

LIBERTY THEOLOGICAL SEMINARY

THE ROLE OF PREACHING IN CHURCH GROWTH
- Centering on the preaching of Dong-Won Lee of Global Mission Church -

A Thesis Project Submitted to
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for the degree

DOCTOR OF MINISTRY

By

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Lynchburg, Virginia

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LIBERTY THEOLOGICAL SEMINARY

DOCTOR OF MINISTRY

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ABSTRACT

THE ROLE OF PREACHING IN CHURCH GROWTH

- Centering on the preaching of Dong-Won Lee of Global Mission Church -

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Liberty Baptist Theological Seminary, 2008

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The purpose of this dissertation is to illuminate the role of biblical preaching in church growth and change, and to understand how to better facilitate growth and change in Korean Protestant Churches. The association between preaching and church growth was investigated and delineated based on literature reviews, on the studies and sermon collections of Dong-won Lee, senior pastor of Global Mission Church, and on the questionnaire survey from members of GMC. I would like this study to contribute to the restoration of biblical preaching, church growth, and church transition in cell church ministry within Korean Protestant Churches.

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CHAPTER ONE

INTRODUCTION

Korean Protestant Churches that experienced rapid growth in the 20th Century have recently been showing a decreasing number of believers as evidenced in the curve below.¹ However, as opposed to the declining numbers of the Korean Protestant Churches, some churches like Global Mission Church located in Bundang, Gyeonggi-do, Korea have been experiencing steady and rapid growth. What has made the difference?

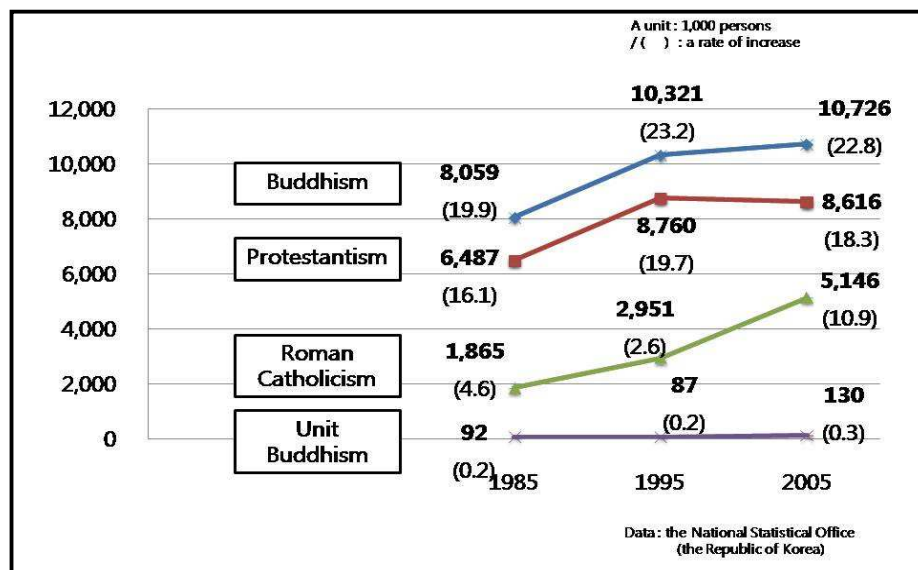


Figure 1. Changes in religious population over 20 years

¹ On May 26, 2005, the result of the census called “General Survey of Population and Housing” executed by the Korea National Statistical Office was announced. This census is quite reliable as it is executed on the entire housing and population in Korea every 5 years. Based on the census, among the 3 largest religions in Korea (including Buddhism and Catholic Church), only Protestant Churches has been experiencing negative growth over the last 10 years. The number of Protestants, as of November 1, 2005, was 8 millions and 611 thousand. When compared to 1995, 10 years earlier, the number of Protestants has decreased by 144 thousand in absolute number representing a minus growth by 1.6 percent (as it was 8 millions and 760 thousands accounting for 19.7 percent of the total population in 1995). Consequently, Protestants now account for 18.3 percent of the total population.

The answer could be found in one word: preaching. In addition to preaching, there are various other factors for the growth of a church such as leadership, discipleship training, programs, Bible studies, and regional characteristics. In his book *10 of Today's Most Innovative Churches*, Elmer Towns explains the reasons why some churches lead growth and change.²

First, the 10 churches have created innovative methods based on surveys. They target the receptive audience within their reach.

Second, these are “boomer”³ churches, that is, the churches that target the audience who were baby boom generation. Many churches are implementing special programs targeting boomers.

Third, these 10 churches are exercising effective leadership in pastoral duties, which is different from traditional leadership.

Fourth, these churches are innovative in their worship rituals and refused to be tied up by past traditions.

Finally, these churches are consumer-oriented. They understand sales strategies. In short, they believe that although preaching, teaching, consulting, and evangelizing are not matters of business, they can be operated using entrepreneurial methods. Rather than following traditional ways of church operation, churches in the future will be increasingly affected by entrepreneurial methods.

² Elmer Towns, *10 of Today's Most Innovative Churches* (Ventura, CA: Regal books, 1990), 11.

³ The persons who were born between 1946 when the Second World War was finished and 1965 who are a new leader group of US society accounting for 29% of the US population of around 260 millions. Unlike earlier generations, this baby boom generation formed thanks to the reunions of the couples that had been apart during the period of the Second World War and many marriages entered altogether after being postponed has been leading diverse social movements such as sexual liberation, anti-war movement, hippie culture, rock music etc. -<http://www.naver.com/> Naver term dictionary "Baby Boomer".

The analysis of Elmer Towns is a meaningful deduction. These are key elements in church growth. Preaching, however, plays the most crucial role in allowing people to hear the gospel, settle as members of the Church, and grow as workers of healthy revivals. Dong-won Lee who is well known as an excellent preacher, emphasized that “the present age is the time of Contemporary times of secularism, multimedia, relativism and practicalism and although preaching should not be a tool for church growth, preaching does lead to church growth as can be seen from the word ministry and church growth in the Acts of the Apostles.”⁴

Although preaching is not an instrument for church growth, influential preaching brings up the church.⁵ Somang Church, which is one of the largest Korean Protestant Churches, is an example of the churches that have grown through preaching.⁶

Preaching seems to be the most important determining factor in selecting a church for prospective believers whether they have just begin to attend a church or they have to switch to a new church. While various factors such as worship, Bible studies, geographical location, various events and the pastor's leadership style do compositely affect church growth, new-comers have few opportunities to get to know the pastor's

⁴ Jung-Hee Ryu, "Dong-Won Lee' preached, the ministry's priorities'," *The Christian Today*, 2 March 2005 [Christiantoday online]; available from <http://chtoday.co.kr/view.htm?id=154862&code=pd>; Internet; accessed 2 March 2007.

⁵ Seong-Mo Mun, *Preaching as Learnt from Seon-Hee Gwak* (Seoul, South Korea: Tyrannus Books, 2008), 12.

⁶ Somang Church is a large church where approximately 70,000 believers gather together for the preaching of Seon-Hee Gwak (registered number of believers; approximately 70,000, believers attending on Sunday; 40,000 - Called the executive office of Somang Church for the information (02-512-9191)). Somang Church had neither a special program nor a special evangelistic movement. It did not even have a “special program” targeted for new believers or visitors. This phenomenon was the same not only for Sunday morning worship services but also for evening worship, Wednesday worship, daybreak prayer ministries, elderly worship, youth worship, and Sunday school. The church has a remarkable uniqueness in that, while becoming a huge church, it experienced accelerated revival while the church never hosted any special revival retreats. Somang Church has continuously grown for 26 years owing to only the preaching of Seon-hee Gwak.

leadership style or various church programs before they become registered members of a church. One of the important reasons why American people of today select a certain church is by attending Sunday worship services and, among the contents of Sunday worship services, preaching is a critical element in their selection. According to Towns, people who, in the past, selected a church based on its doctrines, popularity, or denominations, now seem to be selecting churches based on overall tendencies in society, particularly consumer-oriented trend.⁷ Towns said that if we would regard worshippers in churches as consumers, we could regard church programs as menus and worship forms as main dishes in restaurants.⁸ In brief, he said that the primary factor for contemporary people in selecting a church is Sunday worship services. When considering Elmer Towns' view, preaching plays a much more important role in church growth in Korea because, in the worship services of Korean Protestant Churches (considered to be a "main dish" by new believers or existing believers who switch to a new church because of various reasons), preaching takes the longest time and leads the direction and atmosphere of worship services. Dong-won Lee pointed this out by saying, "Although various factors such as preachers' characters and leadership, educational services (discipleship training), evangelism, worship renewal movement (worship and praise movement), Holy Spirit movement, cell ministries, church visions, etc. have to be combined with it, preaching is indicated to be people's first priority in the spiritual revival movements in the Old Testament as they appeared in the Early Church, the teachings of the Apostle Paul, and church history."⁹

⁷ Elmer Towns, *10 of Today's Most Innovative Churches*, 193-195.

⁸ *Ibid.*, 196.

⁹ Ryu, "Dong-Won Lee 'preached, the ministry's priorities',"

Preaching is essential for church growth and change. This is especially true in the current situation in Korea. The reason why most churches in Korea do not develop or make dynamic changes (such as the transformation of traditional churches into cell churches as a movement to restore the model of the Early Church¹⁰) is not because of weak programs but because of weak preaching. Believers as well as servers share the perception that the preaching of the senior pastor is the reason why Global Mission Church not only achieved an explosive growth over the 14 years since its opening but also succeeded in transforming into a cell church. In other words, in Korean Protestant Churches today, the preaching of the senior pastor is becoming the most important key to the growth and change of churches.

Necessity and Purpose of the Study

Necessity of the Study

In the church community today, although people witness those churches that grow with preaching, few of these people properly acknowledge that preaching is becoming an important key to church growth and change. Regretful is the fact that, as scholar Haddon Robinson mentioned, not all people think that a church really needs expository preaching, or any other kind of preaching.¹¹ Fortunately, however, pastors in Korea are quickly realizing the importance of preaching for the growth and change of churches. They are saying that the importance of preaching in pastoral ministry is getting more attention

¹⁰ Deok-Su Kim, *Healthy Ministry - Healthy Church* (Seoul, South Korea: Daiseo, 2008), 135.

¹¹ Haddon W. Robinson, *Biblical Preaching* (Grand Rapids, MI: Baker Books, 2002), 17

compared to the past.¹² What is surprising is, however, that even those churches that know the importance of preaching for growth and change are not able to bring about these changes any more than in churches that do not perceive the importance of preaching. Even those churches in Korea that perceive the importance and necessity of preaching are failing in growth and change. Although those who are born again and changed through preaching should go out to the world and live as influential Christians, implementing their mission as “light and salt” and observe the order of Jesus Christ by loving and evangelizing, they are still unable to effectively influence society. Churches appear to have lost the ability to change other people’s lives. Let alone changing the world, because of church disputes and conflicts, many people in the church are left injured and frustrated.¹³

Consequently, believers, let alone unbelievers, have begun to underestimate the ability of preaching. As a result, the crisis has come where church growth has ended up becoming a transient phenomenon. Therefore, most churches are concentrating on other programs such as discipleship training, culture-oriented ministries, cell movements, and family ministries, rather than preaching. The outcomes are, however, trivial. In many churches in Korea that are said to have grown through programs such as discipleship training or transformation into a cell church, it is usually senior pastors’ preaching that has played a major role. Representative of these Korean Protestant Churches are the Sarang Community Church, which has grown to become a representative church in Korea

¹² Woon-Yong Kim, "First in-Depth Questionnaire Survey Regarding Korean Churches' Preaching Services" Ministry and Theology, April 2007, 66. It was indicated that the answers to the question, ‘How do you think of the importance of preaching in ministry services today compared to that of the past?’ were ‘became more important than in the past’ from 75.5% of the respondents and ‘became less important compared to the past’ from 19.2% of the respondents.

¹³ Howard A. Snyder, *Liberating The Church* (Wilmore, KY: Inter Varsity Press, 1983), 114.

through discipleship training¹⁴, and Global Mission Church that is leading all Korean Protestant Churches in Korea.

Then, why is it that the preaching, which is so important for the growth and change of churches, is underestimated? Haddon W. Robinson says that, in order to understand the reason preaching is underestimated, all aspects of people's lives need to be investigated. Based on his analysis, several points are noted. First, the general public's perception of preachers has changed. Many people do not consider preachers their spiritual leaders anymore. Second, preaching can be sort of buried under the tremendous influx of information available on the internet and media across all areas. What is more serious, however, is that the preachers themselves do not believe in the authority and power of the sermon they produce as they communicate to their audience. With regards to this, Haddon W. Robinson points out that the contemporary preachers perceive that they do not have sufficient authority even though they do preach God's message at the podium. Thus many preachers pay more attention to how to communicate to their audience than to the text or content of their sermons. He says that, for example, they would introduce various multimedia, movies, debates, groups, modern music, etc. into their sermons.¹⁵

Many people today say that there is no use preaching to people in the 21st Century. Haddon Robinson says that in some denominations there is even an argument that preaching in churches be stopped. Their argument is that more effective means than preaching should be adopted with societal and cultural changes.¹⁶ Korean Protestant Churches are not free from this argument. Notwithstanding the answers that preaching

¹⁴ Han-Hum Ok, *Re-Written 'Awakening Lay Believers'* (Seoul, South Korea: Kukje Jeja Hunryenwon, 2007), 320-321.

¹⁵ Haddon W. Robinson, *Biblical Preaching*, 17-19.

¹⁶ *Ibid.*, 17.

will become increasingly more important for the growth and changes of the Church, various other efforts (e.g. cultural ministry, changes in small group movement, and various programs) are being introduced in place of preaching.¹⁷ Consequently, based on the general survey of population and housing as introduced above, the number of Christians is continuously decreasing and churches are unable to overcome these declines. This is because they are overlooking the importance of preaching at the sites of ministries although they know that preaching is important.

Many scholars have been discussing the importance of preaching. In particular, Haddon Robinson, a master of homiletics, said that even in the midst of tendencies to look down on preaching and preachers, the Christians who take the Bible seriously would not dare underestimate preaching. He testifies that the writers of the New Testament, including the Apostle Paul, thought that preaching was the measure of God to do His works. For instance, Robinson observes¹⁸ that St. Peter explained that God saved them through preaching the Word of God, “You were reborn not as the seeds that will be rotten but as the seeds that will not be rotten and that was accomplished by the Word of God that is live and exists always,” (1 Pet. 1:23).

Like this verse, the preaching of Christianity is “the act to stand on the pulpit in order to deliver the messages of God, that is, the messages that God gives to humans.”¹⁹ Farmer says that the most central tendency of modern theology could be defined as the “rediscovery of the importance of preaching.”²⁰

¹⁷ Pete Ward, *Until We Worship, Selling Worship* (Waynesboro, GA: Paternoster Press, 2005), 166.

¹⁸ Haddon W. Robinson, *Biblical Preaching*, 19-20.

¹⁹ Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 1972), 53.

²⁰ H. H. Farmer, *The Servant of The Word* (New York, NY: Charles Scribner's Sons, 1942), 9.

Christianity, since its birth, has expanded widely by preaching. Therefore, for Christianity to become truly like it should be and for the church to become truly like it should be, it is very important to always preach the Word of God truthfully. Therefore, throughout the church history, the church grew strong and healthy in the times when the Word of God was proclaimed accurately and powerfully. On the contrary, not only the church but also nations and societies became dark and corrupted when the pulpits lost the bright light of preaching.²¹

Genuine biblical preaching is the primary factor for revival and is also the most important measure of church growth. If the influence of preaching is weakened, any program whatsoever cannot make the church spiritually alive because it is preaching that changes the lives of believers.

The congregations understand this well. Through preaching, congregations hear the Gospel and accept Christ as their savior. Through preaching, they receive the grace of God, which then changes their lives. So they make church choices by listening to the sermons of the senior pastor.

Therefore, it is very important for the declining Korean Protestant Churches to think about the relationship between the changes and growth of the church and the role of preaching. Beginning with John Calvin, who advocated “only the Bible,” concerning about where the churches of the 21th Century are headed, it needs to be reminded that the Protestant Reformation in the 16th Century was not only the reformation of people’s view of the Bible but the reformation of preaching, which in turn reformed the priests (who

²¹ Haddon W. Robinson & Craig Brian Larson, *The Art & Craft of Biblical Preaching* (Grand Rapids, MI: Zondervan, 2005), 67-68.

had read the Bible in Latin and had not preached properly) and led the churches which had been dark to changes and growth again.

Therefore, at this point where Korean Protestant Churches have shown so many great changes and growth as to surprise other churches around the world but has now come into a period of decline, it is necessary for people today to have an accurate understanding of the role of preaching. Only when preachers understand what the role of preaching is for the growth and change of the church will Korean Protestant Churches walk the road of growth and change again as did the Early Church.

Clearly, preaching is more important than any other factor for sound change and the growth of the church. Thus this thesis is going to analyze the relationship between preaching and the growth and change of the church. The subject of this study is Global Mission Church that has accomplished remarkable growth through preaching among the Korean Protestant Churches that are experiencing a period of decline in the 21st Century.

Statement of Purpose

The purpose of this thesis is to elucidate the relationship between church growth and preaching in Global Mission Church. The study of preaching and church growth shown in the Bible was obtained through literature studies. The biblical analyses include both the Old and New Testaments. Also, the theories of contemporary scholars on church growth have been summarized. The relationship between preaching and church growth has been examined in light of the history of the Church. Through field studies, the growth of Global Mission Church, which began with 50 believers 13 years ago and now has

27,431 believers,²² has been summarized. Additionally, the preaching of Dong-won Lee who served the most crucial role in that process has been analyzed. Questionnaire surveys were conducted with the members of Global Mission Church with a purpose of studying the relationship between church growths and preaching as perceived by its members.

Study Method and Limitation

Statement of Methodology

First, Chapter 2 demonstrates the relationship between preaching and church growth through literature studies. The specific contents that will be addressed in Chapter 2 are “understanding of preaching,” “understanding of cell churches and church growth” and “the relationship between preaching and church growth seen through the history of the Church.”

Secondly, in Chapter 3, the preaching of Dong-won Lee and the accomplishment of Global Mission Church that is showing remarkable growth as a cell church are analyzed through case studies. In chapter 3, the preaching of Dong-won Lee will be studied to analyze its strengths and weaknesses. Then, based on the result of the questionnaire, Chapter 3 will also include what influences the preaching of Dong-won Lee exerted on the growth of Global Mission Church and its believers.

²² On the basis of the statistics of the executive office of Global Mission Church, 27,431 believers register as of December 2007, average number of attendees in December 2007 was 20,921.

Limitations

This thesis has the following study limitations in the analysis of the relationship between preaching and church growth:

1. The “growth” referred to in this thesis means the increase of the number of believers and the maturing of their faith.
2. In studying the relationship between preaching and church growth in this thesis, the field studies are limited to the two Global Mission Churches located at #1-1, Sinbong-dong, Suji-gu, Yongin-city, Gyeonggi-do and #10, Gumi-dong, Bundang-gu, Seongnam city, Gyeonggi-do.²³
3. The subjects of the questionnaires surveyed in this thesis are limited to the congregations of Global Mission Churches (set forth in above point 2).

²³ The Global Mission Church connected the two church sites with optic cable to hold services simultaneously.

CHAPTER TWO

PREACHING AND CHURCH GROWTH

Understanding of Preaching

Most of all, it would be important to have a clear understanding of the word, preaching. It would be particularly important for preachers, who interpret and deliver the Word of God, to have an accurate understanding of what preaching is. Many preachers, however, do not seem to define preaching accurately when they are asked. Extra careful attention must be paid to defining this word because wrong definition may destroy the meaning.

The Definition of Preaching

There is a story where a child dissected a frog into many parts in order to find out which organ enabled the frog to jump high and ended up killing the frog during the course of the investigation. Defining something is difficult especially when the topic is as “alive” as preaching. Haddon Robinson says, “Preaching is a live and moving process involving all of God, preachers and believers, and no definition would be able to accurately express this dynamic shape.” And he cautiously defined preaching like this:

Expository preaching is delivering the biblical concept excavated and discovered by historical, grammatical, literal, and theoretical study in relation to the background the Bible. That is, the thought of God and the Holy Spirit

first applies the concept to the character and experience of the preacher and then to the ministry through the preacher.¹

In this definition, an important concept of preaching is that, among other things, the thought of the scribe who wrote the Bible determines the content of preaching.² Therefore, the key is to find whether the Holy Spirit has inspired the writers to deliver the message (in other words, the thoughts of God rather than the thoughts of humans). If one can grasp the thoughts of God in the Bible, preaching is the promulgation of the very thought of God. Ramesh Richard says, “The Bible was made by God. And preaching is the work we produce using what was made by God.”³ The most important material in preaching is the Bible that God made. Martyn Lloyd-Jones says that preaching is speaking the Word of God on His behalf,⁴ and Alistair Berg says that to fully explain the essence of expository preaching, the dramatic scene of Nehemiah Chapter 8 must be mentioned and that preaching should begin with the Word of God.⁵

Therefore, preaching is defined this way: “To deliver the message of God, that is, the message that God gives to humans.”⁶ It is not promulgating the thought or idea of humans just quoting the Word of God. In brief, preaching is the Word of God that promulgates the words of God stated in the Bible as the revelation of Jesus Christ. Recently, however, more and more preachers have been forgetting the definition of preaching as such. These preachers do not make an effort to study the Word of God but

¹ Haddon W. Robinson, *Biblical Preaching* (Grand Rapids, MI: Baker Books, 2002), 23.

² *Ibid.*, 23.

³ Ramesh Richard, *Scripture Sculpture* (Grand Rapids, MI: Baker Books, 1995), 14.

⁴ Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 1972), 52-53.

⁵ Alistair Berg et. al, *Great Preaching* (Boulder, CO: Group Publishing, 2003), 17-18.

⁶ Martyn Lloyd-Jones, *Preaching and Preachers*, 53.

have degraded preaching into the moral lessons suitable to the taste of humans. This may be the case because, as John Ortberg says, unbelievers usually want to get insights about morality rather than the Word of God.⁷

But, as defined above, unlike the transmission of human knowledge, moral lessons, or authority, preaching in its true meaning refers to confessing, witnessing, studying, and promulgating the Word of God. In conclusion, preaching is not the human lesson that communicates human knowledge and ideas; it is actually studying the Bible, which is the Word of God, and communicating the thought of God. Through this communication and through the characters and experiences of preachers, the Holy Spirit promulgates the thought of God to the audience.

The Purpose of Preaching

In the following passage, Theologian Tozer⁸ states most accurately the purpose and aim of preaching:

Nothing is more foolish and insignificant than teaching biblical doctrines for its own sake. The truth separated from life is not the truth in a biblical meaning but some other thing which is not as good as it. There is nobody who likes God because he/she realizes the fact that God created the heaven and the earth at the beginning. Satan knew that and Ahab and Judas Iscariot knew that. There is nobody who likes God because he/she knows the fact that God loved human world so much and gave his the only son and the son died to save humans. Even most of the souls in the hell should know the fact. Theological truth is not at all useful until humans obey it. The purpose in the back of all doctrines is to cause humans to act morally.⁹

⁷ Alistair Berg et. al, *Great Preaching* (Boulder, CO: Group Publishing, 2003), 5.

⁸ Aiden Wilson Tozer, USA, 1897~1963.

⁹ A. W. Tozer, *Of God and Men* (Harrisburg, Pa: Christian Publications, 1960), 26-27.

Numerous preachers preach in the pulpit every week, but few clearly know what the purpose of preaching is. To know the purpose of preaching before one actually delivers the sermon, one must know and be confident of what the Bible intends. Preaching without knowing what the Bible intends is like sitting in the pilot's seat without knowing one's destination.¹⁰ The purpose of preaching is very important because it determines not only the attitude of preachers but also the form, the content, and even the aim of preaching.

With regards to this, according to the dissertation of Sun-Gil Hur, in *Sharing the Word*, Lucy A. Rose, former professor in homiletics of Columbia Theological Seminary, classifies and analyzes the past tendencies of homiletics based on the purpose of preaching.¹¹ Rose classifies the streams of homiletics that have appeared during the 2000 year history of preaching into three categories (which are strictly governed by *purpose*). The first category, traditional preaching, employs persuasion as its important purpose. This aims at persuasively delivering the word of truth to both believers and unbelievers. The second category, classified as *kerygma* preaching, centers on delivering the unchanged key content of the gospel. An important viewpoint here is communication. Finally, Rose classifies the tendency represented by the new homiletics movement as the third category, which is the preaching that “attempts reformation in life” (transformational preaching). This last kind of preaching is understood as placing its fundamental purpose in promoting the experience of the Word of God. An important word here is “experience.”

¹⁰ Reg Grant & John Reed, *The Power Sermon* (Grand Rapids, MI: Baker Books, 1995), 19.

¹¹ Sun-Gil Hur, *Reformist Preaching* (Seoul, South Korea: Christianity Document Mission, 1996), 68.

An important fact Lucy A. Rose has revealed is that the method and form of preaching are determined depending on what purpose preachers have when they preach. The preachers who take “persuasion” as a central purpose of preaching will mainly conduct logical, propositional, and rational preaching; the forms of this preaching will be mainly deductive preaching. The preachers who take on the “communication” of *kerygma* as a central purpose of preaching will be mainly interested in the function of promulgation; the preachers who take “experience” as a central purpose of preaching will be mainly interested in the utilization of the structure and language that invoke experiences. That is, they will be interested in inductive forms of preaching and story-oriented preaching and will be deeply concerned with the utilization of imagination and poetic language.

Although she has left this world, Rose’s research was such that she started a debate that continues in the community of homiletics in North America. Even Rose’s research, however, is not sufficient for us to know the concrete purposes of preaching. This is because preaching does not have just one kind of purpose. When a preacher preaches with a selected text of the Bible, he has a purpose to achieve with each sermon. According to the Bible, the purpose of preaching is to build up the church of the Lord (1 Cor. 14:3, 5:12, 26; Eph. 4:13). That is, the purpose of preaching is to build up and bring up the church and cause the amounts of Grace and power in it to reach those of Jesus Christ (Eph. 4:13).¹²

If such purposes of preaching are expressed differently, preaching is revealing God. The purpose of preaching is to deliver the figure of God so that it can be seen by the

¹² Ibid., 68.

congregations' eyes, be felt in their minds, and be experienced in their lives. In other words, preaching reveals the presence of God and distributes His work in people's lives.

While these are good expressions, they are still obscure, and they fail to elucidate concrete purposes of preaching. John Broadus more concretely summarizes the purposes of preaching by defining the first such purpose to be pleasing God, the second to achieve salvation of the soul, the third to cause the church to become a true Church, and the fourth to cause audience to mature in Jesus Christ through preaching.¹³

Because there are diverse purposes in preaching that are difficult to be expressed by quick definitions, preachers often preach obscurely without understanding the purposes of preaching. Therefore, some preachers equivocate by saying, "I preach to give challenges to believers." They preach with suggestive purposes, not clearly-stated purposes.

With regards to these debates, Haddon Robinson points out that these preachers cover a variety of subjects but fail to have great impact. He says that no matter how great and spiritual a sermon might be, its value will be diminished if it does not have a clear purpose. For example, if one inquired about the purpose of hockey, the answer should be defeating the other team, although various actions such as skating, stick handling, defense, etc. are conducted on the ice. Like a hockey team with no clear idea about its ultimate purpose, if preaching does not have a clear purpose, the challenge to the audience will be weak and will not cause them to become spiritually mature. Without a clear purpose, a

¹³ J. A. Broadus, Translated by Sung-Gu Jung, *Introduction to Homiletics* (Seoul, South Korea: SeaJongMunHwaSa, 1983), 37.

sermon will entertain its audience but will fail to achieve any change or maturity.¹⁴

Consequently, no change or growth will occur in the church.

Therefore, the purpose of preaching must be clear. The purpose should clarify what the audience members expect to occur in the service and in their minds. Just like traveling is one thing and studying maps is another, and baking pies is one thing and reading cook books another, ideas may elucidate truth, but purposes define what the truth will achieve. Henry W. Beecher relates the importance of purposes as follows in terms of the achievement of truth: “Preaching is not like the firecrackers in China that are exploded to create sound. That is a hunting gun and the hunter should keep watching its target until it is hit every time it is shot.” Of course, the assumption is that the hunter knows what he is hunting.¹⁵

Then, what is the purpose of preaching, and how should it be established? The purpose of preaching is not to deliver one’s knowledge of the Bible but to discover a biblical concept. In other words, preaching should reveal the intention of the writer of the book in the Bible and deliver the purpose intended by the writer to the audience. If the intention of the writer is conveyed, the lives of the audience will be changed. As thought and intended by God, the sermon will save the souls of unbelievers and foster the spiritual maturity of believers, thereby pleasing God. As Haddon Robinson says, the writers of the Bible did not write simply to convey “some beneficial words,” but they preached to have impact on the lives of believers. Preachers must also have the purpose of preaching.¹⁶

¹⁴ Haddon W. Robinson, *Biblical Preaching*, 106-107.

¹⁵ *Ibid.*, 107-108.

¹⁶ *Ibid.*, 108.

For example, in the Gospel of St. John his purpose is clearly stated, “The reason why I write this down is only to let you believe that Jesus Christ is the son of God and to let you believe it and helped by the name to obtain new life,” (John 20:31). The purpose of preaching is not to deliver the knowledge of Jesus Christ but to lead the audience to believe in Jesus Christ and obtain a new life by His name. Also, as the Apostle Paul states in II Timothy, “All the Bibles have been made by the inspiration of God and are useful for lessons, blaming, rectifying and educating with justice thus they are intended to cause people to become perfect as the people of God and to be equipped with the ability to do all good things,” (2 Tim. 3:16-17). Preaching must clearly have the concrete purpose to change people’s lives.

The Importance of Preaching

Some pastors overlook preaching, which is actually the most important factor of any religious service. Some preachers think that they do not have to work hard to prepare to preach. They make the mistake of giving up the promulgation of the Word of God, which is of the first priority in services. Instead, they give first priority to helping people (counseling, comforting, or celebrating with their congregation). Consequently, the service of promulgating the words in the Bible now becomes secondary to other services of pastors. The energy of preachers is sapped by socially pressing needs.¹⁷

But Martyn Lloyd-Jones, a great preacher, says, “If a preacher would cause me to feel God, if he would provide something for my soul, ... if he would cast me even a vague light about the dignity and glory of God, the love of the Savior Jesus Christ and the

¹⁷ Ramesh Richard, *Scripture Sculpture*, 15.

greatness of the gospel, I could forgive all other things of the preacher.”¹⁸ Also, beginning his six-week lecture at Westminster Theological Seminary in 1969, he said, “The biggest need of the church today is preaching, and it is also what the world needs the most badly.”¹⁹ Haddon Robinson, a master of homiletics, also said concerning the importance of preaching, “At the moment God meets an individual through preaching and catch their souls, there will take place some solemn events.”²⁰ In addition, James Daane summarized the importance of preaching when he said, “God speaks through preaching.”²¹ And Emile Brunner said, “In the place where true preaching and the Word of God are being truthfully promulgated, there are being done the most important things on the earth.”²² Dong-won Lee who was nominated as the best preacher as well as the most influential in a questionnaire survey,²³ also said, “Preaching that can be said to be the most important in ministry guides the direction of ministry, also provides the first impression of the church, establishes the ministry leadership of the pastor, provides the arena where pastors and believers get together, and is the site of the maturity of the pastor himself.”²⁴ This means nothing is more important than preaching.

¹⁸ Sargent Tony, *The Sacred Anointing* (London, UK: Hodder & Stoughton, 1994), 27-28.

¹⁹ Martyn Lloyd-Jones, *Preaching and Preachers*, 9.

²⁰ Haddon W. Robinson, *Biblical Preaching*, 20.

²¹ Jong-Eun Mun, “Requoted from A Study on Church Growth and Preaching” (Th.M. Thesis., Kosin Theological Seminary, October 1993), 10.

²² Clyde Reid, Translated by Jang-bok Jung, *The Empty Pulpit* (Seoul, South Korea: The Cristian Literature Society, 1982), 32.

²³ Woon-Yong Kim, "First in-Depth Questionnaire Survey Regarding Korean Churches' Preaching Services" *Ministry and Theology*, April 2007, 71. To the question asking about the current Korean preacher who preaches the best, Dong-won Lee was shown in the largest number of answers with the ratio of 36.1% followed by Seon-Hee Gwak (21.6%) and Yong-Gi Jo(20.3%).

²⁴ Jung-Hee Ryu, "Dong-won Lee' preached, the ministry's priorities'," *The Christian Today*, 2 March 2005 [Christiantoday online]; available from <http://chtoday.co.kr/view.htm?id=154862&code=pd>; Internet; accessed 2 March 2007.

As the above theologians and pastors observed, since preaching not only meets individuals and causes the souls to change, but also inspires solemn events in the history of Christianity, there is nothing more important than preaching which interprets and communicates the Bible. Truthful Christianity existed when there was truthful preaching. The movement of salvation always began with the moment of preaching. Like the Word of God says, “Belief arises from hearing and hearing originated from the words of Jesus Christ,” (Rom. 10:17). People believe through hearing the proclamation of the gospel. As the account of the Holy Spirit’s movement at Pentecost through St. Peter’s preaching reveals, the movement of repentance arose directly through preaching. In the Early Church, sinners believed and believers became to achieve spiritual maturity when they heard the gospel preached.

In addition, believers can even now become the people of God and be provided with spiritual gifts from God through preaching. With regards to this, Ramesh Richard says the “expository preaching adhering to the text of the Bible would have a strong impact not only on the life of believers but also the life of the pastor himself. And, relating that as its first effects, this preaching would cause the preacher to experience personal maturity in terms of knowledge of the Word of God and obedience through continued training toward the Word of God.”²⁵ This means that expository preaching not only gets believers prepared and provides the strategy for supplying the ability, but it also changes pastors into the persons who obey the will of God.

Also, preaching not only presents the vision of the Church to congregation and inspires them to serve to accomplish this vision, but it also motivates believers to practice

²⁵ Ramesh Richard, *Scripture Sculpture*, 15-16.

God's Words in church programs. Preaching also inspires them to make the biblical based required change if they are necessary in the church.²⁶ In short, preaching presents the biblical bases for change in the church and growth as they pursue the vision of God. It also causes believers to obey and practice in accordance with this vision. This is an important point to remember in relation to the growth and changes of the Church. Finally, the last point to remember in relation to the importance of preaching is that Jesus Christ himself was the most excellent preacher. Jesus Christ was gospel and revelation itself; he promulgated the gospel to people. Christ was the most passionate and sincere preacher in history. In fact, preaching was Christ's major ministry. Christianity began with the preaching of Jesus Christ. It began when he came and made the one speech, "The nation of God is coming close, so repent and believe gospel," (Mark 1:14). The birth of the church also began from preaching.

Therefore, nothing is more important for preaching than the truth. This is the case not only because Christianity began through the preaching of Jesus Christ, but also because the movements of repentance and salvation arise through preaching and those who spiritually mature save lost souls (thus enabling the community to practice the will of God). It is also because preaching served the most important role whenever Christian community attempted to accomplish the vision of God and attempted to pursue changes and growth. Therefore, preaching is more important than anything else for the growth and changes of the Church.

²⁶ Ibid., 16.

Haddon Robinson's Biblical Preaching

Quoting the Bible does not suddenly transform one's sermon into a biblical sermon. Haddon Robinson said that "biblical preaching" should not repeat the "love story with Jesus Christ in the old good times when God was alive and acted vigorously." He also said that preaching should not just a repetition of the view of God's nature—which is orthodox, apart from real life. He said that biblical preaching should cause God to directly touch men and women in the world, lead them to reach toward salvation (2 Tim. 3:15), and allow them to develop Christian character (2 Tim. 3:16-17).²⁷

In other words, biblical preaching is not something for old times. It continues not only to lead people to salvation but also to give spiritual change and impressions even today. Thus, nothing is more important than teaching biblical preaching to pastors who lead churches because biblical preaching saves souls and matures believers so that it leads to change and growth in the Church.

As discussed in "The Importance of Preaching" above, biblical preaching is the key to growth and change in the Church. As Dong-won Lee emphasizes, preaching is not a tool for church growth. However, the church will blossom and change when there is biblical preaching. Probably because of this, most pastors agree that preaching exerts the largest influence on the communities' growth and maturing.²⁸ Although the pastors of Korean Protestant Churches know the importance of preaching, they actually do not experience the healthy growth and changes of the church. What is the reason for it? It is

²⁷ Haddon W. Robinson, *Biblical Preaching*, 20.

²⁸ Woon-Yong Kim, "First in-Depth Questionnaire Survey Regarding Korean Churches' Preaching Services" *Ministry and Theology*, April 2007, 67. In the first in-depth questionnaire survey regarding the preaching services of Korean Church, the answers to the question 'How much do you think preaching exerted influences on the growth and maturing of communities?' were indicated to be 'greatly' from 76.8% of the respondents; 'somewhat', 21.5%; 'not so much' 1.7% and; 'not at all', 0.0%.

because, although they know the importance of preaching, they have not properly learned biblical preaching.

Then, what is biblical preaching? There are diverse styles of preaching used today. There is subject preaching, title preaching, expository preaching, annotative preaching, and series preaching. Which preaching is the *most biblical*? Although each may have a different view, most pastors agree that the most basic element in biblical preaching is clearly communicating what the Bible says.

God speaks through the Bible. It will be a huge mistake if a preacher, not properly studying the Bible, communicate his own ideas and thought and not communicate the thought and will of God. Regretfully, however, this happens very often. As Haddon Robinson says, there are many preachers who say that preaching that may best deliver the authority and ability of God intact is expository Bible preaching. These same pastors conduct technically expository preaching and, in fact, only superficially present the behavioral aspect of preaching. Such preaching is far from “expository preaching”. It will not be hard for any preacher to attach the label “expository preaching” to his own, which would be fraudulent at best.²⁹ Therefore, it is very important to properly understand Haddon Robinson’s insights into biblical preaching.

Then what does Haddon Robinson mean by biblical preaching? Will merely quoting the Bible while preaching make the preaching biblical? Haddon Robinson emphasizes the importance of the texts of the Bible when he writes, “The preaching that prudently addresses the texts of the Bible may even induce dramatic impressions.”³⁰

²⁹ Haddon W. Robinson, *Biblical Preaching*, 20-21.

³⁰ Haddon W. Robinson & Craig Brian Larson, *The Art & Craft of Biblical Preaching*, (Grand Rapids, MI: Zondervan, 2005), 405.

Haddon Robinson also said that in order to conduct biblical preaching, preachers should make efforts with the conviction to conduct biblical preaching. He relates the following in his book, *Biblical Preaching Preacher*:

The Bible is the Word of God.
 The Entire Bible is the Word of God.
 The Bible is self-authenticating.
 Preachers should let the Word of God speak for itself.
 Any student learning the Bible should strive to find out the intention of the
 writer of the Bible.
 The Bible is a book about God.
 We don't make the Bible to be suitable to our lives. God already made it so.³¹

Haddon Robinson's argument is that the first priority in conducting biblical preaching is the initial conviction a preacher has about the Bible. A sermon without a complete confidence with the Bible is a sermon that begins with a wrong premise.

The Bible is the most important aspect of biblical preaching. Dong-won Lee who is inducing vital growth and changes in his Church, also labeled "Inductive Expository Preaching" as the best genre of preaching that can lead to biblically healthy and growth-oriented church. The reason is that, unlike other preaching genres, expository preaching gives the sense of achievement. It gives the feeling that the Bible has been learned and that it not only has a clear main idea and a logical outline but also that it enables concrete applications of its content to life.³² In conclusion, the common premise which Dong-won Lee and Haddon Robinson share about biblical preaching is (among other things) that the Bible must be given the first priority in biblical preaching.

³¹ Ibid., 23-24.

³² Jung-Hee Ryu, "Dong-won Lee' preached, the ministry's priorities'," *The Christian Today*, 2 March 2005 [Christiantoday online]; available from <http://chtoday.co.kr/view.htm?id=154862&code=pd;> Internet; accessed 2 March 2007.

It may be pointed out that attaching the importance to the Bible is the most basic and important element of biblical preaching. Unfortunately, however, there are quite a lot of preachers who do not believe the fact that God is the one who wrote the Bible. There also are many preachers who have not experienced a spiritual rebirth. They believe neither the Word of God nor the presence of God in His Word. Also, some preachers believe that they can preach even without the Bible. They are very eager to find life stories or news materials that may be used in the pulpit. Sermons conducted by such people are generally full of the apologues excerpted from news about sports, music, politics, or culture and have little biblical content.³³ Therefore, believing that the Bible is the Word of God and having a conviction about learning the Word of God are the most basic and important elements involved in biblical preaching.

But even if a preacher has a conviction about studying the Bible, his understanding of biblical preaching will not be clear if he does not know the Robinson's definition of biblical preaching. Then, what is biblical preaching as meant by Haddon Robinson. He says it is expository preaching. Haddon Robinson explains "the definition of biblical preaching" as quoted below in *The Art and Craft of Biblical Preaching*:

Expositing the Bible is hearing the voice of God and open and show the Bible inspired by the faithfulness to obey him and sensitivity. I now will explain what the definition means by presenting my argument about the legitimacy of biblical elucidation. The definition of the Bible elucidation given earlier is related to the following six items: Two kinds of conviction about the text of the Bible, two kinds of mission to interpret the Bible, and two kinds of expectation about outcomes.' Also the six kinds of definitions about elucidation are two kinds of conviction about the text of the Bible (① The Bible is the inspired text. ② The term 'inspired text' means in a sense, 'closed text'.), two kinds of mission to interpret the text (① Sufficiently trusting the text of the Bible. ② Having a sense of

³³ Ramesh Richard, *Scripture Sculture*, 14.

contemporary world.), and two kinds of expectation (① Can expect to hear the voice of God himself. ② The people of God will obey him.).³⁴

Haddon Robinson's definition of biblical preaching accepts John Stott's argument which refers to the inductive style of expository preaching. That is, inductive expository preaching is the biblical preaching advocated by Haddon Robinson. He organized the complicated explanation of expository preaching as clearly stated in "The Development and Delivery of Expository Messages."

Expository preaching is delivering the biblical concept through excavation and discovery after historical, grammatical, literal, and theoretical study in relation to the background of the text of the Bible. That is, expository preaching is when the thought of God and the Holy Spirit first applies the concept to the character and experience of the preacher and then to the people through the preacher.

The above definition can be summarized into five statements as below:

- ① The text of the Bible governs the sermon.
- ② Expository preaching delivers the concepts.
- ③ The concepts are drawn from the text.
- ④ The obtained concepts are applied to expositors.
- ⑤ The obtained concepts are applied to the audience.³⁵

In conclusion, when seen from the viewpoint of Haddon W. Robinson, biblical preaching is not just "quoting the Bible" or preaching from the Bible with confidence. Biblical preaching conveys a biblical concept through proper interpretations of the text with an assurance that the Bible is the Word of God. Through Biblical preaching, a preacher will first apply the biblical concept to himself (aiming at the salvation of the

³⁴ Haddon W. Robinson & Craig Brian Larson, *The Art & Craft of Biblical Preaching*, 24-28.

³⁵ Haddon W. Robinson, *Biblical Preaching*, 21.

soul and at spiritual growth); then he will apply the concept to the audience. This biblical preaching is what causes people to learn from the Bible and thereby obtain salvation so they can mature spiritually.

Cell Church and the Role of Preaching in the Growth of the Church

The cell church, church growth, and preaching are such wide concepts that they cannot all be defined here at one time. But many pastors have not adequately learned or studied the cell service, church growth, or preaching techniques that have been booming over the last four to five years. Instead, they just have formulated their own thought about these concepts that very closely approach superstition and rumor.³⁶ Thus, the next section will summarize these important concepts in this next section.

Understanding of Cell Churches

The definition of Cell Churches³⁷

When the structures or programs of cell churches are introduced in a church, people will generally understand and keep their cell churches centered on such external structures and programs. On the other hand, if only the spirit of the concept is discussed, it will be hard to understand what cell churches are. Therefore, if cell churches are to be understood, the basic spirit of cell churches should be first discussed. Based on this understanding, it is necessary to understand what should be the most appropriate structure

³⁶ Deok-Su Kim, *Healthy Ministry - Healthy Church* (Seoul, South Korea: Daiseo, 2008), 135.

³⁷ Yeong-Cheol Park, *Cell Church Theory* (Seoul, South Korea: Jordan Books, 2004), 229-231.

for the church and what kinds of programs and training materials they must have in order to realize the spirit.

Ralph Neighbour, who visited many cell churches all over the world for 20 years and wrote the guidelines for cell churches, defines cell churches as “Non-traditional churches where the cell groups in the churches gather in homes in certain ways to execute evangelisms toward Buddhists, fellowship of love between believers, upbringing, caring for each other, and services.”³⁸ From his definition, it can be seen that cell churches are specified separately from traditional churches.

“Non-traditional churches” are said to be based on the premise that cell churches show considerable differences in the structure, programs, organizations, and events of the church in comparison to those in most churches of today. In a way, it also means that accurate understanding of cell churches can be obtained only by stepping outside the paradigm of traditional churches. But “non-traditional churches” should not be understood on the level of the essence, function and mission of churches. Cell churches show for sure the shape that is clearly differentiated from traditional churches in organizations, structures and programs, etc.³⁹

A basic unit of a cell church is a cell group. “Cell” is a biological term that refers to the basic unit of all living things. A cell is a basic unit and an independent living thing. And an organism *as an independent entity* is the ministry of these cells.⁴⁰ Recognizing this fact, the small group is the smallest unit of a church and represents the independent organism of a cell or a cell group. Thus Ralph Neighbour calls a cell group a “Basic

³⁸ Ibid., 230.

³⁹ David David L. Finnell, *Life in His Body* (Houston, TX: TOUCH Publication, 1995), 15-16.

⁴⁰ Ibid., 23.

Christian Community” or a “building block of church life.” Therefore, cell group churches have cell groups as basic units of the church, and these cell groups gather to compose a regional church.

In cell churches, these cell groups “gather at homes in certain ways.” The places where cell groups gather are most often homes. Hence cell group churches are often called “home church” or “home cell groups.”

The functions that cell groups have are “evangelism toward unbelievers, fellowship of love between believers, and the caring for each other and services.”⁴¹ Along with the function of evangelism, cells focus on the fellowship characterized by love between believers (i.e. *koinonia*). Cells consider the fellowship of love as an important function in that *koinonia* means the stage as a spiritual community where the existence and presence of Jesus Christ are experienced. Within the cells, as the spiritual family communities of God, cell members achieve spiritual growth by experiencing the existence of Jesus Christ that appears through true family communities.

Confusion over what a cell group actually is results from confusion over two different statements: “cell group church” and “church with cell groups.” These two are essentially quite different in their natures. In the case of a “cell group church,” all activities, organizations, resources, programs, etc. in the church exist to establish cell groups; in fact, the cell groups themselves are “churches in a church,” (*Ecclessiolae in ecclesia*). The leader of each cell group takes on the role of shepherd (server) within his cell group.

⁴¹ Ibid., 23-24.

*The Structure of Cell Churches*⁴²

The life of faith in cell churches centers on the cells which gather in the homes of members. Then many cells gather to compose a congregation. The congregation as a whole is actually serving the functions and roles of a regional church.

A congregation is a union of groups in a region (or groups with the same quality) combined into an organization in order to better manage the services and growth of the cells. This practically means a regional church.⁴³ A worship service for celebration (Celebration) is a meeting of all believers (all congregations) gathered to experience and worship God. The cell churches that have various “units of celebration” are like large churches with many congregations.

Training services (Equipping Ministry) refers to the management of knowledge, relationships, services, and service skills, etc. along with the physical and spiritual resources required by the churches to achieve their purposes. These include training of disciples, studies on the Bible, prayers, fellowship, services, and church administration.

In a cell group, there are two kinds of sub-groups whose purposes are training and evangelism. The first group is a group of one-to-one relationships consisting of a pair of believers. The second group is a group of sharing made for the purpose of evangelism.

*The Spirit of Cell Churches*⁴⁴

The spirit of cell churches can be largely divided into three kinds. The first kind is “the spirit of absolute submission to the authority of superintendence of Jesus Christ.”

⁴² Ibid., 22-23.

⁴³ Ibid., 24.

⁴⁴ Ibid., 33-34.

The second kind is “the spirit of the church in which all believers provide service.”

Finally, the third kind is “the spirit to restore the essence of the church into the family community of God.”

Cell churches are maintained by centering on these three spirits as stated above. The spirit of cell churches goes back to the Bible and also urges us to thoroughly empty ourselves so that God can do his works.

*The Groups that are Similar to Cell Churches*⁴⁵

Most churches execute many activities involving small groups. And because these diverse small groups are often overlapped with cell groups in their functions, sometimes they seem to be undistinguished from cell groups. But it should be kept in mind that such small groups are clearly different from cell churches.

Cell group

This form, which is often simply called cell, refers to the typical small groups in cell churches. Each cell group which has the essence of a small church is a spiritual family community with all the functions possessed by a church. Many of these cells gather to compose a ministry as a regional church. These self-centered cell groups lack the basic spirit of service and, since the communities are formed by members' necessities, they do not last long.⁴⁶

⁴⁵ Yeong-Cheol Park, *Cell Church Theory*, 231-233.

⁴⁶ Ralph Neighbour, *Where Do We Go from Here* (Seoul, South Korea: Book Publishing NCD, 2001), 77.

Home fellowship group

Whereas home Bible study groups place their primary purpose on Bible studies, home fellowship groups place their primary purpose on having meetings centering on certain areas, solving the problems in those areas, or getting help for those problems. Other examples of home fellowship groups include counseling groups or psycho-educational groups that usually have a common purpose of, for example, quitting smoking or drinking. But the cell groups designed to meet the individual needs are relatively slow to reach other members.⁴⁷ Cell groups in the form of, for example, a football team flaw in that they do not have any way to share what they have learned in the cell group with people from outside their church. They may be able to preach the gospel, but may fail to provide people with a community of love.⁴⁸

Home cell groups

The typical district small group in most Korean Protestant Churches (South Korea) falls in this category. These groups are the small groups that gather during the week in homes which have activities such as prayers, praises, sharing, Bible studies, etc. as their purpose. Although the cell groups in cell group churches are often called by the term “home cell group,” the difference of these cell groups from the home cell groups in cell group churches is that they are the cell groups in “churches with cell groups.” These small groups are themselves not considered to be churches.

Home cell groups are mainly designed for members of small groups to gather in a home of a group member in order to study the Bible. In case where home Bible study

⁴⁷ Ibid., 78.

⁴⁸ Ibid., 80.

groups are led by regional churches, the groups usually have the nature of Bible groups in adult divisions of Sunday schools. These groups' primary purpose is studying the Bible. Secondly, these groups may sometimes develop into *koinonia* groups in their own ways because of a strong bond between the members. In many cases, they are bonded for the Bible study itself, and when the study is finished they become strangers to each other and are parted.⁴⁹

House church

The term house church is also used in different meanings. The first meaning focuses on the fact that early churches gathered in houses. House churches, by this meaning, do not grow larger than what can be accommodated by the building where the house church meets. For this reason, a house church generally has 40-59 believers on average, and if the number of believers exceeds this, another house church will be created as an independent church. Robert Banks, a professor at Fuller Theological Seminary in America is an advocate and representative researcher of this type of house churches.

The term house church also refers to underground churches in China. Although they are spontaneously generated because of the harsh environment under the ruling of the Communist government, these churches have the form of churches in the time of the New Testament, where 10-50 believers would gather at a house to execute all the activities and functions of a church. Mainly underground churches in China falls in this category, and house churches are booming all around the world.

⁴⁹ Ibid., 82-84.

The Definition of Church Growth

Donald A. McGavran is the father of the church growth movement.⁵⁰ The term “Church growth” is a term that originated from the thought of McGavran.⁵¹ McGavran says, “Sound growth of the church means that believers develop believers by not only living respectably in their societies but also living holy and distinctive lives attributing happiness to God while sincerely obeying God.”⁵² He also says, “True growth of the church means all the behaviors that develop the church by finding the sheep that lost their way and breeding them well in a corral so that they become good disciples of Jesus Christ and also live the life attributing honor to God in their societies.”⁵³ Because church growth is a study to diagnose whether churches are growing or not, the definition of The Constitution of The Academy for Church Growth says, “Church growth is investigating the foundations, functions, and soundness of churches related to effective execution of the order of God demanding us to make disciples of all races.”⁵⁴

Peter Wagner says, “The true meaning of church growth refers to all the matters related to leading to Christ those who do not yet have any personal relationship with Jesus Christ and leading them to have fellowship with Him, and making them responsible believers.”⁵⁵

⁵⁰ Donald A. McGavran, *Understanding Church Growth*. Grand Rapids, MI: William B. Eerdmans Publishing Co, 1970.

⁵¹ Peter Wagner, *Strategies for Church Growth* (Ventura, CA: Regal Books, 1987), 17.

⁵² Donald A. McGavran, *Understanding Church Growth*, 16

⁵³ *Ibid.*, 15.

⁵⁴ Chan-Ju Hwang, “The Influence of Preaching on Church Growth” (Th. M. Thesis., Chunahn Theological Seminary, February 2002), 6-7.

⁵⁵ Peter Wagner, Translated by Dal-Choen Kwon, *The Principle of Church growth* (Seoul, South Korea: The Word of Life Co, 2001), 9-10.

Christian A. Schwarz says, “What does "natural church development" mean? Releasing the growth automatism, by which God Himself grows His church.”⁵⁶

Quoting the words of McGavran, Na, Gyeom-II defines church growth as “The efforts to apply proved principles of growth to churches, religious fraternities, and the bodies of Jesus Christ all over the world by establishing strategies and setting goals, because the growth of God's Church and the finding of lost children of God are believed to be subject to the intention of God.”⁵⁷

Seon-hee Gwak says, “Church growth means the growth of the body of Jesus Christ, and if expressed concretely, it is the enlargement of the sovereignty of Jesus Christ, which means ongoing expansion of service for Jesus Christ and the enhancement of the significance of his nation.” He eventually sees church growth as meaning the expansion of the nation of God.⁵⁸ Church growth has been ordered by the Lord, and he intends it to happen. Also, church growth includes not only the growth in volume but also the growth in quality. It will eventually build up the body of Jesus Christ.

Understanding of Church Growth as Presented in the Bible

The Concept of Growth in Old Testament

It is deemed that there is no concept of church growth in the Old Testament. The core issue was only how well the commandments of God were observed. Strictly

⁵⁶ Christian A. Schwarz, *Natural Church Development*, (Saint Charles, IL: ChurchSmart Resources, 1996), 13.

⁵⁷ Gyeom-II Na, *Church Growth and Homiletics* (Seoul, South Korea: Book Publishing Saemmul, 1992), 32.

⁵⁸ Seon-Hee Gwak, *The Theological Understanding of Church Growth* (Jeonju, South Korea : Blessed Word Co, 1973), 12.

reviewing the qualitative growth, the Old Testament presents many movements for faith. Among them, a representative event is Ezra's revival movement set forth in Chapter eight to nine. How did this great revival happen? It was caused only by the preaching of Ezra that spread the Word.⁵⁹

King Josiah's religious reformation in 640 B.C. is another example of Old Testament religious reformation. Josiah was the son of King Amon. He became the 16th king of the Southern Kingdom of Judea at the young age of eight and governed the kingdom for 31 years. In the 18th year of his reign (in BC 622), Josiah ordered the high priest Hilkiah to repair the temple. While Hilkiah was repairing the temple, he found a book of commandments and took it to King Josiah. In that book of commandments were written the anger of God about Judea and various rules and regulations. After reading the book of commandments, Josiah lamented by tearing his clothes (2 Kin. 22:19). He read the contents of the book to his people and then sincerely encouraged them to serve God and observe the commandments, statutes, rules and regulations contained in it. With the proclamation of the Word of God made, all the people swore to keep their commitments and this initiated the first great step of Josiah's religious reformation. He burnt up the pagan religious instruments; killed all the priests who served strange gods; removed mountain temples, stone statues and Ashera wooden statues; and completely destroyed things related to idol worship. He began to observe Passover and concentrate the worship of all his people on Jerusalem. This great reformation by Josiah greatly benefited from the political and military situations of the Powers and surrounding countries at that time and the reformation gave a certain turning point to the weak, small countries in Syria and

⁵⁹ Jin-Taek Kim, *"The Problems in The Pulpit in Korea and The Solution,"* 「Monthly Pastorate」 (February 1981), 23.

Palestine because the repressive governing of Assyria over its dependencies was gradually beginning to fade out.⁶⁰

As such, the restoration and proclamation of the Word of God caused Josiah to make a solemn and determined commitment to obey the Word of God. His repentant spirit was expressed as a determined will to obey whatever God ordered as well as a desire to purge his people of the sin in which the Southern Kingdom of Judea and its people had been bogged down from the 60 years of ruling by the preceding kings Manasseh and Amon. Josiah restored the pure and innocent religiosity and brought about true revival, reformation, and even national growth.

The Concept of Growth in the New Testament

In the New Testament, both quantitative and qualitative growth appeared which comprised all aspects of growth (such as the achievement of predictions as the continuation of the Old Testament, the outcomes of the Holy Spirit, the qualitative growth by evangelism, growth in fellowship, regional growth through evangelisms, and internal growth). These can be seen especially well in The Acts of the Apostles, and the evangelism appearing here can be divided into five types.⁶¹

First, evangelism in Jerusalem achieved a great growth when the Word of God was prevailing. Also, the organizations and systems were only the tools to spread the Word. For example: “The Word of God increasingly prevailed and thus the number of disciples in Jerusalem increased and increasingly more priests among so many groups of

⁶⁰ Je-Hak Lee, Jong-Gon Yun, “DTP Study on Doctrine Elucidation” Volume 23 List of Figures in the Bible(II)(Seoul, South Korea: Agape Culture Co., 1993), 104-106.

⁶¹ Byeong-Se Oh, “The Principle of Church Growth as appeared in The Acts of the Apostles,” *A Study on Church Issues*, Collection Volume. 3(1982), 14.

priests became the disciples of this religion and many groups of priests obeyed this religion too,” (Acts 6:7). The evangelism in Jerusalem has the following characteristics: first is the increase in the number which was expressed by the words “increased a lot.” Also, where the Word of God was preached and where the Holy Spirit was present, there were increases in numbers. The churches with no increase in the number were unhealthy churches.⁶²

As for the account that priests repented of their sins, the notes of Habakkuk that were discovered in a cave in the Dead Sea contain the words “atrocious priests” many times. It obviously reveals that there were many corrupt priests and the reformation where they repented of their sins occurred. When the Word spreads properly, the exterior of formalism or legalistic religion is destroyed. And the focuses of preaching were the Holy Cross of Jesus Christ and his resurrection. The ethical and moral preaching was secondary to this focus.

The second type of evangelism in Acts is evangelism in Judea, Galilee, and Samaria and words like, “So entire Judea, Galilee and Samaria churches were peaceful and were positioning soundly to proceed to awe the Lord and console the Holy Spirit leading to even higher number,” (Acts 9:31). The increase in number was mentioned here too. Like the fact that a healthy child cannot stay still, the increase in number becomes the evidence that the church is alive. Increases in numbers are not artificial products. They occur when the Word of God is spread properly.⁶³

The third type of Acts evangelism is the Antioch evangelism and the words, “The Word of God prevailed and grew,” (Acts 12:24). Unless the Word of God is being spread,

⁶² Ibid., 14-15.

⁶³ Ibid., 17.

a proper growth cannot occur. For the Word to have that ability, it must be fueled by the Holy Spirit. The Acts of the Apostles now deals with the history of the Word on the premise that such events happened with the Advent of the Holy Spirit on Pentecost.

The fourth type is the Asia Minor evangelism described by the words, “And so were the churches established in the faith, and increased in number daily,” (Acts 16:5). If this is associated with Chapter 16:4 of Acts, it can be seen that the great outcome of this Asia Minor evangelism was also by the Word of God. Faith was hardened and the number increased when the Word was properly evidenced.

The final type of Acts evangelism was European evangelism and is described by the words, “Like this, the Word of God was powerful and thus prevailed to obtain power,” (Acts 19:20). A marvelous revival happened when Paul preached the Bible centering on the Durano auditorium (Acts 17:2-3) to prove Jesus Christ. Such events kept occurring thereafter.

As seen by now from this review, the words that are continuously repeated in mentioning church growth are the words, “When the Word of God prevailed.” Growth was not caused by any organization or institution. Only when the Word of God was spreading properly and when the Word of God prevailed did the growth of the church inevitably follow. The Word achieves church growth because the Word of God is not just words but the existence and ability of God. Would revival happen without preaching the Word? One of the reasons why the church does not grow is the declining of preaching.

The cause is not in audience but in preachers.⁶⁴ When preachers do not prove the Word of God sincerely and truthfully, no church growth can be expected.⁶⁵

Although prayers, desirable educations, the leadership of pastors and systematic training of laymen are important factors for church growth, these are only secondary. Biblical and skilled preaching exerts a crucial influence on church growth. Proper proclamations of the Word of God and the evidences of the gospel in the Holy Spirit bring about qualitative church growth; this qualitative growth is expressed and followed by the evangelism of believers leading to quantitative growths followed by church growth.

Theories about Church Growth

Church Growth Theory of George Peters

George Peters, who established homiletics and church growth study at Dallas Theological Seminary, says, unlike the church growth theory of Fuller Theological Seminary, that growing churches have healthy worship and fellowship as well as churches that adapt to the culture while exerting the influence of Christianity on societies and spreading the gospel all over the world. He notes 13 keys to growth which are:

- ① When the church moves from reserve to extroversion
- ② When the obstacles that interfere with gospel expansion are removed
- ③ When the church is spiritually alive to powerfully evangelize
- ④ Mobilization of all believers
- ⑤ Cultivation of the mind and preparation with prayers
- ⑥ Selection of appropriate times and places for evangelism
- ⑦ People-oriented Church and pastoral activities
- ⑧ (Same) social group-oriented evangelism strategy
- ⑨ Induction of group and personal repentances
- ⑩ Recruitment of faithful workers

⁶⁴ Hollis Green, *Why Churches Die* (Minneapolis, MN: Bethany Fellowship, 1972), 55.

⁶⁵ L. M. Perry, *Biblical Preaching for Today's World* (Chicago, IL: Moody Press, 1970), 81.

- ⑪ Devoted and powerful leadership
- ⑫ Powerful preaching
- ⑬ Adaptability and persuasive transmission⁶⁶

Church Growth Theory of Peter Wagner

Peter Wagner said, “It is God’s will that churches grow.”⁶⁷ And “If your church keeps growing, it should show good performances on most of the seven targets as follows. But, if your church does not keep growing, you should diagnose your church by reviewing those targets to discover problems.”⁶⁸

The seven characteristics mentioned by Peter Wagner are as follows.

- ① Pastors should exercise active ways of thinking, strong leadership skills, and serve their role as catalysts so that the entire church can work toward growth.
- ② Laymen should discover their spiritual gifts from the Holy Spirit and then develop those talents to use them effectively for growth.
- ③ A church should be able to provide with the services sufficient to satisfy the expectations and needs of its believers.
- ④ Active relationships between the three services (“Sunday worship services,” “meetings” and “cell organizations”) shall maintain an appropriate balance.
- ⑤ Believers should be basically formed from a homogeneous structural unit.
- ⑥ Believers preach the gospel with their ultimate goal in making “disciples.”
- ⑦ The priorities shall be arranged based on the biblical provision.⁶⁹

The first biblical priority, the principles that only after establishing do we form the seven targets for healthy and growing churches, is “completely relying on Jesus

⁶⁶ Jong-Yoon Lee, Ho-Jin Jeon, Il-Seon Na, *Church Growth Theory* (Seoul, South Korea: Jeongeum Publishing Co., 1983), 251-255.

⁶⁷ Peter Wagner, *Leading Your Church to Growth* (Ventura, CA: Regal Books, 1984), 21.

⁶⁸ Peter Wagner, Translated by Kwon, Dal Cheon, *The Principle of Church Growth* (Seoul, South Korea: The Word of Life Co, 1990), 251.

⁶⁹ *Ibid.*, 252.

Christ.” The second one is “completely relying on the body of Jesus Christ,” and the third one is “completely relying on the behaviors of Jesus Christ in this word.” The priorities of these behaviors of Jesus Christ are first evangelism, and next social movements.⁷⁰

Church Growth Theory of Donald McGavran

Homogeneous Unit

McGavran says that evangelism should be focused on homogeneous groups with the same cultural and social customs. The reason for this is that all societies consist of groups that are homogeneous in language, culture, race, and that most prospective believers tend to hesitate to cross over these cultural, social boundaries.⁷¹ These cultural and societal differences should be accepted as long as they are not against the biblical principles. These homogeneous groups can become church members by accommodating principles without going over their social, cultural boundaries. There are advantages in that they can naturally adapted to the church culture, have no obstacle in communication and have convenience in communications.

⁷⁰ Ibid., 250-252.

⁷¹ Donald A. McGavran, *Understanding Church growth*, 198.

The principle of receptivity.

Receptivity is related to the fact that some homogeneous groups receive the Gospel well, whereas other groups are less welcoming of the Gospel. Therefore, McGavran insists that it is effective to evangelize to the groups who receive the Gospel with high receptivity. McGavran notes that receptivity is strong in new settlements, centers of evangelism, conquered regions, and countries with strong democracy, regions with tight controls and societies with highly variable cultures. George Hunter, a Methodist theologian in the USA, suggested that the focus on receptivity contributed to this movement of church growth the most.⁷²

The principle of the people's movement

The principle of "people's movement" refers to religious tribal movements or group conversions. An individual can become a believer without going over the cultural boundary in his community when all members of the community become believers, leading in essence to believing without any stringency or pressure. This happens by a sort of chain reaction which proselytes entire members of a homogeneous group simultaneously. The reason why this movement is not called "group movement" is that this would mean the reception of Jesus Christ without the individual person actually thinking about it. The people's movement arose in the lower classes in southern India.⁷³

⁷² Delos Miles, *Church Growth A Mighty River* (Nashville, TN: Broadman Press, 1981), 60.

⁷³ Jong-Yoon Lee, Ho-Jin Jeon, Il-Seon Na, *Church Growth Theory*, 233.

Social science

Church growth emphasizes the utilization of social science in order to better execute the strategies mentioned above. Also, it is believed that cultural anthropology, sociology, psychology, communication theory, and statistical analysis serve important roles in the study on church growth. These sciences can be used for the glory of God and church growth.⁷⁴

The principle of aboriginal theology

The principle of church growth study generally places great weight on the relationship between Christianity and culture. Aboriginal theology is a kind of local theology combining theology and culture.⁷⁵ Strictly speaking, aboriginal theorists believe that the church will grow when the church and the faith are localized through the union of theology and cultural anthropology.⁷⁶

Preaching in the Growth of Churches Including Cell Churches

Church Growth is different from the growth of business in the secular world. There is an agreement among church growth scholars, including George Peters, that church growth means not only to have better worship and fellowship within the church but also to adapt to the culture while exerting the influence of Christianity and delivering the gospel throughout the world.⁷⁷ Thus, homogeneous groups, the principle of

⁷⁴ Ibid., 237-238.

⁷⁵ Ibid., 237-238.

⁷⁶ Donald A. McGavran, *Understanding Church Growth*, 335-353.

⁷⁷ Jong-Yoon Lee, Ho-Jin Jeon, Il-Seon Na, *Church Growth Theory*, 251-255.

receptivity, and the arrangement of grace in the order of biblical ranking are helpful for church growth. The adverse effects they brought about, however, have led to the recent rising of the cell church movement that emphasizes the recovery of the essence of the church as “the family community of God.” The cell church movement seeks healthy church growth that does not just pursue quantitative growth but also qualitative growth. However, the most important question is still this: “How shall we achieve healthy church growth?”

But a common idea is expressed in the following: “Our church has been doing OK up until now, so probably it will be OK for us to keep doing things as we have traditionally done them.” When this idea develops, the church begins to drown into the swamp of indolence. The church is content with the introduction of moderate changes and programs. Consequently, the church begins to miss important opportunities to change lost souls. Although the church has been giving first priority to growth, now it is experiencing the irony of a decline in its growth. Why? It is because the church has been achieving church growth simply with programs without using biblical methods. That is the track that the European Churches and the American Churches have been following.⁷⁸ In this circumstance, the cell church movement is emerging as an alternative that can achieve healthy, qualitative growth along with quantitative growth while recovering the essence of the church as “the family community of God” and not simply as another business of the world.

Then, what shall the churches that had traditional shapes (i.e. Korean Protestant Churches that wanted to grow but instead went into decline) do to transform into the cell

⁷⁸ Deok-Su Kim, *Healthy Ministry - Healthy Church*, 173-174.

churches which are the healthy churches as suggested by the Bible? How can they transform into healthy cell churches to achieve church growth? The key to the change is the preaching of the senior pastors. This is true because, if the senior pastors found that, through the Bible, the true shape of the church as suggested by the Bible is a “cell church,” and they decided to transform the conventional church into a cell church, church growth would be achieved through preaching.

In the case of Global Mission Church also, in 2002 when the conventional church transformed into a cell church, the senior pastor Dong-won Lee intensively promulgated sermons related to “cell churches” (such as the vision of the cell church and the necessity of church transformation) over 14 times from January 6, 2002 through April 28, 2002 to successfully begin the transformation into a cell church.⁷⁹ As Global Mission Church began to recover the essence of the church as a healthy family community of God after the transformation into a cell church, the number of its believers began to explosively increase. The number of attending believers reached 20,921 in five years after the transformation into a cell church.⁸⁰ In addition, the Sunday worship attendance ratio that had been 30-40% of the number registered in Global Mission Church increased to 70-80%.⁸¹ Also, these increases not only meant the increase of believers in number but also included the spiritual growth of the whole congregation.⁸²

But, when the authority of preaching was not accurately understood in the Korean Protestant Churches, the church growth theory of North America was introduced to the

⁷⁹ Refer to p.190-206 of this paper.

⁸⁰ Refer to p.100 of this paper.

⁸¹ Dong-Won Lee, *The Green Pasture That We Love* (Seoul, South Korea: Tyrannus, 2004), 8.

⁸² Refer to p.131-132 of this paper.

Korean Protestant Churches.⁸³ The major characteristics of North American church growth theory are that it is tangible and that it pursues quantity rather than quality. These characteristics are pursued in North America because, rather than emphasizing the authority of preaching God's Word, people's sense of responsibility and enthusiasm are thought to determine growth. Obviously, this shows their non-biblical aspect.

For example, Peter Wagner advocates the principle of growth through the cell organizations of the Church. Therefore, the church is to make efforts to bind believers regardless of measures and methods to increase the number of believers. Rather than naturally growing through the promulgation of the Word of God, these churches focus on effectively connecting their members through their relationships. Consequently, the church becomes reduced to meager "fellowship groups." Although it looks like it is growing, in fact it is becoming too big to meet the needs of their members, and it is hard to tell the difference between "the world" and "the church". This is an aspect of church growth based on humanism. But expository preaching can present a necessary biblical base when some changes are required for the Church.⁸⁴ We can experience great changes and growth through preaching based on a biblical basis. This is the case for the transformation of churches into cell churches. In fact, Dong-won Lee said in his book, *The Green Pasture That We Love*:

This book is the summary of the important preaching and lecture contents that I shared with believers when we were substantially launching the cell church system in our church 3 years ago. So, most of the contents are what have been emphasized by the ones who had already been dedicating themselves to the cell church movement. Also, there may be some parts overlapped with the contents that I emphasized in my other books. At the

⁸³ Geum-Seok Han, *Church Growth Theory* (Seoul, South Korea: Sung gwang culture co, 1992), 74.

⁸⁴ Ramesh Richard, *Scripture Sculture*, 16.

same time, however, I would like to clarify that those are the messages that have been emphasized again and applied on the new system of cell church. I wanted to tell what should be taught and what should be emphasized to the fellow servers or believers who possibly want to launch a cell church with no knowledge and to the leaders in the field of ministry who feel the necessity of changes amid the growth of church as did Global Mission Church.⁸⁵

Dong-won Lee recognized as the best preacher in Korea, knew that the transformation into a cell church was possible through biblical preaching and practice that contained a biblical foundation. In other words, the key to success in great changes of the church such as a transformation into a cell church is the biblical preaching that persuades believers with biblical foundations.

*The Relationship between Preaching and Church Growth
as Seen Through the History of the Church*

In the early times of Christianity, while there were many great preachers both learned and eloquent, in general, many sermons were only mediocre just like today. The Word of God was confined in the custom of the church before the Protestant Reformation. Thus, the Word of God could not be directly preached, and churches could only address trivial stories or religiously ethical issues. Running counter to it, the reformers realized how important it is to properly teach and preach the living Word of God. The preaching of the reformers was always based on the Bible and was focused on elucidating it. The church began to grow when biblical preaching was promulgated. Therefore, it is very important to review what influence early preaching exerted on early church growth.

⁸⁵ Dong-Won Lee, *The Green Pasture That We Love*, 9.

The Preaching and Preachers in the Time of Apostles

“Apostle” means “the one who is assigned for dispatching.”⁸⁶ Thus, as the prophets in the Old Testament spread the Word of God, the apostles in the New Testament spread the words of Jesus Christ. They did not spread their own thoughts, experiences, or wills. The apostles, as the name means, devoted their whole lives to spreading Jesus Christ, who is the gospel.

As ordered by their master, Jesus Christ, the apostles gathered together in one mind and waited for the presence of the Holy Spirit. They came to experience the world of a new dimension by the power of the Holy Spirit, sent by the master as promised. From that time on, they began to understand that their lives were not their own anymore.⁸⁷ And the ones who realized the real meaning of Christianity came to confess as follows: “I never regard my life to be precious in the way I will run and during the course where I would accomplish the vocation given by Jesus Christ, i.e., the work to testify the gospel of the grace of God,” (Acts 20:24).

The apostles were sincerely motivated to perform the order of Jesus Christ: “You travel all over the world to spread the gospel to all people,” (Mark 16:15). Beginning with Jerusalem, the proclamation of the gospel kept spreading to Samaria, Damascus, and many cities in Asia Minor. Sometimes using personal houses, halls, or buildings, the service of proclaiming the gospel continued without ceasing. Exactly from this time, the gospel clearly revealed its nature as the gospel of all of mankind rather than a limited or local gospel.

⁸⁶ Doosan an encyclopedia / EnCyber & EnCyber.com

⁸⁷ Jang-Bok Jeong, *The History of Preaching as Seen from Figures* (Seoul, South Korea: Publishing Department of Presbyterian College and Theological Seminary, 1986), 16.

The contents and characteristics of an apostle's message contain Jesus Christ's insight, life, lessons, suffering on the cross, resurrection from death, the Ascension, and the proclamation that he would come back as a judge. They informed people that Jesus Christ was literally the Messiah for whom the people had been waiting and that the kingdom of God was established on this earth to propagate the gospel that the ones who greet Jesus Christ as the Savior could become the people of the nation of God.⁸⁸ Consequently, through the apostles, as many as 3,000 people became believers of Jesus Christ and became His disciples (Acts 2:38-41).

The apostles did not base their messages on momentary illusions or revelations, but always testified about Jesus Christ (who is the gospel itself), continually emphasizing the need to receive the Grace of God. They firmly believed the association between belief and preaching and emphasized this fact as they spread the gospel because they were assigned for just such a task—to preach. That the apostles were faithful to preach can easily be seen in the fact that immediate belief in Jesus occurred once the audience heard the gospel proclaimed. And then all the groups who believed participated in the apostles' work of spreading the gospel.

The Preachers and Preaching in the Time of Protestant Reformation

The Reformation of the church has always focused on the work that was done to restore preaching as the first priority. The Protestant Reformation was also the “Reformation of Preaching” that restored the first priority of religion to the proclamation of the Word of God that had gotten bogged down because of the superstitious sacrifice of

⁸⁸ Ibid., 17.

Mass and mystic sacraments. This can also be seen from the fact that, at the time of Protestant Reformation, worship services were practiced daily. The reformers did not make any concession at all about the first priority of preaching in services. Congregations gathered everyday in front of the “reformed pulpits” to hear the restored preaching of reformers that continued for one, two or sometimes three hours. Thus the church restored its glory, the church resumed its influence on the world.⁸⁹

The mottos of the Protestant Reformation were “Only the Bible,” “Only belief,” “Only Grace,” and, “Only the glory of God.” The vitalities of this time were the restoration to the faith of the Bible, a common priest system, freedom in Bible translation and interpretation, and the thought of acquisition of faith by reasoning. Martin Luther,⁹⁰ J. Calvin,⁹¹ J. Knox,⁹² Latimer,⁹³ and all the other leaders were primarily preachers during this time.

The Preaching in the Time of Puritans

The period of the Protestant Reformation was the time when the power of preaching was newly recognized. With the advent of preaching that had been buried under the shadow of oblivion for several centuries, the Vatican that had been reigning over people as God-on-earth was shaken, and the churches, that had boasted their eternity as the Vatican’s sturdy castles, were engulfed by the flood of reformation.

⁸⁹ Nam-Jun Kim, *The Renewal of The Church and The Restoration of Preaching* (Seoul, South Korea: Solomon Books, 2005), 40.

⁹⁰ Martin Luther, Germany, 1483~1546.

⁹¹ Jean Calvin, France, 1509~1564

⁹² John Knox, Scotland, 1514~1572.

⁹³ Hugh Latimer, England, 1385~1555.

Even the Catholic Churches began to recognize the preciousness of preaching more deeply.⁹⁴ The preaching that blazed so brightly at the time of the Reformation produced great literary outpourings in England in the seventeenth century, although England's morality was still very weak⁹⁵. The Church of England held power like the Roman Catholics had in the medieval period. Most of the churchmen did not learn the Bible, but instead preached on worldly things.⁹⁶ Stimulated by this situation, Puritan missionaries exerted remarkable efforts to overcome the obnoxious medieval religious customs. The sermons of the Puritans are a part of the heritage left for all people who proclaim the eternal gospel in our generation. The most famous preachers among the Puritans mainly acted in England, Scotland, and New England.⁹⁷

The Puritan preachers exerted great influence until the latter part of seventeenth century, when the wind of reformation was blowing severely in England. Two of these preachers were Richard Baxter and John Bunyan. Richard Baxter (1615~1691) advocated the love of God in the midst of chaos of the political dissolution and the discords in churches. John Bunyan, the author of *Pilgrim's Progress*, not only suggested the shortcut for the faith of Puritans but also was banned from preaching and went to prison due to his prophet-like preaching against the governing class.⁹⁸

How could the Puritans keep their faith in England during the 17th Century? This would not have been possible without the proclamations which came from the pulpits of

⁹⁴ Jang-Bok Jeong, *The History of Preaching as Seen from Figures*, 27.

⁹⁵ Henry G. Brown, Translated by Jang-Bok Jeong, *The Theory of The Composition of Preaching* (Seoul, South Korea: Yangseogak, 1984), 50.

⁹⁶ Kenneth Scott Latourette, *A History of Christianity* (New York, NY: Harper and Row Publishers, 1953), 824.

⁹⁷ *Christian Encyclopedia, Volume 8* (Seoul, South Korea: Christian Culture Co., 1983), 1178.

⁹⁸ Jang-Bok Jeong, *The History of Preaching Seen Through Figures*, 29.

William Perkins⁹⁹ and Thomas Goodwin.¹⁰⁰ What is more, when one considers the evangelism of J. Edward¹⁰¹ or J. Whitefield¹⁰² (who led the great arousal in North America in the eighteenth century), or the evangelistic movement and social reformation stimulated by J. Wesley¹⁰³ and those of the Rolands brothers, it is obvious that the times when the church grew and revealed the glory of God were the times when pulpits were alive and powerfully served. In other words, from the times of the apostles until the times of Puritans, the church grew when the sermons were based on the Bible and the gospel was promulgated. Also, the church was cloaked in time of darkness rather than burning brightly with the light of Christ when preachers were seeking for their secular desires. As evidenced in the cell church movement, the theories developed by church growth researchers, and the history of the church itself, the key to healthy church growth has always been biblical preaching.

⁹⁹ William Perkins, England, 1558~1602.

¹⁰⁰ Thomas Goodwin, England, 1600~1680.

¹⁰¹ Jonathan Edwards, USA, 1703~1758.

¹⁰² George Whitefield, England, 1714~1770.

¹⁰³ John Wesley, England, 1703~1791.

CHAPTER THREE

THE PREACHING OF DONG-WON LEE AND THE
GROWTH OF GLOBAL MISSION CHURCH

Since the founding worship service in January 1994, Global Mission Church achieved an astonishing growth in over 13 years; as of December 2007, it has 27,431 registered believers, and an average Sunday attendance of 20,921. It is naturally assumed that the motivational power of such a growth is the preaching of Dong-won Lee because Dong-won Lee is known to be the most representative expository preacher of all the Korean preachers. Youth and elderly alike are enthusiastic about his preaching.¹ In line with this enthusiasm, a multi-directional analysis of the preaching of Dong-won Lee reveals how his preaching has influenced the growth of Global Mission Church.

A Study on the Preaching of Dong-won Lee

The type of the Preaching of Dong-won Lee

Regarding his type of preaching, in an interview with the *KookminIlbo*, Dong-won Lee said, “If I would describe the type of my preaching, I could say it is an inductive expository preaching. Induction is a way to find out an answer by beginning with questions not giving the conclusion in advance.”²

¹ Deok-Su Kim, *Healthy Ministry - Healthy Church* (Seoul, South Korea: Daiseo, 2008), 81.

² *KookminIlbo*. January 15, 2008.

“Hearing from a great preacher-(2) Dong-won Lee a pastor of Global Mission Church”

Dong-won Lee's book, *The Preaching that Awakes Audience*, also shows that the preaching style he pursues is inductive expository preaching.³ In his book, he defines it by saying, "The most effective style of preaching to deliver the Word of God to people today is expository preaching. Although classic, this type of preaching has been getting more attention these days. The preachers, in order to conduct expository preaching, need to embrace both the Word of God and their audience at the same time."⁴ He gives five elements of expository preaching as follows:

- ① The preacher needs to use the Bible as his text.
- ② The original meaning of the text must be explained.
- ③ The universal truth revealed in the text must be declared.
- ④ The truth in the text must be organized and explained centering on one theme.
- ⑤ The theme of the sermon should be explained to make it applicable to the life of believers.⁵

As can be seen from Dong-won Lee's book, these five features of expository preaching are similar to the definition of expository preaching in *Biblical Preaching*, a book written by Haddon W. Robinson. These features are in line with the description by Haddon W. Robinson, which stated, "Expository preaching is delivering the biblical concept, that is the thought of God, excavated and discovered by historically,

"Each preacher must develop his own unique style. Although he may imitate others at the beginning, eventually he must make a preaching style suitable to his temperament. Various preaching styles are just different from each other and we can't say that a certain type is better than others. If I have to tell the type of my preaching, it can be said to be an inductive expository preaching. Induction is a way to find out an answer by beginning from questions without telling the conclusion in advance. While conducting a completely expository preaching, we may make the preaching into telling the stories of old days. Preaching should tell the story of today, not of 2,000 or 3,000 years ago."

³ Dong-Won Lee, *The Preaching That Awakes Audiences* (Seoul, South Korea: Jordan Books, 2007), 97-150.

⁴ *Ibid.*, 97.

⁵ *Ibid.*, 105.

grammatically, literally and theoretically studying the background of the text, the Bible .

The Holy Spirit first lets the preacher apply the concept to his character and experience and the preacher then lets the congregation.”⁶ Haddon W. Robinson describes five characteristics of expository preaching as follows in his book:

- ① The text of the Bible governs preaching.
- ② Expository preaching delivers the concepts.
- ③ The concepts are drawn from the text.
- ④ The obtained concepts are applied to expositors.
- ⑤ The obtained concepts are applied to audience.⁷

The similarity between the expository preaching as defined by Dong-won Lee and that defined by Haddon W. Robinson is illustrated in the comparison table below, which tells us that Dong-won Lee is exactly following the argument of Haddon W. Robinson in his definition of expository preaching.

The features of expository preaching defined by Haddon W. Robinson	The features of expository preaching defined by Pastor Dong-won Lee.
<ol style="list-style-type: none"> ① The text of the Bible governs preaching. ② Expository preaching delivers concepts. ③ Concepts are drawn from the text. ④ The obtained concepts are applied to expositors. ⑤ The obtained concepts are applied to audience. 	<ol style="list-style-type: none"> ① There must be the text of the Bible . ② The original meaning of the text must be explained. ③ The universal truth appearing in the text must be declared. ④ The truth in the text must be organized and explained centering on a theme. ⑤ The theme of preaching should be explained to make it applicable to the life of believers.

Figure 2.

Comparison between the features of expository preaching defined by Haddon W. Robinson and those defined by Dong-Won Lee.

⁶ Haddon W. Robinson, *Biblical Preaching* (Grand Rapids, MI: Baker Books, 2002), 23.

⁷ *Ibid.*, 21-30.

The Characteristics of Dong-won Lee's Sermons

Dong-won Lee's preaching has the features of expository preaching as well as the characteristics of inductive preaching. In his book, *The Expository Preaching that Awakes Audience*, Dong-won Lee argues:

Although we (preachers) emphasize expository preaching and use it often, its contents do not evoke support from a large audience because those expository preaching are much too deductive ignoring the importance of inductive approaches to audience. That is why this writer conducts expository preaching but emphasizes inductive expository preaching.⁸

In accordance to this argument, Dong-won Lee conducts inductive expository preaching, and his explanation of inductive preaching is obviously similar to what appears in the book, *Biblical Preaching*, written by Haddon W. Robinson. In his book, Robinson explains inductive preaching as follows:

In inductive preaching, a complete statement of the idea is presented at the end of the preaching. Therefore, the complete idea of the preaching is not stated in the introduction. The introduction is connected to only the first argument of the preaching.

In inductive preaching, transitions are very important and the strengths of inductive preaching are summarized in three points as follows. (① It provides audience with the pleasure of discovery. ② It is effective to indifferent and hostile audience. ③ It is closer to dialogues rather than lectures.).⁹

The characteristics of Dong-won Lee's preaching can be summarized as an "inductive expository preaching," which is made possible because Dong-won Lee's preaching brings harmony to three elements: the Bible text, the audience and the preacher himself.

⁸ Dong-Won Lee, *The Preaching That Awakes Audiences*, 133.

⁹ Haddon W. Robinson, *Biblical Preaching*, 116-131.

An Analysis of Dong-won Lee's Sermons

Ji-Yeong Gye, the author of *Expository Preaching and Spiritual Renewal*, introduces Dong-won Lee as the pastor who originally started practicing inductive expository preaching in Korea.¹⁰ Dong-won Lee himself also defines his preaching style as “inductive expository preaching” in his book, *The Expository Preaching that Awakes Audience*.

Now we will analyze one of Dong-won Lee's sermons to see if his preaching conforms to the biblical preaching as defined by Haddon W. Robinson. We will also see if his preaching has the form and content of inductive expository preaching as he himself argues.

The Sermon of Dong-Won Lee on Ephesians 1:3-13

We will do an analysis of a sermon of Dong-Won Lee on Ephesians 1:3-13 entitled, “The Community of Praising”.¹¹ He preached this sermon on Sunday, June 13, 2004. The full text of this sermon is in Appendix A. The entire sermon lasted 34 minutes and 30 seconds. The introduction took 7 minutes and 45 seconds and was approximately 22% of the entire message. The preaching time of the main discourse was 22 minutes and 25 seconds and the proportion of the main text to the whole sermon was approximately 65%. The preaching time of the conclusion was 4 minutes and 20 seconds and the proportion of the conclusion to the whole sermon was approximately 13%.¹²

¹⁰ Jong-Yoon Lee, *Expository Preaching and Spiritual Renewal* (Seoul, South Korea: Jordan Books, 1997), 160-161.

¹¹ Date and time of sermon: Day service on Sunday June 13, 2004(part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun

¹² Refer to Appendix A on page 167 for the full text of the sermon.

Analysis of the Sermon

1. Analysis of the introduction

In speaking of sermon introductions, Haddon W. Robinson said in his book, *Biblical Preaching*: “Introductions should not only introduce preachers to audience but also lead audience to themes or key thoughts of preaching, or in the case of inductive preaching, to the first argument. The characteristics of effective introductions are all created based on these purposes.”¹³ The introduction of Dong-won Lee’s preaching sufficiently reflects this argument of Haddon W. Robinson. Haddon W. Robinson summarized three elements which make up an introduction. Dong-won Lee’s sermon is analyzed as follows based on these three characteristics:

1) Effectively attract attention¹⁴

In the introduction of this sermon, Dong-won Lee is causing his audience to become interested in Ephesians through the story of Beethoven. Also, in the last part of the introduction, He is enticing his audience' interests in the essence of the blessing prepared by God (although this is not yet visible) through the story of the movie 'Troy.'

2) Raise needs to the surface¹⁵

By explaining the situation of the suffering and hardships being experienced by the Apostle Paul and believers in Ephesus, Dong-won Lee is enticing his audience to sympathize with the persons in the text. Through this, he is causing the audience to

¹³ Haddon W. Robinson, *Biblical Preaching*, 166.

¹⁴ *Ibid.*, 166.

¹⁵ *Ibid.*, 168.

realize that their need is the same as that of the persons in the text, thereby causing them to naturally concentrate on his sermon.

3) Introduce main text, making it easily understandable¹⁶

Through the speech of the hero appearing in the movie, 'Troy' Dong-won Lee is suggesting the theme of the message; he is explaining the content of the text through the confession of the Apostle Paul. Also, while asking a question about what lesson the Apostle Paul's confession is giving to audience living today, he is suggesting that he will preach about the essence of blessing in the main text of the sermon.

While classifying preachers into three categories, Haddon W. Robinson says:

They say that there are three types of preachers. First, the preachers who make it impossible for others to listen to them; second, the preachers whose sermons are OK to listen; and finally, the preachers whom you can't help listening to. Believers usually determine which category the pastor's sermon of the day falls in while listening to the introduction part of the sermon.¹⁷

While looking through the definition of Haddon W. Robinson, it is clear that the introduction of Dong-won Lee's sermon is the kind of preaching that audience "can't help listening to."

2. Analysis of the main text.

As reviewed above, Dong-won Lee says his preaching is "inductive expository preaching." Therefore, let us review what similarities Dong-won Lee's sermons have to

¹⁶ Ibid., 171.

¹⁷ Ibid., 175.

the “inductive expository preaching” referred to by Haddon W. Robinson by examining the sermon’s main text. In the main text, Dong-won Lee expounds on the text of the Bible as below.

Transitional sentence: What are the spiritual blessings prepared for us so that the community which is Jesus Christ can live praising?
 1st gist: Those are the blessings of God the Father (section 4-5).
 2nd gist: Those are the blessings of God the Son (section 7).
 3rd gist: Those are the blessings of God the Holy Spirit (section 13).

Figure 3.

The gist of the main discourse of the Dong-won Lee’s preaching dated June 13

Haddon W. Robinson says the following concerning inductive preaching in his book, *Biblical Preaching*:

In an inductive preaching, a complete statement of the idea is presented at the end of the preaching. Therefore, the complete idea of the preaching is not stated in the introduction. -In inductive preaching, transitions are very important.- The strengths of inductive preaching can be summarized as follows-① It provides audience with the pleasure of discovery. ② It is effective to indifferent and hostile audience. ③ It is closer to dialogues rather than lectures. - and inductive expository preaching can present certain issues to audience and demonstrate them the solutions as said by the Bible and the solutions that can be sufficiently applied to life.¹⁸

Based on the argument of Haddon W. Robinson, the main text of the Dong-won Lee’s sermon is analyzed as follows:

¹⁸ Ibid., 116-131.

1) It provides audience with the pleasure of discovery

The most prominent sentences in Dong-won Lee's sermon are the "transitional sentences." These sentences cause the audience to be interested in the content intended by the text of the Bible. In this sermon, a transitional sentence in the form of a question was used ("What are the spiritual blessings that have been prepared for us so that the community which is Jesus Christ can live praising God?"). Also, in explaining the three main points, Pastor Lee is effectively breaking down the content of the biblical text and explaining them along with parables for the goal of understanding. With such explanations, the audience comes to enjoy the pleasure in finding out the contents intended by the text of the Bible.

2) It is effective for indifferent and hostile audience

If a large audience does not agree to or is indifferent about the interpretation of a text of the Bible as presented by a preacher, the significance of the preaching will be greatly reduced. However, in inductive preaching, a series of ideas are logically introduced to the audience, finally reaching the main points, and thereby making the audience unavoidably accept the thought. Dong-won Lee composes his main points hierarchically so that the audience can become interested in the text of the Bible and reach for the key thought.

Through transitional sentences, the audience is induced to and interested in what blessings they should enjoy. Furthermore, by explaining each of the blessings given by each member of the Trinity separately in each of the three main points, the audience is caught up into the string of interesting ideas and continuously concentrates on the sermon.

3) It is closer to dialogues rather than lectures

While reviewing the overall form of preaching in the main text, it can be seen that the conversational style of talking with the audience is being used rather than the lecture style. This is especially demonstrated through the repeated transitional sentences and the presentation of each main point, which create a natural communication between the preacher and the audience. The transitional sentence induces the audience's interest, and the key concepts present the answers. Dong-won Lee's sermons use transitional sentences.¹⁹ These transitional sentences become the basis to naturally form a bond of sympathy with the audience.

Also, in developing the main text of his sermon, Dong-won Lee provides the exposition of the Bible and the application (all parts except exposition such as parable, challenge, etc.). Each of these comprises almost a half of the length of the sermon. This is done to keep the audience in mind. He explains the world of the Bible through the exposition of the Bible and presents the answers, through the applications to the questions of today's world in which the audience are living. This is the course where the preacher is answering the questions as raised in the minds of the audience while they are hearing the word of the Bible. It can be said to be communication between the preacher and the audience.

3. Analysis of the conclusion

In regards to the conclusion of expository preaching, in his book, *Biblical Preaching*, Haddon W. Robinson stated, "Like skillful pilots know well that landing any

¹⁹ Eun-Bok Lee, "A Study of Rev. Dong-Won Lee's Preaching Style" (Th. M. Thesis., Graduate School of Korea Baptist Theological Seminary, February 2006), 131.

airplane requires special attentions and efforts, capable preachers know that the part of conclusion should be prepared deliberately. Like pilots, preachers must clearly know where they should land their preaching.” He also suggested 7 points (① summary ② parable ③ quote ④ question ⑤ prayer ⑥ pointing to concrete directions ⑦ visualization).²⁰

When the conclusion of Dong-won Lee’s preaching is analyzed based on this, it can be seen that it is very ideal because the seven points mentioned above appear ideal and well balanced. For example, an important point in the “① summary” that must be given attention is that summaries must not be repetitions of the same ideas but must connect important points and arguments in the sermon with each other more firmly and completely. Endings must be completely ended through summaries. From this viewpoint, the conclusion of Dong-won Lee’s sermon does not repeat the contents covered in the main text; it quite naturally presents the important points and arguments of the preaching. Also, using the parable of Heinrich Schilemann, an archaeologist, he is causing the audience to have the holy burden to make firm decisions in their mind. In addition, through the concluding prayer, he is inducing the audience to make concrete resolutions while seeking for the help of the Holy Spirit. The conclusion of Dong-won Lee’s sermon sufficiently hits all the seven points that expository preaching must have as suggested by Haddon W. Robinson.

²⁰ Haddon W. Robinson, *Biblical Preaching*, 175-181.

Other sermons were analyzed: Dong-won Lee's two sermons on the text of the Old Testament, two sermons on the text of four Gospels in the New Testament, and one evangelistic sermon. The results are as follows:

The Sermon of Dong-Won Lee on Exodus 17:1-7

This is an analysis of a sermon of Dong-Won Lee on Exodus 17:1-7 entitled, "A road map toward the land of promise (8) In Rephidim". He preached this sermon on Sunday, March 2, 2008.²¹ The text of this sermon is in Appendix B.

Analysis of the sermon

1. Analysis of the introduction

1) Effectively attract attention²²

Beginning this sermon, Dong-won Lee quotes the words by Professor C.S. Lewis. The words that analyzed the difference in the perception of God of the people in old days and that of the people today cause the audience to ask the question "Is it really?" Soon they agree. "It is really so," they say. Mean while, Pastor Lee naturally connects it to the content of the text, raising a question about the perception of God of the people today and causing the audience to think that it could be their problem (there by focusing their attention).

²¹ Date and time of sermon: Day service on Sunday March 2, 2008 (part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun

²² Ibid., 166.

2) Raise needs to the surface²³

This text has an aspect that makes it difficult to raise the needs of the audience to the surface because it is very difficult to explain the resentment of Israelis toward God in Rephidim and the reaction of God to it. Dong-won Lee however, solved this challenge through an appropriate question. The question, “In this situation, if you were God, what would you do?” causes the audience to look back over how they are trying to resolve their “complaint against God.” Using this method which is an indirect challenge, he is raising the needs of the audience to the surface more effectively than direct challenges would.

3) Introduce main text making it easily understandable²⁴

By briefly introducing the text of the event in Rephidim, Dong-won Lee causes his audience to get acquainted with the story of the text. Meanwhile, he is getting the effect of naturally notifying the content to be explained in the main text. Furthermore, the question appropriate in this part is quite suitable to cause the audience to naturally accept the main text.

2. Analysis of the main text

1) It provides audience with the pleasure of discovery

The reaction of God described in the text actually involves a content that cannot be easily understood. Dong-won Lee however, answers the questions one-by-one letting

²³ Ibid., 168.

²⁴ Ibid., 171.

the audience make associations with the difficult text with his questions (transitional sentence-“What is the meaning of the fountain that sprang out from this rock in the world to us who are living today, this age?”) and provide his audience with the pleasure of discovery. Furthermore, since he presents a parable appropriate to reveal the meanings of “sacrifice, grace, and richness,” and explains it in a clear logic, the audience obtains the pleasure of learning the meaning of the text that is being clearly demonstrated.

2) It is effective to indifferent and hostile audience

The content of the text can once again stimulate the mind of a member who is dissatisfied with the guidance of God in relation to his or her condition. Dong-won Lee however, takes advantage of such obstacles. By effectively describing God, who causes the Israelis who conduct hostile behaviors to enjoy rich graces by sacrificing himself, he causes the audience to have gracious minds rather than hostile minds.

3) It uses dialogue-style compositions rather than a didactic lecture

Dong-won Lee’s preaching is characterized by the fact that it makes people comfortable to listen to. This is because difficult and heavy themes are explained easily and clearly; he uses a dialogue style of speech rather than a didactic lecture style. In the introduction, he hurls the questions that will lead to the main text. In the main text, he presents the answers to the questions after composing them as “three ideas.” Also, this dialogue style is maintained even while he is developing those answers.

3. Analysis of the conclusion

In this preaching, Dong-won Lee introduces the belief and dedication of Gwan-Sun Yu in order to effectively highlight the theme of the text. He attempts to explain the sacrifice of God, who repays the complaining Israelis in Rephidim with grace and richness. Here, by summarizing the content of the text with an appropriate story considering the emotion of the audience and timing, Dong-won Lee visualizes the challenge of the text. He causes the audience to have a positive vision of the future and at the same time suggests concrete and realistic applications.

The Sermon of Dong-won Lee on Exodus 18:13-22

This is an analysis of a sermon of Dong-Won Lee on Exodus 18:13-22 entitled, “A road map toward the land of promise (9) a model of the ministry in the wilderness”. He preached this sermon on Sunday, March 9, 2008.²⁵ The text of this sermon is in Appendix C.

Analysis of the Sermon

1. Analysis of the introduction

1) Effectively attract attentions²⁶

In this sermon, Dong-won Lee is raising a very effective question to attract the attention of audience. By raising the question, “When going on the road in the wilderness, is it the only purpose to arrive at the land of promise?” he is hurling an effective question

²⁵ Date and time of sermon: Day service on Sunday March 9, 2008 (part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun

²⁶ Ibid., 166.

out to the audience, so that the congregation feels that there will be another question more important than this one.

2) Raise needs to the surface²⁷

Dong-won Lee is raising to the surface the necessity to listen to this sermon by defining the people belonging to the church as the “persons serving” in the wilderness with leaders like Moses. He continues to explain that there is a “service-ministry” that has to be implemented by the believers who live in this world, which is comparable to the wilderness.

3) Introduce main text, making them easily understandable²⁸

By explaining the service implemented by Moses while he was passing the wilderness along with people adding the viewpoint of the New Testament, Dong-won Lee is introducing what models the believers of the New Testament Church could have in implementing the works given to them.

2. Analysis of the main text

1) It provides audience with the pleasure of discovery

In this preaching too, Dong-won Lee is explaining the content from the Bible to be easily understandable to audience, presenting accurate and clear bases. As a server of

²⁷ Ibid., 168.

²⁸ Ibid., 171.

the church in the world like the wilderness, he is providing audience with the pleasure of finding out the tasks of service they must implement.

2) It is effective for indifferent and hostile audience

Congregations may easily think that the stories of the Bible are different from the situations of today and that, therefore, they may close their ears to the messages delivered through preaching. In this sermon, however, Dong-won Lee overwhelms his audience and makes them understand by explaining the contents with flawless logic. He adds a parable that is suitable to the emotion of Korean people.

3) It uses a dialogue style and discussion rather than a didactic lecture style

Dong-won Lee's preaching is very comfortable for audience to listen to and easy to sympathize with. That is because of its dialogue style and way of talking, which is not a unilateral delivery. Even for those contents that have nothing to do with audience's interests, he rouses up the audience's interests by using appropriate transitional sentences and questions. He causes the audience to perceive the sermon as if they were conversing with him by providing appropriate answers to the themes in which the audience becomes interested, that is, by causing audience to have doubts and then to obtain answers. This way, his preaching is accepted as an easily understandable and highly persuasive preaching, not as a didactic style of preaching.

3. Analysis of the conclusion

The conclusion of the Dong-won Lee's preaching is very effectively summarized in the section explaining the content of the sermon. By summarizing the content with

appropriately selected words and the sentences economically utilizing words, he causes congregations to feel relieved and to digest the content of the entire sermon (that is, to become acquainted with key contents). Also, by suggesting the most realistic application closely related to the content of the text, he is effectively challenging how the audience should live based on the Word of God. By introducing the testimony obtained through participations in the pasture church, he is helping audience have a picture (image) about applications. By using an undecorated appropriate parable and suggesting a concrete application, he gives holy challenges and effectively concludes the preaching.

The Sermon of Dong-Won Lee on John 1: 3, 14

This is an analysis of a sermon of Dong-Won Lee on John 1: 3, 14 entitled, “Incarnation of the Word of God”. He preached this sermon on Sunday, December 23, 2007.²⁹ The text of this sermon is in Appendix D.

Analysis of the Sermon

1. Analysis of the introduction

1) Effectively attracts attention³⁰

Dong-won Lee is highlighting the subject, “words” quoted from the writing of the Buddhist priest Beop-jeong and the thought of Heidegger. On the other hand, he is emphasizing that Jesus Christ focused on this thought much earlier than either of them

²⁹ Date and time of sermon: Day service on Sunday December 23, 2007(part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun

³⁰ Ibid., 166.

did. He could attract the audience's attention because he began with a story of a Buddhist priest in the Church.

2) Raise needs to the surface³¹

Using the word "logos," Dong-won Lee is communicating to audience the event of the incarnation where Jesus Christ came to this land wearing flesh.

3) Introduce main text, making them easily understandable³²

Using the "ant parable," Dong-won Lee is explaining the reason why Jesus Christ, who is the Word, came to this land.

2. Analysis of the main text

1) It provides audience with the pleasure of discovery

Through the main ideas of the text, Dong-won Lee explains the reason why Jesus Christ came to human life with His words, expression, communication and experience. This explanation connects the reason why Jesus Christ came and the functions of languages causing audience to agree with him logically.

2) It is effective for indifferent and hostile audience

While explaining the second idea, the preacher is cultivating spiritual interest for anyone who has not yet met Jesus Christ by relating his experience in attending the

³¹ Ibid., 168.

³² Ibid., 171.

church when he was not convinced of salvation. Also, while explaining the first idea, he is effectively explaining the argument of the text with appropriate humor even though the argument could be considered very difficult.

- 3) It uses a dialogue style of composition and discussion rather than a type of didactic lecture

Dong-won Lee speaks naturally, as if he is telling a story, instead of giving a dry, logical lecture. He discusses the reason why Jesus Christ, the Word, came to this land in the flesh. Appropriate parables are very helpful for understanding dialogues.

3. Analysis of the conclusion

Through the conclusion, Dong-won Lee is summarizing the reason why Jesus Christ, who is the Word, came to this land in the flesh. Especially, he is suggesting a concrete method of how to apply the Word in the Christmas season. The conclusion of Dong-won Lee's sermon sufficiently reflects the seven points Haddon W. Robinson defines as characteristic of the conclusion of expository preaching.

The Sermon of Dong-Won Lee on Matthew 18:15-20

This is an analysis of a sermon of Dong-Won Lee on Matthew 18:15-20 entitled, "Untying knots to forgive". He preached this sermon on Sunday, December 30, 2007.³³

The text of this sermon is in Appendix E.

³³ Date and time of sermon: Day service on Sunday December 30, 2007(part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun

Analysis of the Sermon

1. Analysis of the introduction

1) Effectively attracts attention³⁴

In the introduction of this preaching, Dong-won Lee is emphasizing the practicing of forgiving to settle the end of the year without regret. For that, he is attracting the audience's attention by developing the story of a movie titled "Milyang" that was in theaters at the time.

2) Raise needs to the surface³⁵

By developing the story of the movie "Milyang" Dong-won Lee is emphasizing that the event which happened in the movie can happen to us in the same way. Thereby he is suggesting that the audience feel the necessity of the practical methods to biblically practice forgiving.

3) Introduce the main discourses and make them understandable³⁶

Through the story in the movie, Dong-won Lee is suggesting the theme of the sermon. While asking how the practice of true biblical forgiving could be possible, he is introducing that he will preach about knot-untying for forgiving in the main text of the preaching.

³⁴ Ibid., 166.

³⁵ Ibid., 168.

³⁶ Ibid., 171.

2. Analysis of the main text

1) It provides audience with the pleasure of discovery.

In the main text of the Dong-won Lee's preaching, Dong-won Lee is providing answers to the questions raised in the introduction. Considering the intention of the production of the movie, he emphasizes the fact that the pardon of God and human knot-untying are equally important. Through this discovery, the audience will find out the clue to solve the problem suggested in the introduction.

2) It is effective for indifferent and hostile audience.

By clearly presenting biblical reasons to the audience (which might be hostile to Christians too), the preacher makes the unbelievers in the audience desire to listen to the preaching. Also, emphasizing the importance of human knot-untying as suggested in the Sermon on the Mount, the preacher enforces to those who wish to ignore the necessity of the sermon that the practicing is indispensable for communication with God through prayers. He emphasizes that nobody is an exception.

3) It is closer to dialogue than lecture.

The preacher provides diverse parables for the audience to easily understand the main ideas. Also, through the last sentence of each idea, for example, the sermon closely resembles dialogue. For example, "Now, my dear believers, aren't you reminded of the ones for whom you have to untie knots before this year pass by?" or, "My dear believers, would you now begin a serious prayer for the practicing of forgiving?" In these dialogues he is recommending that the audience practice forgiving.

3. Analysis of the conclusion

Through the conclusion, Dong-won Lee is summarizing the message about forgiveness. Also, quoting the conclusion of the movie “Milyang” he understands it from a biblical viewpoint. He is also suggesting and visualizing the concrete direction of forgiving those Christian communities must demonstrate to people in the world. This conclusion to Dong-won Lee’s sermon can be considered as sufficiently reflecting the all seven characteristics of the conclusions in expository preaching as defined by Haddon W. Robinson.

The Sermon of Dong-won Lee on Luke 19: 10

This is an analysis of a sermon of Dong-Won Lee on : Mark 1: 36-39; Luke 19: 10 entitled, “Evangelism of the holy habits of Jesus Christ(1)”. He preached this sermon on Sunday, January 7, 2007.³⁷ The text of this sermon is in Appendix F.

Analysis of the Sermon

1. Analysis of the introduction

1) Effectively attract attentions³⁸

In this preaching, Dong-won Lee is discussing “habits” in relation to the needs of the audience as the New Year comes. Penetrating into the state of mind of the audience who would like to have new, good habits greeting a new year, he is approaching the audience. Such a method exerts excellent effects in attracting his audience’s attention.

³⁷ Date and time of sermon: Day service on Sunday January 7, 2007(part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun

³⁸ Ibid., 166.

2) Raise needs to the surface³⁹

In this sermon, Dong-won Lee gives a feeling that he is clearly looking into the minds of the audience. When greeting a New Year, the audience commonly has the mind to live the New Year in newer shapes. And they know well that changes should occur in their lives to do that, and new “habits” are positioned in the center of this change. Thus, the audience often has the thinking, “I have to correct my bad habits.” Therefore, the subject of “habits” is directly connected to the internal need of the audience and causes the audience to have the thought, “This is the very remark I need.”

3) Effectively introduce main discourses of preaching

Dong-won Lee’s preaching is characterized by inducing the main themes very naturally. After raising to the surface the needs of believers who are thirsty for “the good habits that will change them,” he soon mentions Jesus Christ, who is the exemplar of the habits that the believers must follow. Pastor Won recommends that the audience follow the habits of Jesus Christ, thereby causing the audience to listen to the story of the text titled “Holy Habits of Jesus Christ.”

³⁹ Ibid., 168.

2. Analysis of the main text

1) It provides audience with the pleasure of discovery

Dong-won Lee's sermons elucidate the Bible so that it becomes very easily understood. Since even complicated truths are elucidated to become very easily understandable, audience come to obtain the pleasure of discovering the truths in the Bible. This preaching too presents the insight that Jesus Christ had his "mission declaration" before management consulting experts introduced the concept of "mission declaration" for advertisements. Through this explanation, the audience comes to feel the truth of Jesus Christ not difficult to understand." At the same time the audience comes to acquire the pleasure of finding out a truth in the Bible.

2) Open the minds of indifferent and hostile audience

When preaching, Dong-won Lee takes those materials with which the general public can sympathize and uses them as parables to explain biblical truths. The story about Steve Jobs who effectively persuaded Scully moves the minds of the audience who have a hostile or passive attitude about evangelism. That makes the audience open their minds to the challenge of the evangelizing life.

3) It uses a dialogue style rather than the type didactic lecture style

From the standpoint of audience, the reason why Dong-won Lee's preaching is so natural is because his style of speaking. From the beginning to the end, he hurls appropriate questions to his audience and then presents answers to these questions. This makes the audience feel that the preaching is not like a one-way lecture and also that they

are thinking together to find answers. While proceeding with the story about Steve Jobs, he poses the questions that are applicable to the audience. These questions, in effect, induce the audience to hear the challenging voice of the Bible and to react to it.

3. Analysis of the conclusion

In concluding this preaching, Dong-won Lee quotes the Word in 2Timothy 4:2, which is outside from the text of the sermon. That is because the phrase equally involves the subject “evangelism.” With this one phrase, he effectively summarizes the content of the entire sermon and, at the same time, suggests a concrete direction. Also, as he is challenging the audience (by suggesting that each of the main ideas presented in the sermon relate to the audience members), he induces the audience to further visualize the habit of evangelism and its applications. Also, by reminding the audience of the challenge of the parables quoted earlier, he causes the audience to be subject to further reinforced challenges. In terms of appropriate parables and quotations, challenging questions, the suggestion of a concrete direction, and the visualization of the applications, he is making an excellent conclusion.

Studies on Dong-won Lee's Preaching by Subjects

Classification of the Collections of Dong-won Lee's Sermons

Below is a study of the contents of Dong-won Lee's sermons. Dong-won Lee perfectly digested Haddon Robinson's expository preaching and, thus, was able to awake and change the contemporary audience with his own way of speaking and unique style of writing. This study will concretely show how those sermons were promulgated to bring

about the explosive growth of Global Mission Church before this study; the collections of Dong-won Lee's preaching will be classified to review exactly what its main contents were. 96 collections of Dong-won Lee's sermons were published in total, and since this paper is mainly studying the preaching after the founding of the Global Mission Church, the preaching collections were classified by year. The year 1994, the year of foundation of Global Mission Church, is taken as a point of reference. A complete listing of these books showing year of publication and Publishing Company can be found in Appendix G. The list is in two sections, the books of sermons printed before the founding of Global Mission Church in 1994, and those published after the church was started.

*Sermon Collections before the Founding of Global Mission Church (1994)*⁴⁰

Dong-won Lee's sermons, before the founding of Global Mission Church, are characterized by clear demonstrations of the fidelity to the Bible as its text, which is the first requirement of expository preaching. The approach to the texts of the Bible was like inductive studies, clearly elucidating the Bible rather than preaching his own arguments using the Bible as a theological or doctrinal foothold. This biblical preaching style fascinated his audience. Started as such, his preaching, regardless of its form, does not only cling to the text, but it also hardly distorts the Bible as he sets forth his arguments. Pastor Lee formed his habit of sticking to the fundamentals of the Bible from the

⁴⁰ Refer to Appendix G on page 186 for 'The collections of Dong-Won Lee's preaching before 1994.'

beginning of his preaching career, remaining faithful to this style, and thus securing himself in a safe setting.⁴¹

*The Collections of Sermons after the Founding of Global Mission Church (1994)*⁴²

Dong-won Lee is one of the preachers who most clearly relate the audience to the texts (which is extremely important in preaching). He also never neglects to have the audience apply the biblical lessons in their lives, which is an important element of expository preaching emphasized by Haddon W. Robinson. With time, his style has moved toward “audience-centered preaching” from the “text-oriented preaching” in his early career.⁴³

The Subject of Dong-won Lee’s Preaching Since 1994

Dong-won Lee founded Global Mission Church in 1994 and has achieved extraordinary church growth over the last 13 years. So, here the collections of Dong-won Lee’s sermon published since 1994 will be classified by subject and reviewed to investigate what biblical subjects Dong-won Lee has been preaching and how these sermons have influenced Global Mission Church.

⁴¹ Deok-Su Kim, *Healthy Ministry - Healthy Church*, 82.

⁴² Refer to Appendix I on page 190 for ‘The collections of Dong-Won Lee’s preaching after 1994.’

⁴³ Refer to p.56-58 of this paper.

Evangelistic Preaching

Category of the subject of book	Quantity	Title of book
Evangelistic preaching collection	3	Are you Prepared for Christmas?
		Dong-won Lee's Preaching for Youth
		Jesus Christ's Life seen from Golgotha - Jesus Christ's life Lightened by the Seven Words on the Holy Road

Figure 4. List of the collections of evangelistic preaching of Dong-Won Lee's

Here is a passage from the sermon:

The message of Christmas is asking us to devote ourselves to God who shed his blood for us on the Holy cross and caused us to realize the meaning of the abundant eternal life in Jesus Christ. The star disappeared. The star that has led the wise men is not visible to us anymore. But Jesus Christ testified that the star is still with us. Now is the time for us to go on a journey to meet the Messiah. And now is the time for the people who already met the Messiah to move great steps to worship him, to testify Jesus Christ to people, and to become a star to lead them to Jesus Christ.⁴⁴

While delivering the Christmas message, Dong-won Lee describes the gospel contained in the text very realistically and challenges the audience by telling them that they have to meet the Lord like the three wise men who met the baby Jesus Christ. With this content he challenges the audience, while listening to the sermon, to assiduously seek for an answer to how they can apply the lesson in their lives. They feel as if the Word became alive and came and talk to them face to face.

⁴⁴ Dong-Won Lee, *Are You Prepared for The Christmas?* (Seoul, South Korea: Compass Books, 2006), 65.

Another passage:

Don't think that only this thief needs salvation. Aren't we thieves? Everything we have is God's. Am I, who live with the time of God but still using it only for me, who live with this body given by God but still living only for me, not a thief? "I, who am like that thief also want to be remitted of sins." You must realize that you are a sinner and be saved. You must respond to the gospel of this God who wants to save you and live with the conviction of salvation. You should not just attend the church but truly accept Jesus Christ as Savior and Lord and believe in him.⁴⁵

Dong-won Lee's evangelistic preaching unreservedly reveals the reality of sinners.

Using straightforward and clear-cut expressions, he proclaims that the audience themselves who are listening to the sermon are the sinners who should meet the Lord.

Hearing this sermon, the audience cannot find an exit anymore and must come to surrender before the Lord.

As in this example of his evangelistic preaching, Dong-won Lee always focuses on humans born as sinners, God's love, and Jesus Christ's Holy Cross. In all of his Sunday sermons, there frequently appears the remark that describes the limitation of humans who are sinners. This remark most frequently appears at the end of the sermon.⁴⁶

From these aspects, we can tell that Dong-won Lee's preaching is literally the essence of evangelistic preaching and that it reveals the essence of the gospel. The audience who repeatedly listens to this kind of sermon will eventually come to see their sinful nature. As they believe in the death and resurrection of Jesus Christ who endured the Holy Cross to forgive their sins, they come to know the unlimited love and grace of God and accept Jesus Christ as their Savior and Lord.

⁴⁵ Dong-Won Lee, *The Life of Jesus Christ as Seen from Golgotha* (Seoul, South Korea: Compass Books, 2006), 41.

⁴⁶ Dong-Won Lee, *Are You Prepared for The Christmas?* (Seoul, South Korea: Compass Books, 2006), 41, 54, 78, 93, 111, 157.

Preaching for Spiritual Maturing

Classification of themes of the books	Quantity	Title of book
Sermon collections for spiritual maturing	30	Psalm Exposition I
		Psalm Exposition II
		Jonah Who Was Beaten While Trying To Run Away And Then Received The Grace
		Become Fortunate Like This.
		Humanistic, Too Humanistic Disciple, Peter
		Prayer Of The Ones Impressed God(Prayer Textbook)
		Joshua, The Hero Of The Conquest Of Canaan
		Moses, Who The Lord Knew Ppersonally
		The Vision Of Holiness And Recovery
		Breathtaking Intervention Of God
		Look Life Like This
		Dong-won Lee's Easily Written Mark story(I)
		Dong-won Lee's Easily Written Mark story(II)
		Nehemiah, Who Brought The Daybreak To History
		Make Your Church Holy Like This
		Venture Love Like This
		Life Lesson
		Belief Plus
		Predict Like This
		The Fragrance Of Thanking
		Become The One Who Creates Miracle
		The Creative Life Learnt From Gen
		The Rule Of Heaven That Protects Me
		The Happiness Of Living With Paradox
		The Vision Life Lived With Dreams
		My Life That Craves For The Crown
		Challenge To The Modeling Of Belief
		The Morning Of Exodus
		The Afternoon Of Exodus
		God, His Name Is Secret

Figure 5. List of the collections of Dong-Won Lee's preaching for spiritual maturing

A passage from the sermon:

I think I can learn the excellent teaching method of God through the method of God displaying these visions. He tells positive things first. We can see that he first encourages, blesses and promises before he warns about wrongful things and blames to correct the wrongful things....What shall we do before we rebuke our children? If parents first praise and encourage their children and then tell them, "You are my precious son. God has given you lots of talents. However, I would like you to change this habit of yours....Wouldn't they be willing to listen to their parents?"⁴⁷

There was nothing impossible in front of the man of determination, Jacob. But, his achievement-oriented thought that he will attain the goal once he set his heart on, brought a nightmare to Jacob. Because of such thought, Jacob did not discern measures and methods for purposes...The ethics of Christianity is that purposes can't justify measures.⁴⁸

The issue of spiritual maturity can never be separated from people's daily lives.

Dong-won Lee's preaching is quite practical in terms of this daily application. By causing the audience to find answers to their daily struggles in the Bible, he enables his audience to experience the Word, which deeply penetrates into their lives.

The achievement-oriented Jacob, who would do whatever it takes to get what he wants, reflects the people today who are struggling to survive everyday lives. Dong-won Lee encourages believers in such status and often uses such expressions as "Please wake up,"⁴⁹ and "Please do not give up."⁵⁰ Through these expressions, Pastor Dong-won Lee teaches the audience that their faith is not apart from their lives, and he also gives those challenges toward spiritual maturity. Emphasizing that they can win in the challenges

⁴⁷ Dong-Won Lee, *The Vision of Holiness and Recovery* (Seoul, South Korea: Compass Books, 2007), 120.

⁴⁸ Dong-Won Lee, *The Life of Vision Lived with Dreams* (Seoul, South Korea: Jordan Books, 2005), 133.

⁴⁹ Dong-Won Lee, *Challenge to The Modeling of Belief* (Seoul, South Korea: Life Books, 2006), 64.

⁵⁰ Dong-Won Lee, *Exposition of the Psalms I* (Seoul, South Korea: Jordan Books, 2006), 157.
Dong-Won Lee, *The Life of Venture Lived with Belief*, 121.
Dong-Won Lee, *The Life of Vision Lived with Dreams*, 36.

with the Lord's help, he uses expressions like "Don't be afraid,"⁵¹ and, "God helps you,"⁵² to lead believers to spiritual maturity.

Here is another example from a sermon:

When we are suffering, what hurts us more than the suffering itself is the fact that we don't know why we have to suffer. We are much more painful when we suffer not knowing the meaning of the suffering. No matter how serious the suffering is, if we know the meaning of the suffering properly, we will be able to endure the suffering. Therefore, when we suffer, nothing is more important than finding out the meaning of the suffering. If we don't find out the meaning of the suffering, both individuals and communities may have to go through a longer tunnel of suffering.⁵³

Satan is a strategist. If we have to grant a doctor degree, we should grant him a doctor degree in psychology because he breathtakingly reads humans' minds to reach them. He then finally causes us to straightforwardly deny the Word of God.⁵⁴

Also, Dong-won Lee appropriately connects the theme of the text with the lives the audience is facing. This connection causes the audience to hear the voice of God addressing the issues of their lives. Through these sermons, the audience comes to obtain biblical insights into life issues and begin to see their problems from God's perspective instead of through their own insights which only sublimates the problem.⁵⁵

⁵¹ Dong-Won Lee, *Challenge to The Modeling of Belief*, 138, 163, 164.
Dong-Won Lee, *The Vision of Holiness and Recovery*, 223.

⁵² Dong-Won Lee, *Challenge to The Modeling of Belief*, 178.
Dong-Won Lee, *Exposition of The Psalms I* (Seoul, South Korea: Jordan Books, 2006), 148.
Dong-Won Lee, *The Secret of The Name, God* (Seoul, South Korea: Timothy Books, 2007),
148.

Dong-Won Lee, *The Vision of Holiness and Recovery*, 36, 219, 256, 257.F256, 257.

⁵³ Dong-Won Lee, *The Christian Life Lessons* (Seoul, South Korea: Kyujang, 2006), 77.

⁵⁴ Dong-Won Lee, *Creative Life Learnt from Genesis* (Seoul, South Korea: Jordan Books, 2005),
80.

⁵⁵ Dong-Won Lee, *The Happiness of Living with Paradox* (Seoul, South Korea: Tyrannus Books,
2004), 44.

Dong-Won Lee, *The Christian Life Lessons*, 88.

Think of Esther when Wasdi was the queen. Esther had not yet become the queen. She was just a slave captured and taken there. She was an ignorable person. God could, however, freely take this ignorable person into the center of history to use her. God's people will be fine even if they don't necessarily become queens, even if they just stand upright before God. They will be used in their way. Nobody is unimportant for God. A great tomorrow can come to you too. God has a wonderful plan in your life. If you are sincere today before the Lord, you can trust the providence of Almighty God who will open the tomorrow of your life. Please become the person who trusts this providence of God.⁵⁶

When we decide to live for God, it is never an abstract notion. God says that if we live for the people that God loves, that is the very living for God himself.⁵⁷

The ones who endure trials are fortunate. You have to control your avarice well to endure trials. You have to win. What is the prize if you get a passing mark, saying that you live your life righteously as seen by God? That is the crown of life. Living in Heaven enjoying real life. That is the very crown of life.⁵⁸

Dong-won Lee's preaching shows the view of God. Since audience live in the world with their own view, they cannot chuck away shortsighted attitudes. But, through this kind of preaching, they begin to challenge this shortsightedness they have and come to have a wider God-like vision of the issue. As the audience sees history, and the God who serves as the master in history, they come to see that God is their master.⁵⁹ Through this process, the audience comes to have the view of God, the thought of God, and the expectation of God. They are getting spiritually mature.⁶⁰

⁵⁶ Dong-won Lee, *Breathtaking Intervention of God* (Seoul, South Korea: Compass Books, 2006), 52-53.

⁵⁷ Dong-Won Lee, *Challenge to The Modeling of Belief*, 151.

⁵⁸ Dong-Won Lee, *The Human Craving for a Crown* (Seoul, South Korea: Jordan Books, 2006), 85.

⁵⁹ Dong-Won Lee, *The Vision of Holiness and Recovery*, 62.
Dong-Won Lee, *The Life Lived with Belief*, 25, 58

⁶⁰ Dong-Won Lee, *The Happiness of Living with Paradox*, 13.
Dong-Won Lee, *The Secret of The Name, God*, 136.

Preaching for Christian life

Classification of the theme of the books	Quantity	Title of book
Preaching collection for Christians' life	12	The House fFilled With Pomade Smell
		Now Is The Time We Should Live Differently
		For The Life Of Joy
		New Acts Of family
		For Each Other
		Conscience Cleantopia
		Acts Of Repentance
		Love Plus
		Adventure Life Lived With Belief
		Ten Rules Of Well-being Families
		Live In The Lord This Way
		In The journey Of Suffering And Glory

Figure 6. List of the collections of Dong-Won Lee's preaching for Christian life

Text from the sermon:

Why are families and the church important? First, they are important because they are organizations made by God. There are many organizations in this world. There are schools, work places, businesses and social service organizations. All of these have a common point, and that is the fact that they are made from the ideas of humans. They were founded by humans. The organizations founded by God are called divine organizations. Families and the church are those divine organizations.⁶¹

I believe that when all the families of believers begin to truly, heartedly, and sincerely worship God, God will correct and cure this land and history without any delay.⁶²

Dong-won Lee interprets the importance of the family from God's viewpoint.⁶³

Since the family was not a creation of man, we might as well take a good care of our

⁶¹ Dong-Won Lee, *Conscience Cleantopia* (Seoul, South Korea: Life Books, 2000), 55.

⁶² Dong-Won Lee, *Ten Rules of Well-being Families* (Seoul, South Korea: Tyrannus Books, 2008), 42.

⁶³ Dong-Won Lee, *Conscience Cleantopia*, 58, 62, 103.

family. Divine organization refers to the communities governed by the will of God. Therefore, the roles of couples, parents, and children are all served in communities that belong to God.⁶⁴ Emphasizing the importance of families, Dong-won Lee often expresses that God's nation will be established through families:⁶⁵

Even a sparrow may not fall down without the permission of God. There is a purport for the Lord to make us face this painful and inconvenient environment. If we believe it, the purport will be achieved. Apostle Paul even had a chronic disease. He prayed three times a day, but it was not cured. Apostle Paul must have complained. Then, while he was praying 3 times a day, one day he realized something. "If I were even healthy, how arrogant have I been? So, our Lord gave me a thorn to prevent me from being arrogant." At the moment he realized this fact, the Apostle Paul came to have no complaint. Rather, he became a person who praised God for this thinking, that his weakness was in fact his strength.⁶⁶

That means the Lord controls everything. After he created and redeemed everything, he does not leave them untouched, but intervenes among everything and takes care of everything.⁶⁷

One of the most important keys in the Christian life is "Knowing the intention of God about the questions that arise in one's life." If this is not known, Christians begin to go through times of complaint and resentment rather than living as abundant Christians. Thus, an important thing is to believe the fact that "God has a purpose in my pain."⁶⁸ Only with this belief can a Christian praise God even in pain and begin to live the life of faith with thanks and deep gratitude. Dong-won Lee's preaching emphasizes this very

⁶⁴ Ibid., 102.

⁶⁵ Dong-Won Lee, *Ten Rules of Well-being Families*, 9, 24, 25, 49, 49.

⁶⁶ Dong-won Lee, *Now is the Time We Should Live Differently* (Seoul, South Korea: Life Books, 1998), 73-74.

⁶⁷ Dong-Won Lee, *Live in The Lord This Way* (Seoul, South Korea: Compass Books, 2006), 50-51.

⁶⁸ Ibid., 40. Dong-Won Lee, *For The Life of Joy* (Seoul, South Korea: Compass Books, 2004), 184.

point with persuasive logic. When they hear this sermon, the audience begins to learn to appreciate what they have.

For example:

How can we refuse the control of Satan and get out of the mindset of murder to live the life of loving humans, respecting life? The method is living the life while loving the control of God, that is, the control of the Holy Spirit every moment. That is why the Apostle Paul repeatedly advises, “Don't let the Holy Spirit of God worry about you.” in Ephesians 4:30. In Ephesians 5:18, he advises, “Don't become drunken ... Fill your mind only with the Holy Spirit.” If one becomes drunk, he/she will be controlled by liquor. But if he/she is filled with the Holy Spirit, he/she will be controlled by the Holy Spirit.⁶⁹

Then, how can we get out of this passion? First, it is repenting. David repented. In Psalm 51, you can see the psalm of repentance written by David.⁷⁰

For the application of his preaching, Dong-won Lee usually asks questions to his audience. Through the question, “How can we refuse the control of Satan and get out of the spirituality of murder to live the life of loving humans, respecting life?” and the answer provided immediately after this question, he causes his audience to think about the Christian life and have lucid answers to the question.⁷¹ He causes his audience to happily acknowledge that the answer is not to let the Holy Spirit of God worry about them but to love the control of God in their lives. Dong-won Lee's prayers do not just address personal affairs. He causes the prayers to develop into the prayers of society and race in general, and yet he keeps these prayers centered on individuals.

⁶⁹ Dong-Won Lee, *Ten Rules of Well-being Families*, 114.

⁷⁰ Dong-Won Lee, *Acts of Repentance* (Seoul, South Korea: Kyujang, 2004), 136.

⁷¹ *Ibid.*, 25, 27, 55, 104, 120.

Dong-Won Lee, *Now Is The Time We Should Live Differently*, 26, 268.

Dong-Won Lee, *for The Life of Joy*, 41.

Preaching to Recover the Early Church's Community

Classification of the themes of the books	Quantity	Title of book
Collection of the preaching for the recovery of early Church community	5	The Community That We Love
		The Person Belonging To The Holy Spirit
		The Intercession Prayer Party To Embrace tTe World
		Where There Are Love And Trust
		Be Pleased Like This

Figure 7.
List of the collections of Dong-Won Lee's preaching to recover the early Church's community

An example from the text of the sermon is as follows:

Like the Sabbath that was given to us as a gift, we receive salvation as a grace regardless of what we do. The persons who were saved with the grace of God, however, must now go to the field of life for good things to achieve the work of God with a new vision.⁷²

The miracle of the Lord revealed his power, and the presence of God's nation was promulgated through the power. The forces of Satan that had been tying up humans with the chains of crime, disease, death, insanity, and repression began to be expelled by this ability.⁷³

Dong-won Lee does not let the issue of salvation stay only personal. He says that the journey of salvation does not end with the moment when one becomes saved. Rather, he emphasizes that salvation begins with this point and moves forward with the vision of community.⁷⁴

⁷² Dong-won Lee, *The Community that We Love* (Seoul, South Korea: Tyrannus Books, 2005), 191.

⁷³ Dong-Won Lee, *Where There Are Love and Trust* (Seoul, South Korea: Compass Books, 1998), 98.

⁷⁴ Dong-Won Lee, *The Intercession Prayer Party to Embrace The World* (Seoul, South Korea: Tyrannus Books, 2007), 54.

Intercessory prayers are the most altruistic prayers in the world because they are for others, for neighbors. Of course, we can't ignore the aspects of the prayers for oneself. But the core value of intercessory prayers is the prayers for neighbors. Intercessory prayers are the very practicing of love.⁷⁵

The necessity of intercessory prayers goes over the boundary of simply altruistic prayer and leads to the invitation to practice love. That is, because they are prayers to God for one's neighbors, the invitation is to a larger, universal commandment.⁷⁶

Then, what did the Apostle Paul want to emphasize as the first priority of pastoral ministry? In a word, it was prayer. The purpose of ministry is eventually to serve people, and pastors must pray for the very subjects of the service. He teaches to beg, pray, entreat, and give thanks for all people who are the subjects of the ministry.⁷⁷

He enforces that we should serve others fully to recover the early Church's community. That means that not only pastors but also we should serve each other and pray in today's world, where the distance between laymen and pastors has already been reduced.⁷⁸

⁷⁵ Ibid., 23.

⁷⁶ Ibid., 119.

⁷⁷ Dong-Won Lee, *The Community That We Love*, 85.

⁷⁸ Dong-Won Lee, *The Person Belonging to The Holy Spirit* (Seoul, South Korea: Kyujang, 2007), 101, 211.

The Preaching to Inspire the Vision of the Church

Classification of themes of the books	Quantity	Title of book
Preaching collection to inspire the vision of the Church	4	Ruth
		Working In The Shoes Of Vision
		The Green Pasture That We Love
		Healthy Church

Figure 8.

List of the collections of Dong-Won Lee's preaching to inspire the vision of the Church

He says:

The first vision I received after I came to believe in Jesus Christ was that I had to become the tool of the Lord to revive youths. The second vision I received when I began the ministry was that I should become a sincere expository preacher of the one book, the Bible. ... And the vision I received the most recently is the vision to bring up healthy layman missionaries through the cell church.⁷⁹

Beginning with his vision, Dong-won Lee states how to go toward the vision of gradually advancing ministry naively but sincerely. He is repeatedly setting forth the expression, "The vision is to bring up layman missionaries."⁸⁰ This expression is the goal of life, which is the same as the direction for Christians to attempt to convert unbelievers.

The space where there are worships and the promulgation of the gospel, we should make such spaces to allow our neighbors to easily hear the gospel any time anywhere. This is the most important reason why our church is operating the pasture church.⁸¹

Such a vision of the church is the very expansion of the gospel leading to the expansion of God's nation. Here is repeated the expression that the vision of the church

⁷⁹ Dong-Won Lee, *Working in The Shoes of Vision* (Seoul, South Korea: Tyrannus Books, 2004), 11.

⁸⁰ Ibid., 92, 93, 99, 133, 157.

⁸¹ Dong-Won Lee, *The Green Pasture That We Love* (Seoul, South Korea: Tyrannus Books, 2004), 57.

should eventually be for God's nation and glory and that, to enable it, the channel to deliver the gospel should become the vision of the Church.⁸²

That is why the Apostle Paul did not say, 'You should learn Rome.' but said, "You should not follow this world." You should not forget the fact that we are different from the world, which is our strength and influential force. An awakened Church is a community to watch itself every day with this spirituality and morality.⁸³

Based on the vision, the world can be changed by the life of believers who believe in the gospel and by the church communities which support the vision. Therefore, although the church truly belongs to the world, it does not follow the world. Rather, it becomes the community that cures and changes the world with the vital vision of Jesus Christ.⁸⁴

In conclusion, Dong-won Lee's preaching brought about explosive growth in numbers through salvation of the souls of individuals. In addition, it not only resulted in the spiritual maturing of believers, but it also caused them to live a healthy Christian life in their family and in all aspects of social life. The preaching implemented the beautiful community of the Early Church, thereby helping to cure the human race. It also successfully accomplished the church's transformation into a cell church, which allowed the church to become living organisms that could increasingly change the world, thereby leading and influencing Korean society and churches.

⁸² Ibid., 17, 61, 101, 132, 162, 165, 172.

⁸³ Dong-Won Lee, *The Healthy Church That We Love* (Seoul, South Korea: Tyrannus Books, 2006), 72.

⁸⁴ Ibid., 27, 62, 72, 82, 89, 107.

Dong-won Lee's Sunday Sermon⁸⁵

After founding Global Mission Church in 1994, Dong-won Lee has been preaching with the titles and texts shown in the table below. By reviewing the list of the titles of Dong-won Lee's Sunday sermon, we can see what subject Dong-won Lee's sermon has focused on each week. This study will review what subjects were preached each week just as we earlier discussed what influences Dong-won Lee's preaching exerted by dividing his sermons into five categories.

First, it can be seen from the review that Dong-won Lee's sermons were mainly conducted in series for different periods and ranged from four weeks at the shortest (no. 1-4, 285-288, 401-404, etc.) to 22 weeks at the longest (no. 495-516). These series of sermons were concentrated in the periods important to the church or to society. Dong-won Lee attempted to intensify his influence through preaching in order to awake, encourage, and teach believers.

For instance, in 1994, when Global Mission Church was founded, Dong-won Lee preached about the vision of the church for four weeks in a row (no. 1-4). Later, in August 1995, when the church moved to Jeonja-dong, Gyeonggi-do, he preached under the title "Invitation to~" as many as 20 times (no. 28-48, except no. 46) to naturally imprint the expectation on the new place and the necessity of evangelism by the believers.

In addition, in 2002, when the church was transformed from a conventional church to a cell church, he preached on the vision of the cell church for five weeks (no. 285-288) proclaiming its transformation into a cell church. That was followed by the

⁸⁵ Refer to Appendix I on page 190 for the list of the titles of Dong-Won Lee's Sunday sermon.

preaching under the title, “Do ~ each other” for 9 weeks (no. 289-297) to cause believers to not only basically understand cell churches but also to understand how a cell church should be developed.

In 2004, at the cell conference where the ministry of Global Mission Church was introduced to other Korean Protestant Churches, he not only concentrated on publicizing the cell ministry of Global Mission Church through the cell conference, but also preached under the title “The community of ~” for 18 weeks, apparently in an effort to cause Global Mission Church to internally recover and resemble the shape of early church communities.

At the end of 1997, Korea faced the foreign exchange crisis and received the bailout from the International Monetary Fund (IMF) on December 22. Consequently our country experienced tremendous economic difficulties. At that time, surprisingly as if he had forecasted the situation, Dong-won Lee was preaching under the title, “Now is the time to do ~,” since November 9, 1997. Through this he gave believers biblical hope. He also encouraged his congregation with such sermons as, “Now is the time to buy hope” (November 23, 1997), “Now is the time to think about the country” (December 14, 1997), and “Now is the time to have hope” (December 28, 1997).

These series reached the climax in 2007 when Dong-won Lee proclaimed that horizontal movements of existing believers should be stopped and the church should become an evangelism-oriented church to evangelize prospective believers. The series entitled, “The Holy Habits of Jesus Christ,” which began on January 7, 2007, was conducted for 22 weeks until July 1, 2007 (no. 495-516). Through these sermons, Dong-

won Lee delivered message on the life of Jesus Christ one-by-one, emphasizing evangelism as well as leading the spiritual maturity of the believers.

These Sunday sermons of Dong-Won Lee were influential because he basically maintained the frame of expository preaching. In addition, he conducted in-depth studies of one volume of the Bible or multiple books to study each theme. And when he completed a series of sermons, Dong-Won Lee gathered the series together, refined them, and prepared them in order to publish expository sermon collections, thereby maximizing the influence of his sermons.

The Growth of Global Mission Church

Changes in the Number of Believers Attending Global Mission Church's Sunday Worship
by Year

Year	Number of persons	Increased number of persons compared to previous year
1993	65	A meeting to prepare the founding
1994	1,000	935
1995	2,214	1,214
1996	3,394	1,180
1997	4,578	1,184
1998	5,734	1,156
1999	7,047	1,313
2000	8,776	1,729
2001	9,657	881
2002	10,563	906
2003	13,881	3,318
2004	17,005	3,124
2005	19,375	2,370
2006	20,334	959
2007	20,921	587

Figure 9. Changes in the number of believers attending Sunday worships

Since these are the average number of believers who participated in Sunday worship services for a month of December in a relevant year, these can be said to be more realistic than the number of believers registered in the church.⁸⁶

⁸⁶ Prepared based on the statistics of the executive office of Global Mission Church.

Characteristics of the Growth of Global Mission Church by Year

Year	Characteristics of the growth by year
1993	November 11 Worship for preparation of founding in the lecture hall of the welfare center of Sunkyong Smart Co.
1994	The 1st week of January birth worship. Served the worship in the rent lecture hall of the building of Sunkyong Smart Co. in Suji.
1995	August Rent Seongshim Building in Jeongja-dong, Bundang and moved there. Experienced explosive growth for two years and seven months from August 1995 to March 1998.
1998	April 1998 moved to Sinbong, Suji. The number of believers increased by 1,000 a year for four years from 1998.
1999	May 1999 Global Mission, vision and 333 were proclaimed.
2002	The vision and philosophy of cell church were preached for around 3 months from January 2002 to proclaim the transformation into a cell church.
2003	The 1st of April 2003, moved into Bundang Vision Center. The time of two churches in Suji and Bundang began.
2004	The 1st Cell Conference. (Registered number of persons from Global Mission Church; 3,349, from other churches was 445(from 155 other churches), total number of persons registered; 3,794)
2005	The 2nd Cell Conference. (Registered number of persons from Global Mission Church; 2,334, from other churches was 595(from 208 other churches), total number of persons registered; 2,930)
2006	The 3rd Cell Conference. (Registered number of persons from Global Mission Church; 2,150, from other churches was 807(from 282 other churches), total number of persons registered; 2,957)
2007	Proclaimed to stop the horizontal movements of existing believers and to pursue an evangelism oriented church to evangelize prospective believers. The 4th Cell Conference. (Registered number of persons from Global Mission Church; 2,090, from other churches was 744(from 260 other churches), total number of persons registered; 2,834).

Figure 10. Characteristics of the growth by year

The Influence of Dong-won Lee's Preaching on the Growth of Global Mission Church

Overview of Surveys

In order to find out how much the preaching of Dong-won Lee has influenced the growth of Global Mission Church, a sampling survey was conducted on the believers of Global Mission Church through questionnaires. Also, to compare the views of the believers with those of the believers of other churches, a random sampling survey was conducted on the believers of other churches and undergraduates of a theological university.

The subjects of the questionnaire survey were 1,905 believers of Global Mission Church who answered the questionnaire (approximately 10% of the total 20,921 attending believers⁸⁷ and 465 persons, including believers of other churches near Global Mission Church and undergraduates of Korea Baptist Theological University). In-depth interviews were conducted with 50 randomly-selected elderly believers of Global Mission Church. The questionnaire survey was conducted over the period of a month from October 3, 2007 through November 10, 2007, and the individual in-depth interviews were conducted over the period of 3 weeks from November 15, 2007 through December 9, 2007.

2,500 questionnaire papers were randomly distributed to elderly believers of Global Mission Church. Among them, only 1,905 papers that were collected (collection ratio 76.2%) were included in the statistics. The questionnaires collected were statistically analyzed using SPSS/PC. The analyses conducted were frequency analyses, cross

⁸⁷ On the basis of the statistics of the executive office of Global Mission Church. Registered believers as of December 2007; 27,431, average attendance in December 2007; 20,921.

tabulation analyses, correlation analyses of each question item and difference analyses of each question.

The reason why the total number of respondents differed among question items is that the questions with “no answer” and the questions for “single answer” but which had multiple answer responses were all nullified. Any answer requiring an interpretation was individually interpreted. Also, the individual in-depth interviews were conducted by meeting 1-3 persons each, thereby conducting in-depth interviews on the content of the questionnaire with 50 persons in a total of 20 meetings.

The questionnaire survey was made by referring to preceding literature and papers on church growth with the premise that the preaching of the senior pastor would influence the growth of believers in number. (Also, this research refers to this author’s past experience with Church Growth and with his experiences while serving at Global Mission Church.) The question items surveyed in the questionnaire survey are as follows:

Division	Content	Number of questions
1. basic information	① age ② gender ③ years of faith life ④ years after becoming convicted of salvation ⑤ years after the church currently attending was founded ⑥ years of attending in currently attending church ⑦ number of attendees in currently attending church	7
2. reason for church selection	① the reason for the selection of currently attending church ② the criteria to select a church in the case of moving ③ important things when introducing a church to others	3
3. influence of preaching	① what influences faith maturing(growth) the most ② preferred preaching style ③ what influences the growth of church believers in number the most ④ the degree of the influence of a senior pastor on the growth of church believers in number	4
4. number of times of hearing a preaching	① in churches ② tape(CD) ③ TV ④ Internet ⑤ number of times of listening to an attending preacher's preaching per week	5

Figure 11. Classification of the questionnaire survey items

Questionnaire

This questionnaire was prepared for the paper titled, “The Influence of Preaching on Church Growth” and is not purposed for the collection of any other information. The content of this questionnaire used will not be used for any other purpose. Please read following questions and please make sure to mark on only one of the relevant examples and if you have any other opinion, please write your opinion in remark columns. Thank you.

※ Note: Please make sure to select only one answer for each question.

1. What is your age range?

- ① 20s
- ② 30s
- ③ 40s
- ④ 50s
- ⑤ 60s or older

2. What is your gender?

- ① female
- ② male

3. How many years have you been living the life of faith (attending the Church)?

- ① less than 1 year
- ② 1-3 years
- ③ 4-10 years
- ④ 11-20 years
- ⑤ 21 years or longer

4. How many years have passed since you greeted Jesus Christ as your personal Savior and the Lord?

- ① less than 1 year
- ② 1-3 years
- ③ 4-10 years
- ④ 11-20 years
- ⑤ 21 years or longer

5. How many years ago was the church you are attending founded?

- ① 1-5 years
- ② 6-10 years
- ③ 11-20 years
- ④ 21-30 years
- ⑤ 30 years or longer

6. How many years have you been attending the church you are currently attending?

- ① less than 1 year
- ② 1-3 years
- ③ 4-10 years
- ④ 11-20 years
- ⑤ 21 years or longer

7. How many elderly believers attend the church you are currently attending?

- ① 10-100
- ② 101-300
- ③ 301-500
- ④ 501-1,000
- ⑤ 1,001-3,000
- ⑥ 3,001-5,000
- ⑦ 5,001-10,000
- ⑧ 10,001-20,000
- ⑨ 20,001 or more

8. What is the reason why you selected the church you are currently attending?

- ① the preaching of senior pastor
- ② Bible study(discipleship training)
- ③ small group meeting
- ④ church size
- ⑤ upbringing of children

others _____

9. If you have to move to another church due to some unavoidable reasons, on what criteria will you choose the church you will attend?

- ① the preaching of senior pastor
- ② Bible study(discipleship training)
- ③ small group meeting
- ④ church size
- ⑤ upbringing of children,

others _____

10. What do you think is the most important thing when you introduce a church to others?

- ① the preaching of senior pastor
- ② Bible study(discipleship training)
- ③ small group meeting
- ④ church size
- ⑤ upbringing of children

others _____

11. What does influence the most your maturing of faith (growth)?

- ① the preaching of senior pastor
- ② Bible study(discipleship training)
- ③ small group meeting
- ④ church size
- ⑤ upbringing of children

others _____

12. Which style of preaching do you like?

- ① The preaching that elucidates the text of the Bible to be easily understandable.
- ② The preaching that utilizes diverse materials and data.
- ③ The preaching filled with the preacher's wits and humors.
- ④ The preaching that provides applications to personal life and challenges
- ⑤ The preaching that provides biblical viewpoints (solutions) on common

interests such as social issues

others _____

13. What do you think exerts the greatest influence on the growth of the believers of a church in number?

- ① the preaching of senior pastor
- ② Bible study(discipleship training)
- ③ praise
- ④ the lives of believers
- ⑤ prayers
- ⑥ various programs(cultural activities etc)
- ⑦ church's participation in society
- ⑧ small group(pasture) meeting
- ⑨ service in happy & sad affairs(wedding, funeral etc)
- ⑩ the size of church, location, convenience facilities

others _____

14. How much do you think does the preaching of senior pastor influence the growth of church believers in number?

- ① 100%
- ② 80%
- ③ 60%
- ④ 40%
- ⑤ 20%
- ⑥ 0%
- ⑦ not sure

15. How many times do you listen to preaching a week?

- ▶ in churches : times
- ▶ tape(CD) : times
- ▶ on TV : times
- ▶ on internet : times

Among them, how many times are the preaching of the senior pastor of the church you attend? _____ times

Thank you for your sincere answers.

Figure 12. Questionnaire

Note: Below the results of the questionnaire survey are the answers of Global Mission Church congregation (unless specifically marked). The results from other

questionnaire survey subjects (believers of other churches and undergraduates of a theological university) were indicated separately.

The Result of Questionnaire Survey and Analysis

What is your age range?

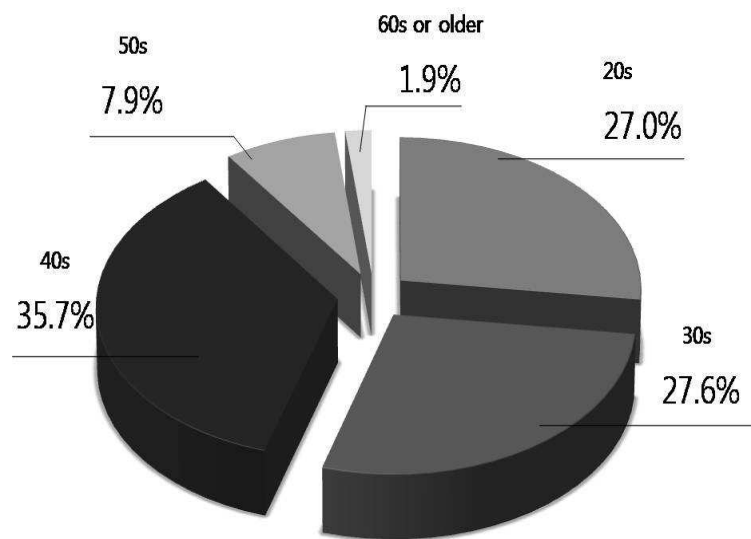


Figure 13. Age ranges of survey subjects

	frequency	%
20s	515	27.0
30s	525	27.6
40s	680	35.7
50s	150	7.9
60s or older	35	1.9
total	1,905	100.0

Figure 14. Age ranges of survey subjects

The age ratios of the believers of Global Mission Church surveyed were indicated to be the highest for 40s and, just below that, the 20s and 30s both had similar ratios (this was analyzed as caused by younger believers who were relatively more active in responding to the questionnaires). Thus, the age distribution of the believers was reported by Global Mission Church, and the result is as follows:

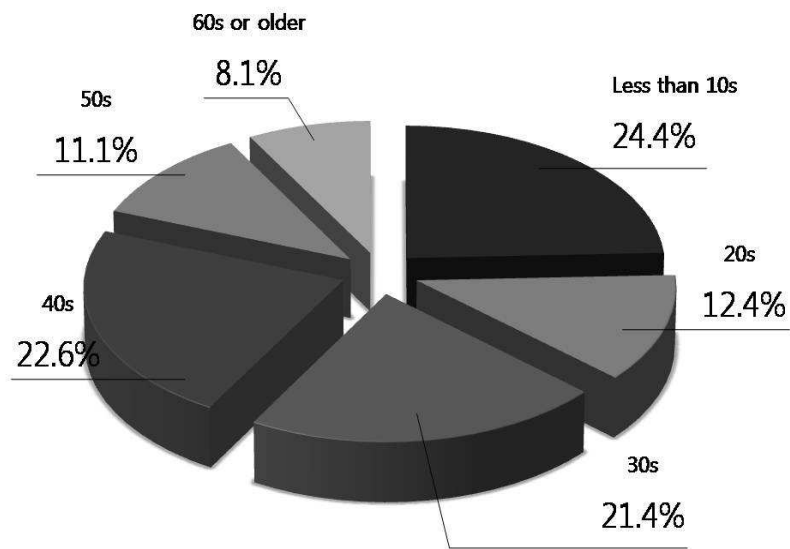


Figure 15. Age ranges of registered believers

	frequency	%
Less than 10s	6,691	24.4 %
20s	3,393	12.4 %
30s	5,869	21.4 %
40s	6,210	22.6 %
50s	3,050	11.1 %
60s or older	2,218	8.1 %
total	27,431	100.0 %

Figure 16. Age ranges of registered believers

As can be seen from the table, the age range ratios of registered believers of Global Mission Church were indicated to be the highest for 40s as well, but one difference from the ratios from the survey result is that the ratio for 40s is not much different from that for 30s (only 1.2% difference). The fact that 30s and 40s are the major age ranges of the believers at the church can be considered as suggesting the future development potential of Global Mission Church. That the believers in the ages between 0- 19 account for as much as 24.4% of all believers is also very encouraging, as it indicates that the next generation of Global Mission Church believers is growing.

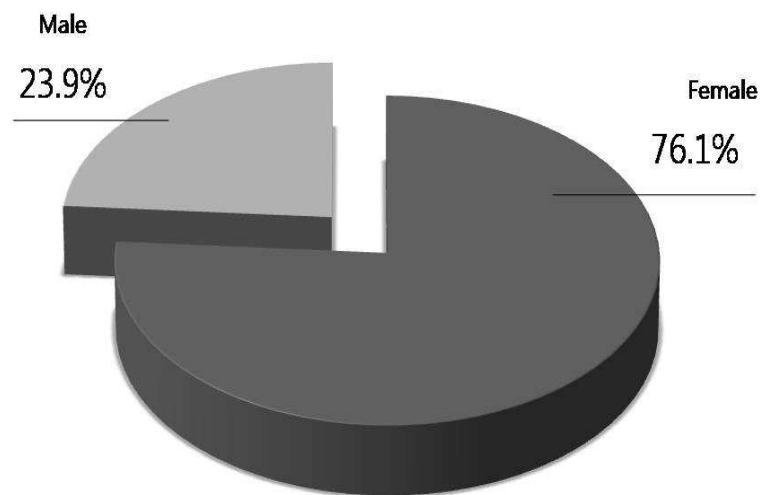


Figure 17. Genders of survey subjects

	frequency	%
female	1,450	76.1
male	455	23.9
total	1,905	100.0

Figure 18. Genders of survey subjects

The gender ratios of Global Mission Church believers who answered the questionnaires were 76.1% for female and 23.9% for male. Thus, female believers overwhelmingly outnumbered male believers. But these ratios did not indicate actual gender ratios of Global Mission Church believers. The gender ratios of the believers registered with Global Mission Church were inquired to the information room of the church, and the result indicated the ratio of 60.4% for female and 39.6% for male. The reason why the ratio of female respondents was higher in the result of the questionnaire survey is because the *collection ratio* of female believers was higher; females are more favorable to questionnaires than males.

How many years have you been living the life of faith (attending the Church)?

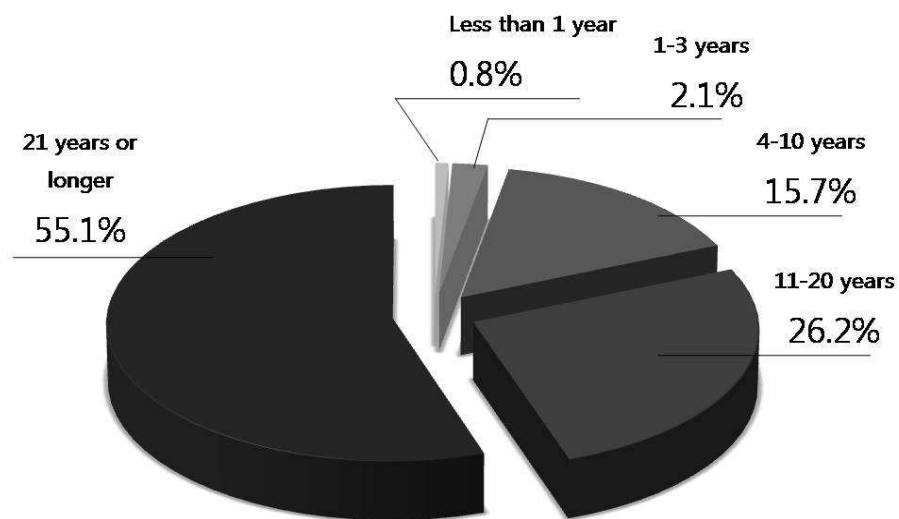


Figure 19. Years of faith life

	frequency	%
Less than 1 year	15	0.8
1-3 years	40	2.1
4-10 years	300	15.7
11-20 years	500	26.2
21 years or longer	1,050	55.1
total	1,905	99.9

Figure 20. Years of faith life

Global Mission Church was founded 14 years ago (as of 2007) but the believers who have been “living the faith life” for 21 years or longer accounted for more than 55% of all the believers. This indicates that at least 55% of Global Mission Church believers moved from other churches to Global Mission Church.

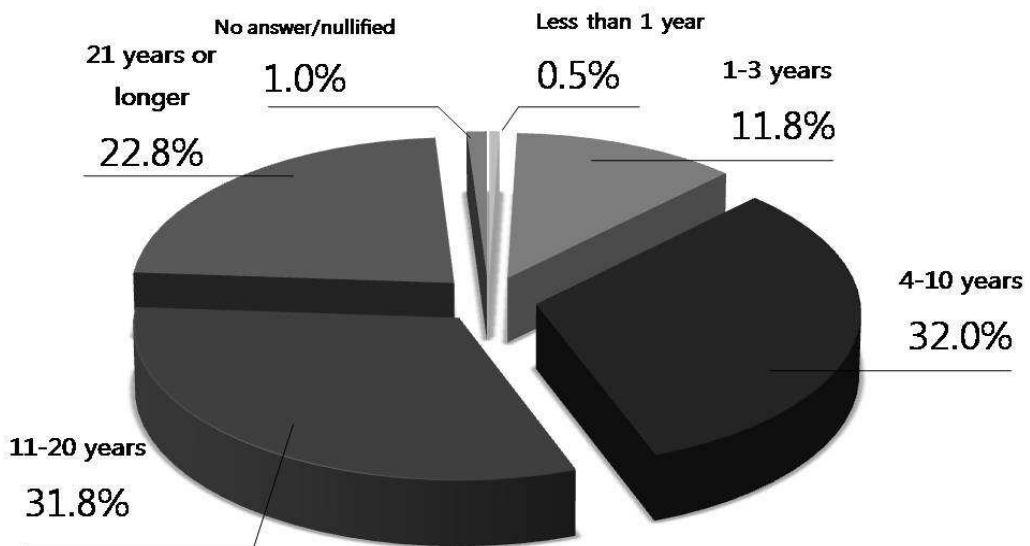


Figure 21. Years after greeting

	frequency	%
Less than 1 year	10	0.5
1-3 years	225	11.8
4-10 years	610	32.0
11-20 years	605	31.8
21 years or longer	435	22.8
No answer/nullified	20	1.0
total	1,905	100.0

Figure 22. Years after greeting

Based on above point number 3, the believers who had been attending church for 21 years or longer accounted for 55.1% of the believers. And yet, the years after accepting Jesus Christ as their personal Lord and Savior were 4-10 years for the largest percentage of the believers. This disproves the idea that it took a very long time for the believers to personally accept Jesus Christ even if they had been attending the Church. At the same time, it indicates that they began to accept Jesus Christ while they were attending Global Mission Church.

How many years have you been attending the church (Global Mission Church) you are currently attending?

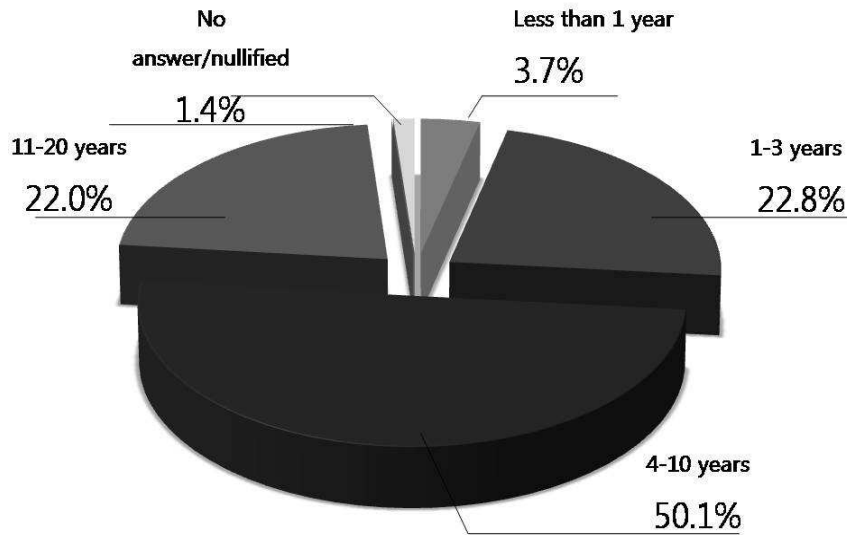


Figure 23. Years of attendance at Global Mission Church

	Frequency	%
Less than 1 year	70	3.7
1-3 years	435	22.8
4-10 years	955	50.1
11-20 years	420	22.0
21 years or longer	0	0.0
No answer/nullified	25	1.4
total	1,905	100.0

Figure 24. Years of attendance at Global Mission Church

The fact that Global Mission Church was founded 14 years ago (as of 2007) and that 50.1% of the respondents answered that they had been attending Global Mission

Church for 4-10 years indicates one half or more of the believers have been steadily attending the church without switching the churches.

	20s	30s	40s	50s	60s or older	total
① Less than 1 year	65	5	0	0	0	70
② 1-3 years	135	130	145	25	0	435
③ 4-10 years	170	295	425	60	5	955
④ 11-20 years	140	85	110	65	20	420
⑤ 21 years or longer	0	0	0	0	0	0
Total	510	515	680	150	25	1,880

Figure 25.

Cross tabulation analysis of the years of attendance at the church currently attending by age range

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus, the total number of persons may be different from the total number of respondents.

The years of attendance where they are currently attending were indicated to be 4-10 years, the largest percentage of whom are the believers in 20s-40s and 11-20 years, the largest percentage of whom are older believers. This indicates that believers change churches one time per 10 years regardless of their age range.

The answer to this question is 20,001 or more for all of the believers attending Global Mission Church. Thus the question was excluded from the questionnaire for them. The table below summarizes the result from only the believers from other churches other than Global Mission Church and the undergraduates of the theological university:

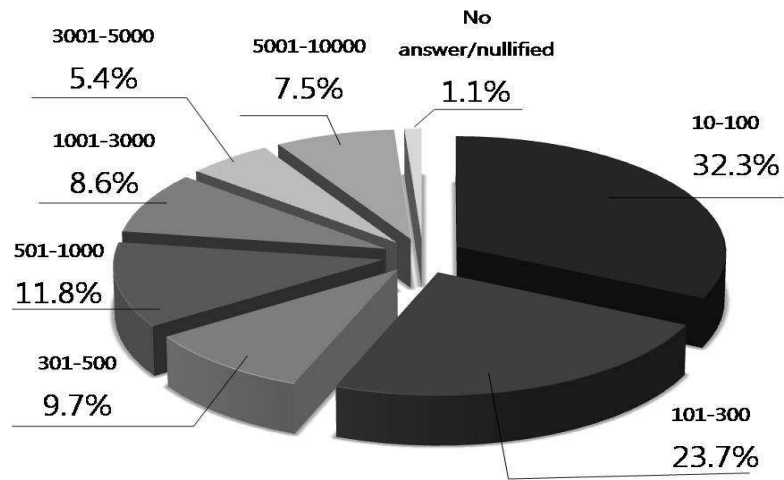


Figure 26. The number of elderly attendees of the church attending currently

	Frequency	%
10-100 persons	150	32.3
101-300 persons	110	23.7
301-500 persons	45	9.7
501-1,000 persons	55	11.8
1,001-3,000 persons	40	8.6
3,001-5,000 persons	25	5.4
5,001-10,000 persons	35	7.5
No answer/nullified	5	1.1
Total	465	100.0

Figure 27. The number of elderly attendees of the church attending currently

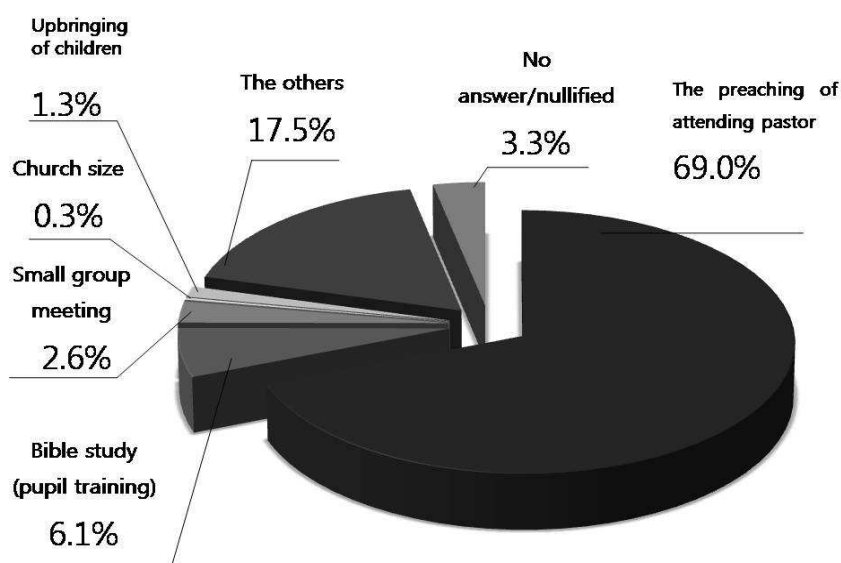


Figure 28. The reason why Global Mission Church was selected

	frequency	%
① The preaching of senior pastor	1,315	69.0
② Bible study(discipleship training)	115	6.1
③ Small group meeting	50	2.6
④ Church size	5	0.3
⑤ Upbringing of children	25	1.3
The others	333	17.5
No answer/nullified	62	3.3
Total	1,905	100.0

Figure 29. The reason why Global Mission Church was selected

In the case of the believers attending Global Mission Church, 69% answered that their criteria for the selection of the church was “the preaching of senior pastor,” which shows a clear difference from other opinions. This indicates that the persons who selected Global Mission Church selected the church giving first priority to the preaching of the senior pastor. Other opinions included “born as the believer of the church” (5.3%), “heard

gospel from a friend” (4.2%), and, “liked the vision of the pastor and the nature of the church” (1.8%), etc.

To the same question, the believers of other churches near Global Mission Church (including the undergraduates of the theological university) presented the below result (and again the ratio of the ones who selected the answer “the preaching of senior pastor” was the highest at 50.5%). This indicates that the believers of Korean Protestant Churches attach the greatest importance to the preaching of the senior pastor. But it is a notable fact that the ratio was 69% in Global Mission Church believers compared to 50.5% in the believers of other churches nearby. This indicates that the preaching of the senior pastor of Global Mission Church exerts a stronger influence on its believers.

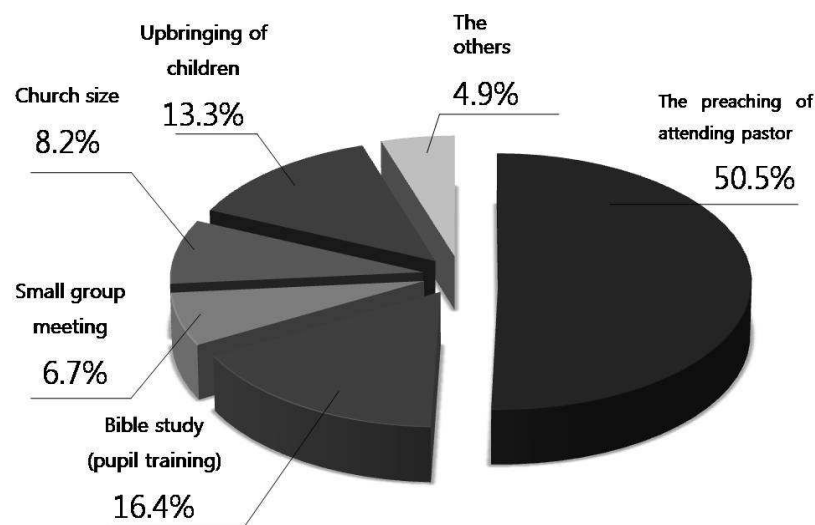


Figure 30. Reason for church selection (other than Global Mission Church)

	frequency	%
① The preaching of senior pastor	235	50.5
② Bible study(discipleship training)	76	16.4
③ Small group meeting	31	6.7
④ Church size	38	8.2
⑤ Upbringing of children	62	13.3
The others	23	4.9
Total	465	100.0

Figure 31. Reason for church selection (other than Global Mission Church)

	20s	30s	40s	50s	60s or older	total
① The preaching of senior pastor	275	410	490	120	20	1,315
② Bible study (discipleship training)	25	25	40	5	5	100
③ Small group meeting	15	10	25	0	0	50
④ Church size	0	0	5	0	0	5
⑤ Upbringing of children	0	15	10	0	0	25
The others	120	20	15	0	0	155
No answer/nullified	15	25	60	10	0	110
total	450	505	645	135	25	1,760

Figure 32.

Cross tabulation analysis of the reason why currently attending church (Global Mission Church) was selected by age range

Note: In the cross tabulation analysis, the no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

This is the cross tabulation analysis table to review the reason why the believers selected the church they are currently attending by age range. This table indicates that the believers in all age ranges selected the church because of the preaching of senior pastor. This means that the criteria to select churches do not vary with the age range; the preaching of the senior pastor is the most important reason for church selections for most of the believers. This indicates that the preaching of the senior pastor exerts the most important influence on the growth (in number) of church believers. Other opinions included, “born as the believer of the church” (85 persons), “evangelism of an acquaintance” (30 persons), and “vision of the church” (15 persons), etc.

For reference, the cross tabulation analysis of gender, years of faith life, and years of having the conviction of salvation indicated the same result in most of the cases.

	female	male	total
① The preaching of senior pastor	1,040	270	1,310
② Bible study(discipleship training)	75	30	105
③ Small group meeting	30	20	50
④ Church size	0	5	5
⑤ Upbringing of children	15	10	25
The others	185	80	265
No answer/nullified	115	30	145
total	1,460	445	1,905

Figure 33.

Cross tabulation analysis of the reason for the selection of currently attending church (Global Mission Church) by gender

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	21 years or longer	Total
① The preaching of senior pastor	5	25	220	355	710	1,315
② Bible study (discipleship training)	5	10	30	25	35	105
③ Small group meeting	0	5	10	15	20	50
④ Church size	0	0	0	0	5	5
⑤ Upbringing of children	0	0	5	5	15	25
total	10	40	265	400	785	1,500

Figure 34.

Cross tabulation analysis of the reason for the selection of currently attending church (Global Mission Church) by years of faith life

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	21 years or longer	Total
① The preaching of senior pastor	5	135	425	455	285	1,305
② Bible study (discipleship training)	0	20	40	30	15	105
③ Small group meeting	0	15	25	10	0	50
④ Church size	0	0	0	0	5	5
⑤ Upbringing of children	0	5	5	10	5	25
total	5	175	495	505	310	1,490

Figure 35.

Cross tabulation analysis of the reason for the selection of currently attending church (Global Mission Church) by years of conviction of salvation

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	total
① The preaching of senior pastor	35	320	700	256	1,311
② Bible study (discipleship training)	5	30	45	15	95
③ Small group meeting	0	10	30	10	50
④ Church size	0	5	0	0	5
⑤ Upbringing of children	0	10	15	0	25
total	40	375	790	281	1,486

Figure 36.

Cross tabulation analysis of the reason for the selection of currently attending church (Global Mission Church) by years of attendance at currently attending church (Global Mission Church)

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

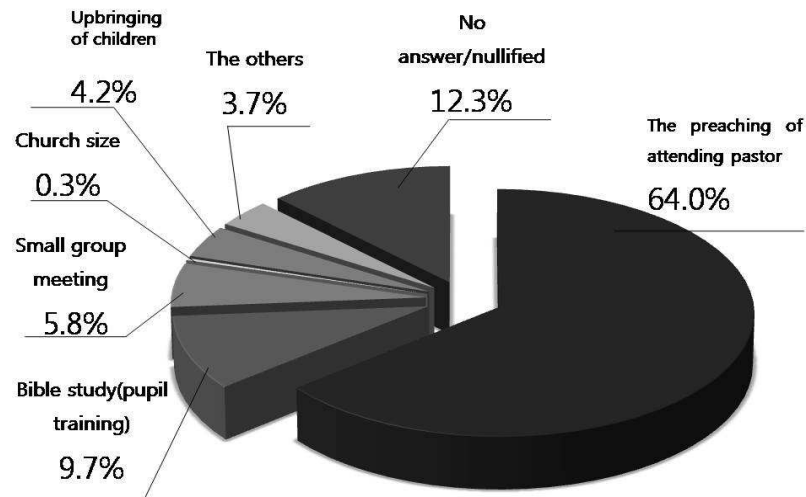


Figure 37. The criteria for church selections in the case of moving between churches

	frequency	%
① The preaching of senior pastor	1,220	64.0
② Bible study(discipleship training)	185	9.7
③ Small group meeting	110	5.8
④ Church size	5	0.3
⑤ Upbringing of children	80	4.2
The others	70	3.7
No answer/nullified	235	12.3
Total	1,905	100.0

Figure 38. The criteria for church selections in the case of moving between churches

This question was also asked to find out how much influence the preaching of a senior pastor exerts on church selections. Global Mission Church believers answered

that the senior pastor's preaching exerted the greatest influence (64%). The believers of other churches near Global Mission Church produced a similar result, as 62.2% of them answered that the senior pastor's preaching would be the most important criteria for church selections in the case of moving between churches. From this result, it can be seen that if believers have to move to a new church for an unavoidable reason, they will make a decision by listening to the senior pastor's preaching. Other opinions included, "the vision of the Church" (0.5%), "proximity to house" (0.3%), etc.

	20s	30s	40s	50s	60s or older	total
① The preaching of senior pastor	325	315	455	100	20	1,215
② Bible study(discipleship training)	60	30	70	15	5	180
③ Small group meeting	40	30	35	10	0	115
④ Church size	5	0	0	0	0	5
⑤ Upbringing of children	15	40	20	5	0	80
The others	15	20	30	0	0	65
No answer/nullified	55	90	70	20	5	240
Total	515	525	680	150	30	1,900

Figure 39. Criteria to select a church in the case of moving to another church by age

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

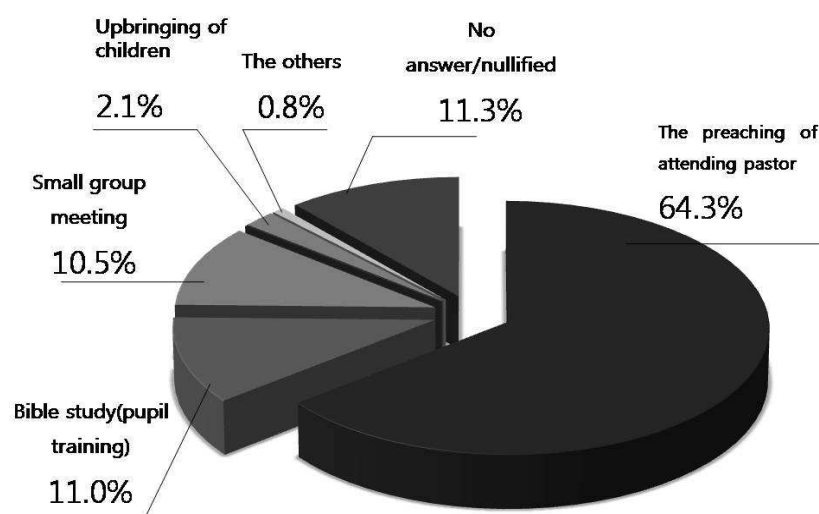


Figure 40. Criteria for introducing a church to others

	frequency	%
① The preaching of senior pastor	1,225	64.3
② Bible study(discipleship training)	210	11.0
③ Small group meeting	200	10.5
④ Church size	0	0
⑤ Upbringing of children	40	2.1
The others	15	0.8
No answer/nullified	215	11.3
Total	1,905	100.0

Figure 41. Criteria for introducing a church to others

This question was also asked to discover how great an influence the preaching of a senior pastor exerts on church selections. Global Mission Church believers attach the greatest importance to “attending the pastor’s preaching” (64%). From this, we can see that when evangelizing, Global Mission Church believers are recommending other believers around them who have to move to another church because of house-moving, etc. to select the church on the basis of “the senior pastor’s preaching.” And, the believers of

other churches near Global Mission Church also showed similar results (selection of “senior pastor’s preaching” was 65%). Other opinions included, “vision of the church” (0.3%), “inspiring praise services” (0.5%), etc.

For reference, similar results were indicated by the cross tabulation analyses of gender, years of faith life and years of having the conviction of salvation, but the cross tabulation analysis of “things considered as being important when recommending a church to others by age” showed a slightly different result indicating that although the believers in all other age ranges thought that “senior pastor’s preaching” was the most important when recommending a church to others, the believers in 60s answered that “Bible studies (discipleship training)” was the most important. Based on this result of in-depth interviews, it can be seen that the believers in higher age ranges were attaching great importance to “Bible studies (discipleship training)” along with the senior pastor’s preaching.

	female	male	total
① The preaching of senior pastor	945	265	1,210
② Bible study(discipleship training)	160	50	210
③ Small group meeting	145	55	200
④ Church size	0	0	0
⑤ Upbringing of children	35	5	40
total	1,285	375	1,660

Figure 42.
Cross tabulation analysis of things regarded important when recommending a church to others by gender

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	20s	30s	40s	50s	60s or older	total
① The preaching of senior pastor	335	320	455	105	5	1,220
② Bible study (discipleship training)	50	40	85	15	20	210
③ Small group meeting	90	35	65	10	0	200
④ Church size	0	0	0	0	0	0
⑤ Upbringing of children	5	25	10	0	0	40
total	480	420	615	130	25	1,670

Figure 43.

Cross tabulation analysis of things regarded important when recommending a church to others by age

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	21 years or longer	total
① The preaching of senior pastor	5	20	195	320	680	1,220
② Bible study (discipleship training)	0	15	45	45	105	210
③ Small group meeting	0	5	25	65	105	200
④ Church size	0	0	0	0	0	0
⑤ Upbringing of children	0	0	0	0	40	40
total	5	40	265	430	930	1,670

Figure 44.

Cross tabulation analysis of things regarded important when recommending a church to others by years of faith life

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	21 years or longer	total
① The preaching of senior pastor	5	130	390	400	280	1,205
② Bible study(discipleship training)	0	55	65	40	50	210
③ Small group meeting	0	15	85	80	15	195
④ Church size	0	0	0	0	0	0
⑤ Upbringing of children	0	0	5	5	30	40
total	5	200	545	525	375	1,650

Figure 45.

Cross tabulation analysis of things regarded important when recommending a church to others by years of having the conviction of salvation

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	total
① The preaching of senior pastor	50	320	595	245	1,210
② Bible study (discipleship training)	5	30	120	45	200
③ Small group meeting	5	35	100	60	200
④ Church size	0	0	0	0	0
⑤ Upbringing of children	0	5	30	5	40
total	60	390	845	355	1,650

Figure 46.

Cross tabulation analysis of things regarded important when recommending a church to others by years of attendance at currently attending church (Global Mission Church)

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

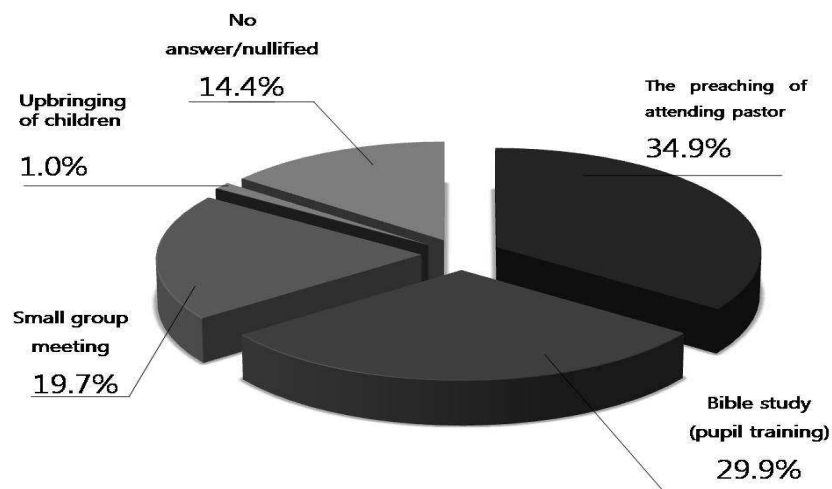


Figure 47. Influence on faith maturing (growth)

	frequency	%
① The preaching of senior pastor	665	34.9
② Bible study(discipleship training)	570	29.9
③ Small group meeting	375	19.7
④ Church size	0	0.0
⑤ Upbringing of children	20	1.0
No answer/nullified	275	14.4
total	1,905	100.0

Figure 48. Influence on faith maturing (growth)

Believers go through the process of sanctification while living in this world. This question asked what things exert the biggest influence on the maturing (growth) of personal faith. To this question, Global Mission Church believers answered that the thing that exerted the biggest influence on faith maturing (growth) was also “the senior pastor’s preaching” (34.9%). This result can be considered as revealing very clearly the fact that Global Mission Church believers are influenced a lot by the senior pastor’s preaching to which they listen every week. Following that, 29.9% of the respondents selected the

answer “Bible studies (discipleship training),” and this indicates that Global Mission Church is efficiently operating the Bible study (discipleship training). The believers of other churches near Global Mission Church and the undergraduates of Korea Baptist Theological University also showed a result similar to that of Global Mission Church believers (“senior pastor’s preaching” was 37.0%).

As shown in table below, the result of the cross tabulation analysis of this question by age showed some differences between age ranges. As people’s faith mature, the senior pastor’s preaching and Bible studies (discipleship training) are taking the rankings of 1 and 2 alternatively in the ratio of the answers and younger believers tended to rely more on senior pastor’s preaching.

	20s	30s	40s	50s	60s or older	total
① The preaching of senior pastor	230	155	205	65	10	665
② Bible study (discipleship training)	140	155	235	25	15	570
③ Small group meeting	70	120	155	30	0	375
④ Church size	0	0	0	0	0	0
⑤ Upbringing of children	0	5	10	5	0	20
total	440	435	605	125	25	1,630

Figure 49.

Cross tabulation analysis of the things regarded as exerting the largest influence of faith maturing (growth) by age

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

The answers showed differences between the genders. The highest percentage of female believers (40.6%) selected “the senior pastor’s preaching” while the highest percentage of male believers (42.7%) selected “Bible studies (discipleship training).” This can be considered as a difference coming from the different characteristics of the male and female genders, and it indicates that male believers prefer Bible studies (discipleship training) more than do female believers.

	female	male	total
① The preaching of senior pastor	505	155	660
② Bible study(discipleship training)	410	160	570
③ Small group meeting	310	60	370
④ Church size	0	0	0
⑤ Upbringing of children	20	0	20
total	1,245	375	1,620

Figure 50.

Cross tabulation analysis of the things regarded as exerting the largest influence of faith maturing by gender

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

For reference, the cross tabulation analysis of years of faith life and years of having the conviction of salvation showed almost the same results.

	① Less than 1 year	② 1-3 years	③ 4-10 years	④ 11-20 years	⑤ 21 years or longer	Total
① The preaching of senior pastor	0	20	100	155	390	665
② Bible study (discipleship training)	5	5	80	175	305	570
③ Small group meeting	0	15	75	70	215	375
④ Church size	0	0	0	0	0	0
⑤ Upbringing of children	0	0	5	5	10	20
total	5	40	260	405	920	1,630

Figure 51.

Cross tabulation analysis of the things regarded as exerting the largest influence of faith maturing (growth) by years of faith life

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	① Less than 1 year	② 1-3 years	③ 4-10 years	④ 11-20 years	⑤ 21 years or longer	Total
① The preaching of senior pastor	0	60	230	210	155	655
② Bible study (discipleship training)	5	80	180	170	135	570
③ Small group meeting	0	40	135	120	70	365
④ Church size	0	0	0	0	0	0
⑤ Upbringing of children	0	0	5	10	5	20
total	5	180	550	510	365	1,610

Figure 52.

Cross tabulation analysis of the things regarded as exerting the largest influence of faith maturing (growth) by years of having the conviction of salvation

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	Total
① The preaching of senior pastor	25	185	295	150	655
② Bible study (discipleship training)	20	115	315	115	565
③ Small group meeting	10	55	215	90	370
④ Church size	0	0	0	0	0
⑤ Upbringing of children	0	5	15	0	20
total	55	360	840	355	1,610

Figure 53.

Cross tabulation analysis of the things regarded as exerting the largest influence of faith maturing (growth) by years of attendance at currently attending church

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

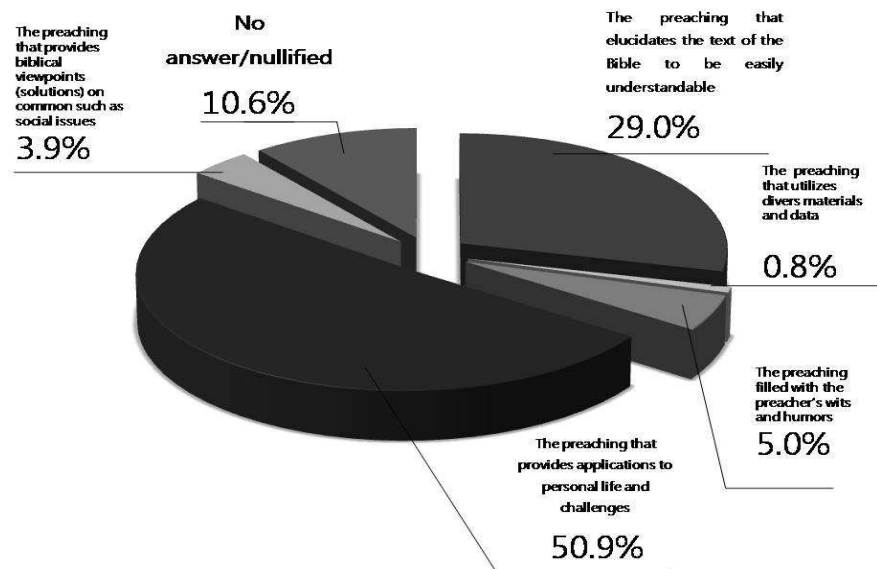


Figure 54. Favorite preaching style

	frequency	%
① The preaching that elucidates the text of the Bible to be easily understandable.	550	29.0
② The preaching that utilizes diverse materials and data.	15	0.8
③ The preaching filled with the preacher's wits and humors.	95	5.0
④ The preaching that provides applications to personal life and challenges	970	50.9
⑤ The preaching that provides biblical viewpoints (solutions) on common interests such as social issues	75	3.9
No answer/nullified	200	10.6
Total	1,905	100.0

Figure 55. Favorite preaching style

This question is to find out what preaching styles Global Mission Church believers prefer. 50.9% of the believers selected the answer “the preaching that provides applications to personal life and challenges.” This indicates the fact that Global Mission

Church believers prefer application-oriented preaching that connects the contents of the Bible with their current life rather than Bible exposition-oriented preaching. From that point of view, it can be guessed that Global Mission Church believers are highly satisfied with the senior pastor’s preaching because Dong-won Lee’s preaching consists of Bible expositions and applications to life with the ratio of 50% each respectively.

For reference, the cross tabulation analyses by age, by gender, by the number of years of faith and by years of having the conviction of salvation (as shown) revealed almost the same results.

	20s	30s	40s	50s	60s or older	total
① The preaching that elucidates the text of the Bible to be easily understandable.	50	160	245	60	15	530
② The preaching that utilizes diverse materials and data.	5	5	5	0	0	15
③ The preaching filled with the preacher's wits and humors.	55	10	20	5	0	90
④ The preaching that provides applications to personal life and challenges	315	265	315	65	10	970
⑤ The preaching that provides biblical viewpoints (solutions) on common interests such as social issues	30	10	30	5	0	75
Total	455	450	615	135	25	1,680

Figure 56. Cross tabulation analysis of favorite preaching styles by age

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	female	male	Total
① The preaching that elucidates the text of the Bible to be easily understandable.	425	105	530
② The preaching that utilizes diverse materials and data.	15	0	15
③ The preaching filled with the preacher's wits and humors.	60	30	90
④ The preaching that provides applications to personal life and challenges	740	225	965
⑤ The preaching that provides biblical viewpoints (solutions) on common interests such as social issues	40	35	75
Total	1,280	395	1,675

Figure 57. Cross tabulation analysis of favorite preaching styles by gender

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	21 years or longer	total
① The preaching that elucidates the text of the Bible to be easily understandable.	5	15	90	135	290	535
② The preaching that utilizes diverse materials and data.	0	0	0	0	15	15
③ The preaching filled with the preacher's wits and humors.	0	5	15	35	35	90
④ The preaching that provides applications to personal life and challenges	0	20	155	265	530	970
⑤ The preaching that provides biblical viewpoints (solutions) on common interests such as social issues	5	0	15	0	55	75
total	10	40	275	435	925	1,685

Figure 58. Cross tabulation analysis of favorite preaching styles by years of faith life

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	21 years or longer	Total
① The preaching that elucidates the text of the Bible to be easily understandable.	0	45	180	165	145	535
② The preaching that utilizes diverse materials and data.	0	0	0	5	10	15
③ The preaching filled with the preacher's wits and humors.	0	20	35	25	10	90
④ The preaching that provides applications to personal life and challenges	0	115	320	310	205	950
⑤ The preaching that provides biblical viewpoints (solutions) on common interests such as social issues	5	20	15	25	10	75
total	5	200	550	530	380	1,665

Figure 59.

Cross tabulation analysis of favorite preaching styles by years of having the conviction of salvation

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	total
① The preaching that elucidates the text of the Bible to be easily understandable.	10	95	290	130	525
② The preaching that utilizes diverse materials and data.	0	5	10	0	15
③ The preaching filled with the preacher's wits and humors.	0	30	30	30	90
④ The preaching that provides applications to personal life and challenges	35	240	485	135	895
⑤ The preaching that provides biblical viewpoints (solutions) on common interests such as social issues	10	15	35	15	75
total	55	385	850	310	1,600

Figure 60.

Cross tabulation analysis of favorite preaching styles by years of attendance at currently attending church (Global Mission Church)

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

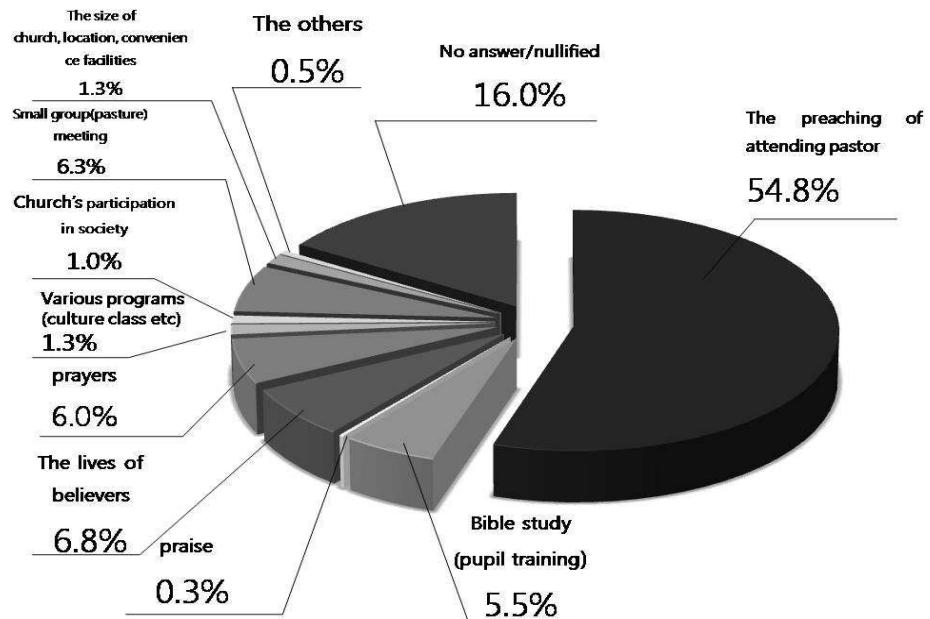


Figure 61. The thing that exert the largest influence on growth

	frequency	%
① The preaching of senior pastor	1,045	54.8
② Bible study(discipleship training)	105	5.5
③ Praise	5	0.3
④ The lives of believers	130	6.8
⑤ prayers	115	6.0
⑥ Various programs(cultural activities etc)	25	1.3
⑦ Church's participation in society	20	1.0
⑧ Small group(pasture) meeting	120	6.3
⑨ Service in happy & sad affairs(wedding, funeral etc)	0	0
⑩ The size of church, location, convenience facilities	25	1.3
The others	10	0.5
No answer/nullified	305	16.0
Total	1,905	100.0

Figure 62. The thing that exert the largest influence on growth

This question was to find out how much the senior pastor's preaching influences the growth of church believers in number. As seen in the result, 54.8% of the respondents selected "the senior pastor's preaching," indicating that the senior pastor's preaching exerts an absolute influence on the growth of church believers in number.

A survey having a question similar to this question was made between January 22, 2007 and February 5, 2007 by *Ministry and Theology, Global Research* on 578 senior pastors of Protestant churches in Korea. The question in the survey was, "How much do you think preaching influences the growth and maturing of communities?" To this question 98.3% of the pastors answered that it influenced a lot (76.8%) or to some extent (21.5%).⁸⁸

Also, the cross tabulation analyses of the things that influence the growth of church believers in number by age and by gender showed similar results, indicating that believers think that "the senior pastor's preaching" exerts the largest influence on the growth of church believers.

⁸⁸ *Ministry and Theology*, April 2007, Tyrannus, 67.

	20s	30s	40s	50s	60s or older	total
① The preaching of senior pastor	175	285	465	95	20	1,040
② Bible study(discipleship training)	35	20	35	15	0	105
③ praise	0	0	0	5	0	5
④ The training of believers	75	35	20	0	0	130
⑤ prayers	75	20	20	0	0	115
⑥ Various programs (cultural activities etc)	20	0	5	0	0	25
⑦ Church's participation in society	15	5	0	0	0	20
⑧ Small group(pasture) meeting	35	45	35	5	0	120
⑨ Service in happy & sad affairs(wedding, funeral etc)	0	0	0	0	0	0
⑩ The size of church, location, convenience facilities	15	5	5	0	0	25
Total	445	415	585	120	20	1,585

Figure 63.

The cross tabulation analyses of the things that influence the growth of church believers in number by age

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Female	male	Total
① The preaching of senior pastor	820	210	1,030
② Bible study(discipleship training)	70	35	105
③ praise	5	0	5
④ The training of believers	80	50	130
⑤ prayers	90	25	115
⑥ Various programs(cultural activities etc)	25	0	25
⑦ Church's participation in society	5	15	20
⑧ Small group(pasture) meeting	105	15	120
⑨ Service in happy & sad affairs (wedding, funeral etc)	0	0	0
⑩ The size of church, location, convenience facilities	25	0	25
Total	1,225	350	1,575

Figure 64.

The cross tabulation analyses of the things that influence the growth of church believers in number by gender

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

For reference, the cross tabulation analyses of similar data (similar in number of years of faith life and years of having the conviction of salvation) showed almost the same results as those shown below.

	① Less than 1 year	② 1-3 years	③ 4-10 years	④ 11-20 years	⑤ 21 years or longer	Total
① The preaching of senior pastor	5	30	155	255	595	1,040
② Bible study (discipleship training)	0	0	15	30	60	105
③ praise	0	0	0	0	5	5
④ The training of believers	0	0	30	25	75	130
⑤ prayers	0	10	5	45	55	115
⑥ Various programs (cultural activities etc)	0	0	5	5	15	25
⑦ Church's participation in society	0	0	15	5	0	20
⑧ Small group(pasture) meeting	0	0	35	35	50	120
⑨ Service in happy & sad affairs (wedding, funeral etc)	0	0	0	0	0	0
⑩ The size of church, location, convenience facilities	0	0	5	10	10	25
Total	5	40	265	410	865	1,585

Figure 65.

The cross tabulation analyses of the things that exert the largest influence on the growth of church believers in number by the number of year of faith life and by years.

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	① Less than 1 year	② 1-3 years	③ 4-10 years	④ 11-20 years	⑤ 21 years or longer	Total
① The preaching of senior pastor	5	100	300	340	280	1,025
② Bible study (discipleship training)	0	20	20	50	15	105
③ praise	0	0	0	0	5	5
④ The training of believers	0	10	70	40	10	130
⑤ prayers	0	30	50	20	10	110
⑥ Various programs (cultural activities etc)	0	0	15	5	5	25
⑦ Church's participation in society	0	0	20	0	0	20
⑧ Small group(pasture) meeting	0	25	60	15	20	120
⑨ Service in happy & sad affairs (wedding, funeral etc)	0	0	0	0	0	0
⑩ The size of church, location, convenience facilities	0	5	5	15	0	25
Total	5	190	540	485	345	1,565

Figure 66.

The cross tabulation analyses of the things that exert the largest influence on the growth of church believers in number by years of having the conviction of salvation.

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	Less than 1 year	1-3 years	4-10 years	11-20 years	total
① The preaching of senior pastor	25	240	560	210	1,035
② Bible study(discipleship training)	10	20	45	25	100
③ praise	0	5	0	0	5
④ The lives of believers	10	25	60	30	125
⑤ prayers	5	45	35	30	115
⑥ Various programs (cultural activities etc)	5	5	10	5	25
⑦ Church's participation in society	0	0	10	5	15
⑧ Small group(pasture) meeting	0	25	80	15	120
⑨ Service in happy & sad affairs(wedding, funeral etc)	0	0	0	0	0
⑩ The size of church, location, convenience facilities	0	5	5	15	25
total	55	370	805	335	1,565

Figure 67.

The cross tabulation analyses of the things that exert the largest influence on the growth of church believers in number by the number of years of attendance at currently attending church (Global Mission Church).

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

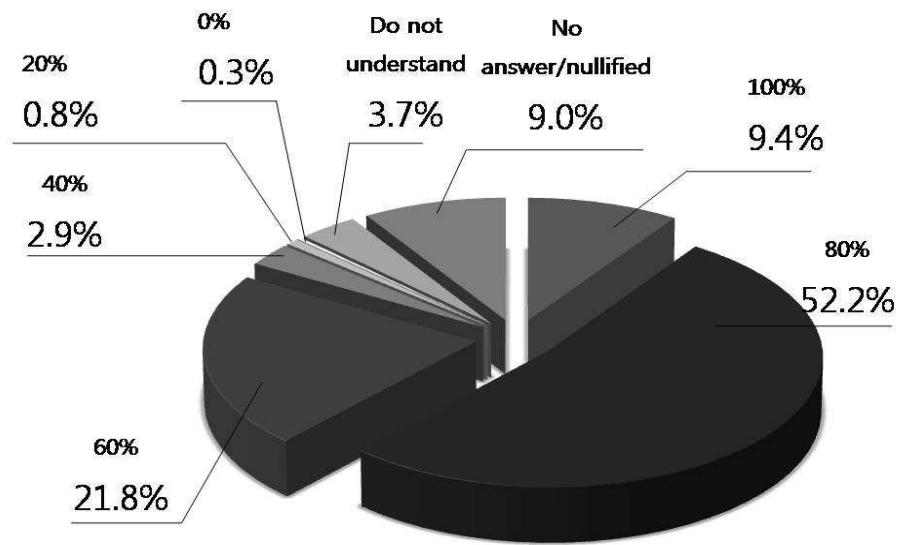


Figure 68. The preaching of attending pastors on the growth

<Table 65> The impact of the preaching of senior pastors on the growth	frequency	%
① 100 %	180	9.4
② 80 %	995	52.2
③ 60 %	415	21.8
④ 40 %	55	2.9
⑤ 20 %	15	.8
⑥ 0 %	5	.3
⑦ Do not understand	70	3.7
No answer/nullified	170	9.0
Total	1,905	100.0

Figure 69. The preaching of attending pastors on the growth

This question was to ask how much “the senior pastor’s preaching” influences the growth of church believers in number. 52.2% of the respondents answered that the senior pastor’s preaching accounts for 80% of the influences on the growth (in number) of

church believers. This indicates that the influence of “the senior pastor’s preaching” is almost absolute for the growth of church believers in number, and this is consistent with the result of the questionnaire survey by *Ministry and Theology*. These studies indicate that the senior pastor’s preaching exerts almost an absolute influence on overall ministry services and exerts greater influence as time goes on.⁸⁹

The answers to question number 13 above also indicated that the senior pastor’s preaching exerted almost an absolute influence on the growth of church believers in number. From this result, it can be seen that “the senior pastor’s preaching” exerted an absolute influence on the growth of Global Mission Church.

Also, the analyses of the degree of influences of the senior pastor’s preaching on the growth of church believers in number by age, by gender, by the number of years of faith life, and by the years of having the conviction of salvation showed similar results as well.

⁸⁹ Woon-Yong Kim, "First in-Depth Questionnaire Survey Regarding Korean Churches' Preaching Services" *Ministry and Theology*, April 2007, 66. In the survey made between January 22, 2007 and February 5, 2007 by Ministry and Theology, Global Research on 578 attending pastors of Protestant churches in Korea, to the question, “How much do you think is the important of preaching in ministry services compared to the past?” 75.5% of the pastors answered that it has become more important than in the past; 19.2% answered that it has become less important; 5.4% answered it is similarly important.

	20s	30s	40s	50s	60s or older	Total
① 100%	30	60	65	15	10	180
② 80%	210	270	400	105	10	995
③ 60%	165	90	140	15	5	415
④ 40%	35	10	10	0	0	55
⑤ 20%	5	10	0	0	0	15
⑥ 0%	5	0	0	0	0	5
⑦ Do not understand	45	15	10	0	0	70
total	495	455	625	135	25	1,735

Figure 70.

Cross tabulation analysis of the degree of influences of attending pastor's preaching on the growth of church believers in number by age

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	female	male	total
① 100%	140	40	180
② 80%	785	205	990
③ 60%	325	85	410
④ 40%	35	20	55
⑤ 20%	10	5	15
⑥ 0%	5	0	5
⑦ Do not understand	30	40	70
Total	1,330	395	1,725

Figure 71.

Cross tabulation analysis of the degree of influences of attending pastor's preaching on the growth of church believers in number by gender

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	① Less than 1 year	② 1-3 years	③ 4-10 years	④ 11-20 years	⑤ 21 years or longer	Total
① 100%	0	10	20	45	105	180
② 80%	0	20	175	250	550	995
③ 60%	5	10	60	105	235	415
④ 40%	0	0	10	20	25	55
⑤ 20%	0	0	0	10	5	15
⑥ 0%	0	0	0	0	5	5
⑦ Do not understand	0	0	15	15	40	70
total	5	40	280	445	965	1,735

Figure 72.

Cross tabulation analysis of the degree of influences of attending pastor's preaching on the growth of church believers in number by the number of years of faith life

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

	① Less than 1 year	② 1-3 years	③ 4-10 years	④ 11-20 years	⑤ 21 years or longer	total
① 100%	0	10	55	55	60	180
② 80%	0	135	290	335	220	980
③ 60%	5	45	160	105	95	410
④ 40%	0	15	20	20	0	55
⑤ 20%	0	0	5	10	0	15
⑥ 0%	0	0	5	0	0	5
⑦ Do not understand	0	5	30	20	15	70
total	5	210	565	545	390	1,715

Figure 73.

Cross tabulation analysis of the degree of influences of attending pastor's preaching on the growth of church believers in number by the number of years of having the conviction of salvation

Note: In the cross tabulation analysis, no answer/nullified answers and other opinions were excluded from the total. Thus the total number of persons may be different from the total number of respondents.

69% of Global Mission Church's believers selected Global Mission Church for "the senior pastor's preaching". This result indicates that Global Mission Church's believers selected Global Mission Church after they listened to "the senior pastor's preaching" and decided to register with the church. 64% said that if they had to switch to another church because of an unavoidable situation they would select a church after listening to "the senior pastor's preaching". 64.3% of Global Mission Church believers answered that what they consider most important when introducing the church to others is "the senior pastor's preaching". 34.9% of Global Mission Church believers again selected "the senior pastor's preaching" as the factor that most influences the maturing of faith.

54.8% of Global Mission Church believers selected “senior pastor’s preaching” as the factor that most influences the growth in the number of church believers. Also, 52.2% of Global Mission Church believers thought that “the senior pastor’s preaching” accounted for 80% of the growth of the church’s membership numbers. The result of the survey indicates that “the senior pastor’s preaching” exerted an absolute influence on the growth of church believers in number and it can be confirmed that the preaching of Dong-won Lee, who is the senior pastor and preaches with the biblical preaching as defined by Haddon W. Robinson, exerted the largest influence on the growth of Global Mission Church.

CHAPTER FOUR

CONCLUSION

As stated in the introduction, Korean Protestant Churches have been walking on a one-way street toward a dramatic decline in the size of their membership since the beginning of the 21st Century.¹ Whereas all other religious churches are growing, only Korean Protestant Churches—which have the mission to save souls with the Word of God—are declining in the size of their membership. In spite of many diagnoses and their programs introduced to reverse the trend, it is unlikely that this trend will change and that Korean Protestant Churches will regain their powerful influence. Moreover, the churches which are supposed to play a major role in changing the society as light and salt are rather becoming the target of the people’s blame and contempt.²

Some people say that Korean Protestant Churches should focus on training and substantiating existing believers rather than on increasing the size of their congregations.³ That is not a wrong view. In this circumstance, where the churches are evaluated as being

¹ Based on the result of 'General Survey of Population and Housing' executed by Korea National Statistical Office on May 26, 2005, the number of Protestants as of November 1, 2005 was 8millions and 611 thousands and compared to 1995 which is 10 years earlier, it has decreased by 144 thousands in absolute number representing a minus growth by 1.6% in percentage as it was 8millions and 760 thousands accounting for 19.7% of total population in 1995.

² 'MBC TV accused Korean Church of its irrationality, ills and illegal and unlawful shapes through the 68th round of "News Who" (broadcasted on January 26, 2008 - 'The people who don't have to pay taxes 1') and the 69th round(broadcasted on February 2, 2008- 'The people who don't have to pay taxes 2.'

³ Excerpted from the article of Kookmin Ilbo, dated April 29, 2007. "The 2nd National Organizational Theologians' Convention." Gyeong-Jae Kim, an emeritus professor of Hansin University, said, "Korean Church should refrain from the temptation for resuming the rapid growth in 1970s and 1980s. Now is the time for Korean Church to pursue substantiality and mature further in spirituality."

unhealthy, internally corrupted, and rotten, the churches should care for substantiality rather than striving to increase the number of members. If the churches are internally healthy, however, they will certainly subsequently experience growth and change. Just like a healthy family will have children and keep growing, a healthy Church cannot but continue to grow.⁴ The substantiality of the church and the growth of the church are not completely apart, but they are like two sides of a coin. If internally healthy, the church will continuously experience growth and change. If not, however, the growth and change of the church may not be expected. In other words, the fact that Korean Protestant Churches have stopped growing means that something is wrong with the health of the church rather than that they lack programs that reflect the cultural trends. Therefore, both the argument that the churches should care for their substantiality and the argument that the church should strive for growth and change are really articulating the same problem.

The problem is not “‘substantiality’ versus ‘congregant increase’,” but, “Why has Korean Protestant Churches become like this?” In other word, the problem can be asked like this: “Why don’t other Korean Protestant Churches experience growth like Global Mission Church, which is experiencing healthy change and such an explosive growth in the number of believers from 65 to 20,921 in 13 years?”

The key is in biblical preaching. Although the church perceives the importance of preaching, the preachers of Korean Protestant Churches do not promulgate biblical preaching. As a result, their congregations do not hear the Word of God, although they do hear the thoughts and ideas of the preacher. Because of this fact, the audience today who has become tired of hearing the mere words of men who *quote* the Bible (instead of

⁴ Sang-Chae You, *Healthy Church* (Gwangmyeong, South Korea: Christian Training House, 2003), 1.

biblical preaching) are not changed through the sermons. Without the challenge and change that happens when the Word of God is preached, the growth of the church has come to a stop. But once preachers begin to properly promulgate the Word of God through biblical preaching, the health of the church will be recovered, and the church will necessarily experience the growth in numbers.

There is a firm basis for the belief in the association between preaching and growth, as the study of Global Mission Church and Haddon Robinson's biblical preaching reveal. At Global Mission Church, Robinson's biblical preaching is being excellently promulgated in the site of ministry as shown in the questionnaire surveys. The congregation themselves reveal that the biggest reason for the growth of Global Mission Church (which is achieving explosive growth, unlike most of the other churches in Korea) is no other factor but the biblical preaching of Dong-won Lee.

Of course, preaching should never become degraded and not be used as a tool for Church growth. As stated earlier, the purpose of this study is to reveal how the growth and change of the church will naturally follow biblical preaching. Dong-won Lee, asserts that preaching is not just a tool for Church growth, yet he also emphasizes that powerful preaching will bring about church growth as seen from the Apostles' word ministry and church growth in Acts.⁵ Also, he is helping the growth and change of other churches by leading pastoral seminars.⁶ As the survey results indicate, 98% of believers in Korea

⁵ Jung-Hee Ryu, "Pastor Dong-Won Lee' preached, the ministry's priorities," *The Christian Today*, 2 March 2005 [Christiantoday online]; available from <http://chtoday.co.kr/view.htm?id=154862&code=pd>; Internet; accessed 2 March 2007.

⁶ If you visit the home page of the Ministry Leadership Center adjacent to Global Mission Church where Pastor Dong-Won Lee holds most of his seminars, you can't view diverse seminars of Pastor Dong-Won Lee for preachers. <http://www.forleader.org>

think that sermon is the most important element in worship services and anticipate⁷ the sermon as playing the most important role in church revivals.

Christians should remember the words of Pastor Lloyd Jones, who said, “The biggest need of the church of today is preaching, and that is what the world needs to hear the most.”⁸ Haddon Robinson, who reminded us of the importance of biblical preaching, said, “At the moment God meets individuals and catches their souls through preaching, some sublime events will occur.”⁹ Emille Brunner once said, “In the place where true preaching and the Word of God are being properly promulgated, the most important thing on this earth is being.”¹⁰ John R. W. Stott also said, “The most essential thing to Christianity is preaching and if there is only preaching which is the Word of God, the soul can live even if there is no other thing.”¹¹

Martyn Lloyd-Jones(D. M. Lloyd-Jones) summarized and highlighted the thought about preaching of these pastors and scholars by saying, “Preaching is the first and foremost mission of pastors, and all other activities are the measures to assist preaching.”¹²

In fact, it is not going too far to say that preaching is one of the factors that made it possible that Korean Protestant Churches could grow so fast, to the extent that there is

⁷ Hyeon-Ok Song, “The Churches with Good Preaching are Selected.” *Ministry and Theology*, August 1990, 145.

⁸ Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 1972), 9.

⁹ Haddon W. Robinson, *Biblical Preaching* (Grand Rapids, MI: Baker Books, 2002), 20.

¹⁰ Clyde Reid, Translated by Jang-Bok jung, *The Empty Pulpit* (Seoul, South Korea: The Christian Literature Society, 1982), 32.

¹¹ John R. W. Stott, *Between Two Worlds* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1982), 15-16.

¹² Martyn Lloyd-Jones, *Preaching and Preachers*, 26.

no preceding example in the history of Christianity in the world.¹³ But as believers have become more mature, their demand for biblical preaching has become stronger. They have begun to feel objection to the preachers who do not deliver *biblical preaching* but who instead merely deliver their own philosophy and thoughts while quoting from the Bible. This has been creating the ongoing declining phenomena in the overall Korean Protestant Churches that have always heretofore emphasized preaching.

In this situation, the qualitative and quantitative growth of Global Mission Church, owing to Haddon Robinson's biblical preaching, and the role of Dong-won Lee, as an excellent biblical preacher has become the modeling example among Korean pastors.¹⁴

Dong-won Lee has been admired by other ministers as an excellent preacher in Korean Protestant Churches and he has published as many as 96 preaching collections ranging from the Judges exposition preaching collection titled "Overcome the Time This Way" published in 1983 to "Ten Rules of Well-being Families" published in 2007. This testifies how great impact Dong-won Lee's preaching has had on Korean Protestant Churches.

Dong-won Lee's preaching is balanced and firmly based on the Bible as its text as can be seen in the classification of his preaching collections¹⁵ and the classification of his Sunday sermon collections,¹⁶ some examples of which are "evangelistic preaching", "preaching for spiritual maturing", "preaching for Christian life", "preaching for the

¹³ Henny G. Brown, Translated by Jang Bok Jung, *Theory of Preaching Composition* (Seoul, South Korea: Yangseogak, 1984), 52.

¹⁴ Woon-Yong Kim, "First in-Depth Questionnaire Survey Regarding Korean Churches' Preaching Services" *Ministry and Theology*, April 2007, 71. Who is the preacher you want to follow the most among currently existing Korean preachers? Dong-Won Lee 23.9%, Han-Heum Ok, 19.8%, Yong-Gi Jo, 14.3%, Yong-Jo Ha, 14.0%, Sam-Hwan Kim, 13.3%, Seon-Hee Gwak, 12.9%.

¹⁵ Refer to Appendix I p.190-206 of this paper.

¹⁶ Refer to p.84-100 of this paper.

recovery of Early Church's community,” and “preaching to inspire visions.” Dong-won Lee’s preaching expresses best the relationship between the text of the Bible and the audience. Dong-won Lee is a preacher who does not miss any aspect of the expository preaching emphasized by Haddon Robinson. Dong-won Lee is an excellent preacher who accurately understands today’s audience, engages modern culture, and resonates with his audience.¹⁷

It can be said that not only pastors themselves but also Global Mission Church’s believers prefer the biblical preaching Haddon Robinson mentions. The believers probably do not know about Haddon Robinson’s biblical preaching, but considering the fact that they are greatly influenced by the preaching of Dong-won Lee, who himself studies Haddon Robinson’s ideas, the connection is nevertheless very real. The influence of Dong-won Lee’s preaching on the growth of the church is indicated clearly in the questionnaire survey. The overall result of the questionnaire survey can be summarized as follows:

1. Among the reasons why Global Mission Church’s believers selected Global Mission Church for “the senior pastor’s preaching” was 69% which is the highest percentage of any category. This result indicates that Global Mission Church’s believers selected Global Mission Church after they listened to “the senior pastor’s preaching” and decided to register with the church.¹⁸

¹⁷ Deok-Su Kim, *Healthy Ministry - Healthy Church* (Seoul, South Korea: Daiseo, 2008), 83.

¹⁸ Refer to p.118 of this paper.

The result of the survey indicated similar ratios of answers regardless of gender, age range, the number of years as a believer, and the number of years of having the conviction of salvation. The believers attending other churches near Global Mission Church also showed the same ratios of answers.¹⁹

2. Of Global Mission Church's believers who answered the survey, 64% said that if they had to switch to another church because of an unavoidable situation they would select a church after listening to “the senior pastor’s preaching.” This indicates that many believers of contemporary churches think “the senior pastor’s preaching” is the most important element in selecting a church.²⁰

The result of the survey indicated similar ratios of answers regardless of gender, age range, the number of years as a believer, the number of years of having the conviction of salvation, and the number of years of attendance at the church. The believers attending other churches near Global Mission Church also showed the same ratios of answers.²¹

3. Global Mission Church believers answered that what they consider most important when introducing the church to others is “the senior pastor’s preaching” (64.3%). This result again indicates that the senior pastor’s preaching exerts the largest influence on church selections.²² (Here, there are two meanings of “others,” and they are

¹⁹ Refer to p.119-120 of this paper.

²⁰ Refer to p.124 of this paper.

²¹ Refer to p.125 of this paper.

²² Refer to p.126 of this paper.

the believers who have moved to a new church due to an unavoidable situation as well as prospective members who come to attend the church for the first time.)

The result of the survey indicated similar ratios of answers regardless of gender, age range, the number of years as a believer, the number of years of having the conviction of salvation, and the number of years of attendance at the church. The believers attending other churches near Global Mission Church also showed the same ratios of answers.²³

4. Global Mission Church believers again selected “the senior pastor’s preaching” as the factor that most influences the maturing of faith (34.9%).²⁴

The result of the survey indicated similar ratios of answers regardless of gender, age range, the number of years as a believer, the number of years of having the conviction of salvation, and the number of years of attendance at the church. The believers attending other churches near Global Mission Church also showed the same ratios of answers.²⁵

5. Global Mission Church believers selected “senior pastor’s preaching” as the factor that most influences the growth in the number of church believers (54.8%).²⁶ This is in line with the results of the questionnaire survey mentioned earlier where in many

²³ Refer to p.127 of this paper.

²⁴ Refer to p.131 of this paper.

²⁵ Refer to p.132 of this paper.

²⁶ Refer to p.142 of this paper.

cases Global Mission Church believers answered that “the senior pastor’s preaching” exerts the largest influence on church selection.

The result of the survey indicated similar ratios of answers regardless of gender, age range, the number of years as a believer, the number of years of having the conviction of salvation, and the number of years of attendance at the church. The believers attending other churches near Global Mission Church also showed the same ratios of answers.²⁷

6. Global Mission Church believers thought that “the senior pastor’s preaching” accounted for 80% of the growth of the church’s membership numbers (52.2%).²⁸ This indicates that “the senior pastor’s preaching” exerted an absolute influence on the growth of church believers in number.

The result of the survey indicated similar ratios of answers regardless of gender, age range, the number of years as a believer, the number of years of having the conviction of salvation, and the number of years of attendance at the church. The believers attending other churches near Global Mission Church also showed the same ratios of answer.²⁹

From the result of the questionnaire survey as mentioned above, it can be confirmed that the preaching of Dong-won Lee, who is the senior pastor, exerted the largest influence on the growth of Global Mission Church. And, as stated in the

²⁷ Refer to p.143 of this paper.

²⁸ Refer to p.149 of this paper.

²⁹ Refer to p.150 of this paper.

introduction and main body of this paper, Dong-won Lee's preaching fully follows the biblical preaching as defined by Haddon W. Robinson. Therefore, it is not the sermons where preachers deliver their own philosophy and thought while quoting the Bible, but the preachers who practice *biblical preaching* who are most successful. Granted, the pastor who stands in the pulpit sometimes yields himself to the temptation of delivering other contents than the Word of God (such as political ideology, economic theory, new religious philosophy, old religious slogan, a stream of modern psychology, etc).³⁰ But *biblical preaching* that delivers the thought of God set forth in the Bible will have great effect. The sermons that begin with an application to the preacher's own life and experiences through the Holy Spirit and then connect personally with the audience can be said to be the most important key for developing growth and change in the church. This hypothesis is confirmed by the powerful testimony of growth and change in Global Mission Church amid the overall decline of Korean Protestant Churches.

There was a shocking announcement in January, 2007, while this study was being investigated, made by the pastor himself that he would discourage visitors, who are trying to switch to the church, from registering with the church.³¹

And it is nevertheless true that Global Mission Church is continuously experiencing growth. Through his preaching and the home page of the church's web site,³² the pastor emphasized that the growth through evangelism is more biblical than the

³⁰ Haddon W. Robinson, *Biblical Preaching*, 21.

³¹ Refer to Appendix L *Donga Ilbo*, January 18, 2007."

³² In the writing he posted on the church's home page on January 6, 2007 titled "I am giving you this again at the milestone of time", he related, "We established our first goal as an evangelizing church to discourage the registrations of existing believers from other churches and will try to stand up as a church that evangelizes actual believers. These days, we are enthusiastically implementing the strategy to treat cold the believers who moved in from other churches. Instead, we try to guide them to go to other good churches nearby, if possible small churches, and serve well there."

growth through the believers switching to from other churches as well as that all the church should concentrate on evangelism.

What result did Dong-won Lee's resolution and the preaching containing his resolution bring about? In December 2007, the believers who registered with Global Mission Church during the year of 2007 were analyzed, and the result indicated that as many as 89%³³ of them were persons who had begun their life as a believer at Global Mission Church. Dong-won Lee's biblical preaching, which has excellently implemented Haddon Robinson's biblical preaching, is exerting a direct and powerful influence on Global Mission Church's believers. This influence is leading not only to the maturing of faith of the believers but the growth and change of the church.

The results of this study will not be limited only to Global Mission Church. For Korean Protestant Churches not to continue declining but instead to go back to the period of growth, we should remember that the senior pastor's preaching is the most influential element. If we remember this, we will stop making the mistake of delivering our own philosophy and thoughts while quoting the Bible. Rather, we will make great efforts to conduct the biblical preaching as defined by Haddon W. Robinson.

http://daniel.jiguchon.org/board/gmc_info_content.asp?i_type=column&id=3319&page=1 Pastor Dong-won Lee. 2007-01-06. Preaching - Holy Habits of Jesus Christ(1) Evangelism.

³³ The number of believers registered with Global Mission Church as new believers in 2007 was 2,704 and among them 2,406 believers were evangelized by Global Mission Church's believers to become to believe in Jesus Christ for the first time. On the basis of the statistics of the executive office of Global Mission Church.

CHAPTER FIVE

SUGGESTION

In order to further study the relationship between the growth of Korean Protestant Churches and preaching, the following points are suggested:

First, based on the perception that biblical preaching exerts the largest influence on the growth of the church, a study will reveal where biblical preaching is, as defined by Haddon W. Robinson, among the overall Korean Protestant Churches.

Second, in studying the biblical preaching as defined by Haddon W. Robinson, it would be required to have a case study on how Korean Protestant Churches' preachers are applying biblical preaching.

Third, a study is needed that will select representative churches among the churches in Korea that are growing and will analyze the senior pastors' preaching style.

Fourth, in surveying the perceptions of its members about the growth of the Church, rather than surveying only the churches in a certain area, it is necessary to select the churches in multiple areas, study many churches together, and compare them with each other.

Fifth, in preparing questionnaires, it is more desirable to use "nominal scales" and "interval scales" as much as possible rather than "scales by category."

APPENDIXES

Appendix A. The full text of the sermon of Don-Won Lee on Ephesians 1: 3–13¹

Introduction

The text of today is Ephesians. This is the Ephesians that is read as Yepsian. Introduction, every time I read this introduction, I am impressed as if I am reading the introduction of 'Destiny', the Beethoven's symphony. As you know well, our musical saint Beethoven lived the life of unusual pain and hardships. Born in a family where his father was a chronic patient with venereal diseases and an alcoholic and his mother suffered from pulmonary tuberculosis, he came from a poverty-stricken family. He lost his mother when he was 17 and his father when he was 22 and when he was 28 he began to suffer from hearing disorder, which is fatal to musicians. When he was 32, he wrote a will and decided to commit suicide.

One day, distressed, he was walking along a trail near his house, when he heard a bird singing coming from somewhere and heard the knocking on the door of his destiny. At that moment, rather than being frustrated under such a harsh destiny of life, the destiny approaching him, he acknowledged and accepted the destiny and decided again to devote himself to music for his life regardless of what his destiny would be.

Don't people say that the bird sound that he heard at that time along with the sound of knocking on the door of his life allowed the introduction of 'Destiny' the symphony to be created? Dadadadan... is it sol-sol-sol-mi? Right? Sol-sol-sol-mi. Yes, the famous symphony beginning with these 3 short sounds followed by a long sound made the moment when the symphony, 'Destiny' was born.

Maybe the sections 1 and 2 of the Ephesians of today are a sort of greeting, and in section 3 the main text begins. Section 3 begins like this. 'I will praise God.' The Apostle Paul was now writing to the Ephesians from a cold prison in Rome. He was arrested while evangelizing to become a criminal bound with an iron chain in prison in Rome. Nevertheless, he wrote the letter like this, 'I will praise God.' The letter to the Ephesians opens with the message that 'You should praise God, too', asking the receivers of the letter to open their heart and praise God.

The Apostle Paul was promulgating like this. I will praise God regardless of the hardship I am experiencing and, although you, the believers in Ephesus, who will receive this letter, are experiencing the same suffering and hardship, we have sufficient reasons to praise God. Since we have the vision of the wonderful grace of the heaven which the Lord specially prepared for us, we can't but praise him.

¹ Date and time of sermon: Day service on Sunday June 13, 2004(part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun

If you read the chapter 3 again, you will see that the Apostle Paul is saying, 'I will praise God with all the sacred blessing of the father of our Lord Jesus Christ, and all the sacred blessing belonging to the heaven in Jesus Christ. Although I, the Apostle Paul and the Christians who are reading this letter are experiencing hardships and difficulties now in this life on the earth, nevertheless, the sacred blessing prepared in the heaven has already begun to be experienced in our life and is expected to pour upon us and if we can even witness that blessing once, we can't but praise God.

The last sentence of the first paragraph of the text is section 6. Let's read the section 6 again. Let us all start reading the section 6 of chapter 1 in Ephesians! "This is given to us for nothing within the one he loves, that is to let us praise the glory of his grace."

The grace given to us for nothing! Since I don't deserve such grace and blessing, if we can only witness such a wonderful blessing that has been prepared, we can't but praise the glory of that grace. This sentence is repeated as it is in section 12 and in section 14.

If we really can see the vision of the wonderful blessing of God prepared for me and for you, how can we not praise God?

There is a recently imported movie titled 'Troy' showing on the screens in Korea. In 1800s, a son was born in a pastor's family in Germany. This son was named Heinrich Schilemann. When this child became seven, his father, the pastor, gave him a gift, a book on world history written in the form of fairy tales so that it could be easily read by children. While reading this book, the young boy was suddenly fascinated by the vision of burning Troy reading the introduction of the Iliad and Odyssey, the great epics of Homer. 'I will find this castle, Troy, when I grow up. This castle must be somewhere.' This vision of Troy caught this seven year old boy. When he became 40, he closed down his business that was prosperous and sincerely began his archaeological field investigations. 10 years later, in 1871, when he became 51, he finally discovered the remains of the ancient Troy. In addition, he found huge amounts of treasures in the course of excavating the remains. Then, he became the wealthiest man in the century. He became incredibly rich.

He must he have cried out. How thrilled must he have been when he saw the scene laid in front of him? In reality that was the miracle he had been dreaming just in his belief, just like the legend? Can you imagine? Then, a German reporter came to him and extended him a greeting of congratulations, saying 'Congratulations on becoming so wonderfully rich.' Then, Heinrich Schilemann gave him this famous answer.

"I have always been rich. I did not just become a rich man but have always been rich. I was already rich when I had the dream and belief about Troy."

This is the famous answer he gave. And the Apostle Paul is telling us the same thing today. Although he is imprisoned and the believers are experiencing difficulties, he says,

"Believers, we are rich because God has prepared for us the wonderfully rich spiritual blessing and is extending that blessing to us. If we can only see the vision of that blessing, we can't but praise God."

This is the message of the text of today. Now, today, let's review together the reason why you and I as the community, should live to praise God, anticipate the blessing the Lord has prepared for us, and understand

what the essence of the blessing is. Throughout the text today, the Apostle Paul is concluding that this blessing is an extension of the blessing from the Trinity, God the Father, God the Son and God the Holy Spirit.

The main text

What are the spiritual blessings that have been prepared for us so that we the Christian community can live praising God? First is the blessing from God the Father.

It is the blessing that God the Father prepared for me and for you. This blessing that God the Father prepared for me and for you can be summarized into two words, which are important terms in Christian doctrines. We can tell that one is God's election. God's election! The doctrine of election and the other one is adoption. God's election and adoption. God the Father elected me and you before the Creation and planned to adopt us. Before the Creation, he elected you and me and planned make us His sons and daughters. Originally, we were not His sons and daughters. We were essentially the sons and daughters of anger, who were the subjects of the judgment of God due to our sins. God planned to save us, who were the sons and daughters of Satan, from the anger of Satan and make us His sons and daughters through Jesus Christ. That means he adopted us. He made us his adopted children. This is the words in section 4 and 5. Let's read together. Let's read section 4 and 5 together. Start!

“Soon, God elected us in Jesus Christ before the Creation and to make us be in love and be holy and blameless, he planned in his deep intention to cause us to become his sons through Jesus Christ, and”

Here, what the Apostle Paul is emphasizing is the purpose of His election, not just election itself. Why did God elect us?; to make us be holy and blameless, which is based on an important premise. That means I and you are not holy. We have many flaws. But, God already saw and knew us who were not holy, had many flaws, and were in sins before the Creation and nevertheless elected us. Despite that I was not qualified to be elected by God and not good and did not deserve to get praises from God, despite that I was not holy and had many flaws being in sins, and despite that God saw and knew that I would be born as such a human, before the Creation, even before I was made, God elected me.

So they say Christian doctrine of election is unconditional election. Unconditional Election, This is the election of grace. Through this election you and I became God's sons and daughters.

But the purpose of this election is to make us holy and blameless. The Lord elected us looking forward to seeing us holy and flawless in the final stand in front of him. Although now I am living in sins and not holy having a lot of flaws, God selected us before the Creation to make us stand in front of him some day as being holy and blameless. And he adopted us as His sons and daughters.

Recently, the issue of adoption of children from unmarried Korean mothers has become a hot issue on newspapers and media. I am reminded of one person every time I hear about the issue of adoption. He is an American pastor whom I met one day. When I was serving as a pastor in Washington D.C., USA, I had planned to hold a huge party every year at Washington Global Mission Church, which I ended up having only three times, where we invited to the church all the American parents of Korean children adopted to

USA. Those were huge, very huge parties. We had more than 700-800 guests, sometimes almost 1,000 guests. The pastor I met was the chairman of the association for the parents of adopted children. He came to sit with me on the head table in the front side of the hall and I was amazed. The first time I met him, he brought 3 of his children with him: his adopted children. He had three children of his own, and he adopted as many as three Korean children and was rearing them. And each of the three children had some developmental problems. One child apparently had cerebral palsy and could not even staying on the chair properly and another one was lame. Still another child had some developmental problems. I was so amazed and I asked him very cautiously, "Pastor, in Korea, people usually want to adopt very clever, pretty and healthy children. What was your motive in adopting these children?" The pastor smiled and told me something that I can't forget for the rest of my life.

"That is because God adopted me who was a sinner and had many flaws and defects to make me his son," answered the pastor.

"That is because God adopted the being like me with many flaws and defects, such a sinner like me and made his son, This is our very small way of paying our debt for his favor. But we also have a desire. It is to see my children living healthy life owing to our love and God's love. That is our prayer and wish for these children."

I was so ashamed that I could not properly look at his eyes in front of him. I was so impressed. He said he had written down in his adoption plan that he had adamantly wanted handicapped children. I think that is the mind of God. The mystery of election is that, even though God saw and knew me, who was living the life with many flaws and sins, he still elected me as his son. What an astonishing election. While thinking about the wonderful favor of God who decided and elected to adopt us as his sons and daughters through Jesus Christ even before the Creation, the Apostle Paul said,

"I will praise God. I can't but praise God. Every time I see my deficiency, my becoming dirty and my appearance, I can't but praise the glory of the favor of God who elected me as such."

This is the reason why today the Apostle Paul is advocating the glorifying of God.

What are other spiritual blessings that have been prepared for us so that as the Christian community we live the rest of our lives praising God? Secondly, they are the blessings from God the Son.

Following the blessings from God the Father, there are the blessings from Jesus Christ, who is God the Son. These blessings from Jesus Christ, who is God the Son are explained by two words, which are also important in terms of Christian doctrines. One is the word, redemption. The other one is revelation. He gave us the blessings of redemption and revelation. To speak more easily, Jesus Christ saved me and you and taught us wonderful truths. He revealed the truths so that we can live with the truths.

Well, let's first read Ephesians 1: 7. 1: 7:

"We, in Jesus Christ, with the rich favor, were redeemed. That is, forgiven for sins because of his blood."

This word, redemption has a dual meaning. The word, redemption, can be written in two Greek words, and these two words supplement each other to represent the complete meaning of redemption.

The first Greek word for redemption means buying back for a price. Buying something that used to be mine but had lost by paying its highest price. The second word means liberating what was bought back. Liberating.

The word redemption was originally used in slave markets. At the time of Roman ruling when the New Testament was being written, Rome conquered the whole world and brought healthy and clever young people to Rome as their slaves. And they opened a slave market. And nobles often sold slaves there. The slaves were sold at high prices. Then, please imagine this scene. Well, a master, a noble is now trying to sell a slave. While he was trying to sell the slave, somebody was attracted by the slave for some reason. He began to negotiate. The price was very high. But, the person bought the slave for the high price. And, strangely, he says this after the purchase. I bought you not to make you my slave. I bought you to give you freedom. You are free from today. Live happy. This is the very meaning of redemption. This is the original meaning of redemption.

Ladies and gentlemen, the Bible says that I and you have become the slaves of sin due to our sins and says that everyone who conducts a sin is the slave of sin. Thus he is in the position as a slave. The problem of sins can't be resolved by our ethical resolution or decision. That is why God sent Jesus Christ to us. He took our blames and sins on his back for us and bled the Holy Cross. He bought us at the price of the blood; He bled the Holy Cross and bought us.

After buying as such, the Lord tells us,
 "I forgive you. You are free. You were forgiven for all your sins.
 Live happy and healthy lives from now."

This is the very meaning of redemption and the meaning of salvation. They say that actually, in the time of Rome, some nobles often set their slaves free. The Lord pointed out this very fact. The Lord saved me and you as such. The Lord who bought us giving the Holy Cross said, like he had said to the woman who had been caught while committing adultery and brought to him, he would not punish her. "You were forgiven. You are free. Live like a free person from now." But, to make your freedom well protected and make your life healthy, I will teach you the truth now. He did not just save us but began to teach us the wonderful truths that he had so that we can properly and healthily live our lives. This is the very grace of revelation. The grace of revelation.

These are the very words in verses 8 and 9. Let's read Ephesians 1: 8 and 9 together. Let's read together. Start!

"Thereby he made us to be filled with all wisdoms and intelligence and let us know the secret of the meaning and this was planned by God to become due in Jesus Christ."

Thereby he made us to be filled with all wisdom and intelligence, Jesus Christ did not just save us but made us filled with all wisdom and intelligence. The next section says that is the very secret of the heaven. He let us know the secret of the meaning, the wonderful secret. That means, he let us know the secret of the truth so that we can live with the mysterious truth and thereby live our lives holy, healthy and winning in the wisdoms. Ladies and gentlemen, to whom do you tell secrets? A secret should not be told. Nevertheless we tell secrets saying, "You should not tell this to others. This is a secret that only I know but I will tell only to you." So, there is no secret. You will get into a big trouble if you think there are secrets because if you

have a friend to whom you can tell secrets, then the friend too should have a friend to whom he can tell secrets. You should never tell this to others. Only you should know this. Ladies and gentlemen, do you think I have a person with whom I share my secrets that I could not take out of my heart, such confidential secrets? Who do you think that is? I have a person with whom I share secrets other than God. Who do you think that is? How do you know? That is my wife. There are those secrets that I tell my wife saying, "This is a secret that you should know only by yourself. You should never tell this to others."

Well, why do I tell secrets to my wife? That is because I trust her. That is because she is my special friend. The ones who keep secrets are special friends.

Why does Jesus Christ tell me and you that he will disclose the wonderful secrets of the heaven, the wisdoms, and all the intelligent truths to us? That is because he regards us as his special friends.

Do you know the message that appears in the Gospel of John 15: 15? Well, let's read it. The Gospel of John 15: 15. Let's read together. Now!

"From now, you will not be called slaves and slaves do not know what their masters do. Since I called you friend, I have let you know all I heard from my father."

Before going to the Holy Cross, Jesus Christ told his pupils, You are not my slaves but my friends because I told you all secrets. I told you all the secrets I received from God the Father. Why? So that you can live with these secrets, you can win in your life with the truth of these secrets.

Yes. He not only saved us but took us as his friends and let us know his words and helped us to live our lives as the ones who realized the will of the heaven with those words. Dear believers, isn't this a blessing? Or, is there any more wonderful blessing than this? The fact that he saved us and made us to live keeping the secret of the wonderful truth with which we can win in our lives, is there any blessing greater than this in the world? How can we not praise him?

That is why the Apostle Paul invites us to the place of praising. If you experienced this wonderful blessing, if you know this blessing, you have to praise him. We are definitely the ones who should open our mouths and praise him.

What spiritual blessings have been prepared for us so that the community which is Jesus Christ can live praising God? There is another reason why we have to praise God and live praising him. Thirdly, that is the blessing from God the Holy Spirit.

Well, the blessing given to us by God the Holy Spirit can be summarized into two words in Christian Theological doctrines. One is the word sealing, the Holy Spirit's sealing. Another one is guarantee. The Holy Spirit's sealing and the Holy Spirit's guarantee! Well, we will first see the words in verse 13. Ephesians 1: 13, we will read together. Now!

"In there, you heard the word of truth, that is, the gospel of your salvation and you also believed in there and sealed by the Holy Spirit of promise."

One day, we heard the gospel of salvation, and realized that only Jesus Christ was our Savior. We opened the door of mind and greeted him as our Savior and the Lord and we believed in him. At the very moment we believe in Jesus Christ, the Holy Spirit will seal on us. Seal on us. This is

sealing. Stamping. Sealing. What does this mean? Although there are many meanings, the most important meaning of sealing is ownership. Ownership, once sealed, that is mine.

Well, there are quite a few Bibles in my house and strangely, every time I buy a new Bible, a tension arises between my wife and me. Who would write down his/her name on it first? The one who write down his/her name on it will be the owner. On the Bibles, the name of my wife is written here and there. Sometimes, the name is erased and written under it again. Signing, signatures or sealing mean that the ownership has been given to me. What does it mean? At the moment we believed in Jesus Christ, at the moment we accepted Jesus Christ, the Holy Spirit sealed on us. That means I became God's, God's child, God's asset. Aren't you reminded of the words in Isaiah 43: 1? Jacob, Israel, and I created you, I formed you and then I redeemed you. Also, because I nominated you and called you, you are mine, you are mine! But, that is not the end. If we continue to read Isaiah 43, we will see God says this: "You are my treasure." That is a wonderful declaration. You're my treasure. You're my treasure. You're my treasure. He says it like this. If I were God, what would God have told me after seeing me? God might have told me when he saw me... you are my headache. The Bible says like this. You're my treasure. You know that God regards you as treasures. Aren't you impressed by this?

With the mind that you are the God, say to the person next to you, You are God's treasure. Try it.

"You are God's treasure."

Don't you feel it at all? Don't you feel him like a treasure? Believers, how much do you cherish treasures? How carefully do you manage treasures? If we were his treasures, don't you think he would cherish and take care of and care for us? If God would care for me, if God would take care of me, what would I have to worry about? This is the very sealing of the Holy Spirit.

In addition, the Holy Spirit says, 'guaranteed' about your business, God's business. What does this mean? Guaranteed. This is the word in section 14. We will read it together. Let's read section 14 together. Bow!

"This is to guarantee our business and redeem what he obtained and to let us praise his glory."

The word business has a little different meaning from that used these days. The word business told here means the blessing we will enjoy in the world to come and the blessing we will enjoy from now in this world. The whole of the blessings can be said business or succession. And the Holy Spirit guaranteed all the blessings we will enjoy from now on. At the moment we greet Jesus Christ, the Holy Spirit dwells in us. This is called the "indwelling of the Holy Spirit." 'Indwelling of Holy Spirit' The Holy Spirit dwells in us. Indwells. And dwelling in us, the Holy Spirit guarantees for us. Guarantee. When we buy a house, we first pay contract money and guarantee money. Guarantee money. You don't just pay guarantee money. Guarantee is ensuring that you will certainly keep paying the money from now. That is completely ensuring. Like that, when we believed in Jesus Christ, the Holy Spirit guaranteed that wonderful business and blessing was promised for the future.

When we see Genesis Chapter 24, we see that Abraham sent one of his slaves to his home town to get a woman to become Abraham's son's wife. So, the slave prayed and left for his home town. And while he was praying in

his home town, he met a woman. At the moment he saw the woman, he felt she was the woman God elected. The woman was the very Rebekah. She was Rebekah who became Isaac's wife later. Convicted that she was the woman prepared by God, as soon as he met Rebekah, the slave opened the parcel. And he gave her gold, silver and jewels. That was not the end. And while the communication continued, he went to her house and said, "God sent me under this plan. Would you willingly become the bride of Isaac?" Then, she answered "Yes." At that moment, the slave again opened the parcel. And he gave her gold, silver and jewels again. That is, he did not give all at once but kept giving small amounts. Continuously. That meant he would keep giving those to her. At the moment she took the treasures first, the slave guaranteed that the treasures will be given later too. This is the very concept of guarantee.

Ladies and gentlemen, do you believe the guarantee of the Holy Spirit that God has prepared wonderful blessings and will keep waiting for you and that the blessing is prepared for your future life? Don't you feel it? He guaranteed it. The Holy Spirit guaranteed the blessing. Follow me.

"The blessing is guaranteed."

It is guaranteed. The Holy Spirit guaranteed the blessing. Christian's life can't but be blessed. The blessing is guaranteed. Well, look at the person next to you and say, "The blessing is guaranteed." Do it now. If somebody does not change his face at all, ask him, 'Why do you look like that?' Ask him/her like this. The blessing is guaranteed, and why do you still look like that?

Conclusion

Dear ladies and gentlemen, do you feel that your life is still hard despite that you are a child of God? Do you feel that your life is so dry and devastated, do you feel so? Then, I would like to ask you to remember again, the story of Heinrich Schilemann, a archaeologist introduced at the beginning of this preaching.

He discovered the remains of Troy to become very wealthy. But, that does not mean that his life was luxury and full of hope. His father, who was his pastor, kept failing in ministry works. He lived in poverty. He managed to graduate from middle school and lived in the pitiful environment where he could not go to school any more. While working in grocery stores, he never gave up the dream, the dream of Troy, and every time he told the dream to his friend saying that he would find Troy, as you can imagine, the friend said 'You are crazy.' These were the words he heard the biggest number of times, 'You are crazy.' He was so crazy about Troy that he lived until he became 50 years old not knowing a woman, not knowing love. He had to live his life enduring the loneliness so deep as to penetrate into his bone. When he became almost 40 years old and closed down his business that was growing to begin his substantial archaeological field investigations; his society called him insane.

But they say that two things enabled him to endure all the difficulties. He could endure the hardships because of two things. One was the book, the dream of Troy that was born from the book like a fairy tale book given to him by his father. Heinrich Schilemann called it a dream given by God. He could not give up his way because of the dream. The second one was prayer that he had learnt from his poor father and mother from when he was young. He could endure because of prayer. He went forward step by step dreaming

and praying. And every time he prayed, the Holy Spirit led him step by step. And finally, one day he could succeed in the miraculous investigation that changed a legend, the myth into reality in a hill in the western coast of Turkey. So, he became a person deserving praises leaving a record in the history. Anyone who studies archaeology can't bypass the story of this person who opened the door of modern archaeology while not being an archaeologist. And he gave the huge fantasy of Troy to mankind as a gift.

And in the text of today, the Apostle Paul says to me and you that we can live a life similar to that. Even if the reality is choky and dark, please believe that if only I and you can see the vision and dream given by God through one book, the Bible. If only we can catch the vision of the such wonderful and rich blessing prepared by the Lord for the lives of you and me, if only we can lie face down and pray for that dream, and also if only we can experience the guidance of the Holy Spirit leading us through our lives step by step, and if only I and you can finally pray for that dream despite that the reality surrounding us is cold, choky, difficult, undersized, shrinking us, pressing us and hurting us, someday we will stand on the site where the dream comes true.

At that time, we will be able to speak like this. Anybody who looks forward to the vision and desire that God placed in his heart can say like this even in a prison like the Apostle Paul. We must glorify God.

I bless you with the name of the Lord for you to become a person of praise who will stand up from a cold ground of life came to you and pray to finally get praises risen for you like Beethoven who decided to praise in front of the shadow of destiny approaching to him and like Apostle Paul who praised God in the cold prison in Rome.

Let's pray.

Appendix B. The Text of the Sermon of Dong-Won Lee on Exodus 17:1-7²

Summary of the introduction

What is the biggest difference between the people of old days and the people of today? Professor C.S. Lewis presents a very interesting viewpoint: 'Although the people in old days were much more ignorant than the people of today, they had a deep awe toward God and always lived feeling sinful in front of God. God was a judge to ancient people, and humans were always defendants.'

Today, we will see that shape from the wilderness journey of Israelis. Much later, the Apostle Paul says that the very rock struck by Moses on the day typified the event of Jesus Christ. And the text of today says that the fountain of the church, we humans, sprang out through Jesus Christ.

Summary of the main text

Transitional sentence: "In this day and age what is the meaning of the fountain that sprang out from this rock for us who are living today,?"

The first idea: This fountain is the fountain of sacrifice.

The water that was so badly needed in the wilderness of Rephidim was unexpectedly prepared firsthand by God through the breaking of the rock. Arthur Pink, a biblical scholar, points out that we should not miss seeing how realistically the sacrifice of the Lord on the Holy Cross is described in section six of the text. We, living today, also should not forget the fact that the radical blessings we enjoy in this land are also obtained through somebody's sacrifice.

What is the second meaning of the fountain to those who are living today?

The second idea: This fountain is the fountain of grace.

Another important meaning of the fountain springing out of the rock is the Grace and love of God. So, what would the people who experienced grace do? What can they do except be thankful? How are we today? Do you actually live the life of gratitude, thanking God for His grace and for the salvation obtained by the sacrifice of the Lord on the Holy Cross and for the sacrifices of our predecessors? Please remember that a glass of water we drink today is the very water of grace, the life for one day is the life of grace, and the march of belief of today is because of the grace of the Holy Cross.

What is the third meaning of the fountain to us who are living in this age?

The third idea: This fountain is a rich fountain.

Even one gulp of water is precious and valuable to thirsty people. Will God, however, be satisfied with seeing us drink only the water that enables us to survive? That must not be the case. The fountain provided by God in Rephidim was a rich fountain. The words of promise in the Gospel of John 10:10 say, "I came here to cause you to get life with my amount and get it more plentifully."

² Date and time of sermon: Day service on Sunday March 2, 2008 (part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun.

Summary of the conclusion

I think you already understand the story of Gwang-Sun Yu, who is a heroine of the Samil Independence Movement. But, regarding her wonderful life, only mentioning her passion for patriotism is a very superficial view. It is difficult to explain her life without mentioning her faith. That was why the missionaries held her funeral ceremony in Jeong-dong Church after she died. And Pastor Chang-Seok Hong defined her life as follows: "Gwang-Sun Yu loved the church and the Lord and dedicated her life as a sacrifice. Gwang-Sun Yu never left the church from the cradle to the grave. Gwang-Sun Yu was born in the church, grew up in the church, learned in the church, and died while leading the cheering movement in the church, concluding her life with the worship of God." If only we can believe that the Lord is still alive today helping us. The moment we pray to Jesus Christ, he will become our rock and the wilderness of Rephidim that made the river of spring water will be spread in front of our eyes.

Appendix C. The text of the sermon of Dong-won Lee on Exodus 18:13-22³

Summary of the introduction

We are walking on the road of pilgrimage toward the land of promise together with Israel. Then, do we not have anything to do except go forward on this road? Is it the only purpose of this journey that we should arrive at the land of promise as soon as possible? This is the same as asking who among us is walking on the road of belief if our only purpose is arriving in Heaven as soon as possible.

Summary of the main text

Transitional sentence: Then, what is the task of the wilderness in the world?

The First Idea: It is to overcome exhaustion.

The largest obstacle in works of service is becoming exhausted while serving. We call it “burn-out” or “exhaustion.” Moses’ father-in-law saw that there were the crises of this exhaustion in the service of Moses. While the people of the Lord were staying in Rephidim, the necessity of many proceedings arose among the people. While in Rephidim, Moses had to work on too many proceedings, and his energy was gradually being depleted. Of course, it is true that appropriate resting or leaving is helpful to recover from exhaustion. But, Moses’ father-in-law did not recommend that.

Here is an important prescription for the ministry in the wilderness. Then, what is the prescription for the ministry in the wilderness?

The Second Idea: It is to establish leadership.

To say it more accurately, it is to divide leadership. That means works should be shared among multiple persons. Works should not be done by one person. Efficient achievements of works are not made by services of one person. Therefore, in the study on leadership today, “team leadership” is emphasized. Successful leaders are not the leaders who succeed by themselves but are the leaders who cause others to succeed. Do we not still need this model of the ministry in the wilderness of the 21st century?

Then, what is another prescription for the ministry in the wilderness?

The Third Idea: It is to establish communities.

When we say we will establish leaders, which does not mean that we will establish a leader or several healthy leaders. We would like to ultimately establish healthy communities. Moses established heads of thousand, heads of hundred, heads of fifties and heads of ten as recommended by his father-in-law.

In the time of the New Testament as well, Jesus Christ attempted to form a “simple community” to change the world with only 12 disciples, avoiding vertical hierarchy. But, the establishment of communities by the church today is not organizing just 12 persons but creating true sharing.

Summary of the conclusion

Then, would you not now participate in the lay people groups that you have been avoiding by now? I will introduce a testimony from a

³ Date and time of sermon: Day service on Sunday March 9, 2008 (part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun.

community of the pasture church: “When I first went to pasture group meetings, I was doing very difficult economically... (skip) But after I began to go to the pasture church group meetings, my mind that had been closed like a shellfish began to be opened.”

The thirst of the spirit that had not been satisfied began to be eased as I kept participating in the pasture group meetings. I became to experience the grace that the prayer that had been stopped was recovered. “Hallelujah!”

Appendix D. The Text of the Sermon of Dong-Won Lee on John 1: 3, 14⁴

Summary of the introduction

Among the writings of Buddhist Priest Beopjeong, there is a section titled, “Words are the house of existence.” Would you listen to me? “Words are the bowls to put in thinking. If thinking is calm, words are made clear and calm...So, words are referred to as the house of existence.” And, the statement that words are the house of existence was made by the existentialist philosopher Heidegger. But, the Lord made such a statement much earlier than Buddhist Priest Beopjeong and Heidegger in the first century. The Lord declared, “There were the Words of God at the beginning of the world...” through the introduction of the Gospel of John.

Summary of the main text

Transitional sentence: Then, specifically why was his existence called the Word and why had he to come to this land wearing flesh in a moment of history?

The First Idea: Jesus Christ, who is the Word was to express God to humans.

I am talking to you. What is the most important reason why I talk? Needless to say, I am expressing my thinking through words. In other words, the most important function of words is expression. Then, that did Jesus Christ express? He expressed God. Therefore, Christmas celebrates the day Jesus Christ came here in the shape of a human to represent God us.

Why had he come to this land wearing flesh?

The Second Idea: Jesus Christ who is the Word caused humans to communicate with God.

Another important reason why I am now talking is to communicate with you through words. The most important role of languages is “communication.” The most important reason why Jesus Christ who is the Word came to this land was not for any other reason than for communication between God and humans. Jesus Christ came here as a mediator between ourselves and God. Therefore, nobody can spiritually communicate with God, in a true meaning, without believing in Jesus Christ and being convinced of the remission of sins.

Why did he come to this land in the flesh?

The Third Idea: Jesus Christ who is the Word caused humans to experience God.

Through the message of today, I already told you that the reason why Jesus Christ came to this land was to represent God. But, was it unavoidable for him to bear flesh to represent God? In the Psalms 34:8 are the words, “You know the goodness of Jehovah because you tasted it.” As we can’t say that we know a certain food until we know it by tasting it. Similarly, we don’t really know God until we experience God.

⁴ Date and time of sermon: Day service on Sunday December 23, 2007 (part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun.

Summary of the conclusion

Now, I would like to propose to make the Christmas of 2,000 years ago into the Christmas of today. This is a proposal to experience “the Jesus Christ of today” instead of “the Jesus Christ of history.” In this Christmas season, please plan to serve in a serious worship service before you do anything else. Then, we will experience the presence and glory of God together. That is the very blessing of Christmas and the blessing of Emmanuel—the God staying with humans.

Appendix E. The Text of the Sermon of Dong-Won Lee on Matthew 18:15-20⁵

Summary of the introduction

This week, a year will be finished. Although we should have many things to do to finish this year well, I think what we need to develop more than any other process is the practice of forgiving. In that sense, I think the movie “Milyang” released this year very seriously raises the question of forgiveness. Although that is a fiction, we cannot but ask the hero what the problem is.

Summary of the main text

How can we untie knots to forgive?

The First Idea: The process of forgiving requires the untying of knots.

Section 15 of today’s text begins with the premise, “If your brother commits a crime...” In other words, it addresses how to forgive the brother who committed a crime and recover him in terms of the Church, because forgiving is ultimately granted by God. Nevertheless, it is important for people to forgive each other.

Turning away from human knot-untying will directly affect our life of prayer. Now, my dear believers, aren’t you reminded of the persons for whom you should untie knots before this year passes by?

How can we untie knots to forgive?

The Second Idea: Practices of forgiving must be accompanied by the grace of prayer.

When the Bible teaches the lesson of forgiveness, it teaches about prayer with no exception. The Lord’s Prayer is a representative example. That is because forgiving is not possible only by the will of humans; forgiving is not possible without the help of God. Prayers, however, provide the grace of enabling us to forgive. At the moment a Netherlandian woman, Corrie Ten Boom, met the enemy who took her elder sister’s life away, a guard of a Nazi asylum, she repeated an interesting remark, “Lord, I can’t forgive him.” That was her prayer. And, at that moment, she came to practice true forgiveness in the Lord.

How can we untie knots to forgive?

The Third Idea: The completion of forgiveness requires the help of a community.

The story of the text began with the discussion about how we can recover those who have committed a crime. But, we should not forget the fact that the purpose of discipline is recovery. Thus, the text teaches about intercessory prayer to cure neighbors in the church communities. It tells us that intercessory prayers are necessary among other people to cure injured souls.

Summary of the conclusion

The last scene of the movie “Milyang” is the scene where the heroin Shinae is discharged from the hospital and goes to a hairdresser’s shop to cut her hair. She recognizes that the hairdresser, of all people, who is cutting her hair is the daughter of the kidnapper. At that moment, before her hair is

⁵ Date and time of sermon: Day service on Sunday December 30, 2007 (part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun.

completely cut, she runs out of the hairdresser's shop, goes back to her home, takes out a mirror, and cuts her hair with scissors. At that moment, the movie ends with a camera shot focused on a strip of light illuminating a dark area in the corner of Shinae's room. I think this very last image is the last hope that this movie conveys. Well, my dear believers, don't you know any injured souls around us that we have to help see this strip of light before this year pass by?

Appendix F. The Text of the Sermon of Dong-won Lee on Luke 19:10⁶

Summary of the introduction

The great educator Horace Mann left a wise saying about habits. He said, “Habits are like ropes. We weave the rope called habit every day. And the habits, once woven this way, are never broken.” The most difficult thing to do in the world is changing habits. From today, I will begin the preaching named “Holy Habits of Jesus Christ” because I believe that only new habits can bring about the true revival, true change that we desire. But, we should first ask concretely what Jesus Christ thought about evangelism in his life on earth.

Summary of the main text

Transitional sentence: How did Jesus Christ think about evangelism?

The First Idea: Jesus Christ acknowledged evangelism as a mission.

Recently, in the world of businesses, the preparation of mission statement has become common due to the influences of management consultants such as Stephen R. Covey and Peter Drucker. These men were influenced by biblical values and took these values over the boundary into the business world. God has been commonly practiced in all classes in society. And, a long time ago, Jesus Christ promulgated his mission declaration contained in the expression, “The reason why I came...,” Today, I will challenge your life. Will you live the rest of your life in moderation in the manner with which you have been living? Or, would you dedicate yourself to evangelistic services following the example of Jesus Christ?

How did Jesus Christ think about evangelism?

The Second Idea: Jesus Christ lived planning evangelism.

All efficient services require efficient plans. If we look into the daily life of Jesus Christ, we can see that he lived every day with clear plans for evangelism. The text says that at dawn of the day after Jesus Christ had toiled late into the night to deliver the gospel and to cure people of their diseases, he went out to a quiet place to finish a prayer. At this point, his disciples came to him and delivered the news, “Many people with diseases are waiting for you in this village today too.” Don’t these steps of Jesus Christ’s daily life show that the Lord filled his life with the plans for evangelism? Then, how shall we live?

How did Jesus Christ think about evangelism?

The Third Idea: Jesus Christ lived making chances for evangelism.

Our Lord not only planned evangelism but also lived using all opportunities given to him for evangelism. Think about the meeting with the Samaritan woman and Jesus Christ. To the Lord, the meeting with this woman was never a meeting by chance but an opportunity for evangelism. While I passed time with Pastor Bill Hible of Willow Creek Church, I came to know that he was a true evangelist. He evangelized everywhere. He spent money generously and he paid tips for evangelism. Who would not be attracted by such a Christian? This kind of evangelism is called living evangelism.

⁶ Date and time of sermon: Day service on Sunday January 7, 2007 (part 3 - 12:00); available from http://www.jiguchon.org/gmc_sermon/s_list.asp?gubun=sun.

Summary of the conclusion

Do you remember the last request that Apostle Paul left to his beloved disciple Timothy in 2 Timothy 4:2? Paul asks, “You propagate the Word of God. Whether you get a chance or not, always make efforts.” My dear believers, plan evangelism. Plan not only for evangelism festivals, but plan live daily evangelism. Please try to capture all meetings as the chances for evangelism. Isn't that our duty to evangelize whether or not we get chances? I bless you under the name of the Lord to challenge you to a year filled with the holy habit of evangelism, the evangelism that changes the world.

Appendix G. The collections of Dong-Won Lee's preaching before 1994.

No.	Year of publishing	Title of book	Publishing company
1	1983	Overcome the times this way - expository preaching on Judges	Compass
2	1983	Do this way - expository preaching on Sermon on the Mount	Compass
3	1983	Told with parables - expository preaching on Jesus Christ's parables	Compass
4	1983	Seek like this - evangelistic preaching for seekers	Compass
5	1983	Live like this - expository preaching on Ten Commandments	Compass
6	1984	Believe like this - expository preaching on chapter 11 of Hebrews	Compass
7	1984	Become like this - expository preaching on Beatitudes	Compass
8	1984	Love like this -expository preaching on Cor 13	Compass
9	1985	Mature like this -expository preaching on Jam	Compass
10	1986	Testify like this - expository preaching on Jonah & Philemon	Compass
11	1986	Make friends like this - expository preaching on 1 John	Compass
12	1986	Serve like this - expository preaching believers	Compass
13	1987	How are you?	Compass
14	1987	Discern like this - expository preaching on how to discern God's will	Compass
15	1988	Elijah who opened and closed the door of the heaven - expository preaching on the figures in the Bible	Compass
16	1988	Were you there? - expository preaching on the testimony of the witness of the event of Holy Rood	Compass
17	1988	David who unified with God's mind –expository preaching on the figures in the Bible	Compass
18	1989	Abraham who became the root of belief -expository preaching on the figures in the Bible	Compass
19	1989	Isaac, Jacob and Joseph, the successors of the first belief- expository preaching on the figures in the Bible	Compass
20	1989	A new morning in a ferry	Jordan
21	1989	Pass the night like this - expository preaching on Job	Compass
22	1989	Become free like this-expository preaching on Gal	Compass

23	1989	Select like this - expository preaching on Ruth	Compass
24	1989	Be rich like this -expository preaching on Ephesians	Compass
25	1990	From Jerusalem to land end-study on Acts	Compass
26	1990	Easily written Rom story	Tyrannus
27	1990	Win suffering like this - expository preaching on 1 Pet	Compass
28	1990	Serve like this - expository preaching on 1 Tim	Compass
29	1991	12 gates, 12 stones (study on 12 denominations and 12 disciples)	Compass
30	1991	Pray like this	Compass
31	1991	Love to where there is hatred	Compass
32	1991	I introduce myself - Jesus Christ	Compass
33	1991	The vision seen in the night of despair - study on Ezek	Compass
34	1992	From old creation to new creation- expository preaching on Gen 1-11	Compass
35	1992	Believe me due to the work you do	Compass
36	1992	The last revelation, the last responsibility - expository preaching on Rev 1-11	Compass
37	1992	The last fighting, the last victory - expository preaching on Rev 12-22	Compass
38	1992	Succeed belief like this -expository preaching on Titus	Compass
39	1992	Be prepared for the end like this - expository preaching on Dan	Compass

Figure 74. The collections of Dong-Won Lee's preaching before 1994.

Appendix H. The collections of Dong-Won Lee's preaching after 1994.

No.	Year of publishing	Title of book	Publishing company
1	1994	Are you prepared for Christmas?	Compass
2	1995	The house filled with pomade smell	Word of Life Co.
3	1996	Jesus Christ's life seen from Golgotha	Compass
4	1996	Ruth - Study on pasture bible over a cup of tea	Jordan
5	1997	Be pleased like this.	Compass
6	1997	Psalm exposition I - Song of a deer in the daybreak	Jordan
7	1997	Psalm exposition II - Song of breathing persons	Jordan
8	1998	Now is the Time We Should Live Differently	Word of Life Co.
9	1998	Jonah who was Beaten while trying to run away and then Received the Grace	Compass
10	1998	Where There Are Love and Trust	Compass
11	1998	Prayer of the ones impressed God (prayer textbook)	Compass
12	1998	To brides and bridegrooms (Best officiator collection)	Gigayeon
13	1998	Become fortunate like This.	Compass
14	1998	Live in the Lord like This	Compass
15	1998	Humanistic, too humanistic Peter	Compass
16	1998	For the Life of Joy-to the believers who are tired of life	Compass
17	1999	New Acts of family	Gyujang
18	1999	Holy hero of conquest, Josh	Compass
19	1999	Moses, whom the Lord knew personally	Compass
20	2000	Acts of Repentance	Gyujang
21	2000	The Person Belonging to the Holy Spirit	Gyujang
22	2000	Conscience Cleantopia	Word of Life Co.
23	2000	The Vision of Holiness and Recovery - study on Zech	Compass
24	2000	For each other-association of believers, principle and practice	Compass
25	2000	Breathtaking intervention of God	Compass
26	2000	View life like this	Compass
27	2001	Dong-won Lee's easily written Mark story (I)	Tyrannus
28	2001	Dong-won Lee's easily written Mark story (II)	Tyrannus

29	2001	In the journey of suffering and glory	Compass
30	2001	Nehemiah, who brought the daybreak to history	Compass
31	2001	Venture love like this	Compass
32	2001	Life lesson	Gyujang
33	2001	Make your church holy like this	Compass
34	2001	Dong-won Lee's easily written Mark story (I)	Tyrannus
35	2001	Dong-won Lee's easily written Mark story (II)	Tyrannus
36	2002	Love plus	Compass
37	2002	Predict like this(expository preaching on the Minor Prophets)	Compass
38	2002	Dong-won Lee's preaching for youth	Tyrannus
39	2002	Belief plus - where there are love and belief	Compass
40	2003	The fragrance of thanking	Precept
41	2003	The creative life learnt from Gen	Jordan
42	2003	Become the one who creates miracle	Jordan
43	2004	You will accomplish the desire in your mind (Message Seeing the old year out and greeting the new year)	Precept
44	2004	The Happiness of Living with Paradox	Tyrannus
45	2004	The Green Pasture That We Love	Tyrannus
46	2004	The rule heaven that protects me	Gyujang
47	2004	Adventure life lived with belief	Jordan
48	2005	The Community That We Love	Tyrannus
49	2005	Vision life lived with dreams(Gen exposition)	Jordan
50	2005	The Intercession Prayer Party to Embrace the World	Tyrannus
51	2006	Challenge to the modeling of belief	Word of Life Co.
52	2006	The Healthy Church That We Love	Tyrannus
53	2006	The afternoon of exodus -the drama of maturing(Exod II)	Jordan
54	2006	The morning of exodus -the drama of liberation(Exod I)	Jordan
55	2006	My life that craves for the crown	Jordan
56	2007	God, his name is secret	Tim
57	2007	Ten Rules of Well-being Families-to build up a healthy home with the Ten Commandments	Tyrannus

Figure 75. The collections of Dong-Won Lee's preaching after 1994.

Appendix I. Titles of Dong-Won Lee's Sunday sermon

No.	Date of preaching	Title of preaching	the text
1	1994-01-09	Our vision	Ge 15:1-7
2	1994-05-08	To move forward	Nu 11:1-9
3	1994-07-03	Invitation of God	Lk 14:15-24
4	1994-07-10	The concern of shepherd	Lk 15:1-7
5	1994-08-07	God's possession	Ac 43:1-7
6	1994-11-20	Let's fill the empty bowl	2Ki 4:1-7
7	1994-11-27	Thanks of Daniel	Da 6:10-13
8	1994-12-25	This time... this time	Lu 2:1-7
9	1994-12-31	Three courts	1Co 4:1-5
10	1995-01-22	You give foods	Mt 14:13-21
11	1995-01-29	For the new beginning	Ex 12:1-14
12	1995-02-25	Like two cows	1Sa 6:5-15
13	1995-03-12	The life of forgiving	Lk 23:34
14	1995-03-19	The life of salvation	Lk 23:39-43
15	1995-03-26	The life of love	Jn 19:25-27
16	1995-04-02	The life of loneliness	Mt 27:45-46
17	1995-04-09	The life of pain	Jn 19:28-29
18	1995-04-16	The life of achievement	Jn 19:3
19	1995-04-23	The life of winning	Lk 23:46
20	1995-05-21	Salome, our mother	Mt 20:20-28
21	1995-06-04	Fruition of God's nation	Mt 13:1-9,18-23
22	1995-06-11	Construction of God's nation	Mt 13:24-30, 36-43
23	1995-06-25	Be one in your hand	Eze 37:15-23
24	1995-07-02	Vision of God's nation	Mt 13:31-33
25	1995-07-09	Value of God's nation	Mt 13:44-46
26	1995-07-16	Goal of God's nation	Mt 13:47-52
27	1995-07-30	Overcoming of the ambiguity of life	Jas 4:13-17
28	1995-08-06	Invitation to resting	Mt 11:28-30
29	1995-08-13	Invitation to freedom	Jn 8:31-36
30	1995-08-20	Invitation to pleasure	Php 4:4-8
31	1995-08-27	Invitation to success	Jos 1:1-9
32	1995-09-03	Invitation to belief	Mk 9:14-29

33	1995-10-08	Invitation to courage	Mk 6:45-52
34	1995-10-15	Invitation to prayer	Ps 81:10
35	1995-10-22	Invitation to peace	Heb 12:14-17
36	1995-10-29	Invitation to Jesus Christ	Ac 3:1-10
37	1995-11-05	Invitation to affirmation	Col 1:15-22
38	1995-11-19	Invitation to thanks	1Th 5:18
39	1995-11-26	Invitation to harvest	Gal 6:6-10
40	1995-12-03	Invitation to service	Jn 9:1-7
41	1995-12-10	Invitation to relief	2Co 8:1-9
42	1995-12-17	Invitation to a baby 1	Ac 9:6
43	1995-12-24	Invitation to a baby 2	Ac 9:6-7
44	1995-12-25	Invitation to wisdom	Mt 2:1-12
45	1995-12-30	Invitation to hope	Jer 3:19-29
46	1996-01-01	Toward the signpost	Php 3:12-14
47	1996-01-07	Invitation to vision	Nu 13:25-33
48	1996-01-14	Invitation to opportunity	Lk 13:1-9
49	1996-02-25	Blessing of the one who is poor in spirit	Mt 5:1-3
50	1996-03-03	Blessing of the one who is sad	Mt 5:1-4
51	1996-03-10	Blessing of the one who is gentle	Mt 5:1-5
52	1996-03-17	Blessing of the one who is starving and thirsty for justice	Mt 5:1-6
53	1996-03-24	Blessing of the one who pities	Mt 5:1-7
54	1996-03-31	Blessing of the one who has clean mind	Mt 5:1-8
55	1996-04-07	Blessing of the one who creates peace	Mt 5:1-9
56	1996-04-14	Blessing of the one who is suffering for justice	Mt 5:1-12
57	1996-04-21	Blessing of the one who gives	Ac 20:30-35
58	1996-05-05	True blessing	Mt 5:1-12
59	1996-05-12	The being to be blessed	Mt 5:13-16
60	1996-05-19	Blessing that has to be sought first	Mt 6:31-34
61	1996-05-26	The home made by God	Ps 127:1-128:6
62	1996-07-07	Sleeping one, what are you doing	Jnh 1:1-6
63	1996-07-14	That's because of me	Jnh 1:7-17
64	1996-07-21	In the stomach of sheol	Jnh 2:1-10
65	1996-07-28	The second opportunity given to me	Jnh 3:1-5
66	1996-08-04	God who changed his mind	Jnh 3:6-10
67	1996-08-11	Jonah complex	Jnh 4:1-5
68	1996-08-18	I cherish	Jnh 4:6-11

69	1996-08-25	What is human	Ps 8:1-9
70	1996-09-01	The model of repentance	Ps 51:1-7,19
71	1996-09-22	One day life of believers	Ps 23:1-6
72	1996-10-06	The community of pleasure	Php 1:1-11
73	1996-10-13	Obstructions to pleasure	Php 1:12-24
74	1996-10-20	The pleasure of advanced belief	Php 1:25-30
75	1996-10-27	Misunderstanding of a sick person	2Ki 5:9-14
76	1996-10-27	Misunderstanding of a young man	Mk 10:17-22
77	1996-11-03	The model of pleasure, Jesus Christ	Php 2:1-11
78	1996-11-10	The pleasure of modeling the Lord	Php 2:12-18
79	1996-11-17	The people who served with pleasure	Php 2:19-30
80	1996-11-24	The reason why we should be pleased	Php 3:1-9
81	1996-12-01	To go forward with pleasure	Php 3:10-21
82	1996-12-08	For the life always pleased	Php 4:1-9
83	1996-12-15	The life of abundant pleasure	Php 4:10-23
84	1996-12-22	Greeting the Christmas of Maria	Lk 1:26-38
85	1996-12-25	Jesus Christ, who came to this land on behalf of us	2Co 5:14-15
86	1996-12-29	Let's forgive each other	Eph 4:32-5:2
87	1996-12-30	The life expected by the Author of all beings	Ge 1:1-3, 1:1-4
88	1997-01-05	Let's achieve the vision with prayer	Jer 33:1-9
89	1997-01-12	Solomon's prayer	1Ki 3:4-15
90	1997-01-19	Isaiah's prayer	Ac 6:1-8
91	1997-01-26	Moses' prayer	Ex 33:12-16
92	1997-02-02	Hannah's prayer	1Sa 1:10-18
93	1997-02-09	Habakkuk's prayer	Hab 3:1-3,16-19
94	1997-02-16	Abraham's prayer	Ge 18:22-33
95	1997-03-16	Jesus Christ's prayer1	Jn 17:1-5
96	1997-03-23	Jesus Christ's prayer2	Jn 17:6-10
97	1997-03-30	Jesus Christ's prayer3	Jn 17:11-19
98	1997-04-06	Jesus Christ's prayer4	Jn 17:20-26
99	1997-04-13	Apostle Paul's prayer	Eph 3:14-21
100	1997-04-20	David's prayer	1Ch 29:10-17
101	1997-04-27	When breaking jewel box	Mk 14:3-11
102	1997-05-04	Home and the Church	Eph 5:22-27, 6:1-4
103	1997-05-11	For mother	Ru 1:15-18
104	1997-05-18	For the honor of Jehovah	Ac 55:8-13

105	1997-05-25	When loving ones fight	Ge 13:6-13
106	1997-06-01	Great layman	Ge 39:1-6,9-23
107	1997-06-29	The reason for our thanks	Col 1:1-8
108	1997-07-06	Prayer for maturing	Col 1:9-12
109	1997-07-13	All beings' lord, Jesus Christ	Col 1:13-20
110	1997-07-20	Let's become the worker of the Church	Col 1:21-29
111	1997-07-27	Our wisdom, Jesus Christ	Col 2;1-10
112	1997-08-03	The lord of belief, Jesus Christ	Col 2:11-23
113	1997-08-10	Find out things above	Col 3:1-11
114	1997-08-17	Gift for Christian like Ac	Col 3:12-17
115	1997-08-24	Home life in the Lord	Col 3:18-21
116	1997-08-31	Work place life in the Lord	Col 3:22-4:1
117	1997-09-21	Let's open the door of evangelism	Col 4:2-6
118	1997-09-28	Community to be together	Col 4:7-18
119	1997-10-05	The hero of our times	Lk 12:16-21
120	1997-10-12	The responsibility of belief toward next generation	Ex 2:1-10
121	1997-10-19	On the side of the well of salvation	Ac 12:1-6
122	1997-11-09	Now is the time to pray	Lk 22:39-46
123	1997-11-16	Now is the time to love	1Pe 4:7-11
124	1997-11-23	Now is the time to buy hope	Jer 32:6-15
125	1997-11-30	Now is the time to thank	Jn 11:38-44
126	1997-12-07	Now is the time to think about settlement	1Co 4:1-5
127	1997-12-14	Now is the time to think about the country	1Ti 2:1-2
128	1997-12-21	Now is the time to be led by the Lord	Mt 2:1-11
129	1997-12-25	The most precious gift	Eph 2:1-10
130	1997-12-28	Now is the time to have hope	1Pe 1:3-7
131	1997-12-31	Let's forgive each other	Eph 4:32
132	1998-01-01	Now is the time to build a new house	1Co 3:10-15
133	1998-01-04	Now is the time to begin again from the bases	Mt 7:24-29
134	1998-01-11	Now is the time to make clear priorities	Mt 6:25-34
135	1998-01-18	Now is the time to be self sufficient	Php 4:10-13
136	1998-01-25	Now is the time to live wisely	Eph 5:15-21
137	1998-02-01	Now is the time we need great trusts	Mt 17:14-21
138	1998-02-08	Now is the time we need barnabas	Ac 9:26-31
139	1998-02-15	Now is the time to praise in suffering	2Co 1:3-10
140	1998-02-22	Now is the time to believe God's good will	Ro 8:26-30

141	1998-03-01	Now is the time to cross Jordan	Jos 3:1-6
142	1998-03-22	Great sacrifice, great future	2Sa 24:18-25
143	1998-03-29	Look, I will do new things	Ac 43:8-24
144	1998-04-05	Say that the Lord will use	Mt 21:1-11
145	1998-04-12	Meeting resurrected Jesus Christ	Jn 20:1-18
146	1998-04-19	Symbolic Christian-Mk1	Mk 1:1-7
147	1998-04-26	What Jesus Christ wants to do-Mk2	Mk 1:14-20
148	1998-05-03	Things that ghosts fear-Mk3	Mk 1:21-28
149	1998-05-10	If Jesus Christ come into my house-Mk4	Mk 1:29-31
150	1998-05-17	Jesus Christ's prayer life-Mk5	Mk 1:35-39
151	1998-05-24	For a life-Mk6	Mk 2:1-12
152	1998-05-31	If he came for sinners-Mk7	Mk 2:13-17
153	1998-06-07	Save life? or kill-Mk8	Mk 3:1-6
154	1998-06-28	Now since he brought up 12-Mk9	Mk 3:13-19
155	1998-07-05	The Lord's spiritual family-Mk10	Mk 3:31-35
156	1998-07-12	Hear anybody with ears-Mk11	Mk 4:1-9
157	1998-07-19	The dream of a grain of mustard-Mk12	Mk 4:30-32
158	1998-08-02	Let's go across the sea-Mk13	Mk 4:35-41
159	1998-08-02	The port we will com back to-Mk14	Mk 5:15-20
160	1998-08-09	Who touched my clothing?-Mk15	Mk 5:25-34
161	1998-08-16	Dalidagum-Mk16	Mk 5:35-43
162	1998-08-23	The reason why he can't exercise power there-Mk17	Mk 6:1-6
163	1998-09-13	Preparation of evangelist-Mk18	Mk 6:7-13
164	1998-09-20	Death of a conscience-Mk exposition19	Mk 6:14-29
165	1998-09-27	Rest for a while-Mk exposition 20	Mk 6:30-34
166	1998-10-04	You give foods-Mk 21	Mk 6:35-44
167	1998-10-11	When oaring in pain-Mk22	Mk 6:45-52
168	1998-10-18	All to obtain the name-Mk 23	Mk 6:53-56
169	1998-10-25	Heaven and hell(98 neighbor inviting party of life)	Lk 16:19-31
170	1998-11-01	Tradition or the Word-Mk exposition 24	Mk 7:1-9
171	1998-11-08	Even a fraction of grace-Mk exposition 25	Mk 7:24-30
172	1998-11-15	Ebadah-Mk exposition 26	Mk 7:31-37
173	1998-12-06	Don't you still realize-Mk 27	Mk 8:13-21
174	1998-12-13	The Lord touching again-Mk 28	Mk 8:22-26
175	1998-12-20	Who do I called?-Mk 29	Mk 8:27-31
176	1998-12-25	Like Maria, the woman granted grace(Christmas preaching)	Lk 1:26-38

177	1998-12-27	If you will follow me-Mk 30	Mk 8:33-38
178	1999-01-03	Let's change and start again-Mk 31	Mk 9:1-8
179	1999-01-10	To go over impossibility-Mk 32	Mk 9:17-24
180	1999-01-17	You should become a server-Mk 33	Mk 9:33-40
181	1999-01-24	Keep your home-Mk 34	Mk 10:1-12
182	1999-01-31	Like a child-Mk 35	Mark 10:13-16
183	1999-02-07	Real reason why he left in sadness-Mk 36	Mk 10:17-22
184	1999-02-14	Resolution to follow Jesus Christ-Mk 37	Mk 10:35-45
185	1999-02-21	I want to see-Mk 38	Mk 10:46-52
186	1999-02-28	King should come-Mk 39	Mk 11:1-10
187	1999-03-07	Lesson of the fig-Mk 40	Mk 11:12-14, 20-25
188	1999-03-28	Although I sent my son finally-Mk 41	Mk 12:1-12
189	1999-04-04	Misunderstanding and understanding of resurrection-Mk 42	Mk 12:18-27
190	1999-04-11	Dedication of a poor widow-Mk 43	Mk 12:41-44
191	1999-04-18	Beginning of the end-Mk 44	Mk 13:1-8
192	1999-04-25	Praised wastefulness-Mk 45	Mk 14:1-11
193	1999-05-02	The failure and recovery of Peters-Mk 46	Mk 14:27-31,66:72
194	1999-05-09	Because God loves global like this	Jn 3:16, Ac13:1-3
195	1999-05-23	Consolation to defeat pain-Mk 47	Mk 14:32-42
196	1999-06-06	Choice of Pilate-Mk 48	Mk 15:1-15
197	1999-06-13	Choice of Arimathea Joseph-Mk 49	Mk 15:42-47
198	1999-06-30	The first witnesses of Jesus Christ's resurrection-Mk 50	Mk 16:1-11
199	1999-07-11	Seven large sins-pride	Lk 18:9-14
200	1999-07-18	Seven large sins-jealousy	1Sa 18:6-14
201	1999-07-25	Seven large sins-anger	Ge 4:1-15
202	1999-08-01	Seven large sins-avarice	Lk12:13-21
203	1999-08-08	Seven large sins-voracity	Ge 25:27-34
204	1999-08-15	Seven large sins-laziness	1Sa 3:10-14
205	1999-08-22	Seven large sins-passions	2Sa 11:1-5
206	1999-08-29	The sin of atheism	Ps 14:1-7
207	1999-09-05	The sin of nor evangelizing	2Ki 7:3-9
208	1999-09-12	The sin of self ill-treatment	Ps 139:13-17
209	1999-09-19	The sin of lie	Ac 5:1-11
210	1999-09-26	The sin of not loving neighbors	Lk 10:30-37
211	1999-10-03	To be a season of fruition	Jn 15:1-9

212	1999-10-10	The fruit of love	1Jn 4:7-12
213	1999-10-17	You don't have to go to hospital.	Mt 11:28-30
214	1999-10-24	The fruit of pleasure	Jas 1:1-8
215	1999-10-31	The fruit of peace	Php 14:4-7
216	1999-11-21	The fruit of long enduring	Jas 5:7-11
217	1999-11-28	The fruit of concession	Ps 107:1-9
218	1999-12-05	The fruit of mercy	2Sa 9:1-7
219	1999-12-12	The fruit of loyalty	Mt 25:14-23
220	1999-12-19	The fruit of gentleness	Nu 12:1-3
221	1999-12-26	The fruit of temperance	1Co 9:24-27
222	2000-01-02	Toward 333 vision	Jer 33:1-3
223	2000-01-09	Departure for blessing	Ge 12:1-3
224	2000-01-16	The life to build up an altar	Ge 12:4-9
225	2000-01-23	One day when the stock price came down	Ge 12:10-20
226	2000-01-30	When we can't coexist	Ge 13:5-13
227	2000-02-06	Christianity's family view seen through Abraham	Ge 17:1-8
228	2000-02-20	The spirituality of tithes	Ge 14:17-20
229	2000-02-27	For justifiable fighting	Ge 14:13-16
230	2000-03-05	The life to accomplish dreams	Ge 15:1-6
231	2000-03-12	Bellows smoke? or burning torch?	Ge 15:12-21
232	2000-03-19	When the response is being delayed	Ge 16:1-5
233	2000-03-26	The trace of God's people	Ge 17:9-14
234	2000-04-02	Customer satisfaction service	Ge 18:1-8
235	2000-04-09	Social mission of the Lord's people	Ge 18:22-33
236	2000-04-16	Preserve your life	Ge 19:12-22
237	2000-04-30	Sin and grace	Ge 20:1-7
238	2000-05-07	God, who makes us laugh	Ge 21:1-7
239	2000-05-14	The shape of parents	Ge 22:1-12
240	2000-05-21	Jehovahireh	Ge 22:13-19
241	2000-05-28	When losing loving one	Ge 23:1-6
242	2000-06-04	Conditions of biblical marriage	Ge 24:1-4, 15-20
243	2000-06-11	For a beautiful settlement	Ge 25:1-11
244	2000-06-18	Observe the order to be united.	Eph 4:1-6
245	2000-06-25	For true reconciliation of the race	Ge 45:1-8
246	2000-08-27	My one who loves and is pleased	Mt 3:16-4:11
247	2000-09-03	Where the workers to harvest?	Mt 9:35-10:1

248	2000-10-08	Invitation to a party	Lk 14:16-24
249	2000-10-15	Prodigal son's homecoming	Lk15:11-24
250	2000-10-22	Now you grow up	2Pe 3:18
251	2000-10-29	To become a fruitful autumn	Lk13:6-9
252	2000-12-17	Maria's hymn (1)	Lk 1:14-55
253	2000-12-24	Maria's hymn (2)	Lk 1:46-56
254	2000-12-31	Maria's hymn (3)	Lk 1:54-55
255	2001-01-07	The vision that we should hold again	Jn 21:15-19
256	2001-01-14	Like 300 brave worriers of Gideon	Jdg 7:1-8
257	2001-02-25	Realize you potential	Jn 1:35-42
258	2001-03-04	Find the meaning of pain	Ex 15:22-27
259	2001-03-11	Let's go forward together	Php 3:12-16
260	2001-04-08	Were you thrust by a thorn?	2Co 12:7-10
261	2001-04-15	If the Lord really resurrected	Mt 28:1-10
262	2001-04-22	Catch small foxes	Ss 2:11-17
263	2001-07-01	The meaning of resting	Ge 2:1-3
264	2001-07-08	The meaning of labor	Ge 2:15, 3:7-8
265	2001-07-15	The meaning of adventure	Mt 14:28-33
266	2001-07-22	The meaning of marriage	Mt 19:3-9
267	2001-07-29	The meaning of medium age	Ps 102:1-11, 23-24
268	2001-08-05	The meaning of prayer	Mt 6:9-13
269	2001-08-12	The meaning of freedom	Ps 23:1-6
270	2001-08-19	The meaning of friendship	Jn 15:13-17
271	2001-09-30	The meaning of death	2Ti 4:6-8
272	2001-10-07	The meaning of love	Lk 10:25-37
273	2001-10-14	The meaning of belief	Ps 62:1-12
274	2001-10-21	The meaning of salvation	Eph 2:1-10
275	2001-10-28	The misunderstanding seekers should overcome	2 Ki 5:9-14
276	2001-11-04	The meaning of the Church	Eph 3:1-13
277	2001-11-11	The meaning of offering	2 Co 8:1~9
278	2001-11-18	The meaning of thanks	Jn 11:38-44
279	2001-11-25	The meaning of time	Eph 5:15-21
280	2001-12-09	Notice of Christmas	Lk 1:26-38
281	2001-12-16	Waiting of Christmas	Lk 1:39-45
282	2001-12-23	Realization of Christmas	Lk 2:1-7
283	2001-12-30	The people remembered by the Holy Spirit	Lk 2:25-38

284	2002-01-06	The church that cures the race and changes the world	Mt 28:16-20
285	2002-01-13	Double wings Church vision	Ac 2:42-47
286	2002-01-20	The vision of 12 disciples	Mt 9:35-10:4
287	2002-01-27	The vision of team service	Eph 4:11-16
288	2002-02-03	What is the pasture church?	Phm 1:1-7
289	2002-02-10	Love each other	Jn 13:34-35
290	2002-02-17	Forgive each other.	Eph 4:25-32
291	2002-02-24	Accept each other	Ro 15:1-7
292	2002-03-03	Be a slave to each other	Gal 5:13-15
293	2002-03-10	Pray for each other	Jas 5:13-18
294	2002-03-17	Bear each other's burden	Gal 6:1-5
295	2002-03-24	Encourage each other	Heb 10:19-25
296	2002-04-21	,Make efforts to do good things to each other	Ro 14:13-23
297	2002-04-28	Live praising each other	Eph 5:15-21
298	2002-05-05	Jesus Christ's view of children	Mt 18:1-10
299	2002-05-12	Children's responsibility to their parents	Eph 6:1-3
300	2002-05-19	Journey toward the land of vision	Gen 12:1-9
301	2002-05-26	The mind to break jewel box	Mk 14:1-10
302	2002-06-02	The spirit of offering that we should follow	2Co 8:1-9
303	2002-06-09	The church built on the rock	Mt 16:15-18
304	2002-06-16	Observe the order to unite with hard efforts.	Eph 4:1-6
305	2002-06-30	We should become crazy again.	2Co 5:13-21
306	2002-08-04	My dream Jesus Christ's dream	Ac 1:1-8
307	2002-08-11	Oh! Korea~	Ro 14:17
308	2002-08-18	Wilderness road's lesson	Ex 13:17-20
309	2002-08-25	Wilderness road's resentment	Nu 11:1-9
310	2002-09-01	To home	1Th 3:14-16
311	2002-09-15	The reason why we need each other	Ecc 4:9-12
312	2002-09-22	Let's build up home	Ps 127 편
313	2002-09-29	Concern of a certain pastor	Lk 15:1-7
314	2002-10-06	Lost drachma	Lk 15:8-10
315	2002-10-13	My son who left for a country far away	Lk 15:11-17
316	2002-10-20	A story of father's love	Lk 15:17-24
317	2002-10-27	Things that the first son did not understand	Lk 15:25-32
318	2002-11-10	The belief of predecessors	Heb 11:1-3
319	2002-11-17	The belief of Abel	Heb 11:4

320	2002-11-24	The belief of Enoch	Heb 11:5-6
321	2002-12-01	The belief of Noah	Heb 11:7
322	2002-12-08	The belief of Abraham (1)	Heb 11:8-10
323	2002-12-15	The belief of Sara	Heb 11:11-12
324	2002-12-22	The belief of Abraham (2)	Heb 11:17-19
325	2002-12-29	The belief of pilgrims	Heb 11:13-16
326	2003-01-05	The belief of Isaac	Heb 11:20
327	2003-01-12	The belief of Jacob	Heb 11:21
328	2003-01-19	The belief of Joseph	Heb 11:22
329	2003-01-26	The belief of Moses; parents	Heb 11:23
330	2003-02-09	The belief of Moses (1)	Heb 11:24-26
331	2003-02-16	The belief of Moses (2)	Heb 11:27-28
332	2003-02-23	The belief to cross Red Sea	Heb 11:29
333	2003-03-02	The belief to break down Jericho	Heb 11:30
334	2003-03-09	The belief of entertainer Rahab	Heb 11:31
335	2003-03-16	The belief to win	Heb 11:32-38
336	2003-03-23	Competition of better belief	Heb 11:39-12:2
337	2003-03-30	Should first become weak to become strong	2Co 12:5-10
338	2003-04-06	Should first learn giving before wanting to receive	2Co 9:6-15
339	2003-04-13	Should feel sad to be pleased	Jn 16:20-24
340	2003-04-20	Should first die to live	Ro 6:1-11
341	2003-04-27	Should be able to lose to be saved	Lk 9:22-25
342	2003-05-11	Should first become a child to become an adult	Mt 18:1-5
343	2003-05-18	Should do small things well first to do big things	Ps 78:70-72
344	2003-05-25	Should know humans to know God	Ps 8:4-9
345	2003-06-01	The prayer that changes history	Ne 1:1-5
346	2003-06-08	The prayer that is responded	Ne 1:6-11
347	2003-06-15	Bear tomorrow	Ne 2:1-6
348	2003-06-22	Going over obstructions	Ne 2:7-10,17-20
349	2003-06-29	The principle of co-working	Ne 3:1-3,20-23
350	2003-07-13	Prescription for criticism	Ne 4:1-6
351	2003-08-10	The lesson for passing the time of hardship	Ne 5:6-13
352	2003-08-17	The lesson for managing success	Ne 5:14-19
353	2003-08-24	Achievement that goes over objections	Ne 6:1-3, 15-16
354	2003-08-31	Revival of the Word that we will love	Ne 8:1-9
355	2003-09-07	Resolution recorded in documents	Ne 9:38

356	2003-09-14	Dedication of the ones deserving blessing	Ne 11:1-2
357	2003-09-21	The secret to keep happiness	Ne 13:1-3, 28-31
358	2003-09-28	Despair is the beginning of hope	2Co 1:8-11
359	2003-10-05	The life lived with the pleasure of festival	Jn 2:1-11
360	2003-10-12	The belief that changes crises into opportunities	Jn 4:46-54
361	2003-10-19	The people who are waiting for curing	Jn 5:1-9
362	2003-10-26	Where are you?	Ge 3:8-12
363	2003-11-02	Will we pass the test?	Jn 6:5-14
364	2003-11-09	The journey crossing the sea of storm	Jn 6:16-21
365	2003-11-16	One thing I know	Jn 9:1-9
366	2003-11-23	When an answer to a prayer is being delayed	Jn 11:1-11
367	2003-11-30	For a greater miracle	Lk 17:11-19
368	2003-12-14	Get up again	Lk 7:11-17
369	2003-12-21	The Holy Mother Mary, the tool of miracle	Lk 1:24-38
370	2003-12-28	After passing the night of vain efforts	Lk 5:1-11
371	2004-01-04	Since Jehovah is my shepherd	Ps 23
372	2004-01-11	I will have nothing insufficient	Php 4:11-13,19
373	2004-01-18	Leads me to green fields and the waterside where I can take a rest	Ps 23:2, Mt 11:28-30
374	2004-01-25	Revives my soul and	1Ki 19:1-12
375	2004-02-08	Leads it to the way of justice	Ex 13:17-22
376	2004-02-22	Even if I walk along the gloomy valley of death,	Ps 23:4
377	2004-02-29	The Lord's stick and rod will guide me	Jn 14:16-21
378	2004-03-14	In front of my enemy,	Ps 23:5
379	2004-03-21	The goodness of generosity of my life really follow me	Ps 23:6
380	2004-03-28	I will stay at Jehovah's house forever	2Co 4:16-5:1
381	2004-04-04	The community of suffering	Gol 1:24-29
382	2004-04-11	The community of resurrection	1Co 15:55-58
383	2004-04-18	The community of alive wish	1Pe 1:3-7
384	2004-04-25	The community of association	1Jn 1:1-4
385	2004-05-02	The community of family (1) secret of couples	Eph 5:22-33
386	2004-05-09	The community of family (2) Parents and children	Eph 6:1-4
387	2004-05-16	The community of consolation	2Co 1:3-7
388	2004-05-23	The community of pleasure	Php 4:4-7
389	2004-06-06	The community of prayer	1Th 2:1-7
390	2004-06-13	The community of praises	Eph 1:3-6

391	2004-06-20	The community of peace	Eph 2:14-18
392	2004-06-27	The community of missionary works	Ac 13:1-3
393	2004-07-04	The community of grace	Tit 2:11-14
394	2004-07-11	The community of trust	Col 1:4-8
395	2004-07-18	The community of service	Mk 10:35-45
396	2004-08-22	The community of resting	Ge 2:1-4, Ex 20:8
397	2004-08-29	The community of the Word	Jn 17:14-20
398	2004-09-05	The community of sacrament	Mt 26:26-30
399	2004-09-19	The one who success first may accomplish later	Mt 20:1-16
400	2004-09-26	Should become low first to become high	Php 2:5-11
401	2004-10-03	Would these bones be able to live?	Eze 37:1-10
402	2004-10-10	From now, I will take humans	Lk 5:1-11
403	2004-10-17	Even only a few persons	1Co 9:19-23
404	2004-10-24	The free gift that is the most expensive in the world	Eph 2:8-9
405	2004-10-31	Responsibility of the ones saved	Eph2:10 1 Pet2:1-3
406	2004-11-21	Aspiration of the prayer	Mk 1:35-39
407	2004-11-28	Christian's life style	1Th 5:16-18
408	2004-12-05	The glory of worship	Rev 4:1-4,10-11
409	2004-12-12	The spirit of tithes	Gen 14:17-20, Mal 3:10
410	2004-12-19	The conviction of salvation	1Jn 5:10-15
411	2004-12-26	Christian life's priorities	Gal 2:8-10
412	2005-01-02	Well-being Church vision (1) Epistle Church	Rev 2:1-7
413	2005-01-09	Well-being Church vision (2) Smyrna Church	Rev 2:8-11
414	2005-01-16	Well-being Church vision (3) Pergamos Church	Rev 2:12-17
415	2005-01-23	Well-being Church vision (4) Thyatira Church	Rev 2:18-29
416	2005-02-13	Well-being Church vision (5) Sade the Church	Rev 3:1-6
417	2005-02-20	Well-being Church vision (6) Philadelphia Church	Rev 3:7-13
418	2005-02-27	Well-being Church vision (7) Laodicea Church	Rev 3:14-22
419	2005-03-06	Well-being Church vision (8) Sunday in Patmos Island	Rev 1:9-20
420	2005-03-13	Well-being Church vision (9) Colossae the Church	Gol 1:3-8
421	2005-03-20	The secret of the life used	Mt 21:1-11
422	2005-03-27	The way to meet the Lord of resurrection	Lk 24:27-35
423	2005-04-03	Make Jehovah the only lord of the home	Ex 20:1-3
424	2005-04-10	Become the family that worships God	Ex 20:4-6
425	2005-04-24	Become the family that respects God's name	Ex 20:7, Php 2:6-11

426	2005-05-01	Become the family that keeps the Sabbath	Ex 20:8-11
427	2005-05-08	Become the family that respects parents	Ex 20:12, Eph 6:1-4
428	2005-05-15	Become the family that respects life	Ex 20:13, Ge 4:1-8
429	2005-05-22	Become the family that keeps the promise of marriage	Ex 20:14, Mal 2:14-16
430	2005-05-29	Become the family that respect the value of sharing	Ex 20:15, Eph 4:28
431	2005-06-05	Become the family that tells the truth	Ex 20:16, Jn 8:44-47
432	2005-06-12	Become the family that know how to be self sufficient	Ex 20:17, 1Ti 6:6-10
433	2005-06-19	Live with love among others	Ro 13:8-14
434	2005-07-10	Ac 29	Ac 1:6-8
435	2005-07-17	The thing that is more important than privilege	Ro 9:1-5
436	2005-07-24	The thing that is more important than enthusiasm	Ro 10:1-4
437	2005-07-31	The last drama of the history of redemption	Ro 11:25-29
438	2005-08-21	The drama of peace	Eph 2:11-18
439	2005-08-28	The koinoia of peace	Eph 4:1-3
440	2005-09-18	The way to home	Lk 15:17-24
441	2005-09-25	God's name (1) Elohim	Ge 1:1,26-28
442	2005-10-02	God's name (2) El Shaddai	Ge 17:1-8
443	2005-10-09	God's name (3) Jehovah	Ex 3:13-15
444	2005-10-16	God's name (4) Adonai	Ps 16:1-11
445	2005-10-23	God's name (5) Jehovah Ireh	Ge 22:1-2, 13-14
446	2005-10-30	God's name (6) Jehovah Roi	Ps 23:1-6
447	2005-11-06	God's name (7) Jehovah Rappa	Ex 15:22-27
448	2005-11-13	God's name (8) Jehovahnissi	Ex 17:8-16
449	2005-11-20	God's name (9) Jehovah shamma	Eze 48:35
450	2005-12-11	God's name (10) Jehovah chidkenu	Jer 23:1-8
451	2005-12-18	God's name (11) Jehovah shalom	Jdg 6:19-24
452	2005-12-25	God's name (12) Jesus Christ-Emanuel	Mt 1:18-25
453	2006-01-01	God's name (13) El Olam	Ge 21:22-34
454	2006-01-08	God's name (14) El Elyon	Ge 14:17-20
455	2006-01-15	God's name (15) Jehovah kadosh	Lev 20:7-8, Ro 6:13
456	2006-01-22	God's name(16) Jehovah Tsebaoth	Ps 84:1-3,8-9, 1Sa 17:45
457	2006-02-12	God's name (17) El Canna	Ex 34:14, Dt 4:23-24

458	2006-02-19	God's name (18) Jehovah meleck	Isa 32:1-2, 33:22
459	2006-02-26	God's name (completed) - Jehovah tsuri/oseenu	Ps 95:1,6-8
460	2006-03-05	Well-being Church lesson (1) Rome Church	Ro 1:7-8, 16:3-6
461	2006-03-12	Well-being Church lesson (2) Corinth Church	1Co 3:1-3, 12:26-31
462	2006-03-19	Well-being Church lesson (3) Galatia Church	Gal 1:6-8, 6:7-10
463	2006-03-26	Well-being Church lesson (4) Philippi Church	Php 4:2-4, 15-19
464	2006-04-02	Well-being Church lesson (5) Thessalonian Church	1Th 1:4-10
465	2006-04-09	Palm Sunday-The reason we should love each other	1Jn 4:7-13
466	2006-04-16	Life of the one who believe the Lord's resurrection	Mt 28:1-10
467	2006-04-23	The mind to love eternity	Ecc 3:1-3,11
468	2006-04-30	Christians' children upbringing	Pr 22:6, Eph 6:4
469	2006-05-14	Christians' couple life	Eph 5:22-33
470	2006-05-21	Christians' work place life	Col 3:22-4:1
471	2006-05-28	Christians' church service	Eph 4:7-12
472	2006-06-04	Tent maker's vision	Ac 18:1-4
473	2006-06-25	Privilege of short-term missionary works	Lk 10:1-3, 17-20
474	2006-07-02	Be close to God	Ps 73:27-28
475	2006-07-09	When passing the valley of tears	Ps 84:5-7
476	2006-07-16	When a violent gale is rising	Ps 107:23-32
477	2006-07-30	His name is a secret	Col 2:2-3, 9-10
478	2006-08-13	Future home country that we love	Gal 5:1, Ro 14:17
479	2006-08-20	Calm peace of the soul	Ps 131
480	2006-08-27	Jesus Christ's VIP (1) a blind person	Jn 9:1-7
481	2006-09-03	Jesus Christ's VIP (2) a 100's chief	Mt 8:5-13
482	2006-09-10	Jesus Christ's VIP (3) a women who committed adultery	Jn 8:1-11
483	2006-10-08	Jesus Christ's VIP (4) Nathaniel	Jn 1:45-51
484	2006-10-15	Jesus Christ's VIP (5) a person with palsy	Mk 2:1-12
485	2006-10-22	Jesus Christ's VIP (6) a bad man	Lk 23:39-43
486	2006-10-29	Jesus Christ's VIP (7) a woman on the side of a well	Jn 4:5-10
487	2006-11-12	Jesus Christ's VIP (8) a woman	Mk 14:3-9
488	2006-11-19	Jesus Christ's VIP (9) two women	Lk 10:38-42
489	2006-11-26	Jesus Christ's VIP (10) a woman who could have been abandoned	Mt 15:21-28
490	2006-12-03	Though I did not know but because now I know	Ge 28:16-22
491	2006-12-10	Please do not be frustrated	Gal 6:7-10

492	2006-12-17	For what are we better?	Eze 15:2, Jn 15:8-11
493	2006-12-24	When attending the meeting of Jehovah	Jer 23:5-8
494	2006-12-31	Thank for everything in the past	Ro 8:26-30, 1Th 5:18
495	2007-01-07	Jesus Christ's holy habit (1) evangelism	Mk 1:36-39, Lk 19:10
496	2007-01-14	Jesus Christ's holy habit (2) prayer	Lk 11:1, 22:39-46
497	2007-01-21	Jesus Christ's holy habit (3) serving	Jn 13:4-10, 14-15
498	2007-02-04	Jesus Christ's holy habit (4) worship	Lk 2:46-49, Mt 18:19-20
499	2007-02-11	Jesus Christ's holy habit (5) obedience	Lk 2:50-52, Heb 5:7-10
500	2007-02-18	Jesus Christ's holy habit (6) caring for family	Jn 19:25-27, 1Th 5:8
501	2007-02-25	Jesus Christ's holy habit (7) making disciples	Mt 9:35-10:1 28:19-20
502	2007-03-11	Jesus Christ's holy habit (8) touch	Mt 8:14-17, 17:6-8
503	2007-03-25	Jesus Christ's holy habit (9) home meeting	Mt 26:17-20, 26-29
504	2007-04-01	Jesus Christ's holy habit (10) thanking	Mt 26:26-28, Jn 11:40-42
505	2007-04-08	Jesus Christ's holy habit (11) being together	Lk 24:13-17, 30-35
506	2007-04-15	Jesus Christ's holy habit (12) being quiet	Mt 27:12-14, Isa 53:7
507	2007-04-22	Jesus Christ's holy habit (13) loving small ones	Jn 9:1-7, Mt 25:40
508	2007-04-29	Jesus Christ's holy habit (14) loving children	Mt 18:1-6, 10
509	2007-05-06	Jesus Christ's holy habit (15) forgiving	Lk 11:1-4, 23:34
510	2007-05-20	Jesus Christ's holy habit (16) the Sabbath	Mt 11:28-30 Mk 6:30-32
511	2007-05-27	Jesus Christ's holy habit (17) loving the Church	Mt 16:18-19 Eph 5:25-27
512	2007-06-03	Jesus Christ's holy habit(18) order	Lk 9:13-17 1Co 14:39-40
513	2007-06-10	Jesus Christ's holy habit (19) remembering the Word	Mt 4:3-11, Ps 119:9-11
514	2007-06-17	Jesus Christ's holy habit (20) short-term missionary work	Lk 10:1-6, 17-20
515	2007-06-24	Jesus Christ's holy habit (21) prayer for the country	Mt 23:37-39, Ro 10:1-3
516	2007-07-01	Jesus Christ's holy habit (final) listening	Mk 10:46-52
517	2007-07-29	On the day of suffering	Ps 20:1-9

518	2007-08-05	Hiding God	Ac 45:9-15
519	2007-08-12	The Bible Korea's vision	2Ki 22:8-13, Rev1:3
520	2007-08-19	Unified Korea's vision	Eze 37:15-23
521	2007-08-26	Missionary work Korea's vision	Jn 9:1-7, Ac 1:8
522	2007-09-02	40days later	Ge 8:6-12
523	2007-09-16	Go into the ark with family	Ge 6:13-18, Heb 11:7
524	2007-09-30	Jesus Christ's VIP(11) Saul who became to see a new world	Ac 9:10-19
525	2007-10-07	Jesus Christ's VIP(12) a person obsessed about the army	Lk 8:26-30, 38-39
526	2007-10-14	Jesus Christ's VIP(13) a person who stood up on the despair of time	Jn 5:1-9
527	2007-10-21	Jesus Christ's VIP(14) a VIP who came to Jesus Christ at a night	Jn 3:1-7
528	2007-10-28	Jesus Christ's VIP(15) closed life, open life	Mk 7:31-35, Rev 3:20
529	2007-11-04	Jesus Christ's VIP(16) a person who overcame doubt	Jn 20:24-29
530	2007-11-18	Jesus Christ's VIP(17) a woman who attracted Jesus Christ's line of sight	Mk 12:41-44
531	2007-11-25	Jesus Christ's VIP(18) a person who did not forget to thank	Lk 17:11-19
532	2007-12-02	Jesus Christ's VIP(19) a women obsessed by 7 ghosts	Lk 8:1-3
533	2007-12-09	Jesus Christ's VIP(final) a person who waited for God's nation	Mk 15:42-47
534	2007-12-16	Messiah's leadership	Ac 42:1-4, 44:28
535	2007-12-23	The Word's Incarnation	Jn 1:1-3,14
536	2007-12-30	Disentangling to forgive	Mt 18:15-20
537	2008-01-06	A road map toward the land of promise (1) in Pithom/Raamses	Ex 1:8-14
538	2008-01-13	A road map toward the land of promise (2) in the Nile River	Ex 2:1-10
539	2008-01-20	A road map toward the land of promise (3)in Horep Mountain	Ex 3:1-5
540	2008-01-27	A road map toward the land of promise (4)on a wilderness road	Ex 13:17-22
541	2008-02-03	A road map toward the land of promise (5)in front of the Red Sea	Ex 14:10-14
542	2008-02-17	A road map toward the land of promise(6)in Mara	Ex 15:22-27

543	2008-02-24	A road map toward the land of promise (7)in a new wilderness	Ex 16:1-5
544	2008-03-02	A road map toward the land of promise (8) Rephidim	Ex 17:1-7
545	2008-03-09	A road map toward the land of promise (9)model of wilderness services	Ex 18:13-22

Figure 76. Titles of Dong-Won Lee's Sunday sermon

Appendix J. Reference Cross Tabulation Analysis Table

Among the results of the questionnaire survey, those cross tabulation analysis table that was not covered in detail in this paper are presented as reference data.

	frequency	%
1 time	585	30.7
2 times	520	27.3
3 times	240	12.6
4 times	115	6.0
5 times	55	2.9
6 times	25	1.3
7 times	35	1.8
8 times	20	1.0
10 times	15	.8
14 times	5	.3
No answer/nullified	290	15.2
Total	1,905	100.0

Figure 77. The number of times of listening to preaching in the Church per week

	frequency	%
0 time	790	41.5
1 time	110	5.8
2 times	35	1.8
3 times	30	1.6
4 times	20	1.0
5 times	5	.3
6 times	5	.3
7 times	10	.5
10 times	5	.3
No answer/nullified	895	47.0
total	1,905	100.0

Figure 78. The number of times of listening to preaching through tapes per week

	frequency	%
0 time	630	33.1
1 time	205	10.8
2 times	100	5.2
3 times	40	2.1
4 times	20	1.0
5 times	15	.8
6 times	15	.8
7 times	5	.3
10 times	15	.8
12 times	5	.3
No answer/nullified	855	44.9
total	1,905	100.0

Figure 79. The number of times of listening to preaching through TV per week

	frequency	%
0 time	660	34.6
1 time	245	12.9
2 times	95	5.0
3 times	45	2.4
4 times	10	.5
5 times	20	1.0
6 times	5	.3
7 times	5	.3
No answer/nullified	820	43.0
total	1,905	100.0

Figure 80. The number of times of listening to preaching through the internet per week

	frequency	%
1 time	1,005	53.0
2 times	410	21.5
3 times	145	7.6
4 times	80	4.2
5 times	45	2.4
6 times	130	6.9
7 times	20	1.0
8 times	20	1.0
9 times	5	.3
10 times	30	1.6
12 times	5	0.3
13 times	5	0.3
14 times	5	0.3
total	1,905	100.0

Figure 81.
The number of times of listening to the preaching of the attending pastor of the attending church

	20s	30s	40s	50s	60s or older	total
1 time	70	190	255	55	15	585
2 times	140	110	215	50	5	520
3 times	90	75	55	15	5	240
4 times	60	30	25	0	0	115
5 times	50	0	0	5	0	55
6 times	10	5	10	0	0	25
7 times	15	5	15	0	0	35
8 times	5	5	5	5	0	20
9 times	0	0	0	0	0	0
10 times	10	5	0	0	0	15
14 times	0	0	5	0	0	5
total	450	425	585	130	25	1,615

Figure 82.

Cross tabulation analysis of the number of times of listening to preaching in the Church per week by age

	Female	male	total
0 time	45	20	65
1 time	430	155	585
2 times	390	125	515
3 times	200	40	240
4 times	95	20	115
5 times	35	20	55
6 times	25	0	25
7 times	25	10	35
8 times	15	0	15
9 times	0	0	0
10 times	10	5	15
14 times	5	0	5
total	1,275	395	1,670

Figure 83.

Cross tabulation analysis of the number of times of listening to preaching in the Church per week by gender

	20s	30s	40s	50s	60s or older	total
0 time	345	145	205	75	20	790
1 time	20	30	40	15	5	110
2 times	10	10	10	5	0	35
3 times	0	15	10	5	0	30
4 times	10	0	10	0	0	20
5 times	0	0	5	0	0	5
6 times	0	0	5	0	0	5
7 times	0	5	5	0	0	10
8 times	0	0	0	0	0	0
9 times	0	0	0	0	0	0
10 times	5	0	0	0	0	5
total	390	205	290	100	25	1,010

Figure 84.

Cross tabulation analysis of the number of times of listening to preaching through tape per week by age

	Female	male	total
0 time	595	195	790
1 time	65	40	105
2 times	30	5	35
3 times	20	10	30
4 times	20	0	20
5 times	5	0	5
6 times	5	0	5
7 times	10	0	10
10 times	0	5	5
total	750	255	1,005

Figure 85.

Cross tabulation analysis of the number of times of listening to preaching through tape per week by gender

	20s	30s	40s	50s	60s or older	total
0 time	250	135	170	55	20	630
1 time	50	40	95	20	0	205
2 times	40	25	30	5	0	100
3 times	20	5	10	5	0	40
4 times	15	5	0	0	0	20
5 times	5	0	5	5	0	15
6 times	0	5	5	5	0	15
7 times	0	0	0	5	0	5
10 times	0	10	5	0	0	15
12 times	5	0	0	0	0	5
Total	1,120	475	320	100	20	2,035

Figure 86.

Cross tabulation analysis of the number of times of listening to (watching) preaching through TV per week by age

	Female	male	total
0 time	465	160	625
1 time	180	25	205
2 times	75	25	100
3 times	25	15	40
4 times	10	10	20
5 times	10	5	15
6 times	15	0	15
7 times	5	0	5
10 times	15	0	15
12 times	5	0	5
total	805	240	1,045

Figure 87.

Cross tabulation analysis of the number of times of listening to (watching) preaching through TV per week by gender

	20s	30s	40s	50s	60s or older	total
0 time	325	110	165	40	20	660
1 time	15	90	100	40	0	245
2 times	20	25	40	5	5	95
3 times	5	20	15	5	0	45
4 times	5	0	5	0	0	10
5 times	5	15	0	0	0	20
6 times	0	0	5	0	0	5
7 times	0	0	5	0	0	5
total	375	260	335	90	25	1,085

Figure 88.

Cross tabulation analysis of the number of times of listening to (watching) preaching through internet per week by age

	female	male	total
0 time	500	155	655
1 time	175	70	245
2 times	80	15	95
3 times	45	0	45
4 times	5	5	10
5 times	20	0	20
6 times	5	0	5
7 times	0	5	5
total	830	250	1,080

Figure 89.

Cross tabulation analysis of the number of times of listening to (watching) preaching through internet per week by gender

	20s	30s	40s	50s	60s or older	total
1 time	120	180	250	60	10	620
2 times	110	110	155	35	0	410
3 times	55	15	55	15	5	145
4 times	35	20	25	0	0	80
5 times	20	10	10	5	0	45
6 times	20	40	55	15	0	130
7 times	5	5	10	0	0	20
8 times	15	0	0	5	0	20
9 times	0	5	0	0	0	5
10 times	25	0	5	0	0	30
12 times	5	0	0	0	0	5
13 times	0	5	0	0	0	5
14 times	0	0	5	0	0	5
Total	410	390	570	135	15	1,520

Figure 90.

Cross tabulation analysis of the number of times of listening to the preaching of the attending pastor by age

	female	Male	total
0 time	90	30	120
1 time	440	170	610
2 times	340	70	410
3 times	115	30	145
4 times	60	20	80
5 times	25	20	45
6 times	105	25	130
7 times	10	10	20
8 times	10	10	20
9 times	5	0	5
10 times	20	10	30
11 time	0	0	0
12 times	0	5	5
13 times	5	0	5
14 times	5	0	5
total	1,230	400	1,630

Figure 91.
Cross tabulation analysis of the number of times of listening to the preaching of the attending pastor by gender

	Less than 1 year	1-3 years	4-10 years	11-20 years	21 years or longer	total
① 100%	0	50	80	35	5	170
② 80%	25	250	510	180	25	990
③ 60%	25	85	225	65	15	415
④ 40%	5	5	20	15	5	50
⑤ 20%	0	5	5	5	0	15
⑥ 0%	5	0	0	0	0	5
⑦ Do not understand	5	10	35	10	10	70
Total	65	405	875	310	60	1,715

Figure 92.

Cross tabulation analysis of the influence of the attending pastor's preaching on the growth of believers in number by the number of years of attendance at Global Mission Church

	The preaching of responsible pastor	Bible study (pupil training)	Small group meeting	Church size	Upbringing of children	total
① The preaching of responsible pastor	945	110	50	5	50	1,160
② Bible study (pupil training)	30	30	20	0	0	80
③ Small group meeting	20	0	15	0	0	35
④ Church size	5	0	0	0	0	5
⑤ Upbringing of children	10	5	0	0	10	25
Total	1,010	145	85	5	60	1,305

Figure 93.

Cross tabulation analysis of the criteria for church selection when necessary to move to a new church by the reason why currently attending church was selected

	The preaching of responsible pastor	Bible study (pupil training)	Small group meeting	Church size	Upbringing of children	total
① The preaching of responsible pastor	960	110	110	0	20	1,200
② Bible study (pupil training)	25	35	15	0	0	75
③ Small group meeting	5	5	30	0	0	40
④ Church size	5	0	0	0	0	5
⑤ Upbringing of children	10	5	5	0	5	25
Total	1,005	155	160	0	25	1,345

Figure 94.

Cross tabulation analysis of the criteria for church selection when necessary to move to a new church by the thing that is considered to be the most important when introducing a church to others

Appendix K. Questionnaire

This questionnaire was prepared for the paper entitled, “The Influence of Preaching on Church Growth,” and is not purposed for the collection of any other information. The content of this questionnaire will not be used for any other purpose. Please read the following questions and please make sure to mark on only one of the relevant examples and if you have any other opinion, please write your opinion in the remark columns. Thank you.

Note: Please make sure to select only one answer for each question.

1. What is your age range?

- ① 20s
- ② 30s
- ③ 40s
- ④ 50s
- ⑤ 60s or older

2. What is your gender?

- ① female
- ② male

3. How many years have you been living the life of faith (attending the Church)?

- ① less than 1 year
- ② 1-3 years
- ③ 4-10 years
- ④ 11-20 years

⑤ 21 years or longer

4. How many years have passed since you greeted Jesus Christ as your personal Savior and the Lord?

① less than 1 year

② 1-3 years

③ 4-10 years

④ 11-20 years

⑤ 21 years or longer

5. How many years ago was the church you are attending founded?

① 1-5 years

② 6-10 years

③ 11-20 years

④ 21-30 years

⑤ 30 years or longer

6. How many years have you been attending the church you are currently attending?

① less than 1 year

② 1-3 years

③ 4-10 years

④ 11-20 years

⑤ 21 years or longer

7. How many elderly believers attend the church you are currently attending?

① 10-100

② 101-300

③ 301-500

④ 501-1,000

- ⑤ 1,001-3,000
- ⑥ 3,001-5,000
- ⑦ 5,001-10,000
- ⑧ 10,001-20,000
- ⑨ 20,001 or more

8. What is the reason why you selected the church you are currently attending?

- ① the preaching of attending pastor
- ② Bible study (pupil training)
- ③ small group meeting
- ④ church size
- ⑤ upbringing of children

others _____

9. If you have to move to another church due to some unavoidable reasons, on what criteria will you choose the church you will attend?

- ① the preaching of responsible pastor
- ② Bible study (pupil training)
- ③ small group meeting
- ④ church size
- ⑤ upbringing of children,

others _____

10. What do you think is the most important thing when you introduce a church to others?

- ① the preaching of attending pastor
- ② Bible study (pupil training)
- ③ small group meeting
- ④ church size

⑤ upbringing of children

others _____

11. What does influence the most your maturing of faith(growth)?

① the preaching of attending pastor

② Bible study (pupil training)

③ small group meeting

④ church size

⑤ upbringing of children

others _____

12. Which style of preaching do you like?

① The preaching that elucidates the text of the Bible to be easily understandable.

② The preaching that utilizes divers materials and data.

③ The preaching filled with the preacher's wits and humors.

④ The preaching that provides applications to personal life and challenges

⑤ The preaching that provides biblical viewpoints (solutions) on common

interests such as social issues

others _____

13. What do you think exerts the greatest influence on the growth of the believers of a church in number?

① the preaching of attending pastor

② Bible study (pupil training)

③praise

④ the lives of believers

⑤ prayers

⑥ various programs (culture class etc)

⑦ church's participation in society

- ⑧ small group (pasture) meeting
- ⑨ service in happy & sad affairs (wedding, funeral etc)
- ⑩ the size of church, location, convenience facilities

others_____

14. How much do you think does the preaching of attending pastor influence the growth of church believers in number?

- ① 100%
- ② 80%
- ③ 60%
- ④ 40%
- ⑤ 20%
- ⑥ 0%
- ⑦ not sure

15. How many times do you listen to preaching a week?

- ▶ in churches : times
- ▶ tape (CD) : times
- ▶ on TV : times
- ▶ on internet : times

Among them, how many times are the preaching of the attending pastor of the church you attend? _____ times

Thank you for your sincere answers.

Appendix L. Dongallbo, January 18, 2007.

Dongallbo, January 18, 2007.

Title of Article: Global Mission Church's Dong-won Lee, 'refuses believer transfers between churches'. Fresh impact.

"We will not register other churches' believers from now on."

In his first preaching in this new year on the 7th, Pastor Dong-won Lee (62-photo) of Global Mission Church located in Bundang-gu, Seongnam-city, Gyeonggi-do announced as above.

Global Mission Church having as many as 20,000 attending believers is a large church that has grown up very rapidly to become so big in only 13 years. So, people may simply say, "As the church is doing well, it is not surprising." But, in the climate of Korean Protestant church where churches have been striving for the growth, the declaration of 'refusal of horizontal movements' of Pastor Lee is quite fresh because many churches pursue faster growths as the number of their believers increases.

In his writing posted on the church's home page on the 6th, Pastor Lee related, "We have established the first direction of the church in 2007 as an evangelizing church. So, will repress the registrations of existing believers of other churches and will try to stand up as a church that evangelizes real unbelievers. These days, we are enthusiastically implementing the strategy to treat cold the believers who moved in from other churches. Instead, we try to guide them to go to other good churches nearby, if possible small churches, and serve well there."

The 'horizontal movement' of believers has been perceived as an obstruction to check church unification as it added to the phenomenon that 'larger churches become larger and smaller churches smaller' and created conflicts between churches or between denominations. It is worth watching whether the participation of Global Mission Church in the movement to stop horizontal movements began with the declarations of the intention to repress the registrations of other churches' believers made at the end of last year by medium sized churches such as Bundang Saemmul church through Pastor Eun-Jo Park, South Seoul Sanbon church through Pastor Mun-Sik Lee. They can form a trend in the Protestant church community. Pastor Sang-Hwa Lee a facilitator of Korea National Association of Christianity Pastors, welcomed it saying, "It seems like that Global Mission Church intends to coexist with nearby local churches."

Dong-won Lee is planning to actively support newly opening churches too. So, he is encouraging around 40 deputy pastors under the church to 'found' new churches. It seems like that he is considering even the separation by dividing Global Mission Church rather than just founding new churches.

Why did he think this way? I wanted to hear from Pastor Lee.

— Don't you think the number of believers will decrease?

"That's fine, it's not important. In fact, we became too big. But, if adhere to the essence, the church will become healthy and God will bless us."

— Why did you think so?

"I wanted to evangelize the persons who do not believe the essence of the Church. In the case of our church, as many as 70-80% of our believers

moved horizontally. This becomes a burden on the growth of church communities. Though not intended, that is taking away the opportunity to grow from small churches. I think we can't keep doing that.”

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