
3.2.3   The preacher challenges to pray and have hope in God.
3.3.4   The preacher refers to Acts 24:15-16 as an example of Paul's hope in the resurrection.

4.   The preacher draws out a moral lesson from verse 5 that unfairness examines our shortcomings.

5.   The preacher refers to verse 30 to seek God in prayer that results in thanksgiving.

6.   The preacher summarizes the overall thoughts of the text.
6.1   The preacher refers to verse 9 for a reason for David's hardship.
6.2   The preacher interprets verse 31 that the praise can rise even in adverse circumstances.
6.2.1   The preacher quotes a Korean poem to illustrate verse 31.
6.3   The preacher draws out several principles from unfairness: God uses unfairness to break ego to build a character in us.
6.4   The preacher refers to a poem to say that God uses unfairness to fulfill His will.
6.4.1   The preacher reminds the listeners that their lives are in God's hands.
6.4.2   The preacher encourages the listeners to sing praise amid the darkness.

2021.05.02
Life (Lk 7:11-17)
1.   The preacher introduces the message by retells the narrative.
1.1   The preacher informs the listeners concerning the funeral in Israel.
1.2   The preacher speaks on the sadness of the funeral.

2.   The preacher refers to the textual structure of beginning and end with Jesus.
2.1   The preacher applies the narrative to say that Jesus embraces the funeral event.
2.2   The preacher says that Jesus embraces our sadness.
2.3   The preacher encourages the listeners to have God's perspective on their situation.

3.   The preacher refers to verses 12-13 to retell the situation dramatically.
3.1   The preacher draws out a principle from verse 13 that Jesus is sovereign.
3.2   The preacher refers to a Bible verse (Col 1:16) to speak on Jesus' presence with us.

4.   The preacher encourages the listeners that nothing escapes from Jesus' awareness.
4.1   The preacher refers to verse 13 to say that Jesus identifies with the widow's sorrow.
4.2   The preacher interprets verse 13, meaning Jesus has the power to transform the situation.

5.   The preacher asks the listeners to reflect on what makes them sad.
5.1   The preacher reiterates death as a final departure.
5.2   The preacher shifts his focus from physical death to spiritual death.
5.2.1   The preacher distinguishes a physical sadness from a spiritual one.
5.2.2   The preacher refers to John 11:25-26 to say that Jesus' resurrection is both physical and spiritual.
5.2.3   The preacher refers to John 5:24 to ask the parents concerning their children's spiritual condition.
5.2.4   The preacher refers to Bible verses (Heb 9:27; Rev 3:1) to emphasize the spiritual death.

5.2.5 The preacher refers to Luke 16:19-31 to emphasize the spiritual death.

6. The preacher refers to John 15:5-6 to re-ask about their children's spiritual condition.
6.1 The preacher encourages the parents to nurture their children with God's word, prayer, and worship.
6.1.1 The preacher shares a story of a daughter praying for her dad's salvation.
6.1.2 The preacher refers to Bible verses (1Sa 2:29-30; Pr 22:6) to illustrate nurturing the children in the faith.
6.1.3 The preacher shares a survey on how parents' religious practice influences their children's faith.

7. The preacher refers to the text for the conclusion.
7.1 The preacher refers to verse 14 to say that Jesus is the life.
7.1.1 The preacher interprets the narrative as Jesus is the life.
7.1.2 The preacher says that there is no greater joy than receiving Jesus' life.
7.2 The preacher reminds us that the parents' mission is to raise their children as worshipers of God.
7.3 The preacher refers to Luke 23:28 to show the importance of weeping for their children.

2021.05.09
The Greatest Family Inheritance (1Ch 28:9-10)
1. The preacher introduces the message with a story of a wealthy man leaving an inheritance to his children.
1.1 The preacher refers to the text to say that God is our most significant inheritance.

2. The preacher applies the text to say that God is the most significant inheritance.
2.1 The preacher refers to verse 9 to speak on the significance of knowing God of their fathers.
2.1.1 The preacher shares that David's security and protector was God.
2.2 The preacher refers to Saul as a negative example.
2.3 The preacher refers to Ahab as a negative example.
2.4 The preacher refers to the previous week's lesson on the importance of spiritual life.

3. The preacher speaks on the children knowing God's grand plan as a parents' mission.
3.1 The preacher refers to Joseph's narrative to illustrate God's plan.

4. The preacher encourages the parents to teach their children honoring God.
4.1 The preacher refers to 1 Samuel 2:29-3 to share Eli's shortcoming.
4.2 The preacher encourages the parents to teach their children to serve God with gladness.
4.3 The preacher warns the parents of the devil's scheme of living apart from God.
4.4 The preacher states that seeing God comes from the spirit coming alive.
4.1. The preacher refers to Matthew 5:3 and 6 to say the most significant inheritance is teaching the children to seek and rely on God.

5. The preacher refers to the idea of serving God.
5.1 The preacher refers to verse 9 for the need of teaching children to serve God for a significant inheritance.
5.2 The preacher shares from a book how God uses sickness for His glory.
5.2.1 The preacher says that the significant inheritance is giving the mission of living for God's glory.
5.2.2 The preacher refers to the Talmud to give their children faith in God as an inheritance.

6. The preacher refers to 1 Corinthians 6:19-20 to say that the believers' life is God's temple.
6.1 The preacher says that the parents should set an example of walking with God.
6.1.1 The preacher says that George Washington had inherited faith from his parents.
6.2 The preacher urges parents to become God's sanctuary for leaving a significant inheritance to their children.

Appendix C

C.1 Selective coding based on Presbyterian Preacher-A's open coding

2021.04.11
John 3:1-4 and Psalm 102:1-9
1.   (6.1) Stating the sermon proposition
1.1   (5.1) Illustrative use for stating how people go to see a psychiatrist in the night.

2.7   Retelling the text from the current Korean cultural context.

3.1   Stating that people go to see a counselor because of a shame factor (Jn 4).
3.1   Stating that the believers should be rooted in Christ (Col 2:6-7).
3.4   Warning if one neglects the "inner child" based on Psalm 102:1-9.
3.4   Encouraging to use God's word to nourish the "inner child" (1Pe 2:3-4; Isa 43:1).
3.4   Encouraging to seek God's face in prayer to nourish the "inner child" (Ps 102:1-2; Ge 32:30-31).

5.2   Stating that everyone has an "inner child" based on a book by a psychologist.
5.3   Encouraging to use one's imagination to place God in the past hurtful situation based on the book by a psychologist.
5.4   Interpreting the text based on the book by a psychiatrist.

6.1   Stating that the church is God's counseling clinic to develop God's green forest in one's heart.

2021.04.18
1 Timothy 4:1-10
1.   (5.2) Stating the importance of maintaining physical health based on his testimony.
1.1   (6.1) Stating that people's interest is in the house rather than the physical body.
1.2   (6.1) Stating that maintaining physical health is fulfilling God-given responsibility.
1.3   (5.3) Supporting his statement (1.2) from a book by an obstetrician.
1.4   (6.1) Stating that people are not healthy because they neglect their physical health.

2.1   Explaining the textual background.
2.2   Stating the need for physical discipline (v. 8).
2.2   Stating that Christians need to take care of their physical health for God's glory (v. 10).

3.2   Making a distinction between God's sovereignty and human responsibility (Jn 9:3).
3.2   Illustrative use to explain the godly reason to maintain the physical health (1Co 6:19; Php 1:20)
3.2   Illustrative use for God leading His people to a watered garden (Isa 58:11).
3.8   Interpreting the text to illustrate the importance of physical health (Mt 4:4)

5.1   Illustrative use to explain how Satan gradually harms one's physical health based on a book.
5.2   Stating that the body and mind can be healthy by God's grace based on a hymn.
5.4   Encouraging to eat, sleep, and exercise based on a book.

6.1   Stating the importance of holistic health.
6.1   Stating the need for food for the body, love for the mind, and God's grace for the spirit.
6.1   Making a distinction between worldly and godly reasons for maintaining physical health.
6.1   Stating what is needed for holistic health.
6.1   Stating that church is God's Forest, and worship is a spiritual exercise.

2021.04.25
Matthew 17:14-21
1.   (6.3) Encouraging to enjoy nature.
1.1   (5.2) Stating that all diseases are curable from daily walking based on a book by a physician.

2.3   Stating that the mustard seed is a small beginning.
2.5   Interpreting that having faith is not enough, but one needs to speak verbally (v. 20).
2.6   Retelling the text dramatically from a Korean cultural context.

3.1   Stating that a righteous has hope (Ps 14:32).
3.1   Stating that hearing God's word can make the mustard seed grow (Rm 10:17).

3.2   Using Elijah as an example who heard hope (1Ki 18:14).
3.1   Stating that praying in faith can move the mountain (Mk 9:29).
3.2   Illustrative use of Mark 9:23 to state that God's word is hope.
3.2   Illustrating a problem in the way people listen to God's word (Jas 1:21).
3.4   Encouraging with Philippians 4:13.

5.2   Stating that speaking positively and repeatedly moves the mountain from a psychiatrist's book.
5.4   Using a book by a physician to support the idea of starting small.

6.1   Stating that all mountains of problem can be removed with a small beginning.
6.1   Stating that faith is having hope in God who can move the mountain.
6.1   Stating that through preaching, one can hear hope.
6.1   Stating that without a strategic plan, there could be no change.
6.3   Encouraging to attend the church morning prayer meeting to remove the mountain.

2021.05.02
Deuteronomy 6:1-8
1.   (5.1) Using poetry to compare a familial relationship with a tree planting.
1.1   (6.1) Stating that a forest begins with planting a tree.
1.2   (6.4) Illustrating that the current problem is building a nice house rather than a beautiful home.
1.3   (6.1) Stating that seeking worship can bring a transformation at home.

2.2   Stating that the legacy of faith is to love God's word (v. 1).
2.2   Stating that putting God's word into practice is a good family legacy (v. 3).
2.2   Encouraging to place God's word in the heart to give God's word to their children (vv. 6-7).
2.5   Interpreting verse 2 to state leaving a good legacy.

3.1   Stating the parents' responsibility for their children (Pr 22:6).
3.1   Stating that respecting the pastor is a good legacy (Heb 13:17).
3.1   Stating that one cannot give what one does not have (Ac 3:6)
3.2   Illustrative use concerning parents' influence on their children (Jer 22:21; Nu 14:18).

5.1   Exemplary use of a book to suggest what is a good legacy.
5.1   Exemplary use of the church elders sacrificed their meeting hall for the children.
5.1   Exemplary use of the church elders committed to donating 10% of their total assets to the church.
5.2   Illustrative use from a book how parents' alcohol consumption and smoking influence their children.

6.1   Stating that the children's marriage is the last opportunity to have influence.
6.1   Stating that people desire to leave a good legacy that could be their children's lifetime strength.
6.1   Stating that a good family legacy is the legacy of faith.
6.1   Stating that the legacy of faith is to become a church lifetime member.
6.3   Stating that everyone who has children can leave a good legacy.
6.3   Encouraging to influence their children in the Christian faith.
6.3   Encouraging to influence their children to get married at the church.
6.3   Illustrative use of the church committed to memorizing 90 Bible verses for the year.

2021.05.09
Ephesians 6:1-3
1.   (6.4) Exemplary use of a church member's family.
1.1   (5.1) Illustrative use of inheriting moral lessons from a millionaires' parents.
1.2   (5.1) Illustrative use of a testimony inheriting moral lessons relating to tithing and worship.

2.1   Explaining God's promise to the family.
2.1   Commenting on the importance of keeping God's command to receive the blessing.

5.1   Illustrative use of a Korean Mother's Day song to explain the sacrificial love of God.
5.1   Illustrative use of an emotional story of a sacrificial mother for her son.

6.1   Stating that God desires a home while people desire to own a house.
6.1   Commenting on how honoring the parents has disappeared from the Korean culture.
6.1   Stating that God sacrificed His Son so God's children can live well in the world.

6.2   Challenging to share the gospel to their unbelieving parents for honoring the parents.
6.2   Challenging to give 10% of their income to the parents for honoring the parents.
6.2   Challenging not to bring shame to their family name for honoring the parents.
6.3   Encouraging to build a family since everyone can do it.
6.3   Encouraging to obey their parents as honoring the parents, not everyone can purchase a house for them.
6.4   Comparing the family with a garden that needs gardening.

C.2   Selective coding based on Presbyterian Preacher-B's open coding

2021.04.11
Psalm 42:1-13
1.1   (6.1) Commenting on the current pandemic to introduce the proposition
1.2   (3.2) Elaborating the proposition from Jesus' words

2.1   Explaining the textual background.
2.1   Explaining verse 1 based on verse 5.
2.2   Drawing out a moral lesson on prayer from verse 1.
2.2   Drawing out a moral lesson on a person with faith from the text.
2.2   Drawing out a moral lesson to encourage from verse 13.
2.3   Illustrating the people of faith from verse 3a.
2.3   Exemplary use on verse 5.
2.4   Identifying sorrow from verse 3b.

3.1   Stating the devil's end goal (Job 2:10).
3.1   Stating the believers' victory (2Co 6:9-10).
3.1   Stating God's presence for the believers (Php 4:4; Eph 6:24).
3.2   Illustrative usage to support verse 5.
3.3   Supporting the theology of God's sovereignty (Rm 8:28).

4.1   Encouraging for Christ's resurrection power to overcome trials.
4.2   Encouraging for God's sovereignty amid the influence of the Korean culture.
4.2   Encouraging for God's sovereignty of using cancer for His glory.

2021.04.18
Psalm 62:1-8
1.1   (6.4) Illustrative use of life's experience for stating the proposition.

2.1   Explaining the reason (vv. 1, 2) with verse 3.
2.1   Commenting (v. 8) to state the temporary nature of the hardship.
2.2   Drawing out a moral lesson (vv. 1-8) on worship and prayer.
2.3   Illustrative use of verses 1 and 2 for the proposition.
2.3   Exemplary use of verse 3.
2.3   Making a contrast of verse 3 with the believers.

3.1   Stating God's word as the only security (1Pe 1:24-25).
3.2   Exemplary use of Psalm 23:4 for verses 1-3.
3.2   Illustrative use of Matthew 4:10 to support verse 3.
3.4   Encouraging the listeners not to fear (Jos 1:6-7).
3.4   Encouraging the listeners to consider what they already have (Jn 14:17; 16:33; Mt 11:28).
3.5   Supporting the moral lesson with Psalm 63:1.
3.5   Supporting the moral lesson with Psalm 63:2-4.
4.1   Stating the reason for the hope with Christ's death and resurrection.
4.1   Encouraging to confess like David because of the hope in Christ.
4.2   Interpreting verses 1-3 based on God's sovereignty.

5.1   Illustrative use of a person's testimony for the proposition.
5.1   Illustrative use of science and technology's shortcoming for not helping people with depression.
5.1   Illustrative use of a testimony from a couple whose lives were restored.
5.2   Stating that people abandon God because of depression.

6.1   Stating that money and fame cannot give life security.
6.1   Stating that the children cannot be the parents' security.

6.2   Challenging to examine what is one's only security.
6.2   Challenging to trust only in God and nothing else.
6.3   Encouraging to build a sanctuary in the heart.

2021.04.25
Psalm 69:1-36
1.1   (5.1) Illustrative use of the news to make a statement: how a court's ruling could be unjust.

2.1   Explaining verse 4 for responding in faith.
2.1   Explaining verse 3 for David's exhaustion in seeking God.
2.1   Explaining verse 9 that David's hardship came from his zeal for God.
2.1   Commenting on the unresolved unfairness from verses 22-27.
2.2   Drawing out a moral lesson of being honest to God for healing.
2.2   Drawing out a moral lesson (v. 5) for examining one's heart from experiencing unfairness.
2.2   Drawing out a moral lesson (v. 30) that seeking God in prayer will result in thanksgiving.
2.2   Drawing out a moral lesson (v. 31) that praise can rise in adverse circumstances.
2.3   Exemplary use for responding to unfairness in prayer.
2.4   Identifying the sermon topic of unfairness from the text.
2.4   Identifying the reason for prayer in verse 29.
2.5   Inviting the listeners to imagine unfairness from verses 8, 12, and 19-21.
2.5   Applying verses 22-27 for the need of confessing honestly to God.
2.6   Retelling verses 1-4 dramatically.
2.6   Retelling the text for a summary.

3.2   Exemplary use of Acts 24:15-16 for the hope of the future resurrection.

4.2   Encouraging for God's sovereignty in the world of injustice.
4.3   Reminding of the listeners' security in God.

5.1   Illustrative use of a story for verse 3.
5.3   Illustrative use of a pastor's couple facing injustice.
5.3   Illustrative use of Korean poetry for the moral lesson (v. 31).
5.3   Encouraging the listeners amid unfairness with Korean poetry.

6.1   Drawing out moral principles from experiencing unfairness.
6.2   Challenging to respond in prayer with hope.
6.3   Encouraging to sing praises amid the darkness.

2021.05.02
Luke 7:11-17
1.   (2.6) Retelling the text in the contemporary Korean cultural context.
1.1   (2.1) Explaining the Jewish funeral background.

2.1   Commenting on the literary structure (vv. 11, 17).
2.3   Illustrative use of verse 13 for Jesus identifying with the widow's sorrow.
3.4   Encouraging with Colossians 1:16 for Jesus' resurrection power over death.
2.5   Interpreting and applying the text based on the literary structure.
2.5   Interpreting (v. 14) to say Jesus is the life.
2.6   Retelling the situation (vv. 12-13) dramatically.
2.7   Shifting the focus to spiritual death.

3.2   Illustrative use (Heb 9:27; Rev 3:1) for the spiritual death.
3.2   Illustrative use (Lk 16:19-31) in the current Korean cultural context.
3.2   Illustrative use (1Sa 2:29-30; Pr 22:6) to nurture the children's faith.
3.2   Illustrative use (Lk 23:28) challenging to weeping for their unbelieving children.
3.3   Supporting the theology of resurrection from John 11:25-26.
3.6   Challenging the listeners to reflect their children's spiritual state.
3.6   Challenging to reflect based on John 15:5-6.

4.2   Encouraging them with Jesus' sovereignty over the situation.
4.2   Encouraging with Christ's omniscience.

5.1   Exemplary use of a survey stating parents' influence on their children.

5.1 Exemplary use of a daughter requesting prayer for her father's salvation.

6.1 Stating parent's mission is to nurture their children as worshipers of God
6.1 Commenting that nothing is more significant than receiving Jesus' life.
6.2 Challenging the listeners for an inquisitive reflection.
6.3 Comforting by looking at their situation from God's perspective.
6.3 Encouraging to nurture with God's word, prayer, and worship

2021.05.09
1 Chronicles 28:9-10
1.1 (5.1) Exemplary use to introduce the proposition.
1.2 (2.4) Identifying the proposition from the text.
1.3 (2.2) Drawing out a moral lesson from David.

2.1 Commenting that God was David's protector
2.2 Stating that the most significant inheritance is serving God diligently (v. 9).
2.3 Illustrative use (v. 9) for knowing the God of their fathers.

3.1 Stating the most significant inheritance (Mt 5:3, 6).
3.2 Negative example of Saul's intent of inheriting the throne to his son.
3.2 Negative example of Eli failing to teach (1Sa 2:29-30).
3.2 Negative example of Ahab following other gods.
3.2 Illustrative use of Joseph's narrative for God's grand plan.
3.6 Reflection on the previous week's message for the importance of the spiritual life.
3.7 Spiritualizing the temple building to a believer's life (1Co 6:19-20).

5.1 Illustrative use of a book to say that God uses sickness for His glory.
5.1 Illustrative use of Talmud giving faith as an inheritance.
5.1 Illustrative use of George Washington for inheriting faith.

6.1 Stating that the listeners will seek God if their spirits are alive.
6.1 Stating that the most significant inheritance is living for God's glory as life's mission.
6.1 Stating the need for having God in the listeners to give inheritance.
6.1 Stating that the most significant inheritance is becoming God's sanctuary.
6.2 Challenging to teach children to serve God with gladness.
6.2 Challenging to set an example by walking daily with God.
6.2 Challenging to teach children of God's grand plan.
6.2 Challenging to teach children to honor God.
6.2 Warning of the devil's scheme tempting to live apart from God.

C.3 Selective coding based on Methodist Preacher's open coding

2021.04.11
John 8:1-11
1.1 (5.1) Exemplary use of a testimony to introduce the sermon subject.
1.1 (3.1) Stating that everyone is a sinner (Rm 3:23).
1.2 (5.1) Illustrative use to give a reason for Romans 3:23.

2.6 Retelling the narrative dramatically from the Korean cultural perspective.
2.7 Speculating the narrative of Jesus exposing the sin to forgive.
2.7 Speculating that the woman lived a holy life afterward.

3.1 Stating that Jesus knows everyone's sin (Rev 2:18; Pr 24:12).
3.2 Illustrative use of the Pharisees that their sins were never exposed.
3.2 Illustrative use of Zacchaeus (Lk 19:9) that his sins were exposed.
3.5 Supporting his statement with Numbers 32:23.

5.1 Illustrative use of the testimony for the importance of confessing sin.

6.1 Stating that God exposing sin is a blessing.
6.1 Stating that a faith Christian is the one who repents.
6.3 Encouraging the listeners to confess their sins.

2021.04.18
Revelation 3:1-6
1.1   (5.1) Illustrative use of a fictional story to introduce the sermon subject
1.2   (4.1) Stating Christ's resurrection as the greatest miracle.
1.3   (4.1) Stating Jesus is the power of resurrection.

2.1   Explaining the Sardis church's background.
2.1   Explaining the church's condition of being dead.
2.2   Stating that a dead church is when the church neglects Jesus.
2.3   Comparative use of Sardis church's condition with the preacher's church condition.
2.7   Speculating that all the seven churches were dead.
2.7   Speculating that Jesus had a plan to raise the church back to life.

3.1   Stating that unbelievers are spiritually dead (Jn 3:18).
3.2   Illustrative use of the Pharisees who were dead spiritually.
3.2   Illustrative use (3Jn 1:2) for Jesus restoring every aspect of life.
3.7   Speculates John 4:13-14 for Jesus spiritually raising the woman.

4.1   Stating that a dead church has hope because Jesus can raise the dead.
4.1   Applying Jesus' resurrection power to all areas of life.

6.1   Stating that faith believes Jesus can raise the dead.
6.1   Stating that failing to share the gospel is a sign of spiritual death.

2021.04.25
Numbers 14:1-9
1.1   (5.1) Exemplary use a personal story to introduce the sermon subject.
1.2   (6.1) Stating based on the personal story that prayer is a foolish thing to unbelievers.

2.6   Retelling the text dramatically from the Korean cultural perspective.
2.7   Speculates the text to differentiate between faith and unbelief.

3.2   Illustrative use (Jos 1:9) for the true faith.
3.2   Illustrative use of the Pharisees' prayer for unbelief.
3.2   Illustrative use (Mk 4:37) for the selective faith from the Korean cultural perspective.

4.1   Stating that Jesus is almighty since He is God.

5.2   Stating that faith can change the impossible from his testimony.

6.1   Stating the difference between faith and unbelief.
6.1   Stating that faith believes nothing is impossible with God while unbelief believes selectively.
6.2   Challenging to pray against the impossible circumstances, including the Coronavirus.

2021.05.02
Numbers 2:17
1.1   (6.1) Stating from his testimony that faith in Jesus is more important than studying.

2.1   Explaining the text with a historical background.
2.7   Speculating that unbelievers must prepare everything for themselves.
2.5   Interpreting (v. 17) that God was the center of their hearts.
2.7   Speculating that God's presence took care of all things in life.
2.7   Speculating that the tabernacle was the only preparation for the journey.
2.7   Assuming that God provided everything else in the journey.

3.1   Stating that Jesus is all the listeners need (Mt 6:31-33).
3.2   Illustrative use of the Pharisees' failure to acknowledge Jesus.
3.4   Encouraging to acknowledge Jesus for His guidance (Pr 3:6).

4.1   Encouraging to acknowledge Jesus since He is sovereign.

5.1   Illustrating how Jesus provided everything when he acknowledged Jesus.
5.1   Illustrating the need to place Jesus as a top priority.

6.1   Stating that faith believes Jesus leads every area of life.
6.1   Stating that Jesus is sufficient for the Spirit's protection.
6.1   Stating that the listeners are all God's children.
6.2   Challenging the parents not expecting financial support from their children.
6.3   Encouraging the parents to be content with Jesus only for Jesus' provision.
6.3   Encouraging the parents to teach their children to acknowledge Jesus in all their ways.
6.5   Reminding that the listeners' failure to knowledge Jesus outside of the church.

2021.05.09
Ruth 1:1-16
1.1   (5.1) Illustrative use for honoring the parents is conditional in the world.
1.2   (2.2) Drawing out a moral lesson for a reason for honoring the parents.

2.2   Drawing out a moral lesson of the importance of following the mother-in-law.
2.3   Illustrative use for honoring the parents brings blessing.
2.3   Illustrative use for Ruth receiving both spiritual and physical blessings.
2.6   Retelling the narrative dramatically from the Korean cultural perspective.
2.7   Speculating that Ruth became a believer from her mother-in-law.
2.7   Speculating that the Holy Spirit was working in Ruth for following Naomi to Bethlehem.

3.2   Illustrative use of the Pharisees honoring the parents with a wrong motive.
3.2   Illustrative use of John 19:26-27 from a Korean cultural perspective.
3.2   Illustrative use of John 19:26-27 to encourage to honor the parents.
3.8   Interpreting John 19:26-27 to state that God's redemption includes honoring the parents.
3.8   Interpreting the concept of long life (Ex 20:12) with 3 John 1:2.

6.1   Stating that the significant inheritance is giving the Spirit of Christ to the children.
6.1   Stating that the Holy Spirit will lead the children to honor their parents.
6.1   Stating that the Holy Spirit's leading will bring God's blessing.
6.1   Stating that honoring the parents happens when there is a filling of the Holy Spirit.
6.1   Stating a difference between believers and unbelievers with honoring the parents.
6.2   Challenging the children to honor the parents by sharing the gospel.

C.4 Selective coding based on Baptist Preacher's open coding

2021.04.11
Hebrews 10:24-25
1.1   (5.4) Acknowledging the legitimacy of not wanting to attend a church.
1.2   (5.1) Illustrative use of a book on reasons for not wanting to attend a church.

2.1   Explaining the historical background.
2.2   Stating that a Christian cannot practice Christian life alone.

3.1   Stating that a spiritual renewal comes from the church gathering (Eph 1:20).
3.1   Stating that since Christ is the head of the church (Eph 1:22), the church needs to gather.
3.1   Stating that church is priceless (Ac 20:28b).
3.2   Illustrative use of the early church gathering under persecution.

4.1   Stating that Christ's resurrection becomes the reason for the church gathering.
4.1   Encouraging to desire to receive the resurrection power.
4.3   Stating that God fulfills the redemptive plan through the church.

5.1   Sharing a testimony desiring to attend church.
5.2   Stating that God uses the church to change others.

6.1   Stating that fellowship is the foundation of the church.
6.1   Stating that education cannot change people.
6.1   Stating that the purpose of the church gathering is to receive God's grace and power.
6.1   Stating that attending church is not a prerequisite but a privilege.
6.1   Stating that the real problem lies in the people who want to control the church.
6.1   Stating the need of the church for spiritual growth.
6.1   Stating that the people change through a loving fellowship rather than a bible study.

6.1   Stating that people experience a positive change through difficult people in the church.
6.3   Encouraging to focus on the heart rather than law-keeping.
6.3   Encouraging the members to fulfill their duty.

2021.04.18
Revelation 21:1-2
1.1   (3.1) States the existence of heaven (Jn 14:2-3).
1.2   (3.2) Illustrative use of Paul anticipating heaven (2Ti 4:18).
1.3   (2.6) Retelling that a heaven is a well-prepared place.

2.2   Stating that heaven is a non-material world (vv. 18-21).
2.7   Speculating that the animals will be renewed (v. 5).

3.1   Stating that there is eternal happiness (Ps 16:10-11).
3.1   Stating that the believers will reign in heaven (Rev 22:5).
3.2   Illustrative use to say heaven is in the heart (Lk 17:20-21).
3.2   Illustrative use for two temporal places (Lk 16:19-31).
3.2   Illustrative use for the eternal hell (Rev 20:13-14).
3.3   Stating the difference between salvation and reward (Mt 10:41-42; Eph 2:8-9).
3.4   Encouraging that one can experience heaven (Mt 5:5).
3.8   Interpreting Isaiah 65:25 to say that there are animals in heaven.

5.1   Stating that God's grace equally saves everyone.
5.1   Illustrative use of one's perception of heaven.
5.1   Illustrative use of a story
5.2   Stating the need of choosing to receive grace.
5.2   Stating that a heaven is a place of restored relationship from a book.

6.1   Stating that there are different responses because heaven is invisible.
6.1   Stating two types of heaven.
6.1   Stating that heaven has more than what the world offers.
6.1   Stating that heaven is not a boring place.
6.3   Encouraging to seek heaven if they are hurt from a relationship.
6.3   Encouraging to imagine the beauty of nature.

2021.04.25
Judges 6:36-40
5.2   Illustrative use of the recent decline of church attendance.
5.2   Illustrative use for many atheists' parents were Christians.

2.1   Stating that experiencing God does include doubts.
2.2   Stating the need to acknowledge faith that includes doubts and confusion.
2.2   A moral lesson to state that faith-growing is a process.
2.2   Encouraging to seek God if the listeners have doubts.
2.3   Illustrating the current church's situation in Korea.
2.3   Exemplary use for encouraging to be honest rather than pretending.
2.3   Exemplary use for encouraging to seek God's sign (vv. 36-37).
2.3   Exemplary use to encourage to pray like Gideon.

3.1   Stating that believing parents do not guarantee their children's faith.
3.2   Illustrative use of Acts 17:11 for a good attitude toward God's word.
3.2   Illustrative use to state that faith rises from hearing God's word. (Ro 10:17).
3.2   Referring to 1 Corinthians to warn those who are prideful.
3.2   Illustrative use of Judges 7:18 for Gideon's pride.
3.2   Encouraging to place their faith in God rather than themselves to avoid becoming prideful.
3.4   Encouraging to use Ephesians 1:17-18 and Ezekiel 36:24 to pray for their children.

4.1   Encouraging to put their faith in Christ's death and resurrection.

5.2   Stating that science and theology do not conflict from a book.
5.2   Stating that fellowship can help one's faith to grow from a book.
5.2   Stating that God's answer comes more quickly to the prayers of those young in faith.

6.1   Stating the need of relying on the fact rather than emotion.
6.1   Stating that faith rises when one experiences God's love.
6.3   Encouraging the skeptics not to give up.
6.3   Encouraging the parents to show love and pray for their children.
6.3   Encouraging to participate in the Bible reading from the church.
6.3   Encouraging the spiritual discipline to avoid becoming prideful.

2021.05.02
Genesis 1:22-28
1.1   (6.1) States the importance of following the fundamental rules.
1.2   (6.1) States that Christians are ridiculed for following the fundamental rules.
1.3   (6.3) Encouraging to live according to the fundamental rules for a victorious life.

2.2   Stating the text as a fundamental rule for sexuality.
2.5   Stating that family is experiencing rest.
2.5   Interpreting to state the importance of holiness in sexuality.

3.1   Stating the fundamental rules from Psalm 127:2-5.
3.1   Stating that the gospel recovers the life in Eden (Ge 3:21).
3.4   Encouraging to teach life's mission (Pr 1:8).
3.4   Encouraging to share the testimony of encountering God (Ex 13:8, 14).

4.2   Applying the triune God to the purpose of marriage.

6.1   Stating that the world's view of freedom is when there is no social restriction.
6.1   Stating that feminism contrasts with the biblical view on women.
6.1   Identifying problems with the world's view on family.
6.1   Explaining the difference between the world and Christian views on sexuality.
6.3   Encouraging to give the story of faith as the most significant inheritance.
6.3   Encouraging to provide an opportunity to encounter God in worship.
6.3   Encouraging to discuss Sunday sermon with their children.
6.3   Encouraging to commit to prayer, gospel sharing, and God's calling for the story of faith.
6.4   Illustrating the importance of family from the infant dedication service.

2021.05.09
Acts 11:19-26
1.1   (5.1) The society's negative perception of the church during the pandemic.
1.2   (3.2) Response to the social criticism (Ac 2:13; 24:5).

2.2   Encouraging to evangelize since the church's mission is evangelism.
2.2   Encouraging to meet since worship is essential to the Christian faith.
2.2   Stating that church is a faith community and not an ethical society (vv. 24-25).
2.2   Exemplary use of the early church for the value of the gospel.
2.2   Exemplary use of Barnabas, who was both full of the Spirit and morally upright (v. 24).
2.3   Using verse 22 to evaluate the church.
2.5   Interpreting verse 21 as a fulfillment of Jesus' word.

3.2   Illustrative use of Matthew 28:20 for evangelism as the reason for the church's existence.
3.2   Barnabas, as an example who had a character flaw (Ac 15:39).
3.2   Exemplary use of Mark 2:17 stating Christ's ministry was more than mere social service.
3.4   Exemplary use of Barnabas' case to focus on Christ to encourage.
3.5   Supporting the importance of worship from Exodus 20:8-11.

5.1   Illustrating the importance of Christian gathering for worship during the Korean War.
5.2   Contrasting to the early church that the current church has deviated from the gospel.

6.1   Hoping that public criticism would die out once worship is restored.
6.1   Stating the need for church's renewal by focusing on worship to change the public's perception
         of the church.
6.2   Warning that the world is under God's judgment.
6.2   Challenging to mention Christ to avoid becoming a humanitarian service.
6.3   Encouraging to attend the church service under Coronavirus.

6.3   Calling the church to repent and focus on worship amid public criticism.
6.4   Comparing the church to a hospital or bathhouse.
6.4   In response to the public criticism, the church spends 30% on the mission, including the social service.
6.5   Sharing the church's activities as a means for evangelism.

C.5 Selective coding based on Holiness Preacher's open coding

2021.04.11
Matthew 27:33-44
1.1   (4.1) Stating the lostness of the meaning of Christ's resurrection.
1.2   (4.1) Stating the implications of Christ's resurrection.
1.3   (4.1) Encouraging that the listeners have hope and power because of Christ's resurrection.
1.4   (4.1) Encouraging that the listeners can overcome life's difficulties because of Christ's resurrection.

2.7   Symbolic use of Golgotha (v. 33) as the world.
2.7   Speculating that the first man Adam died in Golgotha.
2.7   Symbolic use of the two criminals (v. 38) representing the listeners.

3.2   Illustrative use of Acts 3:4-6 for looking to the cross for the lasting solution.
3.6   Retelling John 20:24-29 dramatically.
3.7   Speculating that Thomas witnessed Jesus' love and forgiveness from Jesus' scars.
3.8   Interpreting Thomas' narrative speculatively.

4.1   Stating that Christ's death brought freedom.
4.1   Stating that Christ's resurrection vindicates the cross as God's power.
4.1   Encouraging to believe Jesus for experiencing the resurrection power.
4.1   Encouraging to believe in Christ's presence with Jesus' death and resurrection.
4.1   Encouraging to believe that the living Christ is with the listeners.

5.1   Illustrative use of a bus driver's story for Jesus' sacrificial death.
5.1   Quoting a Christian philosopher for applying Jesus' death and resurrection.

6.1   Stating that the power of sin cannot avoid Golgotha.
6.1   Stating that the world can only provide temporary relief.
6.1   Stating that even the wealthy are unhappy.

2021.04.18
Matthew 27:45-56
1.1   (3.7) Spiritualizing Genesis 3:23 and assuming everyone seeks to return to the Garden.
1.2   (3.2) Exemplary use of Exodus 33:12-23 for Moses' desire for intimacy with God.

2.5   Interpreting the text with Hebrews 10:20 stating that Christ's death paved the way to God's presence.

3.1   Stating that the true Tabernacle was Jesus Christ (Jn 1:14; 2:18-22).
3.2   Exemplary use of Exodus 33:20 stating that sinners cannot see God.
3.7   Spiritualizing Genesis 3:24 for Jesus going through God's fiery judgment and becoming the way.
3.7   Symbolizing Galilee (Mt 28:10) where Jesus is waiting in real life's situation.
3.8   Interpretating to say that the temple in 2 Samuel 7 was not a building.
3.8   Use of the Tabernacle as a substitution for experiencing intimacy with God.

4.1   Stating that Jesus became the new temple by His death.
4.1   Encouraging the listeners to experience God's presence from Christ's death.
4.1   Applying Christ's resurrection power for healing the weak and heavy-laden.
4.4   Encouraging to experience God's presence by accepting the gospel.

6.3   Encouraging that the listeners are blessed because they have become God's temple.
6.3   Encouraging that the listeners can experience God's presence in the workplaces.
6.3   Encouraging that the Garden can be restored in the listeners.
6.5   Reminding of the last week's study on the imperfection of the Tabernacle.

6.5   Reviewing the last week's study on the Tabernacle.

2021.04.25
Matthew 28:1-10
1.1   (4.1) Stating the importance of believing Christ's resurrection for His presence.
1.2   (2.1) Commenting on the text for Christ's followers failing to see Christ among them.
1.3   (2.3) Comparative use for stating that the unbelievers only stare at the empty tomb.
1.4   (2.2) Stating the vanity of staring at the empty tomb.

2.5   Interpreting verse 9 to conclude that Mary met Christ because Christ approached Mary.
2.5   Interpreting verse 10 for a better encounter with Christ through the Spirit.
2.5   Interpreting verse 9b for expecting Christ can come to the listeners' life situation.
2.7   Galilee symbolizes the place of recommissioning.
2.7   Reminding Galilee symbolizes discouragement and Jesus waiting for the listeners at
       Galilee.

3.2   Illustrative use of John 20:29 stating the better encounter with Christ than the apostles.
3.2   Exemplary use of meeting Christ in the context of having a meal.
3.4   Encouraging to state that there is a continual presence of Christ (Mt 28:20b).
3.7   Spiritualizing how Jesus broke and distributed the bread (Mk 6:41).

4.1   Stating that Christ defeated all the negative things in life through His resurrection.
4.1   Encouraging to experience joy and victory with Christ's resurrection.
4.1   Reminding that the purpose of Christ's resurrection is to be with the listeners daily.
4.4   Applying Christ initiating salvation will drive out fear.

6.3   Encouraging to expect meeting Christ in the ordinary life.

2021.05.02
Romans 12:1-2
1.1   (3.1) Stating that God's concern is to change the heart than the situation (Pr 4:23).
1.2   (3.2) Exemplary use of Romans 7:22-23 stating the need to guarding the hearts.
1.3   (3.2) Exemplary use of John 13:2 stating that the heart is most vulnerable to the devil's attack.
1.4   (2.2) Stating the proposition of renewing the minds (v. 2).

3.1   Stating that Satan dwells in the minds of believers (2Co 10:5).
3.1   Stating that God's word sets the listeners free (Jn 8:32).
3.1   Stating that to take control of the mind, the listeners need to meditate on God's word (Ps
       119:148).
3.1   Stating that the listeners need God's help who can guard their hearts (Php 4:6-7).
3.2   Exemplary use of 1 John 2:15 describing the self-centeredness of the worldly value.
3.8   Interpreting God's power (2Co 10:5) as God's word to demolish Satan's strongholds.
3.8   Interpreting the literary structure of Romans.
3.8   Interpreting Hebrews 12:2 stating that seeing Jesus is seeing the situation from the eternal

6.1   Commenting on how people are frustrated for wanting to be served.
6.1   Stating the list of sins dwelling in the minds.
6.1   Stating that there is peace for those who live according to God's word.
6.1   Stating the need to fill the heart with God's word to be free from the worldly pleasure.
6.1   Stating that holding onto God's word can overcome the world.
6.1   Stating that God's power reveals when the listeners guard their hearts.
6.2   Warning that the world is evil and in direct rebellion against God.
6.2   Challenging to hear God's word rather than watch the news.
6.3   Encouraging to pray unceasingly since the old self continues to remain.
6.3   Encouraging to meditate on God's word and pray to guard the hearts.
6.4   Comparing with the worldly people, believers are no different living according to the worldly
       ways.
6.5   Reminding that Satan tempts believers to follow the ways of the world.
6.5   Reminding of 7,000 promises in the Bible for overcoming life's problems.

2021.05.09
Exodus 12:37-47
1.1   (6.1) Stating that a better circumstance does not guarantee life's security.

1.2   (6.1) Stating that knowing one's identity will overcome anxiety.

2.5   Interpreting verse 41 for stating that God saw the Israelites as God's army.
2.5   Interpreting and applying Exodus 12 and 13.
2.5   Interpreting verse 42 commenting that Yahweh was working all night to save the Israelites.
2.5   Interpreting verse 38 stating that Yahweh shows no favoritism.
2.5   Applying the Passover to the current church worship service for receiving God's power.
2.7   Speculating that the Israelites were struggling with two different identities.

3.1   Stating that Jesus had a clear identity (Jn 11:25).
3.4   Exemplary use of Exodus 13:9 for the remembrance of God's salvation in the minds and hearts.
3.8   Interpreting Exodus 13:10 stating that God saves continually.
3.8   Interpreting Exodus 13:21 stating that God would never leave the Israelites.

6.1   Stating that the battle in mind is raging against the identity.
6.1   Stating that the listeners' identity should not come from the worldly assessment.
6.3   Encouraging to listen to God's voice that they are God's children and warriors.
6.3   Encouraging to holding onto God's promise when the listeners are in fear.
6.3   Encouraging to teach the children to worship.
6.3   Encouraging to listen to God's voice for the listeners' identity.
6.3   Encouraging to hear God's voice in worship that the worshipers are great warriors.

Appendix D

D.1 Theoretical coding based on Presbyterian Preacher-A's selective coding

2021.04.11
John 3:1-4 and Psalm 102:1-9
6.1   The preacher draws out a moral principle by stating the sermon proposition.
5.1   The preacher uses literature to illustrate.

2.6   The preacher retells the text from the current Korean cultural context.

3.1   The preacher uses Jn 4:6 to state a shame factor.
3.1   The preacher uses Col 2:6-7 to state a point.
3.4   The preacher uses Ps 102:1-9 to warn.
3.4   The preacher uses 1Pe 2:3-4 and Isa 43:1 to encourage.
3.4   The preacher uses Ps 102:1-2 and Ge 32:30-31 to encourage.

5.2   The preacher, based on a book, makes a statement.
5.3   The preacher, based on a book, encourages the listeners to use their imagination.
5.4   The preacher, based on a book, interprets the sermon text.

6.1   The preacher states that the church is God's counseling clinic.

2021.04.18
1 Timothy 4:1-10
5.2   The preacher, based on his testimony, makes a statement.
6.1   The preacher draws out a moral principle to warn people.
6.1   The preacher draws out a moral principle to make a statement.
5.3   The preacher uses a book to support his statement.
6.1   The preacher makes a statement concerning physical health.

2.1   The preacher explains the textual background.
2.2   The preacher uses verse 8 to make a statement.
2.2   The preacher uses verse 10 to make a statement.

3.2   The preacher uses Jn 9:3 to illustrate a point.
3.2   The preacher uses 1Co 6:19 and Php 1:20 to illustrate a godly reason.
3.2   The preacher uses Isa 58:11 to illustrate how God leads.
3.8   The preacher uses Mt 4:4 to interpret the text.

5.1   The preacher, based on a book, illustrates the devil's scheme.
5.2   The preacher uses a Christian hymn to make a statement.
5.4   The preacher, based on a book to eat, sleep, and exercise.

6.1   The preacher states a moral principle of holistic health.
6.1   The preacher states what is needed for holistic health.
6.1   The preacher states to distinguish a godly reason from an ungodly.
6.1   The preacher states what is needed for holistic health.
6.1   The preacher states that church is God's Forest, and worship is a spiritual exercise.

2021.04.25
Matthew 17:14-21
6.3   The preacher makes a statement concerning nature's enjoyment.
5.2   The preacher, based on a book, states that all diseases are curable.

2.3   The preacher compares the mustard seed with a small beginning.
2.5   The preacher interprets verse 20 to say the importance of speaking.
2.6   The preacher retells the narrative from a Korean cultural perspective.

3.1   The preacher refers to Ps 14:32 to state the righteous' hope.
3.1   The preacher refers to Rm 10:17 to that God's word makes the mustard seed grow.
3.2   The preacher uses 1Ki 18:14 as an example of hearing hope.

3.1   The preacher refers to Mk 9:29 to state that praying in faith moves the mountain.
3.2   The preacher uses Mk 9:23 to Illustrate that that God's word is hope.
3.2   The preacher uses Jas 1:21 to illustrate a problem of listening to God's word.
3.4   The preacher uses Php 4:13 to encourage.

5.2   The preacher, based on a book, states that speaking positively and repeatedly moves the mountain.
5.4   The preacher, based on a book to support the idea of starting small.

6.1   The preacher states that a small beginning moves problems.
6.1   The preacher states that hope in God moves problems.
6.1   The preacher states that one hears hope from preaching
6.1   The preacher states that one can change with strategic planning.
6.3   The preacher encourages them to participate in the morning prayer to remove problems.

2021.05.02
Deuteronomy 6:1-8
5.1   The preacher uses a poem to illustrate a familial relationship with implanting trees.
6.1   The preacher states that a forest begins with planting a tree.
6.4   The preacher describes the current problem with focusing on building a house rather than a home.
6.1   The preacher states that seeking worship transforms a home.

2.2   The preacher refers to verse 1 to say that the legacy of faith is to love God's word.
2.2   The preacher refers to verse 3 to say that a good family legacy puts God's word into practice.
2.2   The preacher refers to verses 6-7 to encourage putting God's word in one's heart.
2.5   The preacher interprets verse 2 to speak on leaving a good legacy.

3.1   The preacher uses Pr 22:6 to state parents' responsibility.
3.1   The preacher uses Heb 13:17 to state respecting the pastor as a good legacy.
3.1   The preacher uses Ac 3:6 to say that one cannot give what one does not have.
3.2   The preacher uses Jer 22:21 and Nu 14:18 to parents' influence on their children.

5.1   The preacher, based on a book, suggests what a good legacy is.
5.1   The preacher, based on testimony, the elders sacrificially giving is a good legacy.
5.1   The preacher, based on testimony, the elders giving 10% of their assets is a good legacy.
5.2   The preacher, based on a book, makes a statement of parents' alcohol and smoking influence.

6.1   The preacher comments on the parents' last influence on their children.
6.1   The preacher comments on the parents' concern for a good legacy.
6.1   The preacher states that a good legacy is the legacy of faith.
6.1   The preacher states that becoming a lifetime church member is the legacy of faith.
6.3   The preacher states that the parents can leave a good legacy.
6.3   The preacher encourages to influence their children in the Christian faith.
6.3   The preacher promotes a church wedding.
6.3   The preacher encourages to participate in memorizing ninety Bible verses.

2021.05.09
Ephesians 6:1-3
6.4   The preacher uses a church member's family as a good example.
5.1   The preacher uses a millionaires' parents as a good example.
5.1   The preacher uses a testimony to speak on the importance of tithing and worship.

2.1   The preacher explains the text concerning God's promise.
2.1   The preacher comments on the text concerning God's promise and blessing.

5.1   The preacher uses a song to illustrate God's sacrificial love.
5.1   The preacher tells a story to speak on the mother's sacrificial love.

6.1   The preacher states that God desires a home rather than a house.
6.1   The preacher comments on the concept of honoring the parents in Korean culture.
6.1   The preacher states that God sacrifices His Son to bless us in this world.
6.2   The preacher challenges the children to share the gospel as honoring the parents.

6.2   The preacher challenges the children to give another 10% to their parents.
6.2   The preacher challenges the children not to bring shame to their family's name.
6.3   The preacher encourages the listeners to build up the family.
6.3   The preacher encourages to obey their parents that everyone could do.
6.4   The preacher compares the family with gardening.

D.2   Theoretical coding based on Presbyterian Preacher-B's selective coding

2021.04.11
Psalm 42:1-13
6.1   The preacher refers to the current pandemic to state his proposition.
3.2   The preacher refers to a Bible verse to illustrate the proposition.

2.1   The preacher explains the textual background.
2.1   The preacher explains verse 1 based on verse 5.
2.2   The preacher draws out a moral lesson from verse 1 on prayer.
2.2   The preacher draws out a moral lesson from the text on the righteous' suffering.
2.2   The preacher draws out a moral lesson from verse 13 to encourage.
2.3   The preacher uses verse 3a to illustrate the people of faith.
2.3   The preacher refers to verse 5 to illustrate.
2.4   The preacher identifies sorrow from verse 3b.

3.1   The preacher states the devil's end goal with Job 2:10.
3.1   The preacher states the believers' victory from 2Co 6:9-10.
3.1   The preacher states God's presence from Php 4:4 and Eph 6:24.
3.2   The preacher uses a Bible verse to illustrate verse 5.
3.3   The preacher uses Rm 8:28 to support his theology of God's sovereignty.

4.1   The preacher encourages the listeners to overcome problems with Christ's resurrection power.
4.2   The preacher uses God's sovereignty to encourage the listeners.
4.2   The preacher uses God's sovereignty of using cancer for His glory.

2021.04.18
Psalm 62:1-8
6.4   The preacher uses life's experience to state the proposition.

2.1   The preacher uses verse 3 to explain verses 1-2.
2.1   The preacher comments on verse 8 to state the temporary nature of the hardship.
2.2   The preacher draws out a moral from verses 1-8 on worship and prayer.
2.3   The preacher uses verses 1-2 to Illustrate the proposition.
2.3   The preacher uses verse 3 as an example.
2.3   The preacher uses verse 3 to contrast with believers.

3.1   The preacher refers to 1Pe 1:24-25 to state God's word as the only security.
3.2   The preacher uses Ps 23:4 as an example for verses 1-3.
3.2   The preacher uses Mt 4:10 to illustrate verse 3.
3.4   The preacher uses Jos 1:6-7 to encourage the listeners not to fear.
3.4   The preacher uses Jn 14:17; 16:33; Mt 11:28 to encourage the listeners of what they already have
3.5   The preacher uses Ps 63:1 to support a moral lesson.
3.5   The preacher uses Ps 63:2-4 to support a moral lesson.

4.1   The preacher uses Christ's death and resurrection to state hope.
4.1   The preacher uses David as an example to confess our hope in Christ.
4.2   The preacher interprets verses 1-3 based on God's sovereignty.

5.1   The preacher uses the testimony to illustrate the proposition.
5.1   The preacher says that modern science cannot help people with depression.
5.1   The preacher uses testimony of a couple whose lives were restored.
5.2   The preacher states how people abandon God when they are depressed.

6.1   The preacher states that money and fame do not give life security.
6.1   The preacher states that the children are not the parents' security.

6.2   The preacher challenges to examine one's only security.
6.2   The preacher challengers to trust only in God.
6.3   The preacher encourages to build a sanctuary in the heart.

2021.04.25
Psalm 69:1-36
5.1   The preacher uses the news to illustrate a court's unjust ruling.

2.1   The preacher explains in verse 4 for the listeners to respond in faith.
2.1   The preacher explains verse 3 to comment on David's fatigue in seeking God.
2.1   The preacher explains verse 9 that David's hardship came from his zeal for God.
2.1   The preacher uses verses 22-27 to comment on unresolved unfairness.
2.2   The preacher draws out a moral lesson from the text on being honest to God for healing.
2.2   The preacher draws out a moral lesson from verse 5 for examining one's heart.
2.2   The preacher draws out a moral lesson from verse 30 for seeking God in prayer.
2.2   The preacher draws out a moral lesson from verse 31 on praising amid adverse circumstances.
2.5   The preacher applies verses 8, 12, and 19-21 to imagine unfairness.
2.3   The preacher uses the text as an example to respond in prayer.
2.4   The preacher identifies the sermon topic from the text.
2.4   The preacher identifies the reason for prayer from verse 29.
2.5   The preacher applies verses 22-27 for being honest to God.
2.6   The preacher retells verses 1-4 dramatically.
2.6   The preacher retells the text for a summary.

3.2   The preacher refers to Ac 24:15-16 for the hope of the future resurrection.

4.2   The preacher uses God's sovereignty to encourage the people amid the unjust world.
4.3   The preacher reminds the listeners' security in God.

5.1   The preacher refers to a story to illustrate verse 3.
5.3   The preacher refers to testimony to illustrate injustice.
5.3   The preacher refers to a poem to illustrate verse 31.
5.3   The preacher refers to a poem to encourage the listeners amid unfairness.

6.1   The preacher drawing out moral principles from experiencing unfairness.
6.2   The preacher challenges the listeners to respond in prayer.
6.3   The preacher encourages to sing amid the darkness.

2021.05.02
Luke 7:11-17
2.6   The preacher retells the text within the Korean cultural context.
2.1   The preacher explains the Jewish funeral background for the text.

2.1   The preacher comments on verses 11 and 17 to identify the literary structure.
2.3   The preacher verse 13 for Jesus identifying with the widow's sorrow.
3.4   The preacher uses Col 1:16 to encourage the listeners with Jesus' resurrection power over death.
2.5   The preacher interprets and applies the text based on the literary structure.
2.5   The preacher interprets verse 14 to state that Jesus is the life.
2.6   The preacher retells verses 12-13 dramatically.
2.7   The preacher spiritualizes the physical death.

3.2   The preacher uses Heb 9:27 and Rev 3:1 to illustrate spiritual death.
3.2   The preacher uses Lk 16:19-31 to illustrate the current Korean culture.
3.2   The preacher uses 1Sa 2:29-30 and Pr 22:6 to illustrate nurturing the children in the faith.
3.2   The preacher uses Lk 23:28 to illustrate weeping for their unbelieving children.
3.3   The preacher uses Jn 11:25-26 to support the theology of resurrection.
3.6   The preacher uses Jn 11:25-26 to challenge to reflect their children's spiritual state.
3.6   The preacher uses Jn 15:5-6 to challenge to reflect their children's spiritual state.

4.2   The preacher encourages the listeners with Jesus' sovereignty over the situation.
4.2   The preacher encourages the listeners with Christ's omniscience.

5.1   The preacher uses a survey as an example to state parents' influence on their children.
5.1   The preacher uses a story to illustrate a daughter's concern for her father's salvation.

6.1   The preacher states the parents' mission.
6.1   The preacher comments on the significance of receiving Jesus' life.
6.2   The preacher challenges the listeners for an inquisitive reflection.
6.3   The preacher comforts the parents to their situation from God's perspective.
6.3   The preacher encourages the parents to nurture their children with God's word, prayer, and worship

2021.05.09
1 Chronicles 28:9-10
5.1   The preacher uses a story as an example to introduce the proposition.
2.4   The preacher identifies the proposition from the text.
2.2   The preacher draws out a moral lesson from David.

2.1   The preacher comments that David's protector was God.
2.2   The preacher refers to verse 9 to state that the most significant inheritance is serving God.
2.3   The preacher uses verse 9 to illustrate the significance of knowing the God of their fathers.

3.1   The preacher refers to Mt 5:3 and 6 to state the most significant inheritance.
3.2   The preacher uses Saul's intent of inheriting the throne to his son as a bad example.
3.2   The preacher uses 1Sa 2:29-30 of Eli failing to teach as a bad example.
3.2   The preacher uses Ahab following other gods as a bad example.
3.2   The preacher uses Joseph's narrative to illustrate God's grand plan.
3.6   The preacher reflects on the importance of spiritual life from the previous sermon.
3.7   The preacher spiritualizes 1Co 6:19-20 to a believer's life.

5.1   The preacher refers to a book to illustrate God using sickness for His glory.
5.1   The preacher refers to Talmud to illustrate giving faith as an inheritance.
5.1   The preacher refers to G. Washington to illustrate inheriting faith.

6.1   The preacher states that the listeners will seek God if their spirits are alive.
6.1   The preacher states that life's mission is living for God's glory
6.1   The preacher states that the listeners need to have God to give the significant inheritance.
6.1   The preacher states that to give the most significant inheritance is becoming God's sanctuary.
6.2   The preacher challenges to teach children to serve God with gladness.
6.2   The preacher challenges to set an example by walking daily with God.
6.2   The preacher challenges the parents to teach their children God's grand plan.
6.2   The preacher challenges to teach their children to honor God.
6.2   The preacher warns the listeners of the devil's temptation of living apart from God.

D.3   Theoretical coding based on Methodist Preacher's selective coding

2021.04.11
John 8:1-11
5.1   The preacher uses a testimony to introduce the sermon subject.
3.1   The preacher refers to Ro 3:23 to state that everyone is a sinner.
5.1   The preacher refers to the testimony to illustrate Ro 3:23.

2.6   The preacher retells the narrative dramatically.
2.7   The preacher speculates the narrative of Jesus exposing the sin to forgive.
2.7   The preacher speculates that the woman lived a holy life afterward.

3.1   The preacher states that Jesus knows everyone's sin from Rev 2:18 and Pr 24:12.
3.2   The preacher refers to the Pharisees to illustrate that their sins were never exposed.
3.2   The preacher refers to Zacchaeus (Lk 19:9) to illustrate that his sins were exposed.
3.5   The preacher uses Nu 32:23 to support his statement.

5.1   The preacher uses a testimony to illustrate the importance of confessing sin.

6.1   The preacher states that God exposing sin is a blessing.
6.1   The preacher states that a faith Christian is the one who repents.

6.3   The preacher encourages the listeners to confess their sins.

2021.04.18
Revelation 3:1-6
5.1   The preacher uses a story to introduce the sermon subject
4.1   The preacher refers to Christ's resurrection as the greatest miracle.
4.1   The preacher states that Jesus is the power of resurrection.

2.1   The preacher explains the Sardis church's background.
2.1   The preacher explains the church's condition of being dead.
2.2   The preacher states that a dead church is when the church neglects Jesus.
2.3   The preacher compares the Sardis church's condition with the preacher's church condition.
2.7   The preacher speculates that all the seven churches were dead.
2.7   The preacher speculates that Jesus had a plan to raise the church back to life.

3.1   The preacher refers to Jn 3:18 to state that unbelievers are spiritually dead.
3.2   The preacher uses the Pharisees as an example who were dead spiritually.
3.2   The preacher uses 3Jn 1:2 for Jesus restoring every aspect of life.
3.7   The preacher speculates Jn 4:13-14 for Jesus spiritually raising the woman.

4.1   The preacher states that a dead church has hope because Jesus can raise the dead.
4.1   The preacher applies Jesus' resurrection power to all areas of life.

6.1   The preacher states that faith believes Jesus can raise the dead.
6.1   The preacher states that failing to share the gospel is a sign of spiritual death.

2021.04.25
Numbers 14:1-9
5.1   The preacher uses a story to introduce the sermon subject.
6.1   The preacher states, based on the story, that prayer is a foolish thing to unbelievers.

2.6   The preacher retells the text dramatically.
2.7   The preacher speculates the text to differentiate between faith and unbelief.

3.2   The preacher uses Jos 1:9 to illustrate true faith.
3.2   The preacher uses the Pharisees' prayer to illustrate unbelief.
3.2   The preacher uses Mk 4:37 to illustrate a partial faith.

4.1   The preacher states that Jesus is almighty since He is God.

5.2   The preacher refers to the story to state that that faith can change the impossible.

6.1   The preacher states the difference between faith and unbelief.
6.1   The preacher states a true faith from false faith.
6.2   The preacher challenges the listeners to pray against the impossible.

2021.05.02
Numbers 2:17
6.1   The preacher, based on testimony, draws out a moral lesson that Jesus is more important than studying.

2.1   The preacher explains the textual background.
2.7   The preacher, based on the text, speculates that unbelievers must prepare everything for themselves.
2.5   The preacher interprets verse 17 that God was the center of their hearts.
2.7   The preacher speculates that God's presence took care of all things in the journey.
2.7   The preacher speculates in the text that the tabernacle was the only preparation for the journey.
2.7   The preacher assumes that God provided everything else in the journey.

3.1   The preacher refers to Mt 6:31-33 to state that Jesus is all the listeners need.
3.2   The preacher refers to the Pharisees to illustrate the Pharisees' failure to acknowledge Jesus.
3.4   The preacher refers to Pr 3:6 to encourage the listeners to acknowledge Jesus for guidance.

4.1 The preacher encourages to acknowledge Jesus since He is sovereign.

5.1 The preacher, based on the testimony, says that Jesus provides everything when one acknowledges Jesus.
5.1 The preacher, based on the testimony, says that the listeners should put Jesus as their priority.

6.1 The preacher states that faith believes that Jesus leads every area of life.
6.1 The preacher states that Jesus is sufficient for the Spirit's protection.
6.1 The preacher states that the listeners are all God's children.
6.2 The preacher challenges the parents not to expect financial support from their children.
6.3 The preacher encourages the parents to be content with Jesus.
6.3 The preacher encourages the parents to teach their children to acknowledge Jesus in all their ways.
6.5 The preacher reminds the listeners that they fail to acknowledge Jesus outside of the church.

2021.05.09
Ruth 1:1-16
5.1 The preacher refers to a story to illustrate how honoring the parents is conditional.
2.2 The preacher, from the narrative, draws out a moral lesson of honoring the parents.

2.2 The preacher, from the narrative, draws out a moral lesson of the significance of following the mother-in-law.
2.3 The preacher refers to the text to illustrate that honoring the parents brings blessing.
2.3 The preacher uses the narrative to illustrate Ruth receiving both spiritual and physical blessings.
2.6 The preacher retells the narrative dramatically from the Korean cultural perspective.
2.7 The preacher speculates that Ruth became a believer from her mother-in-law.
2.7 The preacher speculates that the Holy Spirit was working in Ruth to follow Naomi.

3.2 The preacher uses the Pharisees to illustrate honoring the parents with a wrong motive.
3.2 The preacher refers to Jn 19:26-27 to Illustrate from the Korean cultural perspective.
3.2 The preacher uses Jn 19:26-27 to illustrate honoring the parents.
3.8 The preacher interprets Jn 19:26-27 to state that God's redemption includes honoring the parents.
3.8 The preacher interprets Ex 20:12 for the concept of a long life with 3Jn 1:2.

6.1 The preacher states that the significant inheritance is giving the Spirit of Christ to the children.
6.1 The preacher states that the Holy Spirit will lead the children to honor their parents.
6.1 The preacher states that the Holy Spirit's leading will bring God's blessing.
6.1 The preacher states that a filling of the Spirit will result in honoring the parents.
6.1 The preacher states a difference between believers and unbelievers with honoring the parents.
6.2 The preacher challenges the children to honor the parents by sharing the gospel.

D.4 Theoretical coding based on Baptist Preacher's selective coding

2021.04.11
Hebrews 10:24-25
5.4 The preacher acknowledges the legitimacy of why some do not want to attend a church.
5.1 The preacher refers to a book to illustrate the reasons for not wanting to attend a church.

2.1 The preacher explains the historical background of the text.
2.2 The preacher, based on the text, states that a Christian cannot practice Christian life alone.

3.1 The preacher, based on Eph 1:20, states that a spiritual renewal comes from the church gathering.
3.1 The preacher, based on Eph 1:22, states the reason for the church gathering.
3.1 The preacher, based on Ac 20:28, states that church is priceless.
3.2 The preacher uses Acts to illustrates that the church still gathered despite persecution.

4.1 The preacher states that Christ's resurrection becomes the reason for the church gathering.
4.1 The preacher encourages to desire to receive the resurrection power.
4.3 The preacher states that God fulfills the redemptive plan through the church.

5.1 The preacher uses personal testimony to share how he desired to attend church.

5.2   The preacher, based on a book, states that God uses the church to change others.

6.1   The preacher states that fellowship is the foundation of the church.
6.1   The preacher states that education cannot change people.
6.1   The preacher states that the church gathering's purpose is to receive God's grace and power.
6.1   The preacher states that attending church is not a prerequisite but a privilege.
6.1   The preacher states that the real problem lies in the people who want to control the church.
6.1   The preacher states that the church is for spiritual growth.
6.1   The preacher states that the people change through fellowship in the church.
6.1   The preacher states that that people experience a positive change through difficult people in the church.
6.3   The preacher encourages the listeners to focus on the heart.
6.3   The preacher encourages the members to fulfill their duty.

2021.04.18
Revelation 21:1-2
3.1   The preacher refers to Jn 14:2-3 to state the existence of heaven.
3.2   The preacher referring to 2Ti 4:18 as an example of Paul anticipating heaven.
2.6   The preacher retells the text to describe heaven as a well-prepared place.

2.2   The preacher, based on verses 18-21, states that the non-material world of heaven.
2.7   The preacher, based on verse 5, speculates that the animals will be renewed.

3.1   The preacher, based on Ps 16:10-11, states that there is eternal happiness.
3.1   The preacher, based on Rev 22:5, states that the believers will reign in heaven.
3.2   The preacher, based on Lk 17:20-21, illustrates that heaven is in the heart.
3.2   The preacher, based on Lk 16:19-21, illustrates that there are two temporal places. In heaven.
3.2   The preacher, based on Rev 20:13-14, illustrates the eternal hell.
3.3   The preacher, based on Mt 10:41-42 and Eph 2:8-9, states the difference between salvation and reward.
3.4   The preacher, based on Mt 5:5, encourages them to experience heaven.
3.8   The preacher interprets Isa 65:25 to say that there are animals in heaven.

5.1   The preacher, based on a book, states that God's grace equally saves everyone.
5.1   The preacher, based on a book, illustrates one's perception of heaven.
5.1   The preacher uses a story as an example.
5.2   The preacher, based on a book, states that one must choose to receive God's grace.

5.2   Stating that a heaven is a place of restored relationship from a book.

6.1   The preacher states that there are different responses because heaven is invisible.
6.1   The preacher states two types of heaven.
6.1   The preacher states that heaven has more than what the world offers.
6.1   The preacher states that heaven is not a boring place.
6.3   The preacher encourages the listeners to seek heaven if they are hurt from a relationship.
6.3   The preacher encourages the listeners to imagine the beauty of nature.

2021.04.25
Judges 6:36-40
5.2   The preacher, based on the news report, states the recent decline of church attendance.
5.2   The preacher, based on books, states that many atheists' parents were Christians.

2.1   The preacher, based on the text, comments that experiencing God does include doubts.
2.2   The preacher, based on the text, encourages the listeners to acknowledge faith, including doubts and confusion.
2.2   The preacher draws out a moral lesson from the text to state that faith-growing is a process.
2.2   The preacher draws out a moral lesson from the text to seek God if the listeners have doubts.
2.3   The preacher, based on the text, illustrates the current church's situation in Korea.
2.3   The preacher uses the text as an example, to be honest rather than pretending.
2.3   The preacher uses verses 36-37 as an example to seek God's sign.
2.3   The preacher uses the text as an example to pray like Gideon.

3.1 The preacher, based on Jdg 2:10, states that parents' faith does guarantee the children's faith.
3.2 The preacher uses Ac 17:11 as an example of having a good attitude toward God's word.
3.2 The preacher uses Ro 10:17 to state that faith rises from hearing God's word.
3.2 The preacher refers to 1Co to warn those who are prideful.
3.2 The preacher uses Jdg 7:18 as an example of Gideon's pride.
3.2 The preacher draws out a moral lesson from Jdg 7:18 on avoiding pride.
3.4 The preacher uses Eph 1:17-18 and Eze 36:24 to encourage the parents to pray for their children.

4.1 The preacher encourages the listeners to put their faith in Christ's death and resurrection.

5.2 The preacher, based on a book, states that science and theology do not conflict.
5.2 The preacher, based on a book, states that fellowship can help one's faith grow.
5.2 The preacher, based on his experience, states that God's answer comes more quickly to those young in faith.

6.1 The preacher states the need to rely on fact rather than emotion.
6.1 The preacher states that faith rises from experiencing God's love.
6.3 The preacher encourages the skeptics not to give up.
6.3 The preacher encourages the parents to show love and pray for their children.
6.3 The preacher encourages the parents to participate in the Bible reading from the church.
6.3 The preacher encourages the listeners to rely on God rather than themselves to avoid becoming prideful.

2021.05.02
Genesis 1:22-28
6.1 The preacher states the importance of following the fundamental rules.
6.1 The preacher states that Christians are ridiculed for following the fundamental rules.
6.3 The preacher encourages the listeners to live according to the fundamental rules.

2.2 The preacher draws out a moral principle from the text, a fundamental rule for sexuality.
2.5 The preacher interprets the text to state that God's purpose for the family is to experience rest.
2.5 The preacher interprets the text to state the importance of holiness in sexuality.

3.1 The preacher, based on Ps 127:2-5, states the fundamental rules of marriage.
3.1 The preacher refers to Ge 3:21 to state that the gospel recovers the life in Eden.
3.4 The preacher, based on Pr 1:8, encourages the parents to teach life's mission.
3.4 The preacher, based on Ex 13:8, encourages the parents to share their experience with God.

4.2 The preacher applies the Triune God to the purpose of marriage.

6.1 The preacher explains the social view of freedom that when there is no social restriction.
6.1 The preacher states that feminism contrasts with the biblical view on women.
6.1 The preacher identifies a problem with the non-Christian view on family.
6.1 The preacher explains the difference between the world and Christian views on sexuality.
6.3 The preacher encourages the parents to give the story of faith as the most significant inheritance.
6.3 The preacher encourages the parents to provide an opportunity to encounter God in worship.
6.3 The preacher encourages the parents to discuss Sunday sermons with their children.
6.3 The preacher encourages the parents to commit to prayer, gospel sharing, and the faith story.
6.4 The preacher shares the infant dedication service to state the importance of the family.

2021.05.09
Acts 11:19-26
5.1 The preacher, based on the news report, shares the society's negative perception of the church during the pandemic.
3.2 The preacher uses Ac 2:13 and 24:5 as an example of social criticism.

2.2 The preacher, based on the text, encourages the church to evangelize since evangelism is the church's mission.
2.2 The preacher, based on the text, encourages the church since worship is essential to the Christian faith.

2.2   The preacher, based on verses 24-25, states that the church is a faith community and not an ethical society.
2.2   The preacher refers to the text to state that the early church valued the gospel.
2.2   The preacher uses Barnabas as an example for a person of the full of the Spirit and morally upright.
2.3   The preacher, based on verse 22, evaluates the church.
2.5   The preacher interprets verse 21 as a fulfillment of Jesus' word.

3.2   The preacher uses Mt 28:20 as an example for evangelism as the reason for the church's existence
3.2   The preacher, referring to Act 15:39, uses Barnabas as an example of a character flaw.
3.2   The preacher uses Mark 2:17 as an example to state that Christ's ministry was more than mere social service.
3.4   The preacher, based on Barnabas's case to encourages the listeners to focus on Christ.
3.5   The preacher, based on Ex 20:8-11, shares the importance of worship.

5.1   The preacher, based on Korean history, shares the importance of Christian gatherings during the Korean War.
5.2   The preacher states that the current church has deviated from the gospel.

6.1   The preacher states that public criticism will die out once worship is restored.
6.1   The preacher states the need for the church's renewal of worship to change the public's perception.
6.2   The preacher warns the listeners that the world is under God's judgment.
6.2   The preacher challenges the listeners to mention Christ to avoid becoming a humanitarian service.
6.3   The preacher encourages the listeners to attend the church service under Coronavirus.
6.3   The preacher calls the church to repent and focus on worship amid public criticism.
6.4   The preacher compares the church to a hospital or bathhouse.
6.4   The preacher, in response to the public criticism, shares that the church spends 30% on the mission, including the social service.
6.5   The preacher reminds Sharing the church's activities as a means for evangelism.

D.5   Theoretical coding based on Holiness Preacher's selective coding

2021.04.11
Matthew 27:33-44
4.1   Preacher comments on the lostness of the meaning of Christ's resurrection.
4.1   Preacher states the implications of Christ's resurrection.
4.1   Preacher encourages the listeners that they have hope and power because of Christ's resurrection.
4.1   Preacher encourages the listeners that they can overcome life's difficulties because of Christ's resurrection.

2.7   The preacher symbolically uses verse 33 as the world.
2.7   The preacher speculates that the first man, Adam died in Golgotha.
2.7   The preacher symbolically uses the two criminals in verse 38 to represent the listeners.

3.2   The preacher uses Ac 3:4-6 to illustrate that one must look to the cross for a lasting solution.
3.6   The preacher retells Jn 20:24-29 dramatically.
3.7   The preacher speculates Thomas' narrative that he witnessed Jesus' love and forgiveness from Jesus' scars.
3.8   The preacher interprets Thomas' narrative speculatively.

4.1   The preacher states that Christ's death brought freedom.
4.1   The preacher states that Christ's resurrection vindicated the cross as God's power.
4.1   The preacher encourages the listeners to believe in Jesus for experiencing the resurrection power.
4.1   The preacher encourages the listeners to believe in Christ's presence with Jesus' death and resurrection.
4.1   The preacher encourages the listeners to believe that the living Christ is with them.

5.1   The preacher uses a bus driver's story to illustrate Jesus' sacrificial death.

5.1 The preacher quotes a phrase from a Christian philosopher to apply Jesus' death and resurrection.

6.1 The preacher states that the power of sin cannot avoid Golgotha.
6.1 The preacher states that the world can only provide temporary relief.
6.1 The preacher states that even the wealthy are unhappy.

2021.04.18
Matthew 27:45-56
3.7 The preacher spiritualizes Ge 3:23 and assumes everyone seeks to return to the Garden.
3.2 The preacher uses Ex 33:12-23 as an example of Moses' desire for intimacy with God.

2.5 The preacher interprets the text with Heb 10:20 to state that Christ's death paved the way to God's presence.

3.1 The preacher refers to Jn 1:14; 2:18-22 to state that the true Tabernacle is Jesus Christ.
3.2 The preacher uses Ex 33:20 as an example to state that sinners cannot see God.
3.7 The preacher spiritualizes Ge 3:24 for Jesus going through God's fiery judgment to become the way.
3.7 The preacher symbolizes Galilee of Mt 28:10 to say that Jesus waits for us in real life's situation.
3.8 The preacher interprets the temple of 2Sa 7 to say that it was not a building.
3.8 The preacher uses the Tabernacle to state that it was a substitution for experiencing intimacy with God.

4.1 The preacher states that Jesus became the new temple by His death.
4.1 The preacher encourages the listeners to experience God's presence from Christ's death.
4.1 The preacher applies Christ's resurrection power for healing the listeners who are weak and heavy-laden.
4.4 The preacher encourages to experience God's presence by accepting the gospel.

6.3 The preacher encourages the listeners that they are blessed because they have become God's temple.
6.3 The preacher encourages the listeners that they can experience God's presence in their workplaces.
6.3 The preacher encourages the listeners that the Garden can be restored in the listeners' life.
6.5 The preacher reminds the listeners of the previous week's study on the imperfection of the Tabernacle.
6.5 The preacher reviews the previous week's study on the Tabernacle.

2021.04.25
Matthew 28:1-10
4.1 The preacher states the significance of believing in Christ's resurrection to experience His presence.
2.1 The preacher comments on the text for His followers failed to see Christ among them.
2.3 The preacher compares the text with the unbelievers who only stare at the empty tomb.
2.2 The preacher, based on the text, states the futility of staring at the empty tomb.

2.5 The preacher interprets verse 9 to conclude that Mary met Christ because Christ approached Mary.
2.5 The preacher interprets verse 10 to conclude that there is a better encounter with Christ through the Spirit.
2.5 The preacher interprets verse 9b to anticipate Christ's coming to the listeners' life situation.
2.7 The preacher symbolizes Galilee as a place of recommissioning.
2.7 The preacher symbolizes Galilee to remind the listeners that Jesus is waiting for the discouraged listeners.

3.2 The preacher uses Jn 20:29 as an example to state that the listeners have a better encounter with Christ than the apostles.
3.2 The preacher refers to the Gospels as an example to say that the listeners can meet Christ in the context of a simple meal.
3.4 The preacher uses Mt 28:20b to encourage the listeners that Christ is a continual presence.
3.7 The preacher spiritualizes Mk 6:41 narrative of how Jesus broke and distributed the bread.

4.1   The preacher states that Christ defeated all the negative things in life through His resurrection.
4.1   The preacher encourages the listeners to experience joy and victory with Christ's resurrection.
4.1   The preacher reminds the listeners that the purpose of Christ's resurrection is to be with the listeners daily.
4.4   The preacher applies Christ initiating salvation will drive out fear.

6.3   The preacher encourages the listeners to expect to meet Christ in ordinary life.

2021.05.02
Romans 12:1-2
3.1   The preacher uses Pr 4:23 to state that God's concern is to change the heart than the situation.
3.2   The preacher uses Ro 7:22-23 as an example to state that the listeners need to guard their hearts.
3.2   The preacher uses Jn 13:2 as an example to state that the heart is most vulnerable to the devil's attack.
2.2   The preacher, based on verse 2, states the sermon proposition.

3.1   The preacher refers to 2Co 10:5 to state that Satan dwells in the minds of believers.
3.1   The preacher refers to Jn 8:32 to state that God's word sets the listeners free.
3.1   The preacher refers to Ps 119:148 to state that the listeners need to meditate on God's word to take control of the mind.
3.1   The preacher refers to Php 4:6-7 to state that the listeners need God's help to guard their hearts (Php 4:6-7).
3.2   The preacher uses 1Jn 2:15 as an example to describe the self-centeredness of worldly value.
3.8   The preacher interprets 2Co 10:5 to state that God's word demolishes Satan's strongholds.
3.8   The preacher interprets the literary structure of Romans.
3.8   The preacher interprets Heb 12:2 to state that seeing Jesus is see the situation from the eternal perspective.

6.1   The preacher comments on how people are frustrated for wanting to be served.
6.1   The preacher states the list of sins dwelling in the minds.
6.1   The preacher states that there is peace for those who live according to God's word.
6.1   The preacher states the significance of filling the heart with God's word to be free from worldly pleasure.
6.1   The preacher states that cling to God's word can overcome the world.
6.1   The preacher states that God's power reveals when the listeners guard their hearts.
6.2   The preacher warns the listeners that the world is evil and in direct rebellion against God.
6.2   The preacher challenges the listeners to hear God's word rather than watch the news.
6.3   The preacher encourages the listeners to pray unceasingly since the old self continues to remain.
6.3   The preacher encourages the listeners to meditate on God's word and pray to guard their hearts.
6.4   The preacher states that the believers are no different from the worldly people, living according to the worldly ways.
6.5   The preacher reminds the listeners that Satan tempts believers to follow the ways of the world.
6.5   The preacher reminds the listeners that there are 7,000 promises in the Bible for overcoming life's problems.

2021.05.09
Exodus 12:37-47
6.1   The preacher states that a better circumstance does not guarantee life's security.
6.1   The preacher states that knowing one's identity will overcome anxiety.

2.5   The preacher interprets verse 41 to state that God saw the Israelites as God's army.
2.5   The preacher interprets and applies Exodus 12 and 13.
2.5   The preacher interprets verse 42 and comments on Yahweh's vigil to save the Israelites.
2.5   The preacher interprets verse 38 to state that Yahweh shows no favoritism.
2.5   The preacher applies the Passover to the church worship service for receiving God's power.
2.7   The preacher speculates that the Israelites were struggling with two different identities.

3.1   The preacher refers to Jn 11:25 to state that Jesus had a clear identity.

3.4 The preacher uses Ex 13:9 to encourage the listeners to remember God's salvation in their minds and hearts.
3.8 The preacher interprets Ex 13:10 to state that God saves continually.
3.8 The preacher interprets Ex 13:21 to state that God would never leave the Israelites.

6.1 The preacher states that the battle in mind is raging against identity.
6.3 The preacher states that the listeners' identity should not come from the worldly assessment.
6.3 The preacher encourages the listeners to listen to God's voice that they are God's children and warriors.
6.3 The preacher encourages to adhere to God's promise when the listeners are in fear.
6.3 The preacher encourages the parents to teach the children to worship.
6.3 The preacher encourages the listeners to hear God's voice for the listeners' identity.
6.3 The preacher encourages the listeners to hear God's voice in worship that the worshipers are great warriors.

D.6 Coding Index for Theoretical Coding Based on Selective Coding

1. How the preacher introduces the sermon.

2. What the preacher does with the preaching text
2.1 Explaining or commenting on the text or the textual background
2.2 Drawing out a moral lesson to state or encourage
2.3 Illustrative, comparative, or exemplary use
2.4 Identifying a concept
2.5 Interpreting or applying
2.6 Retelling
2.7 Spiritualizing, speculating, symbolizing, assuming

3. What the preacher does with other Bible verses.
3.1 Making a statement
3.2 Illustrative or exemplary use
3.3 Supporting a theology
3.4 Encouraging or warning
3.5 Supporting a moral lesson
3.6 Retelling or reflecting
3.7 Spiritualizing, symbolizing, or speculating
3.8 Interpreting or applying a concept or the text

4. What theology of the preacher emerges and what the preacher does with his theology.
4.1 Christ's death and resurrection
4.2 God's sovereignty, security, omniscience, omnipotence, wisdom, or grace
4.3 Church
4.4 Salvation

5. What the preacher does with story, literature, or art
5.1 Illustrative, exemplary, or application use
5.2 Making a statement
5.3 Agreeing, supporting, or encouraging
5.4 Interpreting

6. What the preacher does when the preacher makes a statement
6.1 Drawing out a moral principle, commenting, or explaining
6.2 Challenging or warning
6.3 Encouraging, promoting
6.4 Illustrating, comparing, or sharing
6.5 Reminding or summarizing

Appendix E

E.1 Emails related to ethical implications

Ernest van Eck
Re: Ethical Implications
To: A-1 Victor Kim,   Cc: Cas Wepener

July 17, 2019 at 9:47 AM

Details

Dear Victor

If you use what is available in the public domain, no consent is necessary. It is like using any other publicized source (book, article and the like). If you, however, want to interview them on their sermons, consent will be necessary. From your additions, I gathered you were not going to interview these preachers, therefore my signing off on what you did. If I had it wrong, consent indeed will be necessary.

Regards

Prof Ernest van Eck (MA DD)
Deputy Dean and Head: Department of New Testament and Related Literature

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www.up.ac.za
ORCID ID: 0000-0003-3810-4190

Faculty of Theology and Religion
Room 2-34, Theology Building
University of Pretoria, Private Bag X20
Hatfield 0028, South Africa

On Thu, 11 Jul 2019 at 03:42, V Kim <v.kim3159@gmail.com> wrote:
Dear prof Wepener,

Thank you for the guideline. The question I have is, do I still need to have the consent form from the five selected preachers? I will be limiting my research of their sermons that are available on their homepage and youtube for the public domain. Otherwise, I will have to limit my research to the preachers in the city where I reside temporarily.

Blessings,

Victor

This message and attachments are subject to a disclaimer.
Please refer to http://upnet.up.ac.za/services/it/documentation/docs/004167.pdf for full details.

E.2 Emails related to ethical implications

Cas Wepener
July 13, 2019 at 2:08 AM

RE: Ethical Implications

To: A-1 Victor Kim, Cc: Ernest van Eck

Details

Dear Dr Kim,
I have now spoken to the Chair of Ethics and I also spoke to Prof van Eck.
I suggest the following. 1. you do not indicate in the application that
you will work empirically with respondents 2. however you do inform the
preachers that you will study their sermons and also indicate in your
proposal that you will inform them. This is just a safer route, even now
clearance is not necessary as the sermons are in the public domain.
I hope this is helpful.
With best wishes
Cas

-----Original Message-----
From: V Kim <v.kim3159@gmail.com>
Sent: Thursday, 11 July 2019 03:42
To: Cas Wepener <cas.wepener@up.ac.za>
Cc: Ernest van Eck <ernest.vaneck@up.ac.za>
Subject: Ethical Implications

Dear prof Wepener,

Thank you for the guideline. The question I have is, do I still need to
have the consent form from the five selected preachers? I will be limiting
my research of their sermons that are available on their homepage and
youtube for the public domain. Otherwise, I will have to limit my research
to the preachers in the city where I reside temporarily.

Blessings,

Victor

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Please refer to
http://upnet.up.ac.za/services/it/documentation/docs/004167.pdf
<http://upnet.up.ac.za/services/it/documentation/docs/004167.pdf> for
full
details.