The Rhetoric of Persuasion in Preaching:

A homiletical Investigation within A South Korean Context

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DECLARATION

By submitting this thesis electronically, I declare that the entirely of the work contained therein is my own, original work, that I am the authorship owner thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

Date: March 2018

ABSTRACT

The purpose of preaching is to elicit transformation in the lives of its listeners. Today, however, in the lives of millions of people who hear sermons in South Korea, changes do not seem to happen. The reason is that people are not persuaded through preaching. In this thesis, I examined the persuasion that takes place in preaching. In particular, I described the ethos, pathos, and logos that Aristotle distinguished in ancient rhetoric, in connection with the voices defined by Cilliers.

Here, ethos means preacher. Pathos is about the audience, and the logos describe the Bible. The Holy Spirit unites each of these elements into one voice.

In this sense, the hypotheses of this study are as follows: 1) Preaching is persuasive communication in that it causes changes in the life of the audience. 2) There is little influence of the rhetoric of persuasion in Korean churches. 3) If persuasion occurs in preaching, the lives of congregants will be transformed.

In chapter two, I stated what is happening in Korean churches. As mentioned above, elements of persuasion are classified as ethos (preacher), pathos (audience), and logos (Bible), and I examined the problems that arise among each of these elements.

In chapter three, I examined the persuasion theories that are covered in general discipline, before analyzing the reality theologically. The contents are as follows: 1) The basic definition of persuasion. 2) The process of persuasion. 3) Attitude change as the effect of persuasion. Based on Hovland's theory, I understood persuasion as a whole process, and then examined each component as the passage through which the message passed.

In chapter four, the persuasion theories studied in general studies were applied in the sermon process. The sermon is also a process of communication, including the speaker and the listener. So I could apply a lot of norms from the general theory of communication to the sermon process. In other words, I examined persuasion in the sermon by understanding the sender of the message as the preacher, the recipient as the audience, and the message as the Bible. Cilliers' concepts of voices were especially used to examine each component.

In chapter five, I summarized and concluded this thesis. I also pointed out that the Korean church did not play a role in the corrupted Korean society because the pulpit of Korean churches has lost its power and persuasion is not occurring anymore. As the result, Christians cannot play the role of light and salt. If persuasion occurs in Korean churches and the lives of the audience change, the Korean churches will be restored again.

OPSOMMING

Die doel van die prediking is om transformasie in die lewens van luisteraars uit te lok. Vandag, in die lewens van miljoene mense wat preke in Suid-Korea hoor, lyk dit egter nie of hierdie veranderinge gebeur nie. Die rede hiervoor is dat mense nie deur prediking oorreed word nie. In hierdie proefskrif, wat gebaseer is op die gegronde teorie, wat gebruik maak van inhoud wat reeds bestudeer is, het ek ondersoek ingestel in die oorreding wat in die prediking plaasvind. In die besonder het ek die etos, patos en logos, wat Aristoteles in antieke retoriek onderskei het, besryf in verband met die stemme wat deur Cilliers gedefinieer is.

Etos verwys hier na die prediker. Patos gaan oor die gehoor en die logos beskryf die Bybel. Die Heilige Gees verenig elk van hierdie elemente in een stem.

In hierdie sin is die hipoteses van hierdie studie soos volg: 1) Prediking is oorredende kommunikasie omdat dit lei tot veranderinge in die lewe van die gehoor. 2) Die retoriek van oorreding het min invloed in Koreaanse kerke. 3) Indien oortuiging plaasvind in die prediking, sal die lewens van gemeentes getransformeer word.

In hoofstuk twee het ek aangedui wat in Koreaanse kerke gebeur. Soos hierbo genoem, word elemente van oorreding geklassifiseer as etos (prediker), patos (gehoor) en logos (Bybel), en het ek die probleme wat onder elke elemente voorkom, ondersoek.

In hoofstuk drie het ek die oorredingsteorieë wat in algemene dissipline gedek word ondersoek en die realiteit daarna teologies ontleed. Die inhoud is soos volg: 1) Die basiese definisie van oorreding. 2) Die proses van oorreding. 3) Houdingsverandering as die effek van oorreding. Gebaseer op Hovland se teorie, het ek oorreding as 'n hele proses verstaan en daarna elke komponent daarvan ondersoek.

In hoofstuk vier is die oorheersingsteorieë, wat in algemene studies bestudeer is, toegepas in die preekproses. Die preek is ook 'n proses van kommunikasie, wat die spreker en die luisteraar insluit. Ek kon dus baie norme uit die algemene teorie van kommunikasie toepas op die preekproses. Met ander woorde, ek het die oorreding in die preek ondersoek deur die versender van die boodskap te verstaan as die prediker, die ontvanger as die gehoor en die boodskap as

die Bybel. Cilliers se konsepte van stemme is veral gebruik om elke komponent te ondersoek.

In hoofstuk vyf het ek hierdie studie opgesom en afgesluit. Ek het ook daarop gewys dat die Koreaanse kerk nie 'n rol gespeel het in die korrupte Koreaanse samelewing nie omdat die preekstoel van Koreaanse kerke sy krag verloor het en oortuiging nie meer plaasvind nie. As gevolg hiervan kan Christene nie die rol van lig en sout speel nie. As oorreding in Koreaanse kerke voorkom en die lewens van die gehoor verander, sal die Koreaanse kerke weer herstel word.

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Introduction

1.1 Problem statement

Millions of people all over the world in every country are listening to sermons from pastors. In light of this, preachers must ask themselves: "Why should we preach?", "What is the purpose of the preaching?"

The preacher must be able to respond to the Christian audience's desire for a transformed life. The Christian yearning is for transformation (Erdahl, 1976:17-20).

According to the Bible, the purpose of life is to transform the congregation into a new creation, one that is different from this generation.[1] If the purpose of the Christian life is to transform, then preaching has the responsibility to help bring this about in any way possible.

In this regard, I wholeheartedly agree with Brueggemann that the goal of pastoral ministry in general, and preaching in particular, is transformation (1991:161-183).

In his book *Celebration & Experience in Preaching*, Mitchell (2008:54) argued, "The ultimate goal, however, is not what the preacher will say about it but what they will do about it in their everyday lives", and "the primary purpose is still a behaviorally defined trust, with concomitant obedience; the purpose is much more than mere understanding". In other words, the purpose of preaching is to elicit behavioral change in the lives of its listeners.

If we ask how much the life of the congregation has changed with the abundance of such preaching, few will be able to confidently answer the question in the affirmative. Figure 1 below provides the

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[1] For instance:
"Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will" (Romans 12:2).
"Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17).

results of the 2013 Korean Church Social Confidence Survey, supporting this claim.
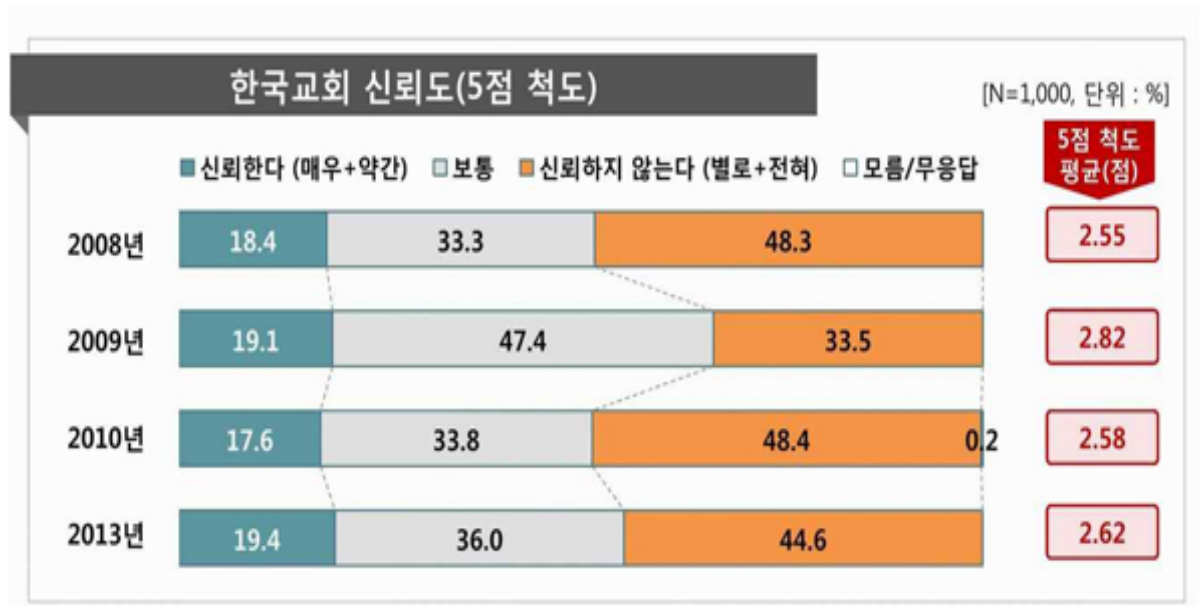
FIFURE 1. Credibility of Korean churches

SOURCE: (http://www.kmctimes.com/news/articleView.html?idxno=37329)

In this survey, 44.6% of the respondents said that they do not trust Korean churches and Christians. The respondents provided the following reasons when asked why Korean churches are highly distrusted: "discordance between words and action (28.4%), church corruption (21.4%), and the pastor/leader's immoral behavior (8.8%)". This survey implies that Korean Christians have heard a lot of sermons, but that there is no real transformation occurring in their lives. I therefore ask, "What changes do congregants experience in their lives following the weekly preaching?"

This proposed is in response to the anxiety of many preachers, including that of the researcher.　The congregation aspires to preaching, but is reluctant to change after having heard a sermon. Typically, the congregation comes out after worship and says: "Pastor, the preaching was good"; This implies that the preaching was good and well delivered, but not necessarily that it has changed their lives.

In short, if the lives of the congregation are not changed, then the preaching has been a failure (Baumann, 1990:205). In other words, the congregation must be persuaded by the Word of God in terms of the communication process in which the Word of God is communicated to the audience.

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In terms of the communication process, the sender must convince the recipient to indicate the outcome of the action. The recipient must be persuaded to translate their understanding of the information sent by the sender into action. Preachers are concerned not with assent, but with appropriation (Meyers, 1993:9).

Likewise, in preaching, if the Word of God is to appear in the lives of the members of the congregation, they must be persuaded beyond the level of understanding of the Word. If the congregation cannot be persuaded by the Word of God, then transformation will not occur. The life of the congregation must be changed in accordance with the image of Christ, and modeled after Him. To this end, the concept of persuasion is very important.

1.2 Aim

The purposes of this proposed study is to identify the place of persuasion in preaching through Aristotle's three elements of persuasion (ethos, pathos, logos), and the four voices of preaching as identified by Cilliers.

1.2.1 Definition and purpose of persuasion

Persuasion produces change in human behavior. According to Thomas M. Scheidel (cited by Brooks, 1978:5), persuasion is an activity that combines the speaker and the listener. The person who speaks through the activity tries to elicit change in the behavior of the listener by consciously hearing through the ears, and conveying the symbols seen by the eyes. The key phrase here is 'behavioral change'.

I will examine how each element of persuasion in communication affects a change in human behavior through the above theories.

1.2.2 Persuasion in theology

This rhetoric of persuasion does not only exist in general studies. Compier writes: "As I suggested at

the outset, then theo-logos as discourse will inevitably become a rhetorical performance" (1999:18). Theology clearly implies persuasive rhetoric. Those who have experienced 'persuasion' have a desire to perceive the change themselves and to maintain it. Preaching is not something that listeners should receive as words of wisdom for living in the world. It is a crucial factor for the construction of a sermon to listen to the words of God, as well as for those who hear the words to be persuaded by them and to 'transform' the shape of their lives.

Thus, 'transformation' refers to the feedback that comes back to life in the relationship with God and neighbors, as well as in the spirit and soul while listening to the sermon. These actions evoked by the preaching are called 'transformation'. As the basis for transformation, I will first examine the definition of persuasion, the understanding of persuasion in communication, and then examine the parts that can be applied to sermons.

Preaching is clearly persuasive communication in that it is aimed at changing human behavior. Pieterse (2009:200) says that this is impossible without communication during sermons. In addition, Brown (2009:27-37) argues that preaching contains information that persuades and motivates people through this information. In other words, the sermon uses this information for persuasive purposes. However, it must be noted, persuasion is not achieved by forcing congregants into a one-way message or using scare tactics. Rather, persuasion is achieved through dialogue at eye level. From this point of view, preachers are not proclaimers or educators, and saints are not simply listeners or subjects of education. The meaning of preaching can also be redefined as the process of helping others to change in the end by making them understand, sympathize and agree with each other through the use of a message that is different from one another.

Therefore, from the perspective of persuasion, the content of the message is important, but what is more important, is if the audience accepts it. Meyers (1993:32) summarized this in terms of what the message does not do the audience, but what the hearer does with the message. The message is completed through the recipients.

In other words, preaching is an act of proclaiming, inevitably there are people who speak and hear, and people who only speak. Therefore, the person who preaches is to speak through the sermon (Bohren, 1980:135, Korean translation).

For this reason, a number of aspects should be emphasized, not only one, i.e. the speaker, the listener, and the message. Furthermore, the interaction between these three elements should be balanced.

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In classical rhetoric, research has been conducted on the speaker, the listener, and the message. The three elements of persuasion that Aristotle indentified-ethos, pathos, and logosare related to this; these will be examined later in this study. But preaching requires something more than that which is covered in general rhetoric. In this process, I will discuss the faithful persuasion of Cunningham.

Cunningham (1991:5) indicates:

> Theologians are always seeking to persuade others – and to persuade themselves – of a particular understanding of the Christian faith. The goal of Christian theology, then, is faithful persuasion: to speak the word that theology must speak, in ways that are faithful to the God of Jesus Christ and persuasive to the world that God has always loved.

Cunningham also uses the three elements of ethos, pathos, and logos to explain faithful persuasion. Through the communication of faithful persuasion, I will look at various factors that can help prepare a sermon to evoke the change in the lives of congregants, and will identify sermons that have accomplished this task.

Furthermore, I will argue that 'faithful persuasion' is an important element to employ in the sermon today to persuade Christians, as well as win over non-Christians. In the proposed research, I will look at classical rhetoric, which deals with persuasion and what it implies. I will then try to classify these communication theories by each factor and connect them with theology.

1.3 Hypotheses

The hypotheses of this study are:

• If persuasion occurs in preaching, the lives of congregants will be transformed.

• Preaching is persuasive communication in that it causes changes in the life of the audience.

• There is a little influence of the rhetoric of persuasion in Korean churches.

• Persuasion does not simply follow a logical structure; the personality of the speaker, the context of the audience, and the logic of the text are all included in the category of persuasion.

• By examining the ethos, pathos, and logos of the rhetoric of persuasion, one can see how the audience is persuaded in preaching.

1.4 Methodology

In this study, I will employ a qualitative research methodology, which is commonly used in the social sciences.

In order to achieve this, I will begin "on the ground," prior to building theoretical insights (Marshall & Rossman 2016:18) In short, my methodology is for developing a theory based on data. The focus of analysis, however, is not merely on collecting or ordering "a mass of data, but on organizing many ideas which have emerged from analysis of the data" (Strauss, 1988:22-23).

According to Strauss, there are several procedures in the research process. A brief summary of these is as follows: Data collection – Analysis of data – Evaluation of the research (Strauss 1988:23). Firstly, I will divide the research topic into three parts in order to collect data. As mentioned above, I will examine persuasive preaching by linking Aristotle's rhetoric of persuasion with Cilliers' four voices that occur in sermons. This is the whole story of how to change the audience through persuasive sermons. To do so, I will divide the whole text into the following three parts: 1) the rhetoric of Aristotle's Rhetoric, 2) Cilliers' four voices of the sermon, and transformative sermon, and then collect data for each part.

Secondly, I will analyze the collected data using books and surveys. In essence, grounded theory

I will collect and categorize appropriated data. In this study, I will make use of Osmer's practical theology framework to draw conclusions, focusing on causality rather than looking at the various categories of the research tasks.

1.5 Framework

The framework of this study is as follows:

In particular, Richard Osmer's practical theology framework will be applied to this study.

According to Osmer, practical theology has four core tasks, namely: the descriptive-empirical, interpretive, normative, and pragmatic (Osmer, 2008:4). Each of these are described in more detail below.

(1) The descriptive-empirical task concerns gathering information that helps us to discern patterns and dynamics in particular episodes, situations, or contexts. It is linked to the question, "What is going on?" (Osmer 2008:4).

In chapter 2, I will look at what is happening in Korean churches today. On the surface, there are many sermons being preached in churches across the country, but I will examine problematic aspects by looking at surveys and samples of sermon manuscripts.

(2) The interpretive task seeks to answer the question: "Why is this going on?" (Osmer 2008:4).

In chapter 3, I will examine why these problems are occurring in relation to the other problems that have arisen in the pulpits of Korean Churches by categorizing them according to Aristotle's rhetoric of persuasion and general studies. In this manner, I would like to see how the loss of persuasion in a sermon affects the live of Christians.

In Chapter 3, the researcher will look at the basic concepts of persuasion and persuasion communication. Through Hovland's communication model, the researcher will look at how the message sent by the sender reaches the recipient. Figure 2 below depicts a model that I have developed in order to help clarify this concept.
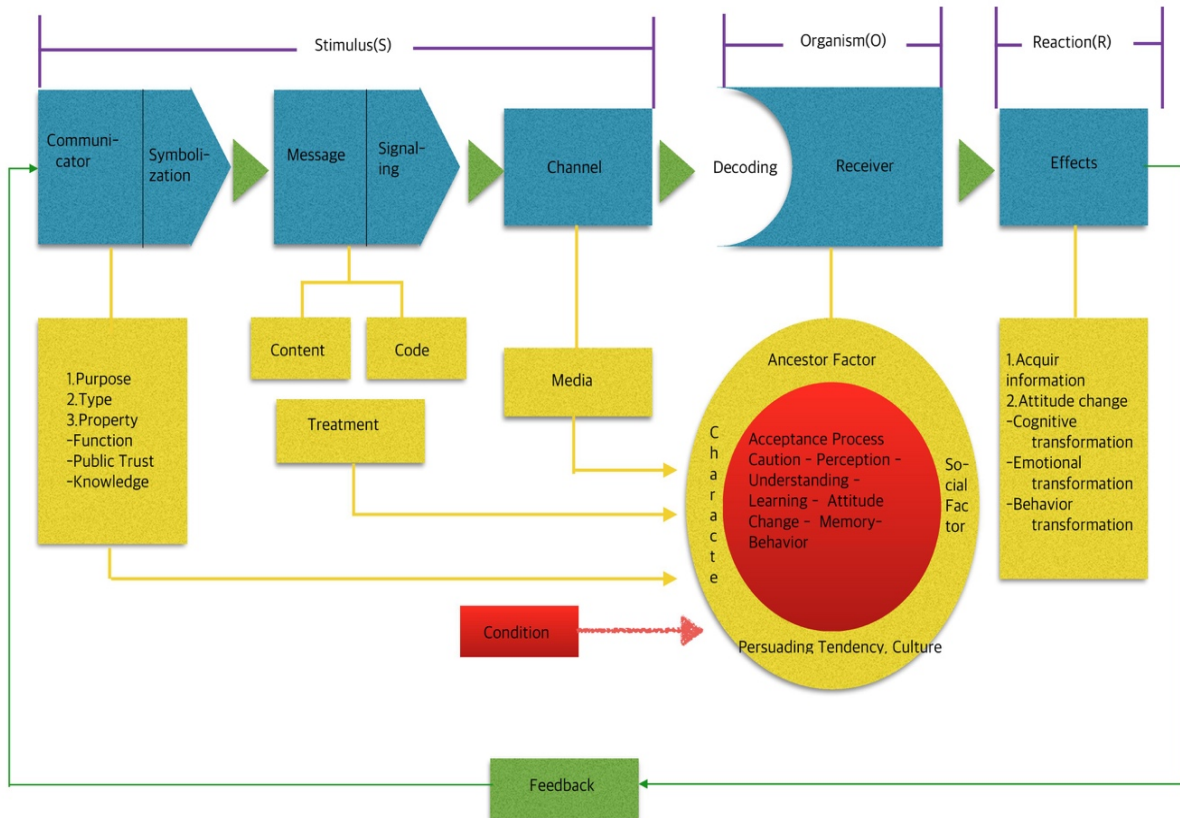
Figure 2. Hovland's communication model

Hovland's persuasive communication research system can be seen as a composite of Aristotle's communication model. This model mainly views communication as a process of conveying messages mainly to the linguistic stimuli, or messages, in order to transform the behavior of other people, and as a component of the persuasion communication process, the organic interactions of the 'sender-message-channel-receiver'. I have tried to explain the effect of persuasion through relationships (Hovland, 1953).

(3) The normative task seeks to use theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice." It seeks to answer the question: "What ought to be going on?" (Osmer 2008:4).

In chapter 4, I will emphasize the need for "'persuasive preaching' to solve the problems that

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have arisen. Aristotle extended the scope of the rhetoric of persuasion not only to the speaker, but also to the listener and to the text. When we consider this concept as related to the sermon, we can explain it with the four voices of Cilliers and the faithful persuasion of Cunningham. Through this inter-disciplinary dialogue, I will state the elements of persuasive preaching.

In Chapter 4, I will look at how persuasive rhetoric can be applied to theology.

In this regard, Compier describes Cunningham's example in his book, *What is rhetorical Theology?* as follows: "Cunningham(1991:21) considers Aristotle's work definitive, so he organizes his book around the three forms of persuasion, ethos, pathos, and logos. In my judgment this work succeeds on its own terms, namely, as theological prolegomena" (1999:21). Through the theological justification of this rhetoric, I will examine the four voices in preaching in detail.

(4) Lastly the pragmatic task determines the strategies of action that will influence situations in ways that are desirable, followed by reflective conversation with provided feedback. This step is guided by the question, "How might we respond?" (Osmer 2008:4). At the end of this study, I will look at transformation through persuasive preaching. Thus, transformation is not a minor change, but the entire transformation of one's personality. The reality of the audience will be transformed into something new when ethos, pathos and logos are integrated in the preaching by the work of the Holy Spirit.

Finally, I will draw conclusions from this study using data categorized by Osmer's four practical theological frameworks in the final stage of the grounded theory methodology. It is evident that the pulpit of the current Korean church is in crisis. I will examine the nature of this crisis, and investigate what role these elements of persuasion can play in sermons to overcome these challenges.

In Chapter 5, the data gathered and preciously summarized will be organized according to Osmer's framework and then applied to the Korean situation. Finally, I will conclude this thesis with a number of suggestion as a way forward for Korea churches.

Chapter 2

What is going on: Problems in Ethos, Pathos and Logos

2.1 Introduction: Korean Church Status

In order to establish whether persuasion taking place from the Korean pulpit, it is necessary to first examine what kind of situation the Korean church is in. If, as mentioned above, 'faithful persuasion' is done well, and the true 'transformation' of life is taking place, then the Korean church should be in good health. To some extent, the results can be confirmed by means of various indicators. For instance, according to the statistics released by the National Statistical Office, the Protestant population increased by approximately 1.23 million compared to ten years ago, from 844,600 in 2005 to 967,600 in 2015. This accounts for 19.7% of the total population. These figures are indicated in Figure 3 below.
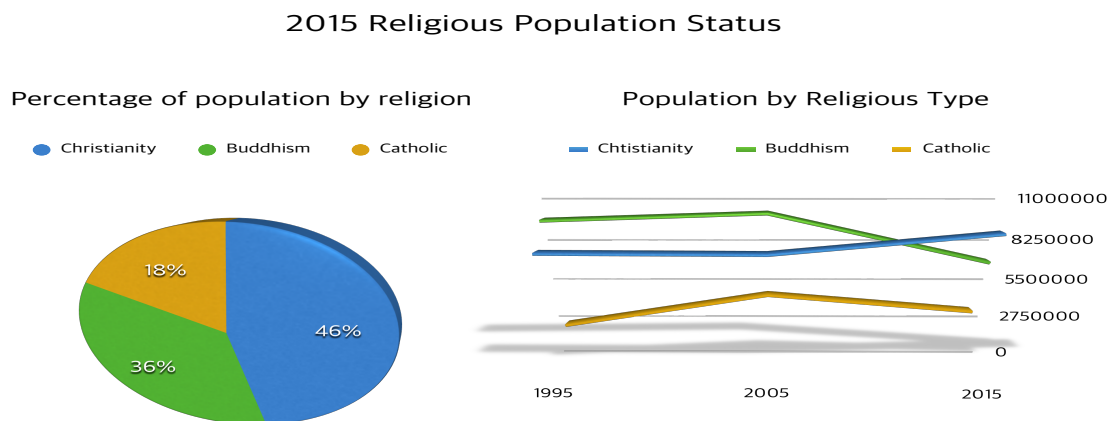
Figure 3. 2015 Religious population status

Source: Religious population status [WWW Document], n.d. URL

http://www.christiantoday.co.kr/articles/295789/20161220/%EA%B8%B0%EB%8F%85%EA%B5%90-%EA%B5%90%EC%84%B8-%EC%A6%9D%EA%B0%80-%EC%98%81%ED%96%A5%EB%A0%A5-%EC%A6%9D%EB%8C%80%EB%B3%B4%EB%8B%A4-%EC%B1%85%EC%9E%84%EA%B0%90-%EB%8A%98%EC%97%88%EB%8B%A4%EA%B3%A0-%EB%B4%90%EC%95%BC.htm (accessed 8.31.17).

However, it is difficult to ascertain whether the increase in the Christians population is due to the effectiveness of the Korean church.

Throughout this thesis, it is reiterated that preaching can inflict change in the lives of people. However, even if many people come to church and listen to sermons, it is difficult to determine whether they are going in the right direction if there is no real transformation in their lives brought about by persuasion. In this regard, surveys from the Christian Ethics Movement of Korea provide a good answer to the question: "Is the Korean church really healthy?"

The following figure illustrates the outcome of the Korean Christian Reliability Survey conducted by the Christian Ethics Movement of Korea in 2017.
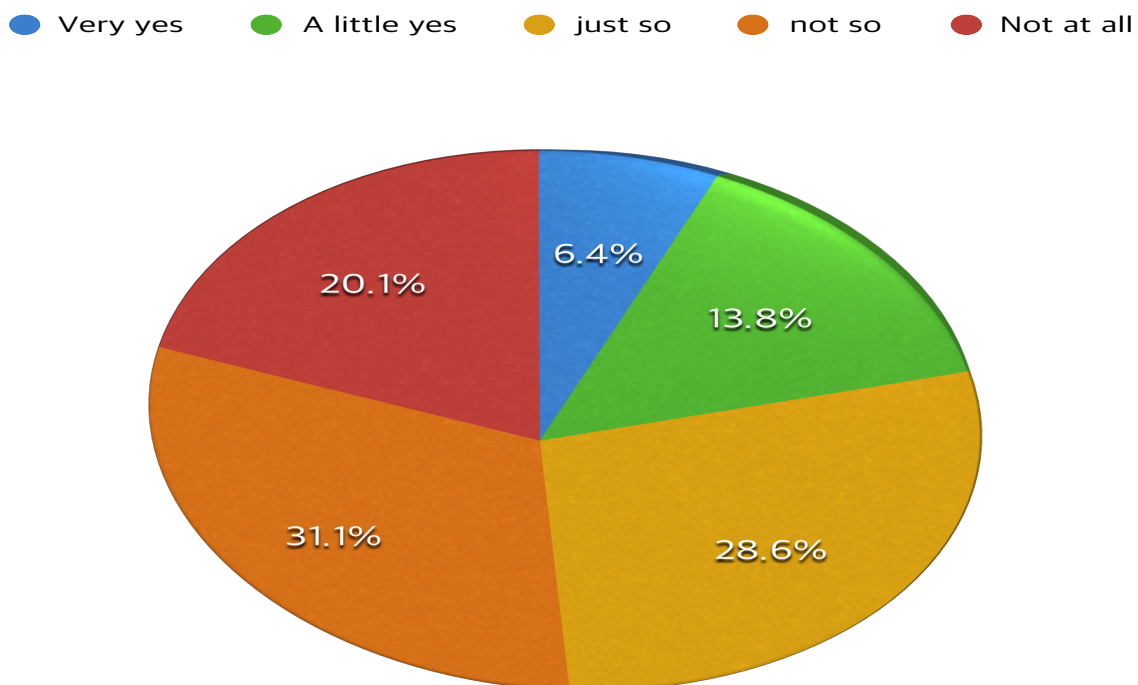
Figure 4. Korean Church Trust Level

According to the degree of agreement with the statement, "I trust in the Korean church as a whole", five alternative responses were provided, ranging from "emphatically yes", to "a little yes," " just so," "not so," and "not at all". Each response is assigned a numerical value, for example, 5 points, 4 points, 3 points, 2 points, and 1 point, respectively, and the reliability of the Korean church is converted into

a score on a 5-point scale. According to the survey, the average score on the 5 points scale was 2.55. In other words, considering that the answer is 'just so', which is the middle level of confidence, the score is below average. In addition, while the proportion of people who trusts the Korean church is only 20.2% of the respondents, 28.6% of the respondents do not trust or disbelieve, and 51.2% are those who disbelieve.

This is not a new problem only occurring in 2017 for the first time. The following table shows how the results have changed from 2008 to 2017, over the past 10 years. As a result, the reliability of the Korean church this year was 2.55, showing a slight decrease compared to 2013, but not a statistically significant difference. If we regard the three points as a normal standard, it seems that the overall reliability of Korean churches is maintained at a low level.

Korean Church Trust Level by Year
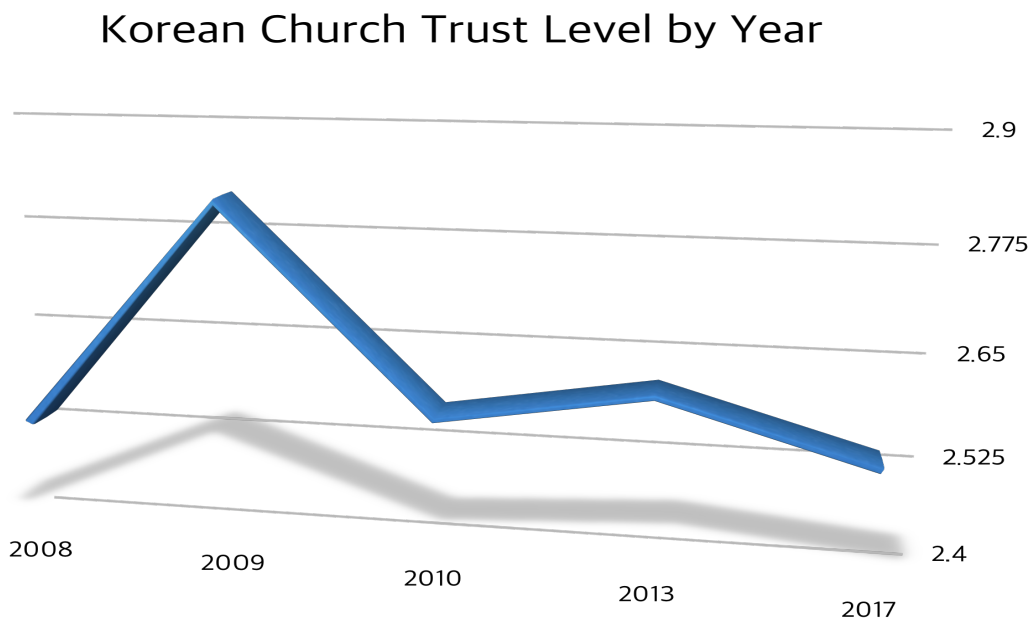
Figure 5. Korean Church Trust Level by Year

Source: Trust Initiative Church and Society n.d., from http://www.cemk.org/

What is the reason that the reliability of the Korean church is perceived at such an embarrassing low level? The association surveyed the reasons for respondents not trusting Korean churches in 2013, with 24.8% of the respondents not agreeing with the law, followed by 21.4% of respondents indicating that they did not trust the churches because of corruption.

In sum, almost half of the population of Korean Christians (46.2%) do not see a consistency between the speech and actions of the church, and highlight the internal corruption that is taking place. In other words, these indicators confirm that Christians are attending churches, but do not see a real transformation in their lives.

These facts are related to the sermons on the pulpits. The sermon is the most basic and central aspect of the discipline of the congregation of the church, and without the preaching it is impossible to discipline the congregation (Cilliers, 2004:18-19). In this sense, in Korean churches, preaching that has not brought about real transformation has failed due to its lack of persuasion (Baumann, 1990:205). As a result, it has created the Korean church as it exists today.

In this chapter, I will look at the problems associated with ethos, pathos, and logos, which are the three elements of persuasion that I would like to talk about in this thesis in conversation with pastoral ethics, post modernism, and Biblical interpretation.

2.2 Ethos: Pastors who have lost trust

Cilliers insists the gospel is foolishness. Preaching is folly. Preachers are fools (Cilliers 2012:1). These fools should act as agents by inviting people who are in old-age customs to a liminal space (Campbell and Cilliers, 2012:102). Korean Christians also hope that their preachers will have such an ethos of preaching fools.

According to Kim Sun-hwan (2009:9-37), church members expect the faith expressed by the pastor to first appear through his action. If the sermon is not realized and implemented at the level of the theoretical speech without practice of the gospel, the members of the church will not trust the life of a spontaneous pastor, and this loss of trust has a profound effect on the behavior of its members; that is, on community behavior.

The following figure and table show the perceived credibility of the Korean pastors. It becomes clear what they expect of their ministers.

Reliability level by detailed attribute
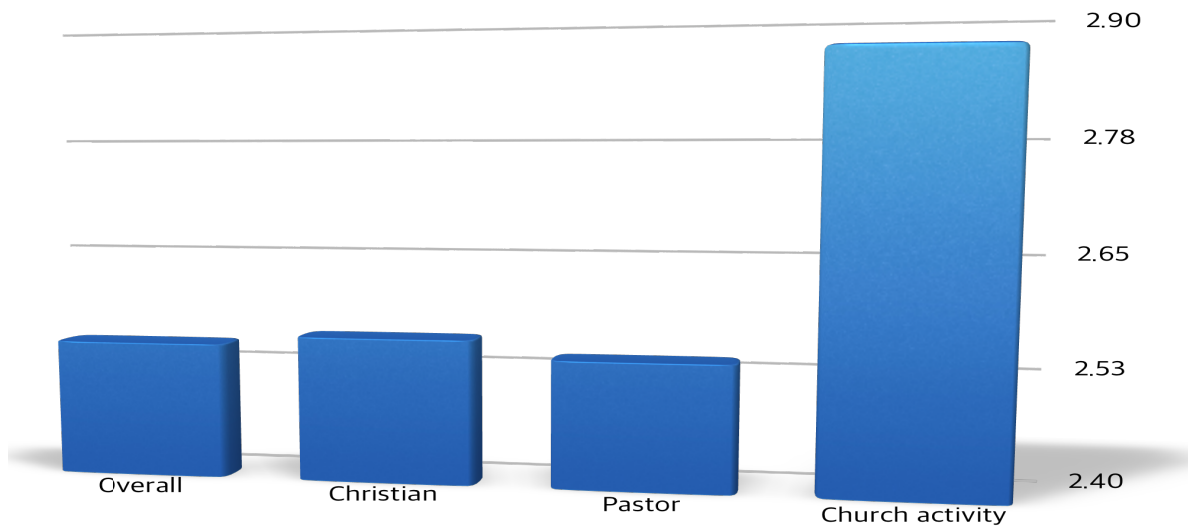
Figure 6. The reliability of detailed attributes

Figure 6 illustrates the credibility of church activities, Christians, and pastors, as indicated by the Christian Ethics Movement of Korea. The reliability of the church activities is determined by the question of whether "the activity of the Korean church is helpful to the society"; the reliability of the Christian is determined by "the belief in the Christian's words and actions"; and the reliability of the Christian pastor is determined by "the belief in sermons and ongoing behavior". Each aspect of perceived reliability was measured in a way that responded to the degree of agreement with the above items. The highest confidence in church activity was 2.87, followed by Christians, and then pastors.

Table 1. Details indicating reliability

	Never Trust	Slightly unreliable	Just so	Slightly trust	Very trustworthy
Christian	18.7%	30.1%	33.1%	12.7%	5.3%
Pastor	22.6%	27.7%	29.3%	14.2%	6.2%
Church activity	15.4%	21.5%	35.4%	16.5%	11.3%

To summarize, according to the above classification, the reliability of pastors scores the lowest, even though Christianity as a whole scores low. Why is the credibility of the pastor so low? I will examine the problems by dividing them into external factors and internal factors.

2.2.1 External factors

Here, I would like to focus on the external factor of the reality of the mass production of pastors, as one of the problems of the ethos of the Korean church. It is difficult to talk about specific vocations. But in Korea, too many pastors are being mass-produced and the problem is obvious.

In September every year, the Korean Presbyterian denominations hold a general meeting. At this time, those attending the meeting provide feedback on the report of the general meeting; this is a composite of the number of churches, pastors, and church members reported by the presbytery.

Based on the 2014 report, 'Newsnjoy' investigated the changes that have taken place in the six major denominations over the past 10 years (2004-2013) in Korea. The results were presented in a detailed article titled: 'Members are malnourished, pastors are obese'.[2]

According to this article, the number of church members in Korea has been declining in recent years has dwindled, but pastors and churches are increasing. The article states that the reason for this is that

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[2] ("[Summary of the denomination general meeting] Statistics, 'Church members are malnourished, pastors are obese,'" 2014).

the seminary continues to receive seminary students and is discharging pastors. Thousands of pastors pours out every year, and the number of new churches is growing. In addition, over a decade ago it was predicted that Christianity would decline. In fact, the number of church members has been declining for several years, and seminaries are blamed for the fact that they are not interested in this phenomenon. Therefore, this article says, the seminary will be forced to reduce its number of graduated in the future. At the same time, this article quotes the secretary of the 'Korean Evangelical Church Union', who states: "It is a matter of time before the ministers and churches shrink, and the church and seminary leaders are doing nothing, even though they have known about it for years".[3]

Based on the article by 'Newsnjoy', I examined the increase and decrease in the number of pastors, one of the biggest problems in Korean churches, from 38,486(2004) to 58,578(2013) and 52.2%, respectively.

Table 2. Numbers of Pastors in 6 major denominations

	The General Assembly of Presbyterian Church in Korea	The Presbyterian Church of Korea	The Korean Methodist Church	The Presbyterian Church in Korea	The Presbyterian Church in the Republic of Korea	The Korean Presbyterian Church
2004	12,476	11,560	8,501	2,475	2,392	1,082
2005	17,037	12,223	9,006	2,659	2,488	1,072
2006	17,874	12,854	9,026	2,770	2,569	1,138
2007	18,264	13,887	9,236	2,903	2,634	1,193
2008	18,580	14,313	9,597	2,866	2,645	1,055
2009	18,611	14,997	9,795	2,914	2,672	1,656
2010	19,268	15,521	9,880	3,021	2,652	1,757
2011	19,829	16,257	10,135	3,124	2,723	1,842
2012	21,768	16,853	10,375	3,320	2,856	1,920
2013	22,216	17,468	10,725	3,308	2,879	1,982

In summary, the increase in the number of church members in Korea is about 10%, but the increase

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[3] ("[Summary of the denomination general meeting] Statistics, 'Church members are malnourished, pastors are obese,'" 2014).

in the number of pastors is about 50%, which is five times as many, so the gap between the pastor's demand and supply is very large. It is well known that among the many issues in Korean churches, 'overpopulation of pastors' is an important one. Why does this situation affect the ethos of the sermon? I will explain this in more detail below while examining the typical problems caused by the overpopulation of pastors.

First, when a new pastor is publicly called through a Christian newspaper advertisement in a local church, there are more than a hundred applicants to churches with a certain level of financial independence. As a result, a ministerial committee is composed of about ten members, such as elders and ordained deacons, who cannot fully spend the time required for a pastor's invitation. There is a real difficulty in reaching a proper consensus (Kim Sung-gun, 2016:16).

The process of selecting personnel often gives rise to intense conflicts, discord, and even fallouts among committee members. Applicants are assessed according to their personality, faith, theological training, specialty, strengths and weaknesses, ministry philosophy and plans. Those shortlisted are scrutinized even further. However, it is a cumbersome task to select the best candidate for the position, given the limited time period to do so and excessive number of applicants to choose from. In addition, the applicants come from diverse academic backgrounds and professional careers, and each provides numerous documents to support their application, which becomes tedious to work through.

The call of a pastor who preaches is very important in the matter of ethos. It is necessary to find a new and more innovative alternative by publicizing whether the current method and system used to call the pastor in the Korean church is appropriate.

Second, in conjunction with the first problem that has already been mentioned above, is the rapid decline of the social credibility of the Korean church' (Kwon Hyuk-Ryul, 2014:193). Kim Sung-gun (2016:17) explains this problem by focusing on several related factors:

> The difficulty of recruiting more and more students from more than 400 seminaries in Korea; Continual deterioration of Korean church pastors; Church members leave the church due to disappointment in their pastor; Overall church social trust falls and the crisis deepening. (*translation is mine*)

I would like to emphasize here that the most important factor in Korean church competitiveness is the quality and leadership of the 'pastor'. In 2004, the 'Institute for Church Growth' surveyed 1,088

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church members living in metropolitan areas across the country. The primary reason why people changed churches or settled in a new church was because of the pastor (Church Competitiveness Research Center, 2006:59). As a result, I found out that the excessive supply of pastors as the (external factor) and the resulting decrease of social credibility had an impact on ethos, which is one of the persuasive elements of preaching. In the section below, I will now examine the internal factors that affect ethos.

2.2.2 Internal factors

In addition to the external factors (i.e. social and structural) in ethos formation, there are also internal factors coming from the pastors themselves.

There is a study that indicates that the church is responsible for the transformation of the character of its members (Kim Chan-mok, 2008:41-64). The pastor is in large part responsible for accomplishing this task (36.2%), while the social responsibility of the church is 22.9% for the elders, and 15.8% for the other directors (Kim Chan-mok, 2008b:31-54). Of course, we cannot quantify all of these responsibilities, but it is important to note that the results of these surveys highlight the important role of the pastor.

Messengers have the power to persuade their audiences when they display credibility to people (Touré-Tillery and McGill, 2015:94-110). So how can the audience see and trust the pastor as a messenger? One of the many factors is 'ethics'. Ethos, which is deeply related to being a messenger, also means ethics itself. Ethos forms the root of the Greek word ethikos, which means "moral, showing moral character".

Park Geun-won (2001:179) explains that church members constantly place demands on pastors because of their role as professionals. He emphasizes that fundamental questions about our role can be raised in the demands and ethical responsibility in the actions we choose. In other words, the congregation expects the pastors to act ethically. Kwon Hyuk-nam (2012:29-72) revealed that the ethical leadership of the pastor and the trust in the pastor affect the behavior of the church community. In his research, he analyzed six variables, "fairness, ethics, honesty, loyalty, support, and strong loyalty", as constructive concepts, to see how they affect the behavior of members. He suggested that the trust in the pastor affects the altruism, conscience, and citizenship of the members.

Also, William Willimon (2002:299-314) points out that the pastor needs to be of high moral character to be 'an example to the flock'[4]. Cyprian and Richard Baxter argue that throughout Christian history the superior ethics of clergy has been emphasized. For instance, Cyprian said that the clergy are consecrated from the lives of the church members. Therefore, the clergy must behave better than them. To do so, it is necessary to maintain the integrity of life, the pureness of thought, the model of action, pay attention to words, show compassion towards one's neighbor, as well as sublime meditation and humble companionship towards the wickedness of sinners, and what should not be neglect caring for one's inner life. Richard Baxter states that the preacher preached interestingly, actually living a neglected life, the unbuttoned criticism in sermon, and the fact that it is easy to do so in real life. The preacher must study hard enough how to live a life as good as his preaching.

As I have indicated previously, the Korean church is experiencing a serious crisis, characterized by poor church growth, a negative perception of the church, and a decrease in social influence. There are numerous factors contributing to this dire situation, for instance, hereditary pastorship succession, the authority ascribed to the pastor, negative scandals surrounding pastors, aggressive mission methods, abusive and unethical preaching, division and conflict within the church, and so on. Thus, the church that is meant to take on the role of 'salt and light' in the world is being disregarded by society.

The Korean National Association of Christian Pastors proposed a number of resolutions for the renewal and restoration of the Korean church'. They stated that the Korean church has lost its ability to lead the future of Korean society, due to being absorbed by quantitarianism and secularism with a form of godliness, which is inwardly removed away from the nature of the gospel. Their resolutions are as follows:

1) We will stand on the side of truth, and against the whirlwind of secular politics.

2) We will escape the shift in mission and evangelism policy of numerical growth and outward expansion.

3) We will seek new alternatives from the world dominated by material values.

4) We will be a true neighbor of all those who are marginalized..[5]

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[4] Cf. for instance:
"not lording it over those entrusted to you, but being examples to the flock" (NIV, 1 Peter 5:3)
[5] Refer to the Dong-A Ilbo on October 25, 2007.

The ministry of the 15 denominations of Korean churches has announced a statement to the world saying that the church will change into a new form. Reflecting on this statement, it is clear that the Church of God is not doing its part as a church.

They primary cause of this crisis is the pastor's loss of effective leadership and ethical consciousness. In other words, if the pastor's ethics is not healthy and leadership style inferior, it is clear that not only the pastor himself, but also the church, will be negatively affected. However, today, many pastors in Korea are emerging without finding their own identity, and are themselves questioning their authority and leadership (Kim Nam-seuk, 2007:286).

In short, if the identity of the preacher and the correct ethos are not formed, persuasion cannot be achieved in the sermon. Therefore, in order to effectively persuade in the sermon, it is important for the preacher to form the right ethos, both internally and externally.

2.3 Pathos: The spirit of the era inside the audience

In modern homiletics, we understand pathos as the "preacher's passion, conviction". Jung Jang Bok called pathos "a passion to adore the words to convey and to love those who should listen to the word"(Jung Jang-bok, 2001:260). In addition, I would like to refer to the concept of 'delivery' in which pathos relates to communication between the preacher and the audience with more than passion. It is clear that the concept of pathos, which appeals to the emotions of the audience, is not distinct from the concepts used in modern homiletics.

Charles Spurgeon (1971:226) said the following about a passion-filled sermon:

> Passionate preaching is not an overly intelligent sermon but an appropriately emotional sermon. Passionate preaching does not ignore emotions but uses appropriate emotions. It does not make too much emotion. When a preacher artificially manages the shallow emotions of humans and tries to sound frivolously and laugh, a serious audience feels emptiness and disgust.

Passionate preaching can be part of the pathos I am dealing with. The pathos I present is not merely the passion and conviction of the preacher, however, but also a way of persuading them to understand

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and influence the emotions of the audience. Therefore, the pathos as presented here does not to treat the audience's emotions as lightly, as Spurgeon warns, nor to stimulate the audiences with light humor. It does not weaken the message to stimulate emotions. Rather, it seeks to strengthen the message and communicate it more effectively. To do so, he discusses the importance of emotion to impress the audience of this era. Regarding the importance of the emotions for today, Kwon Sung-soo (2009:39) expressed the merits of the new homiletics[6] as follows:

> The preacher must touch the senses according to the flow of the present age centered on emotion. The audience of the postmodern is an audience who moves by saying 'I was impressed'. The audience of postmodern shows a willing action by high touch[7]. Therefore, the preacher should not ignore the emotional appeal.

Kwon Sung-soo insists that the preacher should emphasize all of the audience's intentions, but should also consider 'high touch' for today. The period following the modern era is called postmodernity. In order for a preacher to touch the emotions of audience, the preacher must know the spirit of postmodernism in which the audience lives today.

If so, what is the postmodern age? In the modern-era, absolute truth was a given; in this era, this is no longer the case. Today, religious pluralism and relativism has shaped the minds and consciousness of the audience, and the destruction of rationalism and the tendency of emotionalism have spread rapidly throughout society. This postmodern worldview is not impacting on theology, but society as a whole, evidence of which is found in literature, philosophy, science, or architecture, and poses a serious challenge to Christianity and preaching.

Stanly Grenz (2010:298) urges us to think deeply in this postmodern age in case of "what the biblical emphasis on God's salvation history tells about the needs and interests of the emerging generation" and "the new social situation". In other words, the church must always be prepared to clearly explain the gospel at all times and in all cultural situations. The mission of the church (and Christians) today are to live a life of devotion in their various cultures and contexts, and preach the gospel to a generation that lives in a postmodern spirit.

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[6] The new homiletic is new in that it turn away from traditional preaching. Representative scholars are Fred Craddock, David Buttrick and Eugene Lowry.

[7] American futurist John Naisbitts introduced high-tech and high-touch phenomena in his book *Megatrends*. The more advanced technology is introduced, the more humane and warmer it is by the reaction. Such human response is called high touch. [High touch] (Fashion Professional Dictionary, Aug. 25, 1997, Korean Dictionary).

Veith (1994:16) comments that it is difficult for preachers to witness to postmodern people, who believe that truth is relative, unless the preacher understands and copes wisely with the core idea of postmodernism, which claims that there is no absolute truth. He also notes that the postmodern ideas and mindsets of preachers and Christians living in the current era sometimes collide.

However, Christianity and preaching are still filled with modern logic and doctrinal propositions and concepts developed before the postmodern era. Kim Ji-chan (1995:173) points out that the preaching in the Korean church today is overly idealized and abstracted. Doctrinal notions and abstract propositions during preaching lead to an increase in divergence between preaching and the lives of believers. He argues that the alternative is for the preacher to be a poet, and imagist, and a rhetorician (Kim Ji-chan 1997:173-207).

Therefore, in order to cope with the trend of this age, the postmodern preacher should break from the existing propositional and directive way of preaching and transmit the message to the audience by imaging and visualizing the Word. We must focus on the emotions as well as the reason of the audience. We must prepare and proclaim the Word to be experienced, not simply communicating knowledge to the audience.

This does not mean that the preacher must change the Word of God itself. In this regard, Kim Un Yong (2005) commented, this is not the content of the Word of God in a changing age, but the need to address the methodology. Basically, it refers to changing the frame within a changing generation, not the content of the Word of God itself. This includes the language of the preacher, as well as framework of the sermon.

Pennington and Chartier (1990:121) argue that the preachers' expressions, used in clichés, or sophisticated expressions cannot achieve the desired purpose. They emphasizes the importance of language as a sermon delivery method. (Pennington and Chartier 1990:121).

As we have seen above, the preacher who is called to spread the gospel, the glorious Word of God, must understand the characteristics of the postmodern era and the context of the postmodern audience. In addition, we need to figure out how to effectively convey messages to them and how to make an impression on them.

If we stand tall and face this crisis, it will be opportunity, but if we do not hear the voice of the people of this age, the preacher will face a crisis when preaching the gospel.

2.3.1 The emergence of postmodernism

So, what is the spirit of this age, postmodernism? Diogenes Allen (1989:2) argues that the intellectual culture of today's era is at a major turning point. He insists that a giant intellectual revolution is taking place, and that it is probably greater than when the Middle Ages shifted to the modern era. As the foundations of modernity collapse, we are entering a postmodern period, in which the dominance of Enlightenment thinking is slowly collapsing.

Maybe the signs of collapse are emerging in a whole new way and we are moving into an era in which the fundamental foundations are being rejected. In the past, we tried to break down old things and build new ones, but now the seriousness of the problem increases in that it rejects the foundation itself is being rejected. Scholars express this anti-intrinsic tendency, that has been created and developed from the mid-20th century, by postmodernism.

The word 'postmodern' has been used extensively in philosophy, art, science, culture, and education since it was first introduced by historian Toynbee in the early 1950s[8]. Toynbee said that when he used this word, he was referring to diversity, pluralism, anarchy, irrationality, uncertainty, etc.

As for the term postmodernism, Hassan said: "It began to be used in the US in the 1960s, and not it is spreading throughout the western world, and widely used in various fields" (Ihab Hassan 1991:419). There is much controversy surrounding the emergence of postmodernism, but it is generally referred to as postmodernism, which encompasses all of the new cultural trends that began in the United States and Europe, where the tendency of modernism has greatly expanded socio-culturally since the 1960s.

Postmodernism is not an idle concept, but one that is still emerging and evolving. According to Shin Seung-hwan (2003:7-8), the concept of postmodernism first began in the field of literary arts, then spread to the field of architecture, and was then used to refer to a new type of art history.

In other words, postmodernism is not an independent movement located in one field, but rather an enormous movement impacting on all fields. It is not a one-time occurrence over a short period of time, but deeply penetrates human life and thought. That is the demand for a big change. In this regard, Lee Jung-seok (2000:42-43) asserts that postmodernism is an ideological movement to dismantle the beliefs of modern rationalism, and calls for a fundamental shift in the way of thinking. This trend is

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[8] Http://terms.naver.com/entry.nhn?docId=512505

not only in philosophy but also in all areas of life.

Postmodernism is so close to being undeniable that it has a tremendous impact on modern people in many areas. It is the spirit of the times that a preacher must comprehend in order to understand the audience's pathos. Therefore, in order to understand the phenomenon of postmodernism more clearly, I will now look at some of its characteristics in more detail.

2.3.2 The characteristics of Postmodernism

Postmodernism is not only a philosophical thought that overcomes modernism, but it is also a spirit of the times that influences the current era. Therefore, postmodernism is not a complete ideological system, and it is very difficult to try to systematize postmodernism in terms of the atmosphere and the trends we are experiencing. It is also not easy to define the characteristics of postmodernism in that postmodernism itself refuses to define or make conclusions about any objects or problems.

However, this can be explained using appropriate schematics. Figure 7 below will help elucidate the nature of postmodernism.

CONCEPTUAL LANGUAGE

Reading

Writing

Relationship of words, logic

Notional

Linear sequence

Abstraction

Temporal

Strictness

Explanation

Idea

Analysis: detail

Consciousness

Clarity

Intelligence

SYMBOLIC LANGUAGE

Knowledge by participation and

Evolution by thresholds rather than by linear accomplishment

Polysemy

Image

Sensitivity to the spiritual and to occult forces

Primacy of experience

Recognition of wholes

Music and sound effects: singing, cries

Analogical bonds

Word: vibration of the voice

Decentralization

Sense of environment: space, architecture

Sensitivity to signs and indicators

Global perception

Receptivity and intuition

Emorional knowledge: dreams, art

Unconscious-imaginary

Figure 7. Comparison of Modernism and Postmodernism

Source: Pierre Babin (cited by Cilliers 2004:13).

If the logical, propositional, rational, and conceptual aspects were emphasized before, the postmodern

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era emphasizes the symbolic and sensual aspects such as images.

Allen and Johnston (1997:10) persist that in the postmodern world, people tend to think that all human thoughts and actions are relative, so they feel doubtful or uncomfortable about concepts such as truth, reality, objectivity, reason, experience, universality, absoluteness, and authority. In other words, they disregard absolute and authoritative factors and relativize everything.

Graham Johnston (2006:44-45) also identifies ten prominent features of the postmodernity. He sums these up as follows-the postmodern era:

1) Reacts to modernity and all its creeds.

2) Rejects objective truth.

3) Is skeptical and suspicious of authority.

4) Is like a lost person who is looking for self and identity.

5) Does not have a clear sense of morality, and people are interested in what is convenient.

6) Explores that which is transcendental.

7) I addicted to the media.

8) Tries to find a smile.

9) Is community-centered.

10) Is materialistic.

Lee Jung-ho (1995:21-42) summarizes these characteristics of postmodern culture in three ways, accordingly: "In postmodern culture, the image maker dominates the world. It is the media age of bilateral communication. The harmony of disharmony and the culture of confused aesthetics form the mainstream."

Postmodernism is interpreted in various ways depending on the perspective of the viewers, but it also reveals general and universal characteristics from a broader perspective. In this thesis, I will examine the general characteristics of postmodernism, namely pluralism, relativism, and emotionalism-aspects

that challenge the sermon.

2.3.2.1 The challenge of pluralism and relativism in sermons

In what way does pluralism and relativism (one of the main features of postmodernism) challenge Christianity?

Grenz (2010:50) describes of the pluralism of the postmodern people as follows:

> Postmodern people are not so much interested in proving that they are 'right' and others are 'wrong'. Faith is ultimately a matter of social situation, and they like to make that conclusion.

Pluralism and relativism challenges Christianity and preaching in the following ways:

Firstly, it challenges to the absoluteness of the Bible. Postmodernism represents a new approach to the question 'what is truth?' Kim Moo-hyun (2003:188-189) mentions that postmodernism's relative position stands in conflict with the absoluteness of the Bible. Those who attacked modern Christianity cliamed that the Bible is "non-scientific and not true", whereas today they say that the church is under attack because of its claim of 'absolutely truth'. When someone claims their truth, they say, 'It is your truth, not my truth'.

Lee Hyun-woong (2008:281), in this part of the postmodernism era, mentions that in modern Western Christian society, the truth of Christianity has been recognized as absolute, but now it tends to be seen as one of many other truths. This means that, in the postmodern era, Christianity has lost its privileged (and absolute) position once enjoyed in modern times, and is now treated as just one of many other religions.

Secondly, it challenges the authority of the Bible and that of the preacher. People who live in postmodern times do not want to follow universal standards or authority in their lifestyle, values, and worldview. This authority includes the authority of the Bible as the text of the sermon and the authority of the pastor who conveys it.

Regarding this point, Craddock (2001:14) states the following in his book *As One Without Authority*:

> Whatever else it may mean, the collapse of Christendom means the church's loss of the

scaffolding of a supporting culture. No longer can the preacher presuppose the general recognition of her authority as clergy, or the authority of her institution, or the authority of scripture.

The loss of the authority of the Bible and that of the preacher poses a tremendous challenge to Christianity. It shakes the very foundation of Christianity.

Thirdly, it treats Christianity as just another religion. The path to salvation, which ultimately aims at pluralism, is possible by various religions and by a universal approach.

Han Sang-hwa (2008:51-52) indicates that the pluralism of religion is the most appropriate idea for the spirit of the postmodern age. This is because postmodern religion, in a sense, is itself a way of recognizing others and acknowledging their relativity. He argues that the postmodern era cannot be seen as an opportunity for Christian mission. In the age of religious pluralism, Christianity is relativized as one of many other religions. Unlike other religions, Christianity is largely affected by the fact that Western society was traditionally Christian. Therefore, proclaiming the absoluteness of the Christian faith in the postmodernism era has proved to be a very strong challenge to Christianity in a religiously pluralistic context, claiming that it is too barbaric and immoral for the people of this age.

Lee Hyun-woong (2008:281-282) also comments that the sermon reflects the preacher's personal viewpoint and interpretation of the Bible. It is therefore a serious challenge for the preacher's authority that postmodern society regards Christian preaching as the opinion of the individual preacher. In other words, the content of the sermon content and the preacher cannot be trusted. Thus, the pathos, the process of preaching, is seriously affected.

2.3.2.2 The challenge of emotionalism in sermons

As was explained in the above paragraphs, the postmodern era is trying to judge information emotionally and intuitively, and not in a rational and reasonable way. In other words, they are a feeling and experiencing generation. This becomes a challenge to current Christianity, which is still locked in a propositional and logical framework under the influence of modern Christianity, so it cannot embrace the postmodern generation. Joo Seung-joong (2008:6-7) mentions that audiences living in emotional times live in a visual generation.

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Here, 'visual generation' means that they view the images displayed on the screen rather than obtaining information through the process of reading, analyzing, and interpreting them through printed media. They do not accept information not through reason but through intuitions, emotions, images, paintings, stories, and so on. The visual and emotional tendencies of these postmodern generations challenge traditional Christianity, which insists on the traditional method of transmission, i.e. through text and printed media.

Likewise, this applies to sermons as well. In this regard, Richard Jensen (1993:45-46) urges for change in the sermon when he says:

> Crisis in the church is quickly recognizing and adapting to the world of the coming electronic communication. People were changed by the media. In order to communicate the Word to the changed people, the Church must deliver the Word in a changed way. But these changes are coming to the Church too late … Because the people have been changed by the media, preaching will have to make a significant difference in order to communicate effectively.

Jensen therefore suggests that the gospel should be delivered in a different way for the postmodern generation to receive it, than was done for the previous generation. This does not concern the content of the gospel itself, but a change in the way of delivery or the medium of transmission In dealing with pathos, the writer is referring to postmodernism in detail, because this is the spirit that penetrates our society today. Without a proper understanding of this, the preacher will not be able to effectively deliver the sermon to the audience.

2.4 Logos

Lastly, another important factor in dealing with persuasion is the logos. Even if the problem of ethos and pathos is resolved, there can be no true persuasion if there is a defect in the message delivered.

An important mission of the church (and pastor) is the proclamation of the gospel (kerygma). I therefore ask, is the preaching of the church today appropriate as a means of proclamation or the

kerygma? If not, what is the problem? Perhaps the cause of the problem is the inadequate understanding of the gospel and its role in the Bible.

In dealing with the problem of logos, I want to address two major problems. The first is 'sermons without God' and the second is 'sermons in which the interpretation of the text is insufficient'.

2.4.1 The Absence of God

Sermons must be God-centered. Beeke (2009:3) said: "The ministry which centers on preaching the Word of God, should be God-centered. However, ever since the time of Simon the Sorcerer (Acts 8), men have been drawn to the work of the ministry and have done that work in ways that are more man-centered and man-pleasing than those commended to us in Scripture!"

Cilliers (2004:20) also state: "The fact that preaching is not an empty word, but a word in which God is present and speaks … When Luther said that we are to preach nothing but Jesus Christ, he also implied that all lines converge on Christ and that, from Him, all rays of light shine forth".

In other words, the subject of the preaching ministry is God, not the preacher, and the content of the preaching must be Jesus Christ. Rudolf Bohren (2002:139) also says that preaching is not an understanding of humanity, but an event in which one seeks to understanding God is done. Therefore, we should stop talking about life experiences or faith experiences on the pulpit, whether it is someone else's or something else, and instead, recognize and proclaim God.

We often misunderstood the gospel as reconciling sermons and morality. The Bible talks about the nature of faith and the experience of God. Sometimes that experience involves moral change, but more fundamental is the experience of holy fear, which is the ontological consensus with God rather than the value and moral judgment of human beings (Otto 1987:122).

Therefore, it is important to ask the right question concerning the sermon. We have to think deeply about *what* captures the audience, rather than how preachers capture the audience. Questions about the content of the sermon should be prioritized, because the preacher is the mouth of God, as Calvin commented (1948:172). Preaching is not simply telling stories that preachers want to tell, but telling stories that God wants to tell. Therefore, a preacher is a spokesman for God, and God must be put into the main character of the sermon.

Unfortunately, in our reality this is not the case. After observing a group of students in a preaching class, Paul Scott Wilson (2008:xii) noted that most of them appeared to be well trained in theology, that their preaching and interpretation is biblically based, and that they apply the text appropriately in their current context. He also observed that they are proficient in dealing with important doctrines connected to the traditions of the church, and can utilize the power of stories, using vivid images and metaphors. Furthermore, they are proficient at creating tension in the story and expressing ethics, social justice, and reflecting on topics from a pastoral perspective. However, he often feels that something is missing, and is concerned that the central focus of the sermon is a person, not God; as a result, God appears to be absent.

Thomas Long (2009:34) provides an informative analysis of this. The preacher's lack of interest in God's role and presence in the sermon is that the preacher is not because of a lack or disregard of faith, but because of cultural conformity. According to Long, modern culture regards religious language as 'holy sound talk', which can be easily found and used at any time. The story that is touched by culture is not the life story of God who is alive and omnipresent. It is just a story tailored to meet the needs of people. Thus, preaching is only a story about what is in people's minds, their spiritual interests, and the desire to do good work. Long says: "There is a lot of talk about morality and good counseling, but there is no bush of desert that emits wild flames".

Willimon (1981:76) likewise asserts that moralistic preaching is opposed to God-centered preaching. In short, the world in which we live does not tolerate serving God. The roots of human centrality full of society and culture lure preachers to focus on human stories in Bible interpretation and preaching. Therefore, if the preacher believes that the subject of the Bible and the sermon is God, they should guard it. From the process of reading and interpreting the Bible, there is a need for in-depth research to find and reveal God's subjectivity. In addition, the preacher must constantly develop rhetorical methods to show God's subjectivity when writing a sermon. The preacher is to resist preaching worldly culture, instead of the Word of God.

2.4.2 The problem of the lack of biblical exegesis

The second part of the discussion on logos is about insufficient biblical interpretation. Many people today say that the church is experiencing a famine of the Word of God. Why? Perhaps it is worth reflecting on Walter Kaiser's insights regarding this question. Kaiser (1998:7-8) diagnosed the

problem and commented that this is because the audience is being nurtured with food consisting of all sorts of seasonings and odd substitutes. The original meaning of the Word has been distorted, and the spices were overpower the original flavor.

In this regard, Park Wan-chul (1998:86) insists that it is not common to hear a sermon containing the right interpretation of the text these days, and found that the reason was the inadequate training of pastors in biblical interpretation. In other words, they lack the ability to deal with the text correctly.

In the most basic sense, the preacher's responsibility is to connect the will of God, found in the text, to the faith and life of the audience, without adding or subtracting anything to the Word of God. According to Vanhoozer (2009:249), in terms of biblical interpretation and preaching, the full meaning of the Bible is connected to divine authorship, which only emerges only through the whole of the canon. In other words, preaching must be based on the content of the whole Bible in order to obtain the right meaning and a fuller understanding.

It cannot be denied, however, many preachers tend to concentrate on application itself. In addition, the application is superficial or poor (Doriani 2009:15-16). Right interpretation and effective application are the pillars of preaching, although both are in shambles. However, preachers are urged to appeal to their audience's tastes (Clyde Reid 2007:23-25).

Of course, the preacher must be sensitive to the needs of the audience and the need of the audience must be filled. As Fred Craddock points out, preaching must be organized and communicated in a way that is not boring. In other words, as the new homiletics emphasizes, the sermon must be heard by the audience. But for the sermon to be heard, the essence of the sermon should not be diminished. As priority is given to interest-oriented sermons and communication that is not boring, the more the nature and original function of the sermon is being lost. This is nonsense! This describes one of the negative consequences of the new homiletics that is being discussed today[9]. Therefore, the preacher need to rather prioritize the correct interpretation of God's Word in the sermon.

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[9] See Charles L. Campbell's *Preaching Jesus (2006)* and James W. Thompson's *Preaching Like Paul: Homiletical Wisdom for Today (2000).*

2.5 Conclusion

In this chapter, I looked at what is happening at the pulpit of church. Problems in ethos, pathos, and logos were identified and examined.

First, it was emphasized that the problem of ethos is deeply related to the pastor who delivers the message. Upon closer inspection, I first discussed the mass production of pastors and the ethics of ministry. In Korea, the number of church members has been declining in recent years, but the number of pastors and the churches are increasingly. I therefore pointed out that the overall quality of Korean church pastors is declining. Due to this phenomenon, the social trust of the Korean church is falling, creating a crisis situation.

Additionally, one of the things I have discussed while dealing with Ethos is the issue of ministry ethics. As was made evident through the survey, the social confidence in the Korean church has diminished, and one of the reasons for this is ethics of the pastor.

The church is the body responsible for the spiritual growth of the congregation. It is an important place for church members to worship, receive training, and provide a place for fellowship. Church members want to grow spiritually in the church. Through the church, God makes his will known to the world and hopes for his will to be made known through people. In these churches, pastors play an important role as an officer who has a great influence on the congregation.

In this regard, one of the most important roles a pastor must fulfill is to nurture a congregation, as a shepherd would nurture his sheep. However, it is often overlooked that the pastor himself is included. It is not easy to manage himself. If his ethics are ambiguous, not only will be he will be affected, but the message conveyed as well. Therefore, it is very clear that the church that will eventually serve as light and salt for the world cannot be healthy.

Pastors are not called for the success of their ministry. They are only called to be faithful to the work God has entrusted them as servants of God. Therefore, applause, popularity, reputation and honor; all these thing are truly in vain. Willimon (2002:275-284) also emphasizes that one of the challenges of church leadership is to be a leader that God uses to change people, emphasizing that Christian leadership is to serve the body of Christ, not popularity, efficiency, productivity or reputation.

In recent years, however, Korean churches have been criticized by society. Unfortunately, at the heart of the problem is always the pastor, and the issues of central concern are: hereditary, pastoral succession, financial problems that are not transparent, sexual harassment problems, and a lifestyle that is not suitable for clergy. For these reasons, Korean churches and pastors have lost social credibility. Living a life of faith is difficult, but their trust will only be restored when they are supported from the pulpit.

Second, I have also dealt with the problem of pathos. Pathos deals with postmodernism, which can be called the spirit of our time. This was defined in detail, and its characteristic features listed above, as the society in which the audience that accepts the message is a postmodern society.

Clearly, one of the causes of the crisis the church is facing is due to the influence of the cultural era. Postmodernism has already infiltrated the church. Church and culture are not separate, but interrelated.

Religion is a reality of culture, and culture is the mode of expressing religion, as Paul Tillich (1999:103) claims, religion and culture are mutually influential. To change the world, we can turn it into the followers of Christ and postmodernism, the mainstream of social culture today. In other words, the current church audience is influenced by postmodernism.

Thus postmodernism has two main characteristics: 1) Pluralism and relativism[10], and 2) emotionalism. In terms of the first characteristic, postmodern culture denies absolute truth and tends to question everything. Furthermore, objectivity is gradually replaced by a more subjective way of interpreting reality. All forms of authority that have lost their absolute integrity no longer lead or manage people effectively. Basic respect for those in authority, i.e. for one's boss, parents, teachers, and pastor, have disappeared, and the individual themselves have become the focus of attention. Thus, as mentioned earlier, when pastors engage in biblical preaching, the postmodern audience regards the sermon as the subjective interpretation of the individual pastor, and not as absolute truth. The authority of a preacher does not come from a loud cry from the pulpit. Rather, the preacher has authority in deeply understanding the audience and drawing them into preaching. Therefore, pastors living in the postmodern era must recognize the audience as a more active preaching partner.

In terms of the second characteristic, human reason and logical persuasion dominated the modern era, but in the postmodern world, human emotion has replaced these. This means, feeling take priority

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[10] In my opinion, they are similar. So I bundle it up.

over what is right or wrong. In other words, when the emotions and feelings are not taken into consideration, the listener does not pay any attention to rational or reasonable words. Sweet (2000:86) states that the modern world was based on language, and the theologians during that time sought to create an intellectual faith with reason and order at the heart of religion. Nevertheless, these propositions disappeared from the ears of postmodern people. They listen to metaphors and say that value the images they see and understand.

In this situation, it is anachronistic to convey the message in an abstract and propositional way. What I am talking about is focusing on the delivery method, and not the content of the message. Postmodernism itself is neither good nor bad. This is an intellectual, cultural, and social tendency that is being formed, but is incomplete. It is being defined and described in various ways, but is still in progress. It is a great threat and challenge to Christian preaching in that all existing frameworks are dismantled. If we recognize that this is a term that describes the context in which we listen to the gospel and sermons, then preachers need to study and contemplate it more deeply. It is the spirit of the present age that has a great impact on the audience that must be understood.

The last issue discussed was about logos. This is about the message itself preached by the preacher to the audience.

First, in this chapter, I have raised questions about the role of God that has gradually diminished in modern sermons. The concern is the 'absence of God'. As was seen, the main focus of many sermons today is often people. With human being the central focus, society and culture is persuading preachers to focus on the story of humanity in biblical interpretation and in their sermons.

If we confess and believe that sermons are still evident of God's Word events, and if we believe that God uses the words of an imperfect preacher, and that he encounters people through preaching, then we should be concerned about the 'absence of God' in preaching.

The second problem with the logos is biblical interpretation. In the preaching of the Word of God, the first priority is to understand the Bible. It is clear that no sermon can exclude or omit the biblical text altogether. Even if the emotional and experiential aspects of preaching survive, when the importance of the text is reduced, or when the text is not properly interpreted, the ministry of the Word loses its essence. As stated above, sermons that contain accurate interpretations of the text today are few and far between. This appears to be due to the lack of training to properly deal with the Bible-God's Word (Park Wan-chul, 1998:86). As a result, insufficient training has lead to inaccurate biblical

interpretation. Even if there is a good speaker and an open-minded audience, if the message is flawed, they will not change.

In this chapter, the researcher categorized ethos, pathos, and logos into persuasion, and examined the problems that are occurring in each component. There is a complementary flow to each of these components when it comes to the broader concept of persuasive communication; if there is a problem in one element, the flow is broken, and effective persuasion cannot happen. In the next chapter, the researcher will look at the general concept of persuasive communication and examine how persuasion occurs.

Chapter 3

Understanding The Rhetoric of Persuasion

3.1 Introduction

Preaching takes place through language. It is an act of linguistic communication related to God's language, human language, and both. But it is not easy to equate the language of the human preacher with the language of God. The strong conviction of the preacher cannot make the preaching God's Word. Reciting and quoting many verses from the Bible does not make the preaching biblical. Using eloquent words and phrases does not justify this argument. Preaching still has to use human language to communicate God's language. Here, my "language" includes more than literary elements written in the sermon or eloquent elements performed by the preacher from the pulpit. Therefore, one of the most important questions of inquiry for preachers is how to relate God's language, the Word, to human language.

Put differently, this is evident in the tension between theology and aesthetics. This is because the theological language that focuses on God and the aesthetic language that considers human beings are preached. The preaching of this language is expressed through words. Basically, the point of the sermon is not the manuscript, but rather the words that the audience listens to and carries. Therefore, preaching can be seen as communication between the preacher and God and the audience. Even if society changes, the interests of its members do not.

Of course, communication takes place in various ways, depending on technological advances being made in communication. For instance, modern text, voice messages and e-mails, for example, are rapidly replacing traditional methods. Nevertheless, the means of communication are still words or their alternatives, and the intent of communication does not deviate from rationally convincing or emotionally persuading one's audience. These interests are focused on finding an effective means to motivate one's audience, but ultimately, on finding the intent and a strategic tool for persuasion to achieve the desired effect. The discipline that is concerned with this is called rhetoric, and the focus of attention is persuasion.

For this reason, it is necessary to examine the essential properties of persuasive communication, and its theories. Persuasion is a dynamic communication process that, from a communication point of view, causes the communicator to engage in some intended behavior from the audience through a message to achieve that goal. The efficient realization of this process comes from persuasive strategies. Before examining the process of persuasion in actual sermons, this chapter will examine theories of persuasion and the effects of persuasive communication.

3.2 Historical overview of the Rhetoric of Persuasion

3.2.1 Understanding of classical rhetoric as persuasion

Bettinghaus (1968:15) defines persuasion as intentional communication in which an individual or a group intends to change the behavior of another person or group through the transmission of a message. The etymological origin of persuasion can be found in the Latin term "suasio", which implies that one person strongly recommends something to another. Ultimately, however, decision-making or specific choice depends on the persuasion of the listener. Therefore, persuasion cannot be seen from the standpoint of the speaker. It should be understood in a system of wider communication that is related to various philosophies, cultures, and communication factors such as the speaker, audience, contents, image, social value, and context (Wilson, 2010:360).

Historically, the beginning of inquiry and training on persuasion can be found in the Greek-Roman civil society. Classical rhetoricians sought to organize a successful persuasion strategy by observing diverse uses of language in society. In other words, various rhetorical situations such as courts, congresses, market transactions, and public events required different persuasion strategies. Each situation had a completely different audience. Therefore, the purpose of rhetorical scholars was to find effective rhetorical approaches to various situations and audiences. Aristotle proposed suitable methods for major rhetorical situations through the work of 'Rhetoric' (Barnes, 1984). With regard to the approach the speaker will take, Aristotle suggests three things: logos, pathos, and ethos. Greek rhetoric has associated logos with teaching, ethos with delight, and pathos with persuasion (Wilson, 2010:358).

Aristotle further argued that logos relates to content, ethos to the character of the speaker, and that

pathos to the emotions experienced by the audience through logos and ethos. Of course, this is a simple distinction, and in practice, rhetorical work is done when logos, ethos and pathos are combined (Watson, 1970).

However, the scope of rhetoric has changed since ancient times, to include the modes of persuasive communication: ethos, pathos and logos. One or two of the three would be considered more important. However, through the ages, the discourses of Aristotle, Cicero, and Quintilian on rhetorical persuasion has become a methodological technique for persuasion in philosophical dialogue, which originally considered various communication factors. The name 'rhetoric' has often been denigrated to a false pathos persuasion, or a strategy for perfect persuasion. In other words, the manipulation of the emotions of the audience through the linguistic manipulation and deception of the speaker has for many become the definition of rhetoric or persuasion (Wilson, 2010:359).

Peter Ramus, a Frenchman in the 16th century, especially attempted to eliminate rhetoric and logic, which reduced the scope of rhetoric. In other words, Ramus suggests a counterargument to Aristotle, and argues that among the five domains of rhetoric, invention, arrangement, and memory are subcategories of logic, and the remaining two, style and delivery, are rearranged into the domain of rhetoric (Jasinski, 2001:xvii-xviii). This separation ultimately led to the disintegration of rhetoric into an auxiliary discipline of ornamentation in rationality given through logic in the study of communication as a whole (Bryant and Wallace, 1960:14).

In the end, rhetoric has not only been treated unfairly as a discipline for a long time, but has also been rejected by the public. Therefore, contemporary rhetoric refuses to follows Ramus's separation of rhetoric and logic, and intends to understand rhetoric as a broad communication process. This study reexamines the rhetoric that has been transformed into a speaker-centered manipulation method or a writing style.

3.2.2 New flow in rhetoric

Communication scholars generally see Daniel Fogarty's *Roots for a New Rhetoric* (1968) as an important contribution to the new flow of rhetoric. In this book, Fogarty insists on the need for a new rhetoric from a modern perspective. He argues that if classical rhetoric sets its own boundaries by teaching formal persuasion skills, the new rhetoric should be positioned as a communication system

that uses the symbol of language in a far more comprehensive sense. A study on the relationship between the speaker and the listener is already emerging in psychology and communication sociology, and refers to the emergence of a new rhetoric that is deeply related to these theories (Fogarty, 1968:130). From this point of view, the new rhetoric has some differs in some ways from classical rhetoric. These differences are discussed below.

The first difference I will mention between the new rhetoric and classical rhetoric is the difference between understanding humanity and society. For the most part, according to Douglas Ehninger, for centuries human beings have been regarded as rational beings with the ability to think abstractly, so the existence of rhetoric that teaches persuasion or enticement techniques is not only adventitious, but also hostile toward the understanding of a rational human being (Ehninger, 1975:452). That is why rhetoric has been neglected in the general academic field and has not been properly assessed. Ehninger's assessment is based on the premise that the ancient Greek view of humanity and social phenomena, in which classical rhetoric blossomed, is completely different from modern society. In other words, the role of classical rhetoric, which is represented by Aristotle, presupposes a rational view of humans and a stable social act in which human beings reside. Ancient Greek society is a rational human society that solves problems through logic and reason, and this society is relatively stable and has a system that easily achieves social consensus. Therefore, rhetoric, which persuades and attracts someone through the language of symbols, is always regarded as inferior in pursuit of truth. According to Plato, edited by Bloom (Bloom, 2016:509-511), he showed a preference for knowledge over opinion, and rhetoric as persuasion is considered a form of opinion only. That is, the persuasion that forms the opinion is only a secondary or tertiary means of access to truth, and does not conform to the ideal approach of pure abstract logic.

On the other hand, new rhetoricians seem to be unable to achieve a social consensus that all members agree upon in modern society. As was discussed previously (cf. chapter 2), in the postmodern society, which denies a universal foundation, human reason is suspected. It seems that the society operating through reason and abstract logic, which classical rhetoric presupposes, no longer exists. Therefore, a new rhetoric, suitable for the situation of postmodern society, is required.

When comparing their differences, classical rhetoric emphasizes logical proof, whereas contemporary rhetoric regards emotional or psychological arguments as more important. In other words, in the case of classical rhetoricians, the most important thing in rhetoric is the success of a rational logical argument because it presupposes a logical human being. Thus, being a good orator in classical rhetoric

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means being a great logician. On the other hand, the new rhetoric calls for an approach that takes into account the listening audience. It is argued that the rhetorical situation should be viewed from the perspective of more comprehensive communication rather than as content-oriented logical persuasion.

The second important distinction can be found in the goals of rhetoric. Traditionally, ancient rhetoric has placed its goal in persuasion. On the other hand, the new rhetoric focuses on effective communication. Richards (1936:24) argues that classical rhetoric, which is extensively influenced by Aristotle's influence, is the product of controversy and has evolved on the basis of appeal and persuasion. Thus, classical rhetoric is a theory of brawling, and there is always an implicit impulse toward mutual aggression. In contrast, the goal of the new rhetoric is not in coercive persuasion, but in the elimination of oppression through communication, understanding, and dialogue. If classical rhetoric is somewhat aggressive ('be like me'), then the new rhetoric can be said to be a conversational approach; 'I am like you'.

Finally, the distinction between classical rhetoric and the new rhetoric can be found in the relationship between the speaker and the listener. According to the new rhetoric, classical rhetoric is a one-way communication, in which the speaker-listener relationship is mainly manipulative and antagonistic, whereas in the new rhetoric there is understanding and mutual trust, or dialogic communication based on empathy (Lunsford and Ede, 1984). Thus, classical rhetoric has been modified and supplemented by many rhetoricians. The goal of classical rhetoric of persuasion was especially replaced by a broader concept of dialogue or communication.

According Augustine, who was a rhetorician long before his conversion to Christianity, preaching has constantly attempted to communicate with rhetoric (Augustine, 2003:136-137). Modern preachers also insist on the necessity of rhetorical studies for the preaching ministry.

In the following section, I will examine the theory of modern persuasive communication based on the three elements of Aristotle's persuasion.

3.3 The essence of persuasive communication

3.3.1 Various definitions of Persuasion

Scholars define persuasion in various ways. Smith (1982:7) defines it as a "symbolic activity, which is the effect of internalization or voluntary acceptance of new cognitive states or patterns of over behavior". In other words, persuasion is not a once-off occurrence like a thunderstorm, but rather a process of changing a cognition through various stages using symbols. These symbols include 'words' such as freedom, justice, and human rights, as well as commercial images that we come across in everyday life, and non-verbal symbols such as a cross on a   national flag or church. These symbols can be a powerful means by which the sender of the message can convince the recipient.

There are also scholars who define persuasion as a point of communication in terms of its effect, i.e. Hovland, Bettinghaus, to name a few. Hovland (1953:12) defines persuasion as the process by which an individual primarily communicates verbal stimuli to alter the behavior of other individuals. Bettinghaus (1968:15) defines persuasion as "intentional communication in which an individual or group wants to change the behavior of another person or group through the transmission of a message." This is a position to emphasizes the effect of inducing behavior intended through persuasion.

Fotheringham (1966:7) presupposed that there can be no persuasion without effect. He mentioned that persuasive communication is defined as a dynamic process that induces the intended behavior from the audience through a message in order to achieve the goal that the sender of the message desires.

Persuasion, by means of the above, can be seen as a process by which a persuasive person can change the behavior of the target audience in any way intended. However, there is no need to limit the concept of persuasion to the process of change in response.

Persuasion is aimed at changing existing responses, but it also involves 'reaction formation processes' that create new beliefs and attitudes and 'reaction reinforcement processes' that reinforce existing beliefs or attitudes. Gass and Seiter (1999:34) further emphasize that persuasion should not only these three processes, but also the 'process of extinction,' which eliminates existing beliefs and attitudes.

In this sense, persuasion is a process of participating in the creation, reinforcement, coordination, and

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elimination of existing beliefs, attitudes, intentions, motivations, and behaviors in a given communication context. This is a comprehensive definition of persuasion that views persuasion as a process, not as a result.

Similarly, when persuasion is applied in sermons, it can be understood as a process that affects the life of the audience, not merely a change in their behavior after the sermon. Through the Word, all activities that derive, reinforce, coordinate, or eliminate the existing beliefs, attitudes, intentions, motives, and behaviors of the audience can be considered persuasion. In other words, we must understand persuasion in a comprehensive sense, as the audience changes through preaching.

3.3.2 The process of persuasive communication

Hovland's model of the persuasive communication process will be complemented and embodied by Cha Bae-geun (1992:51), a professor of the Department of Journalism at Seoul National University.
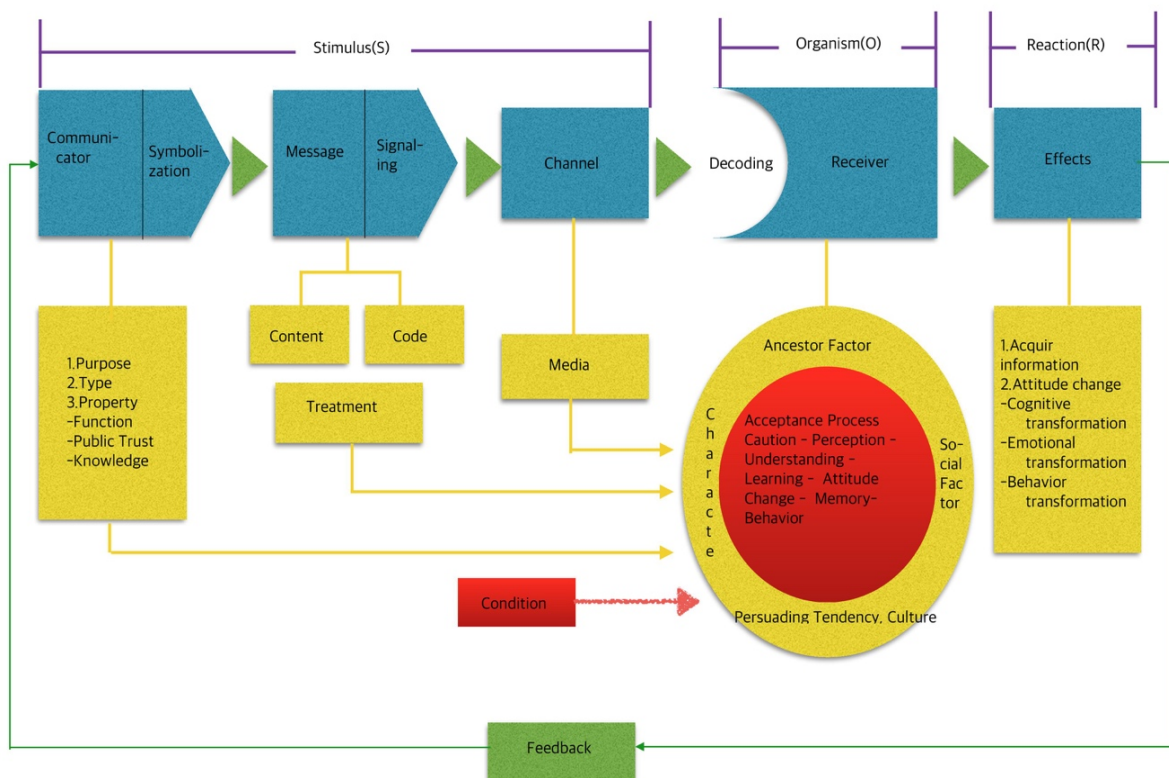
Figure 8. Hovland's communication model

Source: Cha Bae-geun((1992:51)

In Figure 8 above, it is indicated at the top, stimulus (S) – organism (O) – reaction (R), which means that when one organism gives a communication stimulus (S) to another organism (O), it is considered to be a process that induces a reaction (R).

The stimulus is divided into the communicator, the message and the media, while the other participant is regarded as the receiver, and the reaction is seen as the effect (persuasion communication effect), so that the process of persuasive communication is divided into five components or factors: communicator (or source) – message – media – audience – effect.

The process of persuasive communication S – O – R is described in detail as follows: An organism (a communicator), communicates a message (typically in the form of a language) to a receiver (another organism), by means of a media (channel or media). Through this process, the communicator obtains the intended response, or effects, from the audience.

On the other hand, there are number of various sub-factors (variables) related to the above five components. These are:

First, under the 'communicator', the purpose and type of the communicator, as well as the attributes (public trust, knowledge, intelligence, etc.) possessed by the communicator are listed. This means that they are functioning as stimulant and independent factors influencing the effectiveness of persuasive communication.

Secondly, the 'message' is divided into content, code, and treatment, which are the constitutive factors of the message. The stimulus variables or independent variables that have the most important influence on the effect of persuasive communication.

Third, 'channel' refers to media, and various types of media function as stimuli or independent variables that differentiate the effect of persuasive communication.

Fourth, the 'receiver' is represented by two circles. The inner circle illustrates the process-acceptance process, which lists caution – perception – understanding – learning – attitude change – memory – behavior. This refers to the processing-acceptance stages of the audience for communication stimuli.

Fifth, the 'effect' is divided into the following three types of transformation: cognitive, emotional and behavioral, under the category of 'attitude change'. This means that the effect of persuasive communication can be seen as the attitude change of the audience, and it can be divided into cognitive transformation, emotional transformation and behavioral transformation.

In addition, there is also a communication situation; that is, not all communications take place in a vacuum state, but are influenced by various contextual variables in a given situation. On the other hand, in this model, 'feedback' is shown below, which is the reaction of the communicator to the reaction of the recipient, so that through this feedback, the reciprocal interaction between the communicator and the recipient is shown. Persuasive communication is a continuous and cyclical process (Cha Bae-geun, 1992:49-52).

The system studied by Hovland is centered on the process of persuasive communication. In Hovland's model, persuasive communication is communication in which a communicator with the intention to influence the attitudes or behavior of another regarding a problem or issue sends a message about the problem or issue to the other person in various situations. It is the process of obtaining the intended response from the receivers (Cha Bae-geun, 1992:53).

Cha quotes McGuire (1992:53), who summarizes this research system and divides its components and factors into six categories in the persuasive communication process. Among them, the source, the message, the channel, the communication situation, and the related factors (communication stimuli), as well as and the factors related to the audience are the intermediary variables. It can be expressed as: attention – perception – understanding – learning – attitude change – Behavior transformation. This is the process of acceptance or the response of the audience to the persuasive communication stimuli described in Hovland's model. If we look at each variable related to persuasive communication, we can easily understand it by looking at Table 3 below.

Table 3. Comprehensive research model on persuasive communication (Source: Cha Bae-geun, 1992:54).

		Independent variables(Persuasive communication stimuli)				Intermediary variables
Dependent variables		The sources	The messages	The channels	Situations	Audience
	Attention					
	Perception					
	Understanding					
	Learning					
	Attitude change					
Reaction	Behavior transformation					

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The two research models presented above can be applied to the element of preaching for persuasion. The preacher, the message, the situation in which the sermon is performed, and the factors related to them can be understood as independent factors, and the factors related to the audience as intermediary variables.

This analysis can help the preacher prepare the Word of God in order to transform the audience. In addition, when we define preaching in Hovland's model in terms of persuasion, a sermon is when a preacher delivers the Word of God about the problems or issues that the audience has through the media. In the end, it can be defined as a series of processes that results in the intended response from the audience.

Here the preacher must know the intention and will of God, and keep in mind that this entire process is guided by the Holy Spirit. In addition, to understand the stage of transforming the audience, an understanding of the acceptance-processing process presented by Cha is also helpful for the preacher. For the audience, there is a process of hearing the Word. The process of persuasive communication (attention – perception – understanding – learning – attitude change – behavior transformation) presented above is an important basis for understanding the change of perception when the audience hears the Word of God.

By understanding a series of processes from sermon to extrinsic action, it becomes possible to more precisely and carefully prepare a sermon that brings about the transformation of life. A preacher should clearly understand the influencing factors of the audience based on a clear understanding of the audience's acceptance process, and preach in ways that affect the transformation of the audience's life through preaching.

3.3.3 Attitude change as an effect of persuasive communication

Katz and Lazarsfeld (2006:18) have argued that all research on communication is aimed at studying its effects. Moreover, in the case of persuasive communication, the ultimate goal is to achieve the communicator's intended effect. In this regard, I will focus on the 'effects' in the research on the phenomenon of persuasive communication.

Hovland (1959:22), from Yale University, defines communication as a process in which an individual communicates primarily through verbal stimuli to transform the attitudes of other individuals. Thus,

the purpose of the communication is to transform the attitude of the others.

3.3.3.1 The essence and attributes of attitude

What is attitude? The term 'attitude' refers to 'attitude' in French, and 'arritudine' in Italian, which originated from the Latin word 'aptus' (referring to conjugation or correctness) and was included in social scientific research from the late 17th century onwards (Kim Young-sok, 2008).

In the twentieth century, Allport (1935:889) mentioned that attitude is a mental and neural state of readiness that is formed through experience. It has come to be widely conceived that attitude exerts a direct or dynamic influence on an individual's responses to all the things and circumstances related to it.

When we use the term 'attitude,' we often tend to confuse it with concepts such as 'values,' 'beliefs,' and 'opinions'. But attitude and these concepts strictly, and the situation in which they are used is also very different.

In order to transform the attitude of another, we need to persuade him, influence and motivate him/her. Oh Mi-young (2005:137) mentioned that we should not only understand attitude, but also first understand the values and beliefs of human beings. These notions should be distinguished from the term 'attitude'. In addition, Cha Bae-geun (1992:183) argues for a distinction between opinion and the similar concept of attitude.

The distinction between values, beliefs, and opinions, which are similar to attitude, are explained as follows:

First, values are the standard of the important life goals or behaviors of individuals, while attitudes are the collective opinion of individuals' judgments or evaluations of these standards. In other words, a value is an end, while an attitude is a means (Allport, 1937).

Second, Fishbein and Ajzen distinguish beliefs from attitudes; beliefs describe individuals' subjective and probabilistic judgments about the relationship between the object and its attributes, whereas attitude is a statement of the value judgment of the object (Fishbein and Ajzen, 1977).

Third, Hovland and Janis(1953:6-7), for example, argue that while attitudes are the general orientation

of individuals for an object, the opinion is a more concrete expression of this attitude. They distinguish between attitudes and opinions from each other. However, Thurstone asserts that an opinion is nothing more than an over expression an inner attitude. Lindesmith and Strauss, similar to Thurstone, note that it is viewed as an external expression of an inner attitude (cited by Thurstone, 1931:249-269).

All scholars tend to agree that the organizational structure for an attitude usually consists of several components. In general, attitudes generally consist of the following three components: a cognitive component, an affective component, and a behavioral or active component. The consensus is that these three components are interconnected (Cha Bae-geun, 1985:30). If this is the case, what are these cognitive, emotional and behavioral factors?

First, cognitive factors refer to the beliefs or stereotypes that individuals have about attitude objects[11]. This is called a perceptual component, an informational component, or a stereotypic component.

Second, the emotional element refers to an aspect of an individual's feeling or attitude toward a feeling, whether it is good or bad[12].

Third, behavioral factors are individuals' overall behavioral tendencies toward attitude objects. In other words, it refers to a tendency to do something about a given object[13]. However, the behavioral element of an attitude is not the behavior itself, but an aspect of the tendency to do so (Cha Bae-geun, 1985:30-32).

In the above, I examined each of the three components of an attitude. Rosenberg and Hovland(1960:3) illustrate the nature of attitude by focusing on these components, as follows.

As indicated in Table 3, attitude is an intermediary variable located between the independent variable of stimulus and the dependent variable of response, which can be divided into three components. The reaction (dependent variable) is the result caused by each of these elements and is shown on the right-hand side of the diagram.

Modern social scientists view an attitude as a prejudice leading to a favorable or unfavorable responses towards an object. In other words, it is conceptualized as an intervention of the mind that has a specific tendency to recognize, reproduce, and make judgments of events. Below I will examine

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[11] For example, attitude expressed as 'right' or 'wrong'.
[12] For example, an attitude expressed as good, bad, or dislike.
[13] For example, an attitude expressed by being willing to do something.

at some of the attributes of an implicit attitude:

First, attitude is learned, not congenital. A person is not born with any attitude, but rather acquires attitudes these posteriori.

Second, attitude is a prejudice to response to something. This means that an attitude precedes and directs one's actions.

Third, attitudes represent a benevolent or non-favorable evaluation of a particular things. In other words, they represent negative or positive emotions.

Finally, attitudes always have attributes that direct an attitude object; people always take an attitude toward something. An attitude object can be any person, idea, policy, event, or situation (Kim Young-sok, 2008:49-50).

3.3.3.2 Understanding of attitude change

Attitude change refers to a change in the attitude of the receiver as a result of persuasive communication that not only changes the inherent attitude of the subject, issue, or thing, but also strengthens the initial attitudes or forms a new one. Thus, attitude change can be classified into three major categories; change of previous attitudes, reinforcement of previous attitudes, and formation of new attitudes (Kim Young-sok, 2008:49-50).

Thus, attitude change is also reflected in the change of cognitive attitudes, change of affective attitudes, and change of behavioral attitudes, depending on the three components or dimensions of attitude (Cha Bae-geun, 1992:181).

Change of cognitive attitudes is the transformation or reinforcement of the cognitive elements already possessed by the individual in an object or situation or the addition of new cognitive elements that the audience does not have in their attitude structure to form a new attitude.

Change of affective attitudes refers to the change/reinforcement or formation of an individual's good or bad feelings or emotions about an object or situation.

Finally, a change in behavioral attitudes refers to the change/reinforcement or formation of behavioral elements or dimensions of attitudes. Here, behavioral factors refer to attitudes related to the intention

of individuals to act on a given attitude object. For example, an attitude expressed in the sense of being willing to do something. However, this is not an overt behavior of the individual, but rather an inner willingness to perform such external actions (Cha Bae-geun, 1992:182).

In response to this attitude change, many theories have been devised in an attempt to answer the question: "Why and how do receivers change their attitude?" These can be divided into different categories, such as the learning theories, the cognitive consistency theories, the functional theories, and the social judgment theories.

The so-called cognitive consistency theories, first introduced by Heider in 1946, began to emerge in the 1950s, differ from the learning theories. Learning theories seems to follow the same process of learning and attitude change. However, according to cognitive consistency theories, human beings have a strong tendency or desire to maintain the cognitive consistency or balance between their attitudes and the relationships among the constituents. If they are broken by stimulation, they will feel psychological tension or anxiety. In such a case, they try to restore the imbalance by resolving the tension and anxiety, and the ensuing attitude change is caused by this tendency or desire to restore harmony. In other words, as a way to relieve the tension and anxiety, and restore balance again, an attitude change takes place by either strengthening or changing their initial attitudes (Cha Bae-geun, 1992:182).

Functional theories are based on the function of the attitude, and the attitude of the individual functions to satisfy any desire or motivation. This is because individuals can have different attitudes or modify their attitudes as a means of satisfying their desires or motivations. So basically, attitude change can be explained by a change in the function of the attitude. Therefore, in order to understand the principle of attitude transformation or to change the attitude of individuals, it is necessary to understand the various functions of attitude (Cha Bae-geun, 1992:193).

According to social judgment theories, individuals' attitudes to an issue are a point of reference for comparing, evaluating, or judging other attitudes or opinions they hold. On the basis of such a point of reference, several views or attitudes about an issue can be arranged in a certain order on an attitudinal continuum. The attitudinal continuum is divided into three areas: the latitude of acceptance, the latitude of non-communication, and the latitude of rejection. The basic assumption of the social judgment theories is that an attitude is changed by the position of one of the three areas (Cha Bae-geun, 1992:195).

No single theory can explain the transformation of human attitude. This is because human beings have not yet been able to precisely explain *how* and *why* individual's attitudes change because of their limited understanding. However, reflecting on the various theories as discussed above is essential to understanding the principles and effects of persuasive communication, as each theory may be partially valid, contributing to a fuller understanding of attitude change.

Similarly, in order for the sermon to promote attitude or behavior change, a proper understanding of the nature of such attitude change can help the pastor when preparing the sermon. The preacher can facilitate attitude change by reinforcing the initial attitude and encouraging the new one during the sermon. To bring about a change of attitude, the preacher can utilize the cognitive, emotional, and behavioral elements presented as the elements of attitude.

The preacher must know in advance which of the three above changes to preach about in order to promote a change in the attitude of the audience, and clarify the purpose of the sermon. This should be included in the purpose statement of the sermon; the preacher must be aware of the desired change when preparing the sermon. The preacher needs to know precisely what the intended change in the lives of the audience should be, and to organize and prepare the sermon for this purpose. Additionally, theories explaining attitude changes are very helpful for the preacher in the preparation of a sermon. In short, these theories can facilitate the preacher's understanding of how to bring about a change in the attitude of the audience, and help them prepare the sermon accordingly.

So far, I have examined the theories and process of persuasive communication, and the attitude change as the outcome. I will now briefly look specifically at ethos, pathos, and logos, the components of persuasion.

3.4 Components of persuasive communication

3.4.1 Ethos as a communicator

It is well known that the effect of persuasion can vary depending on who the communicator or the source of information in persuasive communication. For example, if the same message is transmitted to the recipient through the same medium to change their attitude, depending on who the

communicator or sender is (who is giving the message), the recipient may accept the message and change their attitude, or vice versa. Some studies have shown that rejecting a message causes little change in attitude (Cha Bae-geun, 1992:367). I seek to examine what attributes of the sender will have a significant impact on persuasive communication.

Some scholars view the reputation or authority of the communicator an important attributes or factors of the communicator (Arnet et al., 1931:16), others affirm his/her confidence as being of central importance, while still others attest to his/her charisma as being the most significant factor. In addition, various attributes or factors have been suggested, including the attractiveness and power of the communicator, the similarity of the communicator with the recipient, the power of the communicator and opinion leadership (Cha Bae-geun, 1992:64).

3.4.1.1. Confidence and influence

The most important factor in the relationship of the sender, which has a significant effect on the persuasive communication, is the source credibility of the sender. It is a set of attributes of the sender that can have either a positive or negative effect (the acceptance attitude) on the receiver (Cha Bae-geun, 1992:64).

Gass and Seiter (1999) argue that public confidence is a subjective concept judged from the viewpoint of the receiver and composed of complex and multidimensional constructs. For them, public confidence is a dynamic concept that should be understood as a contextual phenomenon.

First, public confidence is a concept judged from the viewpoint of the recipient. Public confidence is wholly determined by the recipient of the communicated message. In other words, public confidence is not a characteristic of an information source, but rather a concept related to the perception of a person who feels and judges it.

Second, public confidence is a multidimensional conceptual construct. Public confidence is composed of various basic and behavioral elements of the source.

Third, public confidence is a contextual phenomenon. This can vary depending on the context and situation.

Finally, public confidence is dynamic. Public confidence continues to change over time (Gass and

Seiter, 1999:132).

Aristotle first asserted the concept of public confidence, which he called intelligence, moral character, and goodness, as components of public confidence. In addition, according to a number of scholars, the concept of public trust is divided into several dimensions; here I will examine the concepts used by Gass and Seiter. These authors classify public confidence into a primary and secondary dimensions, extending Hovland and Weiss's classification.

The primary dimension of public confidence is consistent with the components of public confidence in the work of Hovland and Weiss. This distinguishes the primary dimension of the trustworthiness of the sender by their expertness and trustworthiness. First, 'expertness' means that the sender of a persuasive message is well aware of his/her field and has accurate knowledge. Therefore, the sender of a persuasive message should be familiar or at least appear to be familiar with what he/she claims. Sometimes the sender's credibility is enhanced when their credentials are mentioned to the audience, i.e. degree or title.

Second, trustworthiness also plays a role. Trustworthiness refers to the extent to which the sender of a message is accepted by the receiver as being honest about his/her own position, thoughts or opinions, and who claims to have a pure motive without any bad intentions or ulterior motives in regards to a specific subject or issue. Even if the sender is regarded as being an expert in his/her field, if the credibility of the sender is low, the persuasive effect will of course diminish (Gass and Seiter, 1999:133).

Gass and Seiter refer to extroversion, composure, sociablility, and inspirational elements as included in the secondary dimensions of public confidence. These apply to more specific communication situations than the primary dimension components.

First, extroversion is a measure of how overly expressive and enthusiastic the sender is. Extroversion can be enhanced by manipulating the degree of extroversion depending on the situation. For example, television presenter can encourage viewers to purchase a product by using a strong tone of voice and dramatization. If they adopt a passive approach to sales, their advertising will have a poor outcome.

Second, composure is an assessment of how quiet and calm the sender can be. If the sender is able to maintain a calm attitude in an imminent situation, the information receiver will have confidence in all his/her actions and words.

Third, sociability is determined by how familiar and friendly the sender is. People with high sociability are popular and receive good ratings from many people, so information receivers tend to follow them.

Fourth, inspiration is not how vivid and enthusiastic the sender is, but how vivid and enthusiastic the receiver is. Thus, the sender must motivate the audience to become vivid and enthusiastic (Gass and Seiter, 1999:135).

3.4.1.2 The influence of attractiveness

The attractiveness of the sender includes his/her physical attractiveness, as well as psychological attractiveness. Thus, the attractiveness of the sender can be divided into two categories: physical attractiveness and psychological attractiveness. Among them, psychological charm is also called charisma.

Physical attractiveness did not have a direct impact on the effect of persuasive communication. However, it was found that the recipient evaluated the sender more favorably, and was therefore an influencing factor in such evaluation. As a result, it has an affect on communication effects (Berscheid and Walster, 1974).

The psychological attractiveness rather than the physical appeal of the sender has more influence on the persuasive communication effect. Psychological attractiveness is determined by how familiar the audience is with the sender, how much they like him or her, or how similar they feel to them. The psychological appeal of Alexis can be divided into familiarity, similarity, and liking (Tan, 1985:115-119).

First, familiarity refers to the attributes of the sender that provides affinity to the audience so that the audience feels familiar. According to McGuire, familiarity enhances the human relationship and communication between the sender and the recipient, thereby enhancing the effectiveness of persuasive communication (Aronson and Lindzey, 1969:191).

Second, similarity can be divided into two categories: demographic similarity and ideological similarity. Demographic similarity refers to similarities in age, educational level, economic level, religion, race, hometown or residence, and ideological similarity refers to similarities in attitudes and

opinions.

Finally, it includes liking; in general, recipients are attracted to senders they like, so they can be persuaded by the sender (Aronson and Lindzey, 1969:192).

3.4.1.3 Additional attributes of the communicator

Other important attributes of the communicator that influence persuasion include the source power of the sender, opinion leadership, and charisma. Source power is the authoritative influence that a sender has. As for the source power, Kelman identifies three characteristics: 1) perceived control (the degree to which the recipient perceives that the sender has the power to give rewards or to punish), 2) perceived concern (the degree to which the recipient perceives how interested the sender is in their behavior) and, 3) perceived scrutiny (the degree to which the recipient perceives that they have the ability to monitor their behavior) (Kelman, 1958:51-60).

Second, opinion leadership is the influence that the sender wields so that the recipient voluntarily follows up with the sender, because they perceive that the sender has attributes such as information, experience, or empathy for an area. In other words, among the members of the social group, there are people who influence the opinions and attitudes of other recipients. The influence of these senders is called public opinion leadership.

Third, charisma generally refers to the authoritative influence of a great person or leader, such as the ability to easily lead or preach to others with dignity (Cha Bae-geun, 1992:73-76).

The sender who wants to persuade people through the message should have the above attributes. Likewise, preachers who want to persuade an audience through the Word of God, should embody these characteristics. In addition to attributes such as public confidence and attractiveness, several attributes are required of the preacher, as we have seen above.

The preacher should not lose expertise through continuous research and effort, and should be able to provide the audience with confidence. In addition, familiarity, similarity, and liking play an important role in preaching to bring about transformation. The preacher must know the circumstances, situations, and problems of the audience. The preacher must not only understand the Word, but also be able to bring about a specific transformation in the lives of others. For this purpose, communication with the

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audience is important. Therefore, the preacher must be open to see and hear the situation and circumstances of the audience. This can be done through counselling and visitation, sharing the lives of the audience, and through spending time with them.

In order to transform the audience through the Word of God, the preacher should clearly recognize what the attributes of the sender are as presented in the persuasive communication, and recognize the attributes that the preacher should have in order to persuade the audience. The preacher should be well equipped, so that will not be deficient or ill prepared to fulfill their purpose.

3.4.2 Pathos as a communication recipient

In communicating, the fact that a communicator sends a message to a recipient through a medium does not mean that the persuasive communication effect is as the communicator intended. Of course, it may be because the communicator's credibility is low, the message is miswritten, or the media is not properly selected. Even though the above variables were not problematic in themselves, however, the effects of persuasive communication were not often seen, because the recipients did not accept the persuasive communication stimuli or refused to accept the stimuli as is.

Therefore, in order to understand the phenomenon of persuasive communication itself or to effectively conduct a persuasive communication act, it is necessary to study the essence or attributes of the recipient.

In persuasive communication, a recipient is a person or group that receives a message from the communicator and other stimuli, and is the subject of persuasion (Cha Bae-geun, 1992:122).

3.4.2.1 The essence of the recipient

In earlier studies that dealt with the phenomenon of communication, the recipient was viewed as a passive entity. Therefore, the so-called 'bullet theory' or the 'hypodermic needle theory,' which assumes that the communicator accepts the message as a passive person and accepts it, has been popular. Since the 1940s, however, new theories began to emerge as it came to light that recipients were not merely passive receivers of the message, but also active participants in the communication process (Cha Bae-geun, 1992:122).

Bauer (1973:141-152), who has been strongly criticized the traditional concept of recipients, has identified eight essential attributes. These are briefly summarized as follows:

a. Coordinator: In the communication process, a recipient is not merely a receiver of a message that exists at the end of a straight line in the communication process, but rather an arbiter that interrupts, refracts, or transforms the sender's message while interacting bilaterally with the communicator.

b. Information processor: The recipient is an information processor because he or she processes different messages according to his/her interest in the information.

c. Self-defender: While processing information, the recipient is able to select, reject, or delete any incoming information, as well avoid information that conflicts with his/her initial attitude, while seeking information eagerly.

d. Compliance: The recipient does not always try to defend him- or herself. In some cases, they tend to agree with others. This is called 'compliance'. Scholars who study communication theories are interested in 'persuasibility'.

e. Troubleshooter: In most cases, the recipient often consciously processes the information. Once a problem is raised, the recipient will actively deal with the contents of what is being communicated to solve the problem. When information is provided that can solve his or her desires or problems, the recipient changes from having a passive attitude to an active attitude.

f. Collective membership: In traditional communication research, the recipient was viewed as an isolated individual living in a vacuum, but this is no longer the case today. The focus has shifted, and the recipient is now viewed as a member of a group.

The above discussion on the attributes of recipients in information processing gave rise to the model of process-acceptance-behavior. In the past, the original model of 'stimulus (S) – reaction (R)', developed into a model of 'stimulus (S) – organism (O) – reaction (R)'. Here, (S) refers to all the communication stimuli-messages that the recipient receives from the outside, (O) refers to the tendencies and attributes of the audience, and (R) denotes the recipient's reaction to a stimulus.

Recipients do not immediately accept respond to any persuasive communication stimuli directed at

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them. Incoming information first passes through a number of stages of information seeking and information processing, before relevant information is selected, and then responded to. This is generally referred to as the 'information-processing behavior of information,' which has already been discussed. The seven steps of this process is summarized as follows: caution, perception, understanding, learning, attitude change, memory and behavior, and takes place for any given communication stimulus or information (Cha Bae-geun, 1992:130).

3.4.2.2 Basic factors of recipients about information

Acceptance of persuasive communication stimuli and responses to them vary from person to person because of individualistic characteristics of individuals and predispositional factors. Lazarsfeld refers to these factors as primary characteristics, and include the recipient's age, educational level, level of living, psychological characteristics such as the recipient's gender, and other communication habits.

The basic prepositional factors of recipients are the key factors that have an overall effect on the persuasive communication effect. Of course, these factors may also vary. For example, there are psychological factors such as the recipient's initial attitude, motivation, interest, and self-involvement, and social factors such as the recipient's affiliation and reference group.

Cha Bae-geun (1992:154-156) summarizes these briefly as follows:

First, the recipient's initial 'attitude' is a psychological state of the readiness, which actively controls their response to any object or circumstance. Thus, the initial attitude is an important factor that determines their response to stimuli and makes it appear differently.

Second, 'motives' refer to all the conscious and unconscious causes that determine an individual's behavior in a given situation; they are motivated by needs and drives. According to the theory of uses and gratification theory (a communication theory), recipients only select media and messages contents that can satisfy their desires. Basically, recipients' desires have a decisive influence on the effect of persuasive communication.

Third, 'interest' is a factor that especially leads recipients to pay attention to a given message, as well as their behavior.

Fourth, 'self-involvement' refers to consciousness about the self when the attitude of thinking about

'I' in the behavior of individuals is diverse. Self-involvement has a substantial influences on the effect of persuasive communication in a significant manner, because the degree of self-reflection in the recipient's processing-accepting behavior of any persuasive communication message results in a significant difference in their response.

Fifth, the 'social and cultural prepositional factors' of recipients also plays an important role. The societies, norms, and cultures to which recipients belong, as well as their social roles, status, and causal relationships with other members, are all factors that have a significant influence on their persuasive communication behaviors and their effects (Cha Bae-geun, 1992:154-156).

3.4.3. Logos as a message

3.4.3.1 Concepts and components of messages

Although scholars define the term 'message' variously, Cha Bae-geun's definition is noteworthy here: "A message is a communication stimulus that a communicator sends to recipients in order to share information, experiences, emotions, opinions, meaning, and so forth about an idea with recipients and to change their attitudes and opinions. This is not mere information, knowledge, thought, emotion, experience, judgment, assertion, or opinion on a given thought, but rather the mental content of the communicator as a symbol or sign" (Cha Bae-geun, 1992:78).

Generally speaking, a message is easy to think of as only the information or knowledge that it conveys. As shown in the above definition, however, it is the content of the message that the communicator expresses with symbols such as language, pictures, and photos, and processes (organization or arrangement) effectively. Thus, the message consists of three components: the contents of a mental message that a communicator wants to convey to its listeners, and a message or symbol that encodes the contents of the message so that it can be delivered to an audience. In order to communicate the content or symbols effectively to the audience, they can be organized or arranged according to a certain structure or system, or categorized using various appeals methods or styles.

First, the content of the message is the mental content that the communicator wants to communicate. It is mainly the factual information to support the assertion of the information source on a given subject, knowledge, or evidence to supplement his/her own or another's opinions   (Cha Bae-geun, 1992:78). The message content is only a component of the message; it is not the message itself.

Because the contents is merely mental, it must be expressed in terms of language or by means of other symbols in order to be conveyed to the recipients. Thus, symbols are another important component of messages. A 'symbol,' also called a code, sign or signal, is simply a communication stimulus that directs an actual object, idea, or circumstance to convey its meaning to the audience (Cha Bae-geun, 1992:80).

3.4.3.2 The process of the message

'Message processing' refers to maximizing the effect of a message by selecting particular contents and symbols in the process of designing, modifying, organizing and arranging a message, and using various methods of appeal. The persuasive effect depends on how one structures the persuasive message. First, in the case of a one-sided message, the contents of the message can be roughly divided into three types: an anticlimax order, climax order, and pyramidal order. When the audience's level of interest of the audience is low, the so-called anticlimax order, which presents important information at the beginning of the message is the most effective method. Climax order was found to be the most effective when the audience was interested. On the other hand, the pyramidal order presentation method, which is the intermediate form, shows the least effect in any case (Bettinghaus, 1968).

When a persuader devises a two-dimensional message, the persuader worries about whether it is advantageous to present his/her argument first, or whether it is advantageous to first present an argument against his position. The primacy effect and the recent effect appear depending on which position is presented first.

The primacy effect is when the persuasive argument is more effective when presented before the objection. Kim Young-sok (2008:283) argues that when the topic of persuasion is interesting or familiar to a recipient, when the subject is relatively less important, and when the content of the persuasion is controversial, the primacy effect is more pronounced. The recent effect is that when a speaker is more effective at presenting their argument later, it is said that the message subject is very important to the audience, but the recent effect appears when the subject is relatively less familiar.

The way in which the conclusions is presented is very important. Therefore, what is the most effective way to conclude a message once it is written and presented? Should the message be finalized with a clear and concise concluding statement? Or should recipients be left to make their own conclusions?

Hovland and colleagues state that the following three factors make a difference between the obvious and implicit conclusions:

The first is the type of information source. In the case of credible sources, it is more persuasive to present explicit conclusions than to suggest implicit conclusions.

The second is the type of audience. There are people who are inclined to draw conclusions on their own, and people who easily accept others' conclusions. Accordingly, it is necessary to differentiate the conclusion according to the characteristics of the audience.

The third is the type of message subject. When the involvement of the message subject is high, people are synchronized enough to deduce the conclusion of the message. At this time, if persuasive comprehension is presented, people may feel insulted in their intellectual abilities, and may feel that they are being manipulated with certain ideas. Therefore, it is more persuasive to make implicit conclusions when involvement is high (Kim Young-sok, 2008:274-275).

However, many scholars agree that it is generally more effective for the communicator to draw conclusions, but the following comprehensive study shows that variables can exist under several conditions (Cha Bae-geun, 1992:86).

First, for communicators with low intelligence, the communicator makes a clear conclusion so that the attitudes and opinions of the audience change in terms of the conclusion. However, if the intelligence of the audience is high, there is no difference in the way conclusions are drawn (Thistlethwaite et al., 1955:107-113).

If the audience feels that the communicator is underestimating their intelligence or providing a clear conclusion for selfish reasons, then an implicit conclusion is more effective than an explicit one (Delozier, 1976:90).

Furthermore, an explicit conclusion is effective for messages about impersonal issues, whereas an implicit conclusion is effective for messages that address personal or ego-involving subjects (Hovland et al., 1953:104). Explicit conclusions are effective for messages that address very complex issues, but there is little difference when using implicit or explicit statements to conclude simple subjects (Cha Bae-geun, 1992:87).

3.5 Conclusion

Sermons are persuasive forms of communications through which the sender (pastor) seeks to persuade the recipient (audience). Therefore, in this chapter, I have first examined the theory of general persuasive communication. Persuasive communication is not something new, it is a technique that has been around for a very long time, although over the years it has been refined, modified, and developed in a number of ways.

Persuasive communication consists of various elements. The concepts of ethos, pathos, and logos, which Aristotle distinguished, are expressed in the concepts of sender, recipient, and message in today's persuasive communication process, and these elements interact and communicate persuasively.

The goal of persuasive communication is attitude change. The purpose of the sender is to transform the behavior or attitude of the recipient receiving it through the message. It was explained that persuasive communication can be divided into ethos, pathos, and logos, as previously mentioned. If there is a problem in each element, persuasive communication does not occur. The factors affecting each aspect are summarized as follows:

First, ethos is a characteristic of the sender that delivers the message. Factors that can affect ethos are public confidence, attractiveness, and other characteristics.

Recipients receiving a message determine whether the information they receive is reliable based on the expertise and confidence of the sender. The attractiveness of the sender also plays a pivotal role in message delivery. The attractiveness can be divided into two types, namely physical attractiveness and psychological attractiveness. Psychological attractiveness is also called charisma. Other important attributes of information sources affecting persuasion include the source power of the sender and opinion leadership.

Second, Pathos is about the recipient receiving the message. In the past, the recipients of information were considered passive. In recent years, however, recipients are perceived as active entities that can discriminate and select information, and not merely receive it. When a message is delivered, the response is different, depending on the attributes of the individual audience. These attributes include aspects such as gender, age, education, living standards, and personality.

Finally, logos is about the message that the sender transmits to the recipient. A message is a communication stimulus that the sender sends in order to change the recipient of the information. This is not merely knowledge, information, thoughts, or emotions, but rather, the mental content of the sentence is symbolized by the sender as a symbol of language, or picture (Cha Bae-geun, 1992:78). These messages can provide appropriate effects to objects placed in different situations according to their arrangement and order.

The general communication theory discussed in this chapter has its utility value in sermons. Although the effects and functions of preaching can be explained in many ways from a homiletical viewpoint, communication theory can be said to influence preaching in terms of questions such as 'what does the audience do with preaching?' and 'what does the sermon do to the audience?'. Without the sermon, the effect on the audience (attitude change) cannot be assumed, and preaching can have no effect without an audience. Therefore, the dimensions of the preacher and the audience should be examined bilaterally. This is an important concept in terms of persuasion.

The ultimate goal of the preaching ministry is to persuade the audience using the Word of God, so that their lives can be changed and transformed through the Word. In this regard, the structure and content of the sermon requires persuasion.

Considering that the sermon is a process of communication, the interdisciplinary theme in this chapter can be considered and applied to the actual elements of the sermon to be discussed in the next chapter. The general academic persuasive communication discussed in this chapter will be theologically developed and applied to each element of the sermon in the next chapter. In the communication of preaching, the researcher will explore the elements and processes necessary for the Word of God to persuade the audience.

Chapter 4

Faithful Persuasion

4.1 Introduction

In Chapter 3, I discussed persuasive communication in general disciplines. In the current chapter, I will discuss persuasive communication in sermons from a theological perspective. The general elements in persuasive communication (message, sender, receiver) will be replaced with the terms preacher, audience, and Bible texts in sermons. Cunningham (1991b) has already written about this in his book *Faithful Persuasion*, divided into ethos, pathos and logos. Based on his insights, I will discuss preachers, audience, and Bible texts in this chapter.

In addition, Cilliers (2004:26) defines preaching as the voice of the preacher, the text of the Bible, the congregation, and the voice of God, and these four voices flow through the stream of language. Expressing each element with the word 'voice' reveals the personality of the sermon, the dynamism of communication between man and man, and the stereoscopic dimension of the sermon. I will also want to discuss the elements that make up the sermon by dividing them into voices and connecting them to communication theory.

4.2 Understanding persuasion in preaching

Culture that pursues pleasure reduces the audience's interest in the Word of God. In addition, a culture that moves beyond the traditional value system to a postmodern value system challenges the authority of the Word, and denies it as the absolute truth, thus promoting religious pluralism and deconstructionism. In today's postmodern context, how can we convey the good news of the gospel concerning the messianic messenger on the cross?

Even in this situation, the preacher cannot refrain from ministry so that they will continue to listen to the voice of God. God's Word must be communicated to the audience in any situation. The text,

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however, speaks in the form of culture, and the situation of the audience in the times that transcend the difference between culture and the situation. Therefore, the sermon should not change the transcendental content of the text, but rather change its appearance so that it communicates to the audience of today (Osborne, 1984:27-42)

These changes have been proposed in various different sermons in The New Homiletics, with a particular focus on North American preaching scholarship. This form of diverse preaching is for the audience to experience the Word. Craddock (1985) argues that preaching is not only to proclaim the event, but to participate in it as well. He also mentions that the sermon is about participating in revelation while explaining revelation. The sermon emphasizes the sincere attitude of the people who have gathered 'here and now' to make vivid and urgent revelation in a living voice, and that preaching must be experienced.

Baumann (1972:13) defines preaching as the transmission of biblical truths with the clear goal of bringing about a behavioral change. Sangster (Sangster, 2010:187) argues that preaching is tempered by the work of the wonderful and great God. Thus, God uses this to change his life. Fabarez (Fabarez, 2005:9) defines a good sermon as giving birth to fruit that transforms the life of the believer; the audience who accepts this sermon is urged to give up sinful thoughts, values, and actions, and be guided by the Holy Spirit. They are encouraged to walk along the right path; one they have never seen before. Cilliers (2004:19) also mentions that preaching is still a decisive tool for God to transform people today.

In his definition, Brown (2003) lists six perspectives that describe a sermon. These are: 1) Experiential, 2) Congregational, 3) Monological, 4) Oral, 5) Biblical, and 6) Persuasive.

The sermon always contains information, but the purpose of the information is to dedicate, persuade, motivate, and inspire the audience, and the sermon uses this information for persuasive purposes.

In light of the definitions described above, preaching means that the life of the audience should be transformed through preaching. Transformation is the outcome of persuasion through preaching.

In other words, preaching does not simply mean standing on the pulpit and speaking fluently and effectively, rather, it means that the Word of God affects the behavior of the audience. Preaching also does not only mean a clear evolution of deep theology. Preaching is the process by which God, who is living and activity devising redemption, meets the audience live through the preacher. Therefore, it is through preaching that God's people are transformed through dynamic events, in which the Lord

reproduces his redemptive activities.

The sermon is persuasive; it carries the important experience of transformation. The audience must be persuaded through preaching. In the preaching theory, the word 'persuasion' is used as a process to achieve the purpose. Here, the purpose of persuasion is to set a goal and consciously attempt to transform the targeted human being through the transmission of the proclaimed message (Baumann, 1972:223).

The preacher must convince the audience that the words they proclaim do not just end in experience, but will transform their perceptions and behaviors. Preaching is not simply about giving something, comforting, touching, and convincing, but progressing through these stages to the final transformation of life. This is the realization of the message.

4.3 Processes and preaching strategies to initiate transformation

Persuasion, in Brown's view, is to facilitate a response to biblical truths, and not just to understand these. Preaching is the process by which the Bible speaks through the structure of intentional arguments to persuade the audience to do something, or to be impressed to change his or her attitude in the direction presented. In this sense, preaching is firstly an experience related to the life of the audience. Secondly, the preacher must study how to develop a persuasive strategy right from the beginning. In other words, persuasive preaching is the process which starts from aiming at the preaching to naturally reach the decision of the audience.

Thirdly, the structure and content of the sermons are required for persuasion. Stories and personal illustrations should inspire the audience to transformin their attitudes and behaviors (Brown, 2003:5-6).

Brown explains the three elements of motivation, argumentation, and persuasion as elements of preaching for decision-making.

a. Motivation

When pastors preach with transformation in mind, they need to personally motivate the audience to change. How can they do this? How can they motivate people? In short, the desire to transform comes from a personal purpose for personal satisfaction. The desire for satisfaction can be divided into immediate and long-term performance. The sermon can also provide short-term or long-term satisfaction. During the sermon, the audience can immediately make a decision to change their lives. The preacher must not stop when they make this decision, but instead, help them go beyond talking about it, to carrying it out. There are two ways to promote transformation. Human beings are motivated by thoughts or actions. Thoughts are stimulated by needs or desires, and behaviors are stimulated by actions or reactions (Brown, 2003:469).

A need is a personal psychological phenomenon or experience that arises when there is a lack of something with a negative stimulus, or when something is wrong, incomplete, or unfulfilled. For example, when appealing to sin, which blocks our satisfaction and freedom, this must be forgiven and resolved. There is a need for this. In Luke 19:41 Jesus saw Jerusalem and cried. Jesus expressed a need. He saw Jerusalem's need for repentance, and saw Jerusalem to be destroyed (Brown, 2003:470-471).

Desire, on the other hand, is a positive stimulus, which makes people feel satisfied by getting something or doing what they want to do. A sense of accomplishment is a mental desire after achieving something fulfilling a purpose in life. In Luke 5:1-11 Jesus fulfilled the needs of the fishermen who cast their nets all night but did not catch anything and invited them. Jesus motivated their desires (Brown, 2003:471).

In the sermon, needs and desires signify leaving or reaching. It appears to be a form of negative and positive motivation. The audience responds to all these motivations. It is important to use them in harmony. However, according to Barrell's study, 71% of those who induced synergy with positive stimuli had results twice as good as those who gave negative stimuli (29%) (Price et al., 1985:31). From the results, it is evident that hopeful and positive sermons facilitate the transformation of the audience, although 29% is still significant, so proper harmony is necessary.

According to a study by Cronkhite (1964:13-18), synchronous attributes are determined by inherent and acquired. In other words, behavioral transformations are personal reactions to internal stimuli or

external stimuli. In 2 Kings chapter 7, it is mentioned that the seven lepers went out of the castle. It is unclear whether they were influenced by internal or external stimuli, although it appears they were desperate. Both are plausible. It is not the only thing that can be used in sermons, but the impact can be greater when employing both methods to bring about change.

When preaching, the preacher must consider the aspect of thought (needs and desires), or the behavioral aspect (actions and reactions) in order to transform the life of the audience. The preacher may use the intrinsic function or external stimuli when seeking behavioral change, by presenting the needs or desires of the audience to empathize with the change in behavior (Brown, 2003:475).

b. Argumentation

Argumentation is important in preaching. The argument is the basis and foundation for the audience to respond to the truth of the Bible. Preaching should be based on an elaborate structure of these arguments and on the experience of the audience. Arguments should be designed to arrive at conclusions in the form of narratives so that they can be experienced sequentially. But argumentation as a progression of a rational concept does not always lead to the transformation of an attitude or behavior by itself. Preaching can only inform us of something we do not know. In a well-designed argument, the message delivered through preaching is clearly established. However, the audience will not actually respond to the truth of the Bible through rational understanding. There are one or more unresolved challenges here. This is to be synchronized for people's satisfaction. It must be synchronized in the thoughts and behaviors of the audience. But how can the preacher facilitate a response to biblical truth? This is to be addressed in persuasion (Brown, 2003:477).

c. Persuasion

Brown (2003:480-481) lists the following nine persuasion strategies for preaching:

1) A simple argument or explanation is not persuasive. To entice a suitable response, pastors must work on the audience's emotions.

2) Persuasion occurs when the preacher when the preacher communicates the message enthusiastically, rather than passively.

3) Behavioral resources (experiences, emotional stories) help stimulate a response.

4) When pastors are preaching for transformation, they must clearly state the desired attitudes and behaviors. In other words, the need or desire for a change in attitude and the action or reaction for a change in behavior should be made clear.

5) Most of the time, the audience is not aware of their needs and desires, or internal stimuli or external stimuli, until they hear the preaching. Through preaching, these parts should be clearly distinguished and satisfied.

6) The transformation of attitude is done by inspiration. Persuasion calls for logical reasoning and for good reason, but is accomplished by emotional stories.

7) The ethical yardstick for preaching must be the Holy Spirit.

8) Persuasion tends to take place over time.

9) Since preaching is public and congregational, it must be presented in such a way that it appeals to the ordinary person.

4.4 The blending of voices on the pulpit as an element of persuasion

As mentioned above, the sender, recipient, and message in general communication theory corresponds here with the preacher, audience, and biblical text in preaching. Cilliers explains these factors by citing Lucas Cranach's Wittenberg altar composition. Based on the Cilliers' interpretation here, the researcher will also look at the voices that join in the sermon.
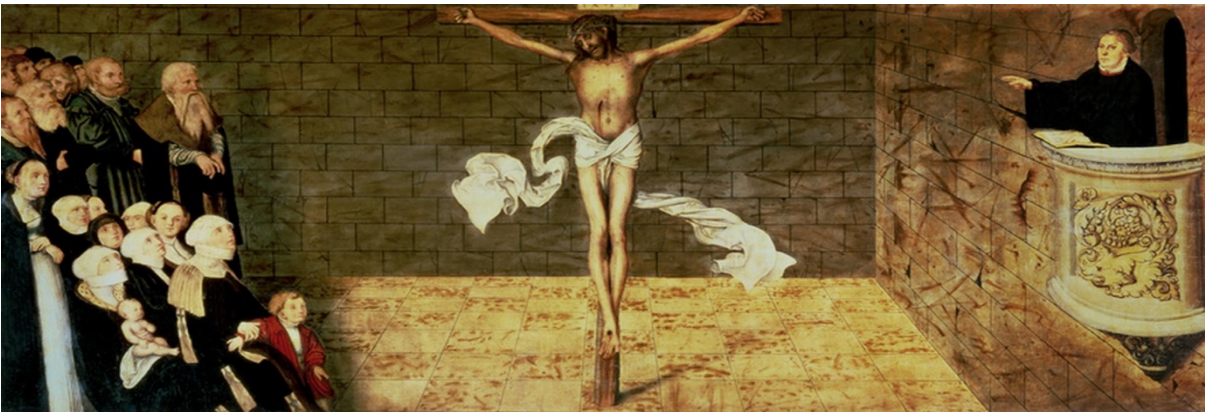
Figure 8. Altar composition painted by Lucas Cranach

Source: Cilliers (2004:23)

Above all, the first element that draws our attention in this picture is Jesus Christ, who is on the cross in the center of the picture. Cilliers states that this represents two essential elements: First, the preaching of the gospel is always the act of the salvation of God, manifested in the resurrected Christ, who died on the cross. Second, the person whose name is called through the preaching is present in the preaching (Cilliers, 2004:23). So preaching is not an empty word, but a word filled with God's Word and fulfilled.

The second element found in this picture is the Bible in front of Luther, the preacher. Cilliers is convinced that preachers will testify to the presence of the living God when believing, interpreting, and proclaiming the Bible as the Word of God. He asserts that it is no longer preaching when the Bible is removed from this picture (Cilliers, 2004:23).

A preacher is not a person who says what an individual wants him to say, but a person who testifies to God's words. If the Bible is the recorded Word of the living God, and the preacher is to preach to an audience how to live as God's people, all preaching must be rooted in the Bible, the Word of God.

The third element that is found in this picture is the audience. The preacher communicates to them via their cognitive abilities using idiomatic phrases they understand, a language they understand, within their symbolic world. Through this communication, the congregation understands what the preacher has said (Cilliers, 2004:24).

In other words, the preacher is a mediator between Christ and the audience as a communicator of the Word of God. Even if the Word of God, the absolute truth, is proclaimed through the mouth of the preacher, preaching is impossible without the audience.

The last element is the preacher. The role of the preacher is to point to Christ as Luther does in the painting. Preachers, like the audience, belong to a particular age and culture and have a specific past, present, and future, and speak a specific language. Each preacher has their own personality and spirituality, and is also part of the congregation together they focus on Christ. However, at the same time, the preacher is officially called to be a preacher, and is therefore to a degree separate from the congregation (Cilliers, 2004:24).

Preaching requires all these elements mentioned above. None of them are without value. All elements are essential for preaching, and through each interaction, a mystical miracle occurs in which the language of the preacher becomes the Word of God. Accordingly, I will examine each of these elements in more detail below.

4.4.1 The voice of the preacher as ethos

In addition to ethos, there are pathos and logos in the elements that contain preachers. However, I would like to emphasize the connection of the preachers with ethos in a line with previous chapters. In past chapters, it was confirmed that Korean church pastors lost their credibility. So in this chapter, I want to connect the voice of the preacher with ethos, especially credibility.

4.4.1.1 The personality of a preacher for the public confidence

In chapter 3, we have seen that the credibility of the sender of the message plays a very important role in persuasive communication. I already explained in chapter 2 that the credibility of the pastor has diminished in today's churches because of immoral acts, and that as a result, the message proclaimed in the pulpit today is often a hollow cry.

To enable the audience to fully accept the message, preachers must gain the trust of the audience through their personality and actions, and not automatically because of their title as minister.

Cilliers (2004:182) emphasizes the importance of the preacher's personality by referring to the preacher's humanness in the sermon as it embodies truth in itself. In addition, Phillips Brooks, a 19th century American preacher, stated that preaching is the transmission of truth through personality (Brooks, 1978:5). He also emphasized a personal relationship with the people in preaching. This means that the personality of the preacher and truth can never be separated in preaching. This demonstrates the importance of ethos in delivering the sermon. In other words, the personality of the preacher can never be separated from the preaching ministry that delivers the truth. Preaching is not merely lip service, nor the preacher's thoughts and understanding.

No matter how good a sermon is, if the message, life, and personality of the preacher are not on par, the audience will not be impressed. The message of the gospel of Christ must be proclaimed, the proclaimed message must be translated into action, and the preached message must be expressed through the life of the preacher. Ward (1992:129) suggests that a true preacher is a person who lives and pre-assembles the gospel preached to the congregation through his/her way of communicating. In other words, the truth that the preacher conveys is through his/her personality, his/her sentiment, and whole precious and moral whole being.

All aspects of the preacher's personality must be authentic. An false preacher will not stand. Thielicke (1965), a German theologian and preacher, noted the following about the importance of the pastor's personality: "Why do not people come to church these days? Because of TV? Because of work? To enjoy their leisure time? Do you know so well? Due to the development of science? No. The problem is the spiritual condition of the pastor and the unreliable personality".

Stott (1992:323) argues that the preacher intends to be truthful and to do what he says. The audience is watching the pastor closely. The audience continually asks: Can we believe what the preacher says? Is the preacher trustworthy? The preacher must be true to himself. To preach is to convey the message of heaven to the audience through the character of the preacher, so they must be true to themselves.

If the preacher is not sincere, the audience will see him as a professional actor. The crowd will not be persuaded, even though the pastor talk in delirium on the pulpit. Cilliers (2004:182) mentions that one of the serious temptations of a preacher is to overestimate his role in a sermon and try to become a homiletical exhibitionist. Lloyd-Jones (1971:131) refers to this person as the 'Great Pulpiteer'. The

audience is antagonistic towards these people. The audience does not want the sermon to function well, but wants to learn and change by emulating an authentic preacher, who bears good fruit in his own life.

Robinson (2001:25) also argues that when defining strong preaching, the preacher's central idea found in the Bible can be applied by the Holy Spirit to the person and experience of the preacher and then to the audience through the preacher. A common mistake made by ministers today is that they study hard to preach effectively, but now how to live right; this results in an imbalance between the two. In short, preachers should study how to live, as well as how to be authentic preachers.

The proposition here is that the 'messenger is the message'. Preaching is done through the preacher. This proposition also implies the importance of the preacher's role in the sermon. It is has been repeatedly emphasized, that preaching does not come not from the mouth, but from the preacher's character, emotions, as well as intellectual, spiritual, and moral behaviors (Hughes, 1999:51).

Therefore, a preacher should not be a speaker who simply reproduces the written Word of God in a mechanical way. It is impossible to persuade the audience using only language. Therefore, a true preacher must take personal responsibility for his/her message. If the sermon is only for the sake of the person and is not related to the preacher himself, he/she cannot be said to possess the personality of the sermon. Even if various kinds of rhetoric are employed in the sermon, if the words are not proclaimed in the life of the preacher, they will not possess the qualities and personality of the preacher.

The preacher him-/herself is the preaching. The sermon is dominated by the preacher who stands behind it. Thus, effective preaching can be defined as the preaching of the Word of God permeated by the personality of the preacher.

4.4.1.2 The preacher's holy vocation

The call of the preacher is very important in the thinking of the preacher. The preacher must be a person called by God to ministry. A preacher should not just be a professional. In other words, the preacher must be appointed and received by God for ministry. All Christians are called to be saints,

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but not all are called to be preachers[14]. The preacher must know what his/her calling is and be sure that he/she is called. Lloyd-Jones (1971:148) asserts that preaching is not something a person should decide to do, but a calling to be received.

Vocation may come at some dramatic moment or gradually over time. There are not many preachers who can tell the exact time and place when God's called him/her. Eventually the preacher gradually convinces him-/herself of his/her own way, and feels that there is no other way. Whether it is dramatic or gradual, it is more important than ever for them to confirm their calling. This unwavering calling prepares a preacher for prophetic courage and a holy sense of responsibility unknown to anyone else.

A preacher who is convinced of his/her calling belongs to those who are stable, confident, dignified, and influential. The obvious fact of God's calling is that not only are the preachers of God called, but so are all Christians. Indeed, today's preachers are merely ordinary members of the Church of Jesus Christ who are called to manifest His nature as a person of God.

Stott (1992:136-137) claims that the preacher must be called by God to minister. In the same way, all Christians are distinguished in order to carry out their respective tasks and entrusted to them by God. For God is concerned with all of life, and therefore, being a farmer, a craftsman, an administrator, or a housewife, is as sacred as being called a pastor. Everyone who follows Christ is called to be a child and a disciple of God. Stott (Stott, 1992:136) agrees with the Reformers and the Puritans that all Christian men and women were called by God. But Stott opposes the teaching of medieval Roman Catholic doctrine that claims that the bishops, priests, monks and nuns are superior because they are religious.

In spite of this, Spykman (1981:55) argues that the call came to the individual, but that it was meant to serve the whole of society. For example, a person called by God to be an administrator has meaning only when his/her administrative position is for the welfare of all within the state established by divine enactment. The call to ministry meant proclaiming the gospel in the Church of God; this call is only meaningful when it is associated with this position in the family of God.

This calling is not separate for the laity and pastor; but the special ministry that God has been entrusted to us is determined by the gifts we have. Thus, the preacher is called to preach the Word of God, and

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[14] For instance: "To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ, their Lord and ours" (1 Corinthians 1:2).

his/her life is an expression of obedience to this important duty. Paul calls himself an apostle chosen to declare the Good news of God[15]. This applies equally to all true preachers.

Lloyd-Jones emphasizes that preachers should feel some sort of pressure to fulfill this call. He asserts that people who do not have an overwhelming and pressing feeling of God's calling should not preach. In other words, the preacher must surrender to God and be drawn to the call. Ethos, a preacher who is captivated by this calling, has the power to truly persuade the audience.

4.4.1.3 The 'small I' in service of the 'great I'

Cilliers (2004:181) argues that preachers should be humble. Preaching is, above all, dealing with the 'great I' (God) and the 'small I' (the preacher). All sermons depend on God, the 'great I'.

The fact is, however, that the "small I" competes rather than cooperates with the "great I" in preaching. This is a practical question that tempts most preachers today. Many preachers overestimate themselves in sermons and become famous through sermons. However, if God is not revealed in the sermon and the preacher becomes inflated, the audience is not persuaded by the true Word of God. Cilliers cites Bohren, saying that the smaller the I in the sermon, the stronger the Great I, and vice versa (Cilliers, 2004:183).

This means that God must be revealed entirely between God and the preacher; it is God who must be glorified in worship, including preaching.

In this regard, Stott (1995:77) points out the dangers of all preachers. He notes that all preachers are under the covertly tempted by the vain glory that the pulpit affords preachers. Preachers are raised above congregations and he warns that this is a really dangerous place, being the focus of their attention.

The preacher is most powerless at the very moment when Christ is exalted in glory at the pulpit, at which time he may intercept the glory of Christ. In other words, when preachers encourage the congregation to praise God, they may want to reveal themselves. But the best result of all sermons is to reveal Christ alone, and the best technique of the preacher is to conceal himself.

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[15] cf. for instance:
"Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God" (NIV, Romans 1:1)

That is why preachers, like all other believers, need constant repentance from their vanity (Cilliers, 2004:183). The preacher must, of course, lower himself before God and people. For God opposes the proud and gives grace to the humble[16].

If the preachers wish to reveal themselves, they will be rejected by the audience without knowing it, and the words they proclaim will not be passed on to the audience, no matter how sincere they are.

Being a preacher is the theological maturation of a mature, yet humble state (Cilliers, 2004:183), a relationship between the 'great I' (God) and the 'small I' (the preacher). It is the essence of the sermon that the small I, a human being, is to be concealed and elevated only by the great I, God, who deserves to be glorified.

The emphasis on humility in the sermon does not weaken the role of the preacher. When the great I (God) is emphasized in the sermon, God seizes control of the sermon and accepts preachers to serve the proclamation of the gospel. So, in the sermon, God makes possible what is impossible for the human person (Cilliers, 2004:183-184).

It is not easy to persuade the audience and transform their lives through preaching. But when the 'small I' is hidden from the sermon, and 'the great I' (God) is revealed, God will personally work and lead them into the liminal space. It will lead God to move away from the previous life of the audience, and towards the threshold of a new life.

4.4.2 The voice of the audience as Pathos

Another voice that is shown in the above altar composition is the voice of the audience. Preaching should never end with the monologue of the preacher. Cilliers (2004:131) argues that the biblical text must belong to the entire congregation, not to the individual of the preacher, so that the Word of God must be delivered until all congregations agree "we have heard the voice of God". He then mentions that to preach is not to be a theological dictator, a winged orator, or a holy ascetic living outside the church or on a totally different level from the congregation in the pulpit. On the contrary, it is closer to finding a point of consensus with the congregation around the biblical text, making sure that the Word of God can never be separated from God's people. In the past, however, the pulpit was over

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[16] "He mocks proud mockers but gives grace to the humble" (NIV, Proverbs 3:34)

emphasized, and practically separated from the audience (Lloyd-Jones, 1971). On the other hand, Craddock suggests an approach to the audience that is completely different from the previous one.

4.4.2.1 Understanding the audience as a partner

One important aspect that Craddock contributes to the preaching is his understanding of the role of the audience. He changed the passive position occupied by the audience in traditional preaching so far. In traditional preaching, preachers were the one's with authority, and the congregation was receptive to the message. However, he redefined the role of the preacher and the congregation. True preaching when the audience is involved, as well as the preacher. Cilliers (2004:132) also emphasizes that the preacher must listen to the voice of the congregation when preparing the sermon. Preaching is proclaimed to the congregation, but conversely, it must begin with the congregation. In a sense, preaching is the property of the congregation, and the preacher must not monopolize the sermon by him-/herself (Bluck, 1989:33)

For this reason, Craddock offers an alternative to inductive preaching. Inductive preaching honors the audience, considers their involvement in the development of the preaching, and allows them to reach their own conclusions (Craddock, 1985:62-64). Preaching is no longer a unilateral thing the preacher does, but a journey with the audience, whereby the audience must reaches a conclusion. In the preaching, the preacher and the audience share time and space and have a common purpose (Craddock, 1978:103). Even if they are in the same room, the preaching cannot be complete when the preacher fails to share his/her thoughts, feelings and goals with the audience. The preaching is completed with the audience. Therefore, preaching should be the sharing of the Word of God with the preacher and audience, and should be a journey together in the Word of God.

So what is the role of the audience in preaching? Even if a preacher preached the same content from the same biblical text, the effect of preaching may vary depending on the audience. It is the responsibility of the preacher for the message to be heard by the audience, but it can also be said that the audience who receives the message is equally responsible. This is because preaching is a bilateral relationship in which the preacher and the audience simultaneously create the effect through the mutual process of being conscious of God. During the preaching, the audience must meet the God who is with the preacher, and the preacher must be able to see God who is with the audience. A

preacher cannot expect a sermon to be heard if the audience lacks the willingness to act and listen attitude. The audience is a co-worker in the preaching context with the preacher.

4.4.2.2 The need for an exegeting audience

As we have seen above, in the sermon, the voice of the audience is essential and must be analyzed and understood immediately.

Cilliers (2004:133) mentions that the preachers must discern and apply the audience's spiritual wealth, or their preaching potential. In other words, it requires that the preacher discern their audience.

As I have discussed in previous chapters, the need to analyze the audience has been actively addressed in the field of general communication. In general, the purpose of audience analysis in speech communication or public speech is to discover the demographic and psychological characteristics of audiences that are appropriate for the purpose of communication, in order to match these to the 'needs' of the audience (Monroe, 1996:98). It is a common feature that audiences have specific goals, meet at pre-determined times and places, and have a certain form of bipolarity and interaction (Brooks and Heath, 1993:239). Duane Liftin (1992:59-71) emphasizes the need to properly analyze the external and internal elements of a particular audience in order to communicate effectively. For example, not only do we have to analyze external factors such as speech background, audience size and location, but also internal variables such as age, social position, cultural and ethical background, as well as educational and intellectual level. We need to analyze the audience.

If so, is it necessary for the audience to comment not only on the level of public communication and public speaking centered on audience needs, but also on the strength of biblical texts? Daniel J. Estes (1993:228-229) argues that the interpretation of the audience in the biblical text should be concurrent with that of the modern audience. So he emphasizes that the author can grasp the 'degree of transfer' implied by the intended meaning and application, and furthermore, that the preacher can convey a message that is appropriate for the audience today.

According to Calvin Miller (1995:24-30), in the face of new paradigm shifts such as new consumerism, denominational stagnation, and Christianity as a subculture, he argues that audience commentary is needed, and can be obtained by analyzing communication with the world, comments in society, and cultural diversity. In a word, preachers preach in a dynamic and organic relationship

with the audience, and listeners are required to preach in the preaching ministry, so listeners are an essential element in the preaching context. Thus, omission of the audience's commentary can lead to sermons that are biblically biased and far-removed from the context of the audience (McDill, 1999:39).

4.4.2.3 Backgrounds for the exegeting audience

The exegeting audience can find its basis in biblical and historical preaching.

An exegeting audience is characteristic of preachers found in the Bible. For instance, in Moses' three sermons of Deuteronomy 1:6-4:40, 5-28 and 29-30, he comments on the Israelites in the wilderness seeking identification (Loscalzo, 1992:35-38). Moses declared a covenant when preaching on fair judgment, law, false accusations, payment, punishment, inheritance, possession, human rights, marriage, divorce, and child care (Kaiser, 1983:139-246). After analyzing his congregation, Amos seeks to identify with his audience through a message of judgment directed at unjust and foreign nations (Loscalzo, 1992:38-42).

In addition, we can see that Jesus also considered His audience when preaching. He preached in parables, which can be seen as analyzing the target audience and filling their needs by pointing to the kingdom of God (Matthew 13:10)[17]. In particular, Jesus also goes a step further when analyzing the audience and shows the level of adaptation that segregates the audience, and then focuses on lofty audiences (Engel, 1979:54).

Paul in the New Testament is also an exemplar preacher, who makes use of rhetorical adaptation through audience analysis.

After scrutinizing the preaching in the Book of Acts, we can see that Paul attempted to analyze and address the actual needs of the audience through the exegeting audience. In particular, Paul's preaching in chapter 13 is a good example of preaching based on identification and analysis of the true needs of the audience in the synagogue at that time. Through the exegeting audience, Paul recognizes that they were "Gentiles" who were "fearing the Israelites and God" (Acts 13: 16,26)[18].

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[17] "The disciples came to him and asked, why do you speak to the people in parables?" (Matthew 13:10)
[18] "Standing up, Paul motioned with his hand and said: Men of Israel and you Gentiles who worship God, listen to me!"(Acts 13:16); "Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation

Based on this, in verse 19 Paul quotes the Old Testament, identifying himself with the Jews he analyzed. It recognizes God's great redemptive history of Israel's past faith, and points out some of the Jew's ignorance and lack of awareness and respect for the promised Messiah (Acts 13: 27,29)[19]. Finally, he delivered the key message (Acts 13: 23-25) (Loscalzo, 1992:48-49).

The Miletus sermon of Acts 20, which was preached to a Christian audience at that time, attempted to rhetorically adjust to identification with the elders of the Church of Ephesus based on a pastoral analysis of the audience, and shows a well-structured sermon model to fill the needs of the audience (Loscalzo, 1992:49-51).

We can find examples of an exegeting audience, not only in the Bible, but also throughout church history. For instance, John Chrysostom, whose preaching was so prominent that he obtained the nickname 'The Golden Mouth,' sought a transformative preaching by analyzing the audience of Antioch and Constantinople at the time, and rhetorical adaptation (Mayer, 1998:105-37). For example, Chrysostom reviewed audience commentaries on issues related to their personal life, wealth and poverty, relief and finances, home and child rearing, and cultural issues affecting the audience, based on the text, the author's intended application, and universal principles (Leyerle, 1994:29-45).

John Calvin, who has made a big impression in the history of the Reformation, is also oriented towards a the text-centered, audience-centered sermon. Calvin observes a commentary on the intentional audience of the Bible. In addition, it shows the characteristics of reformist preaching connected with the situation of the audience, such as pastoral counsel for the community of the church, the audience living in the present age and reproof for love (Holder, 2001:271). Calvin's excellent exegeting audience points to the preaching associated with various relevant categories, such as personal life, family, child care, church and community, as well as the socio-cultural realm, socio-economic realm and socio-political realm (Zachman, 2003:506).

Through the works of Jonathan Edwards, a leader of the Great Awakening, a movement in the 20th century, we can also find evidence of an exegeting audience. His sermons are text-driven, and excellent with the audience commentary. Edwards' sermon sought exceptional sermons on the

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has been sent" (Acts 13:26)

[19] "The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath."(NIV, Acts 13:27); "When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb" (Acts 13:29)

audience's commentary on the analysis of individuals and their consciences, the analysis of generations, and analysis of the community, public, and political sphere (Hannah, 2002:96-98).

As we have seen, one of the essential elements of preaching is the audience. The audience is a subject for the preacher to consider from the beginning as a partner in preaching. Preachers should prepare their sermons by considering the audience and commenting on them, and not focus on self-centered preaching, and preaching alone. This is not a suddenly new emerging theory, but is found throughout the Bible and church history.

4.4.3 The voice of the Bible as logos

The third voice to consider in the pulpit that I will discuss here, is the voice of the biblical text. In preaching, actual content needs to be relayed from the speaker (preacher) to the listener (audience).

Before the preacher can testify to God, God must speak to the preacher. The preacher's encounter with God first through the Bible is a powerful event that opens the view of the preacher about his presence (Cilliers, 2004:88).

4.4.3.1 The Bible as the source for preaching

In the general persuasive communication theory discussed above, it was noted that in order for the message to be credible, the message itself as well as the messenger delivering the message, both require authority. How then, in preaching, does the logos message have authority? The answer lies in the Bible.

Not only does the Bible give preaching its authority, it is also the only norm for modern preaching. In this regards, Donald Miller (1954:112) asks:

Donald Miller (1954:112) asks:

> Why does the Bible remain unique and authoritative for preaching? Why is the canon
> closed and a clear line of demarcation drawn between the history of redemption in the
> Bible and church history? The answer to this is to be seen in the light of the fact that
> revelation lies primarily in the unfolding drama of redemptive history, rather than in a

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set of religious ideas. Since the Bible is the record of the redemptive history, it remains permanently normative.

This answer is somewhat valid, but the uniqueness of the Bible is more than a "record of salvation history". In this regard, Sidney Greidanus (1988:13) says:

The Bible is unique and indispensable for preaching because it provides the definitive interpretation of God's acts in history; the Bible is the source for contemporary preaching because it alone provides the normative proclamation of God's acts of redemption and the response he requires. The Bible itself, therefore, can be seen as preaching: authoritative proclamation for future generations of God's good news of salvation. As such the Bible is the only normative source for contemporary preaching.

Cilliers (2004:89) also argues that biblical texts provide the source of the kingdom of God, which by our conventions can never be diminished, hidden, removed, or weakened.

From the beginning the church considered the Bible as the source for preaching (Luke 4: 16-17, 1 Tim. 4:13[20]). At some point in history, however, the church officially recognized the books of the Bible as a canon, and the standard for faith and practice. In the Belgian Confession of 1561, the church declares: "We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith" (art. 5). Thus, modern preachers, according to this confession of faith, should use "all these books, and these only, as our faith". This is because the Bible is essentially God's proclamation to future generations (Greidanus, 1988:13-14). Thus, as proclamation, the Bible is an ideal source for further preaching. Given that the Bible is a canon, it is the only normative source for preaching.

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[20] cf. for instance:
"He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written (Luke 4:16-17)".
"Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching (1 Tim 4:13)".

4.4.3.2 The Bible as the criterion for preaching

Since the Bible is the source for the preaching and gives preaching its authority, this does not mean that the audience should unconditionally accept whatever is said. In this case, the Bible is also the criterion for preaching. For instance, the preacher can assert that he preaches the Word of God, but this may not necessarily be the case.

A preacher is called to be a preacher, or to be ordained, and to be in charge of that office, but that does not automatically mean his preaching is the Word of God. This only takes place when the preacher remains true to God who sent him. If what is proclaimed is based on human insight, even though it is a pearl of wisdom, it is merely a human word. Therefore, what is so proclaimed in the sermon is not necessarily biblical. Therefore, when the congregation hears the message that is being transmitted, they need to judge whether it is the Word of God (Greidanus, 1988:14).

What criteria should therefore be used to judge preaching? Individual human taste will not suffice as a suitable yardstick. So the only standard we have today is the canon, the Bible. Therefore, preaching must be judged in light of the Scriptures.

Sidney Greidanus (Greidanus, 1988:14-15) identifies the following important criteria from the Bible: The primary and fundamental criterion for preaching is that it must be biblical. In other words, preaching must convey the meaning and intention of the Bible. The second criterion is that preaching, as already implied, must be God-centered (or Christ-centered), rather than human-centered. If the characteristics of the Bible are God's self-revelation, all sermons based on biblical preaching should be God-centered, not human-centered. The third criterion is that sermons should be good news. One of the main terms in the New Testament, which means preaching, is to "proclaim good news (euangelizomai)". Because the nature of the Bible, as well as the gospel is "good news", it should therefore good news.

Another important issue is for the preacher to locate the reference point for a good (biblical) sermon. The Bible is the standard according to which a true sermon must be based. Although there are numerous moral and influential theories, and knowledge of the problems of reality, it is not a biblical sermon unless the Bible is central to preaching.

The Bible is the standard by which preaching becomes the perfect proclamation of the Word of God. In this sense, biblical preaching becomes the norm for all sermons, and is the measure by which the

text must be judged. In other words, it is standard that defines the entire process of preaching. Since early on, Christian preaching has for the most part been bible-centered from very early on. Biblical preaching is normative because it presents the most basic way for the church to discern God's will for the life of the church. If preaching reveals God's presence and will to the people of God, then the preacher may seek to find it in many places. But the church must first find it in the Bible. In this regard, Thomas Long (Long, 2016) notes that when the church enters the Bible with an open heart and in confidence, the people of God will hear the unique preaching that God himself has heard there, and that when the message is fully heard, they will find their identity as the people of God.

However, most preachers today will claim that their preaching is biblical, and few preach without reading the Bible before a sermon. Preachers utilize numerous commentaries and notes, and they cite many Scriptures in their own way. However, if the preacher overlooks the central message of the biblical text, it will not be a biblical sermon, even if it includes a number of Bible verses from here and there. On the other hand, if the Bible is not mentioned much and the interpretation of the Bible seems to be lacking right from the beginning, but is rooted in the Bible, it can be said to be a biblical sermon.

As Leander E. Keck (1980:106) asserts, in order to become biblical preaching, the Bible must prescribe the content of the sermon, and the sermon must conform to the Bible. In other words, it can be said that it is biblical preaching only when it witnesses to the central contents of the text based on the words of the text.

In biblical preaching, the Bible is always the standard for preaching. In doing so, the audience will be able to realize how their world is filled with God's Word, like the world of the Bible, and to be fully obedient to that Word; only then will it be Biblical preaching (Thompson, 1981:10).

4.4.3.3 The Bible as the standard and basis for communication

The Bible was written by many human writers over a period of thousands of years, and reflects these historical characters unique personalities and writing styles. The final composition contains sixty-six books, made up of various literary genres and narratives. So the Bible is made up of genuine humanity and reflects each author's true creativity (Cilliers, 2004:93).

Cilliers (2004:93) argues that the Bible certainly emphasizes the fact that God speaks in human language. In other words, God does not broadcast from heaven through enormous loudspeakers toward the whole world, but speaks to us through the words of people. In this sense, the Bible is itself communication.

The Bible is a record of self-revelation. The written communication of God's self-revelation is recorded in the Bible. Our preaching communicates God's revelation that has been recorded. From this point of view, preaching can be described as an ongoing communication process in which God's self-revelation is continuously made known when biblical contents are revealed (Pieterse, 1987:8). Therefore, it is inevitable that sermons should depend entirely on the Bible as its basis. The Bible is not only the most essential material for preaching, it also serves as a criterion for judging whether our sermons are true forms of preaching (Pieterse, 1987:12). The message of the text is revealed in the sermon, and the Word of God can be heard in it only as long as the text functions in the sermon. It should be noted that even the Holy Spirit, the divine performer of the sermon, does not work contrary to the Bible. In this regard, the Bible is a significant criterion for judging "biblical preaching" and "non-biblical preaching," more precisely, "preaching" and "not preaching".

In terms of the relationship between preaching and the Bible, the Bible is not only used to judge the message or content of the preaching, but also its format and style. If we recognize the inevitable "textual union of form and content" or "the inseparable relation of form and content," we cannot ignore the format and style of the text in preaching. In short, in the sermon, it is not only *what* the text refers to, but also *how* it is said that is important.

Although we can distinguish between what the Bible says and how the Bible says it, we cannot separate them (Wilder, 1971:4). Therefore, in order to effectively communicate the message of the text, it is necessary not only to reflect on the contents of the sermon, but also on its form and style, with particular interest given to the form in preaching. In other words, it is not only the content of the text to be preached, but it is also responsible for reflecting the format of the text intentionally used to communicate the message effectively.

As Jensen (Jensen, 1980:128) argues, it is not enough to simply extract the message from the text and insert it into the sermon. Preachers must also carefully consider building a sermon that is faithful to both the content and the format of the biblical text. By doing so, the preacher will be able to achieve the same communication effects that the text intended in the preacher's own sermons.

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To sum up, the Bible is: the norm of the sermon, the source of preaching, the criterion for preaching, and the basis for communication with the congregation through preaching. In its essence, the sermon always faces two objects: The Bible and the congregation. The Bible, the self-revelation of God, is the content of preaching, and the congregation, the people of God, is the ultimate object of preaching. In other words, preaching is to speak again to the congregation today; it is a record of God's self-revelation. Therefore, sermons can only be validated when they are truly biblically based, and reach the audience.

4.5 The Integration of the Holy Spirit in preaching

Throughout this chapter, I looked at the voices of the preacher, as well as the audience, and the biblical text, and how these blend on the pulpit. Each voice merges at the pulpit, so that it becomes a one-Word event.

Cilliers (2004:28) undoubtedly confesses that the mystery of preaching depends on the work of the Holy Spirit. The vocal voice in the sermon is a pneumatological mystery. In the preaching, the Holy Spirit God unifies the voice of the preacher, the voice of the text, and the voice of the congregation into one voice and works as God's voice.

When the interrelationships and integration between these four voices are twisted or biased toward one side, the entire preaching event will be distorted. Here I will take a closer look at the role of the Holy Spirit in preaching.

4.5.1 The Holy Spirit in preaching

Many preachers, because of their weakness, hesitate to accept the proclaimed preaching as the Word of God. Jesus Christ is always the Word of God, but preaching is not always the Word of God. Sometimes the preaching cannot be the Word of God and sometimes it can become the Word of God through the Holy Spirit's intervention. How can a preaching message proclaimed from the lips of a human preacher be the Word of God, and not simply the words of a person? Another complicated matter concerns the role of the Holy Spirit in sermons, and the interrelation between human preachers

and the Holy Spirit. How does the Holy Spirit God prevail in preaching the message of the preacher and how does He co-operate with the human preacher? What is the role of the human preacher in the sermon and in what way does the unseen Holy Spirit work with the preacher in the preaching? How and when can the voice of the preacher and the voice of the Holy Spirit be in harmony?

The reason why the preaching is not just another speech or lecture given by a preacher, but a divine event and the proclamation of God's Word, is because the Holy Spirit works with the human person in preaching. In preaching, if the Spirit of God is not illuminated by the words proclaimed, then preaching is no different from a general speech act or lecture. Therefore, preaching that explores the mystery of the faith and miracles in the sermons must clearly reveal the interrelation between the invisible Holy Spirit and the preacher.

Many scholars have begun to pay attention to the role of the Holy Spirit in preaching, especially since the mid-twentieth century. Miller (1957:26) refers to the Holy Spirit as the leading character of the Bible, and as a living reality in the book *The Way to Biblical Preaching*, where the Holy Spirit confronts the audience with the truth of the Bible. Lloyd-Jones (Lloyd-Jones, 1971) also emphasizes the balanced view of the role of the Holy Spirit in preaching by highliting the light (truth) and the heat (passion due to the filling of the Holy Spirit) that constitutes the preaching of the Word of God.

In this regard, Cilliers (2004:183-184) argues that in the sermon, the Holy Spirit God works in a theonomic reciprocal way, maintains the initiative of preaching, but urges us to keep proclaiming the gospel. He adds, what we find impossible, the Holy Spirit makes possible; what we cannot do by our own thoughts, He makes possible. Although the human preacher is limited, he/she can accomplish the task of preaching by collaborating with the Holy Spirit. How, then, can preachers associate with the Holy Spirit?

4.5.2 An alliance: Human preachers and the Holy Spirit

The inevitability of the inspiration and illumination of the Holy Spirit in the process of writing and commenting on the Bible and Scripture as God's Word began with the reformer John Calvin, and forms the basis of Calvinist theological thought (Reid, 1962:36ff). According to Calvin, the two undeniable proofs is that the Bible is the supreme authority as the Word of the living God, and not

the authority of the church or tradition as claimed by Roman Catholics or pagans, nor that of human reason or experience.

Here Calvin insisted on "the testimonium spiritus sancti internum" means that the unclean people, the inner witness of the Holy Spirit is needed in order to understand God's Word. Calvin's inner testimony of the Holy Spirit is that, when preachers and believers read, interpret, and comment on the Scriptures, these words are not dead characters in their minds, but they are heard as the voice of God. It also refers to the inspirational and impressive history of the Holy Spirit, and to the believer's conviction for a new awakening, the sin of humanity, and the need for Christ's atonement.

According to Calvin, this internal evidence or illumination occurs through by means of verbal evidence that the wounded eyes of the soul are opened and God's existence is newly perceived and accepted into his being (Packer, 1966:166). Calvin says that the illumination of the Holy Spirit is better than human reason because the Holy Spirit God illuminates the truth of the Word in the context of Scripture commentary and application (Packer, 1966:79).

For the Bible to be received by believers as the Word of God, it must be credible and illuminated by the Holy Spirit. Which of these two witnesses take precedence over the Bible as the Word of God? In Calvin's response to this question, there is an inseparable unity between the Bible and the Holy Spirit. Calvin argues that the Word and the Holy Spirit are inseparably bound together. Calvin further noted that the Holy Spirit wants to be joined to the Word of God by an unbroken bond, and that Christ has also affirmed it in his promise of the Holy Spirit to his church. So, from the standpoint of the illumination of the Holy Spirit, the same Holy Spirit who inspired the authors of Scripture at the time of writing the Bible as the Word of God, works with the Word and works through the Word. The Holy Spirit never works apart from the Word (Sproul, 1980:338).

Eventually, in the field of evangelism and preaching, the demonstration of the Holy Spirit is explained by the history of the illumination of the Holy Spirit. Therefore, if we understand the interrelation between the preacher and the Holy Spirit as a dialogue between the two, then it is the illuminating work of the Holy Spirit that leads the preaching dialogue between the Holy Spirit and the preacher and between the Holy Spirit and the people (Christina, 2001:48-52). Therefore, without the illumination of the Holy Spirit, we can neither correctly understand nor accept the Word and truth of God.

4.6 Conclusion

In this chapter, I looked at the elements of persuasion in the preaching. These include: ethos, pathos, and logos, each are linked to the preacher, the audience, and the biblical text. Each of these elements represent one of the "voices" by Cilliers (2004) refers to in his book *The Living Voice of the Gospel*.

I elaborated on each of the voices in the preaching context, beginning with the voice of the preacher.

In terms of the preacher's voice, I first looked at the personality of the preacher. In previous chapters, we could see that the preacher's credibility had a great influence on the delivery of the message. The same is true for preaching. If there is a problem with the personality of the preacher, the messenger of the message, he/she will lose the trust of their audience; this is a big hindrance in the delivery of the message. In order to allow the audience to fully accept the message, the preacher must be able to build trust through his/her personality, and above all, his/her actions. The preacher must seek authority that is recognized by the audience through his/her life and personality, rather than seeking the authority automatically obtained by his/her ministry. That is, the preacher him-/herself is the preaching. Preaching is dominated by the preacher who stands behind it. Thus, a convincing sermon can be defined as the preaching of the Word of God permeated by the personality of the preacher.

Because the preacher's responsibility is so great, the preacher must have a special calling. The preacher must be a person called by God to do so. A preacher should not be just be a professional. In other words, the preacher must be appointed and received by God for ministry. All Christians are called to be saints, but not all are called to be preachers. In other words, there must first be a sense of God's calling. The preacher's ethos requires that he/she practice what they preach, and thereby, have the power to truly persuade their audience.

Ultimately, the preacher, as the 'small I' should play a role in revealing God,' the great I'. Often, the preacher is exaggerated or inflated in a sermon, which is wrong. Preachers must humble themselves and elevate the glorious great God-this is the essence of preaching.

Secondly, the voice of the audience also join in the pulpit. If the audience previously played a passive role in the sermon, they are now seen as active partners. Preaching is a bilateral relationship in which both the preacher and the audience create the effect through the mutual process of being conscious of God at the same time. For this reason the audience should be understood as a co-worker. Preaching

takes place through a dynamic and organic relationship with the audience. The audience is therefore an essential component in the preaching ministry, and audience commentary is significant.

It was made clear that audience commentary does not occur overnight, but is evident in biblical records and found throughout church history. Preachers should prepare their sermons by considering the audience and commenting on them. They are to avoid self-centered preaching.

The third voice that joins in the pulpit is that of the biblical text. Not only does the Bible give preaching its authority, but it is also the norm for modern preaching. In addition, the audience must not unconditionally accept whatever the preacher says. The Bible must be used as the yardstick for preaching. For a sermon to be accepted as God's Word, it must be biblical. In other words, preaching must convey the meaning and intention of the Bible. The sermon should be God-centered (or Christ-centered), rather than human-centered. In biblical preaching, the Bible is always the standard of preaching. In this manner, the audience will be able to realize how their world is filled with God's Word, like the world of the Bible, and to be fully obedient to that Word. Only then is biblical preaching realized.

The Bible, the sole source for preaching, contains the biblical record of God's Word. It is to be used as the standard to make a judgment; it was recorded by many different author over a very long period of time, and therefore reflects their unique personalities and styles of writing. The Bible reveals God's words in written human language. This shows that He literally speaks to us and through the words of human beings. In this sense, the Bible is itself a form of communication.

Finally, an important factor is the role of the Holy Spirit in coordinating all these voices in the Word event of God. Without a doubt, the mystery of preaching depends on the work of the Holy Spirit. The one voice in the sermon that remains a secret is the pneumatological mystery. In the sermon, the Holy Spirit God unifies the voice of the preacher, the voice of the text, and the voice of the congregation into one voice, and works as God's voice. In short, the Holy Spirit illuminates the voice of the preacher, the audience, and the Bible text to persuade the audience.

Chapter 5

Conclusion: Suggestions for Korean churches

5.1 Summary of the research

We live in a rapidly changing world. New developments in science and technology are constantly taking place, transforming our lives in ways that were once unimaginable. In the midst of these changes, the world of cognition is thrown into chaos as we slowly make the shift into postmodernity, characterized by new ways of thinking and value systems. For those who previously adhered to traditional worldviews and beliefs, a more complex reality is unfolding. This new wave is also affecting the discipline of (practical) theology, and the sermon is not excluded. This is the reality I sought to address in this study. The audience is no longer listening, and the preachers are trying to ignore the changes that are taking place in the preaching context. The church is currently being flooded with diverse programs from all around the world, especially North America, with the intention of replacing the sermon. In other words, they are trying to replace 'preaching' with popularized programs. In the meantime, the souls of people are hungry.

I have raised questions and need for research to address the crisis that has arisen in preaching, which is a growing concern for the church in Korea today. The audience is ignoring the sermon that decorates the pulpit with meaningless sounds that cannot emit the light of truth and is falling into a state of helplessness. Is there a way for the sermon to once again be revived in the context of this reality? Also, how can we restore the credibility of a constantly failing sermon? Is it possible to recover from the current crisis in preaching and can the sermon regain its authority? I have written this paper with such hope in mind.

It is undeniable that the fall of the Korean church 's trust began to flail when the pulpit fell into crisis. The sermon is at the heart of the church ministry, and the Word alone has the ability to wake up and save the souls of the dead. By means of this thesis, I have tried to discover ways to increase the credibility of the sermon. I began by examining ethos, pathos, and logos, which were the means of persuasion in ancient rhetoric. Public confidence comes from Aristotle's "persuasion" in ancient

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rhetoric. The ultimate goal of persuasion is to change the attitude of one's opponent. It seeks to change human thoughts and actions.

Preaching is also a form of persuasion. The preacher must persuade the audience to change their attitude and behavior by means of the Word. So in order to achieve this goal, I used the tools of ancient rhetoric-ethos, pathos, and logos-tools of persuasion.

In addition, I examined the causes and measures of the anti-Christian sentiments that are present in society, and identified opposition forces that are fiercely challenging the Korean Church and its sermons. Postmodernism, which is called the new value system, is a movement to rediscover another structure by rejecting trust in human reason by reacting against modernism. These movements dismantle all existing authority and current value systems. As a result, the core values of religion, society, and culture have been thrown into confusion; the church is no exception. The church is also challenged by this new trend. Nevertheless, the mission of the church is to transform the cultures of this world and build the people of God. Those who are fiercely challenging and acting hostile towards Korean Christianity are challenging the lives of Christians and people who are not reacting, instead of challenging the gospel itself. They are asking for the preacher to change and for the audience to listen to the Word. Should this happen, the credibility of the preaching ministry may be restored.

But this is simply not enough. Specific alternatives are needed. In my endeavor to find a reasonable alternative, I have been studying how to communicate sermons as persuasive communication. I looked at a general understanding of persuasive communication, its components, and various factors to increase public confidence.

First, I looked at ethos. The credibility of the sender of the message is a subjective concept, and is judged from the viewpoint of the recipient, which is complex and multidimensional. Credibility also depends on the context and contextual phenomena. In other words, when the sender of the message is deemed an expert and trustworthy, public confidence is enhanced. This is necessary for preachers who want God's Word to persuade the lives of their audience. Many preachers in Korean Churches are now losing their authority because of the temptation of money, honor and sex. Audiences do not trust preachers who succumb to these worldly temptations. The preacher must restore the audience's trust in him/her. In order to do that, the preacher must learn how to retain his/her expertise through continuous research and effort, and he/she must look at him-/herself before the Word of God.

The second is the pathos represented by the audience. No matter how professional senders of the

message are, they cannot inflict change in the minds of the audiences if they are ignorant of their situation. We are currently living in a postmodern era, characterized by relativism and pluralism. When a message is preached, those on the receiving end do not listen as if it were absolute truth, but rather judge the message according to their own standards. Therefore, when preachers prepare for preaching, it is necessary to thoroughly analyze and thoroughly understand the context of the audience without assuming that the message will transform and renew their minds.

The final point discussed was logos. This concerns how to organize and arrange the correct message contents. Today, the content of preaching in the Korean Church is more people-centered content than God-centered preaching. It focuses more on the human story than on the Bible, which is the basis of Christian preaching. In order to reestablish the power of preaching, God-centered preaching and biblical preaching must be central.

Therefore, in order to increase the credibility of the sermon, the integrated use of ethos, pathos, and logos is pivotal. Effective sermon transmission will only be achieved when preaching becomes a message that harmonizes with ethos, pathos, and logos. Therefore, it will increase the effect of overall persuasion and improve the credibility of the sermon.

Aesthetically speaking, the preacher must appeal to the thoughts and minds of the audience by using clear rational logic and intense passion, which is a prerequisite for preachers. The church in this era is looking for preachers with a passionate theology, honest truth, and powerful reasoning.

After all, a fruitful outcome is not possible with only the effort of the preacher. The help of the Holy Spirit to renew the mind of the audience is essential. To change the audience is simply not possible with basic knowledge and logic. Human change is the work of the Holy Spirit. The anointing of the Holy Spirit is enriched when it takes place in the context of preaching the Word. In doing so, the Holy Spirit will touch the preachers and listeners who hear the Word with His grace, and they will bear the fruit of the Word in their lives.

Therefore, the preacher must be a person filled with Holy Spirit. At that time, the Holy Spirit will use us as tools to spread the Word. When the preacher is fully lead by the Holy Spirit, who is the most credible source and the author of the Bible, the credibility of the sermon will be increased.

5.2 Conclusion of the research

Preaching is an indispensable part of Christian ministry. As Emil Brunner (1949:142) commented, it is the sermon that can do the most important thing on earth. This is so true. Preaching *is* the most important thing in the world, as God speaks to us today through the words of the preacher. The preacher's words (the proclaimed message) may bring about eternal life or even sustain the faith, whereas the absence of preaching may result in complete separation from God or eternal damnation. Is there a more urgent and existential problem than human eternal life and death? Therefore, the preacher should share the best of the gospel with those who are dying.

In fulfilling the ministry of the sermon every week, the preacher should pray for the presence of God and the companionship of the Holy Spirit as a prophet who prophesies the Word of God. Preaching is not about conveying the preacher's thoughts or desires in his own words, so the preacher should be prepared for this more than anyone else. However, the purpose of this prayer is to bring about change in the lives of listeners, including oneself. So much preparation is useless, if it does not facilitate change in the lives of those who hear the message. The purpose of preaching is to promote change in the lives of listeners. This change is not limited to the domain of individual life. Changes in the individual's life should lead to changes in the community and society as a whole. This element of community change must be addressed by justice.

For this change to occur, the preacher must constantly research to be prepared. In addition to this, all the various elements in the field of preaching, such as the preacher, the message, and the audience, must be ready for change. To accomplish this task, preachers must be true to themselves, they must learn how to properly construct the message, as well as familiarize themselves with all the internal elements in the preaching situation, and lastly, understand the audience.

As I carried out this study, it was heart wrenching to find that the Korean Church is no longer the 'salt and light' in the world. As many people around the world know, Korea has achieved rapid growth in a very short period of time. On the surface, we have achieved great economic riches, but when we look at the facts, we soon discover that there are a lot of areas where we are lagging behind. Amongst the many sermons preached every week, few ignore the terrible parts.

Despite there being tens of thousands of churches and about ten million Christians, preaching has lost the power to bring about change. As I have studied in this thesis, it is revealed through a series of events that Christians in South Korea does not have any change in the lives of individuals, nor does it contribute to society justice at all. Therefore, it is not only the personal lives of Christians that is

suffering, but society as a whole remains in pain.

Figure 9. Sewol Ferry Disaster

Source: http://post.naver.com/viewer/postView.nhn?volumeNo=7216754&memberNo=29838503

The incident of the Sewol Ferry Disaster[21] that occurred on 16 April 2014 clearly shows whether the Korean Church is doing its part in society, even if it does not look into the distant past. What did the Korean Church do about the corruption of Korean society that was revealed in connection with the sinking of this ship, as well as the death toll of more than 300 people?

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[21] The sinking of Sewol, also refered to as the Sewol Ferry disaster, occurred on the morning of 16 April 2014, en route from Incheon to Jeju in South Korea. In total, 304 passengers and crewmembers died in the disaster. The sinking of Sewol resulted in widespread social and political reaction within South Korea.

Figure 10. Candlelight vigil in Seoul

Source: http://post.naver.com/viewer/postView.nhn?volumeNo=10040193&memberNo=38281647

As this incident flared up, people began to talk about the corruption in society, and voluntary movements rapidly sprung up to purify politics of its corruption. In the end, the so-called "candlelight vigil"[22] held in 2016 led to the impeachment of the incumbent president for the first time in the history of the Republic of Korea. More than 17 million people participated in this candlelight vigil, and in 2017, they received the Ebert Humanitarian Award. Despite the exposure of corruption and large numbers waking up to this reality, the Korean Church remained silent.

This is content that Cilliers (2016) has discussed in his article titled, 'Just Preaching'. The churches in South Africa were silent rather than calling out for social justice when apartheid was at its peak. There is a clear correlation with the situation in Korea. When people called for social justice, the Korean Church instead defended the political status quo in order to serve its own interests, and most of the population was reluctant to talk about it. The Korean Church was silent on the matter.

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[22] Since October 2016, a series of protests against President Park Geun-hye have occurred throughout South Korea. After the initial demonstrations on October 26, 2016, thousands of South Korean protesters denounced the Park administration's political scandal and called for the resignation of Park Geun-hye.

Distrust can be restored through preaching and rebirth. This is because the preaching is the source of the church's public power. Additionally, preaching is the most central ministry of the church. Therefore, these heavy burdens fall on the shoulders of the preacher, their responsibilities are great and many requests consume much of their time. If they ignore this burden, the Korean Church is going to viewed as a shrewd bunch of obsolete people, shunned by the rest of the world.

However, there are people who are still willing to preach and continue in this time-honored mission, even though new demands are being made on sermons today, in addition to new problems and challenges arising from the postmodern epoch, as well as a completely different value system. I thank God that there are still authentic preachers who study and labor day and night. It is a great comfort and accomplishment to study preaching. In light of the above, as a preacher of this present age, I maintain that we should proclaim the voice of the Most High God and reach those who are dying, and preach as if there is no tomorrow.

This is the Lord's heart towards us and God's zeal for the dying. There will be a restoration of preaching only when the preachers who receive the power of attorney today understand and remain loyal to the will of God. The credibility of sermons will once again be restored and the preaching ministry empowered, leading to the path of life, rather than death.

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