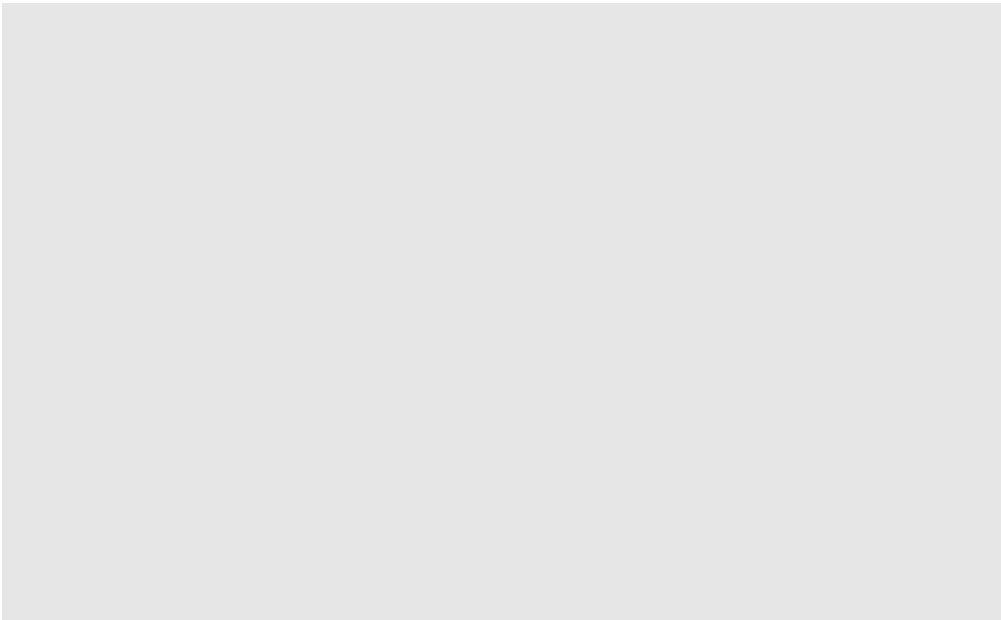


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(sending preaching),

(missional preaching)

Berger, Peter. *The social reality of religion*.

Abstract

homiletical countermeasures toward the social criticism
on the Korean churches

Lee, Seung Jin

This article deals with preaching countermeasure to overcome the Korean social criticism and hostility toward the Korean churches and Christians. Chapter one examines several negative events related to the Korean churches during the past ten years, and unfair press reports, and diffusion of the negative image about toward the Korean churches through Internet debates, and astoward-9ults, declination of the social credibility on the Korean churches. Chapter two deals with the theological foundation about toward missional church and chapter three introduces calling preaching fortoward missional church axis between gospel and secular culture, upbuilding preaching fortoward missional church axis between gospel and church, and sending preaching oward missional

the Korean churches and Christians with the missional preaching to educate the Korean Christians the biblical identity of the church in the hostile secular society.

key words: Missional church, calling preaching, upbuilding preaching, sending preaching, liminality, communitas.

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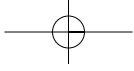
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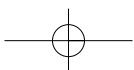
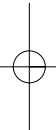
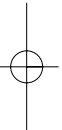


(pathos)

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- . : , 2006.
- Aristotle. *Aristotle on Rhetoric: A Theory of Civic Discourse*. Translated by George A. Kennedy. New York: Oxford University, 1991.
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- . *Aristotle's Politics*

Abstract

The Study of Church Restoration through Preaching
in the Postmodernism Era

Seo, Dong Won

Current Korean churches haven't only encountered social criticism but also crises. The reason for the problem of Korean churches' confronting social criticism and crises is postmodernism as an internal as well as an external factor of churches. This complex matter has provided a boost to social criticism of opposing forces, preventing churches from developing beyond difficulties. In this situation, preachers have considered alternatives and directions for church restoration. Beyond concerns, it is inevitable that alternatives and directions should be considered.

Broadus

(text-driven preaching)

Broadus

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2 (Text-driven Application)

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(the subject),

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(applies)

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Broadus

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, Broadus

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, Broadus ,
(original application

(overarching bridge)

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III.

Heisler, Greg. *Spirit-Led Preaching*.

emphasizes that persuasion to the corresponding course of action.

In fact, Broadus' intends to balance between reasoning and imagination with emotional appeal to lead hearers to decision. Broadus sermon reveals motivational and imaginative application.

Broadus makes a balance between doctrinal application and audience-focused relevance. His hearer-sensitive application, furthermore, is interwoven with text-driven meaning and doctrine-rooted universal principles. Broadus' several sermons demonstrate a variety of relevance

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Goldsworthy, Graeme. *Preaching the Whole Bible as Christian Scripture*.

Abstract

Interpretation of the Scripture and its Application in Accordance

Kim, Jae Seon

From the legitimate interpretation of biblical texts in the correct

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26)

Biblical Preaching

(1)

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(didactic)

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(content)

(textual form)

(movement)

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Abstract

Preaching Biblical Narratives in a Narrative Sermon Form

Lee, Jung Bog

This thesis is an attempt to develop a methodology for preaching biblical narratives in a narrative sermon form. This methodology is urgently needed since many Korean preachers preach biblical narratives in the didactic form with deductive development. This form has subsequently contributed to producing many static, rigid and unbiblical sermons not only because it is so tight, logical, and intellectual that it connects only with the intellect and not the whole person but also because it is so imperative-oriented that it has the potential of making many moralistic or legalistic sermons. When Korean preachers use only a didactic form in preaching biblical narratives, which are designed to be effective in a narrative form, they end up distorting or weakening the text's meaning and power. Therefore, Korean preachers need a methodology that respects the form of the narrative text and helps them preach it in a narrative form.

To accomplish this task, I first describe the preaching situation of the Korean Church, examining the historical background of Korean preaching. Next, I introduce a new homile 0 Koct ining ia>8ng ia>8ng ia>8ph9 Tc0.058

text, they end up weakening the text's meaning, and thus communication does not take place in a way that allows the hearers to fully understand and experience the narrative. Therefore, it is obvious that Korean preachers should preach the narrative text in the narrative form, and this methodologx 893form, ans to flptivemundeeffec andandion