

/Hello. /We will begin the second lecture on homiletics. /Last time, we studied the history of homiletics. /We must understand how preaching was passed down in the history of Christianity.

/Last time, we studied preaching in the Old and New Testaments. /The entire Bible is indeed God's word of preaching. /God especially preached his word in the Old Testament through prophets and prophesiers.

/There are many sermons in the New Testament Bible as well. /We must also pay close attention to Jesus' sermons. /There are many sermons of the apostles, who received Jesus' teaching, in Acts as well.

/We must especially remember that the apostles preached the gospel with the Old Testament Bible and Jesus' words as the basis.

/At this time, we will study (3) preaching in the period of the early church and the Middle Ages. /Greek culture had greatly advanced during the times of the early church and the Middle Ages. /As we studied in our last lecture, Greek culture is the center of human culture.

/Culture, art, and politics grew in Greece. /Such culture greatly influenced Christianity. /We cannot say that all human-centered culture is bad.

/It is important for us to look into art, eloquence, and logic. /However, if our preaching is centered on human culture, it cannot be called preaching.

/In the times of the early church and the Middle Ages, sermons were human-centered. /Sermons in the times of the early church and the Middle Ages were human-centered.

/There were many great theologians and preachers in those days. /However, from a homiletical point of view, there weren't many preachers worth noting. /Yet, there was one famous preacher named "Chrysostoms."

/There was a man named Chrysostoms. /Chrysostoms systematized the academic theory of preaching. /He said, "Sermons are the declaration of God's word."

/He also said, "The purpose of sermons is for God's glory alone." /Thus, he emphasized that one needed to gain wisdom from the Bible itself when giving sermons, instead of studying rhetoric and speech.

/His assertion was very important. /However, many preachers at the time focused on rhetoric, logic, and eloquence, rather than God's word. /There were also many philosophies after the times of the early church, in the Middle Ages. /Among the philosophies was Scholasticism.

/Scholasticism emphasized the importance of man's intelligence and knowledge. /In

philosophy, there is philosophy that focuses on man's knowledge, and there is philosophy that focuses on man's experience.

/Scholasticism, which emphasized man's knowledge, influenced homiletics. /It is important for us to have knowledge. /However, if we preach with knowledge alone, we will not preach properly.

/The teachers of the law in Jesus' time excelled in their knowledge of the Bible. /However, they did not accept Jesus even though they knew that Jesus was born in Bethlehem. /They knew that the entire Old Testament Bible pointed to Jesus, but they still did not accept Jesus.

/Therefore, it is important for us to have knowledge, but we must be careful not to be knowledge-centered when we preach. /In the Middle Ages, sermons were influenced by Scholasticism and were knowledge-centered.

/Thus, sermons became formal and did not improve. /Homiletics did not grow during the Middle Ages, in the Dark Ages. /Next, let's look at the fourth part of the history of preaching.

/(4) The Reformation. /During the Reformation, all formalities of faith were cast out, and people returned to God's word. /Homiletics also changed during the Reformation.

/During the Middle Ages, sermons were knowledge-centered, but during the Reformation, sermons became centered on God's word. /There were many preachers during the Reformation, but we will look closely at one person.

/I am sure that you all know that John Calvin was a great man of faith. /He was also a great preacher. /John Calvin became a great preacher because his sermons were always centered on God's word.

/When John Calvin preached God's word, he read and interpreted each verse in the Bible. /John Calvin revealed God's will in the Bible.

/We call these "expository sermons." /"John Calvin's Commentaries" are well known to be expository sermons. /He explained almost the entire Bible. /He did not explain all 66 books of the Bible.

/His expository sermons became an important reference for preachers in this generation as well. /Preachers in the Reformation did not simply excite their audience. /They preached so that their congregations would receive the Bible as spiritual life.

/They preached the believers so that they would receive God's word as spiritual life, and then bear spiritual fruit. /Therefore, preachers in the Reformation were cautious about preaching with the words of man's wisdom.

/They wanted to deliver God's word by the inspiration of the Holy Spirit. /When they preached, they wanted to preach by the power of the Holy Spirit so that they could preach with the inspiration of the Holy Spirit. /Hence, preachers were first changed in their faith, and then they preached so that those who heard them would also bear fruit of change.

/Just as the Reformation was an important period for reforms in faith, it was also an important period for change in homiletics. /Next, let's look at the fifth part of the history of preaching. It is the Modern Era.

/(5) The Modern Era. /The Modern Era refers to the time after the Reformation, the 17th and 18th centuries. /Science developed during this time. /This was also the time of a "revival of learning", which was human-centered.

/This time of a revival of learning is called, "the Renaissance." /The Renaissance was an important time of cultural advancement. /However, whenever there is advancement in man-centered affairs, there is also a decrease in God-centered faith.

/In the Modern Era, science and human-centered culture developed and it greatly influenced sermons. /Among all this was "the theory of evolution." /Theories of preaching that developed during the Reformation began to be neglected during the Modern Era.

/Rather, the Modern Era began to return to the philosophy of Scholasticism, which was centered on knowledge. /In the midst of all this, Puritans strived to preach properly. /Puritans tried to preach with focus on the Bible.

/The Modern Era was a dark period, but many great preachers lived through it. /We must strive to go through the narrow door in whatever time period we may live in. /We must walk down the road of God-centered faith, even if there is advancement in human-centered culture.

/We must remember that the "movement of Bible classes" grew during the Modern Era. /The "movement of Bible classes" is the movement of concentrated learning of the Bible during a set period of time.

/In Acts, Paul went to Ephesus and preached. /Paul went to the lecture hall of Tyrannus and had "discussions daily" there. /This means that Paul had Bible classes with people there.

/People strived to learn the Bible through Bible classes during the Modern Era. /Next, let's look at the sixth part of the history of preaching.

/(6) The present. /The present refers to the 19th century to today's time. /There were many different theories of preaching beginning from the 19th century. /Homiletics became a subject of academic study.

/However, the Reformation-based idea of preaching as a service in God's church is gradually disappearing. /Rather, there has been an increase in tendency to use human psychology in preaching.

/This generation does not deliver God's word, but sees preaching as a skill. /Psychology began to develop from the times of ancient Greece.

/However, the same psychology grew in the present times. /One famous psychologist is "Sigmund Freud."

/Freud based his studies on human psychology on the theory of evolution. /The theory of evolution sees man as an animal. /In order to figure out the psychology of humans, evolutionists study the psychology of animals.

/They study the behavior of animals, and assume the logic that man does the same. /Human-centered science approaches man through the theory of evolution. /However, the Bible clearly states that man is a spiritual creation, created in the image of God.

/We have been physically made with the dust of the ground, but our spirits have been made in the image of God. /Yet, psychology developed, and man began to see himself physically and not as a spiritual creation.

/Psychology influences preaching today in incorrect ways. /Pragmatism arose in the present times. /Pragmatism may seem correct, but it is an incredibly human-centered ideology. /Pragmatism is simply defined as, "Life is fine if it is comfortable."

/When pragmatism rises, holiness and godliness are ignored. /Pragmatism and psychology has advanced in the present times and have badly influenced preaching. /Sermons are growing more and more secularized.

/However, there are people of faith who walk through the narrow door in each generation. /There are many theologians in the present times who strive to establish proper homiletics. /Hence, people who study preaching study Jesus' sermons.

/They study the apostles' sermons and sermons of the early church. /They strive to return to the ways of proper preaching, just as the theologians in the Reformation did. /There are two types of sermons for proper preaching.

/① Expository sermons. /These are sermons that reveal the will of the Bible. /These are not sermons that deliver man's word. /Yet, in every generation, preachers speak their words and speak human-centered words.

/Thus, there has been a movement in the recent times to return to expository sermons, Bible-centered sermons. /However, expository preaching is not a new form of preaching. /All preachers in the Old and New Testaments and the Reformation all preached through expository sermons.

/There was a movement that strived to preach through expository sermons. /It is a good phenomenon for preachers to move towards expository preaching from human-centered preaching. /Then let's look at the second type of sermon.

/② Redemptive-historical sermons. /The Bible is the record of the history of God's salvation. /There are many people in the Bible. /There are also many incidents.

/We must discover the history of God's salvation through these people. /The effort made to discover the history of God's salvation in the Bible is redemptive-historical preaching.

/A redemptive-historical method of analysis did exist in the Middle Ages. /However, during the Middle Ages, people strived to forcefully analyze the Bible through a redemptive-historical way. /However, currently, theologians are properly studying the redemptive-historical method of analysis. /We have looked at the history of preaching in six parts.

/We have studied chapter 1, the introduction to homiletics. /Let's quickly review chapter 1. /Christianity is the religion of the Word. /God created the universe with his words.

/Then the history of God's salvation was recorded in the Bible. /The Bible is the record of God's word. /Hence, preaching is the proclamation of the Bible.

/Just as God created the universe with his word, the power of God's creation is revealed when we preach.

/God's works appear when we proclaim God's word. /The Reformation defined what the true church is.

/The first important part of the true church is the pure proclamation of the Bible. /A pure declaration of God's word is a true sign of the church. /However, sermons are becoming more secularized in today's time.

/Preachers preach in human-centered ways instead of preaching with God's word. /They strive to physically excite people. /Sometimes, they speak of secular knowledge in their sermons.

/A sermon is a proclamation of God's word. /However, secularized sermons consist of dramatic plays or testimonies during sermon times. /Some don't proclaim God's word, but consider conversations or debates to be sermons.

/Therefore, we, learners of homiletics, must understand what true preaching is. /True preaching does not think of God in a subjective way. /True preaching is not stories of one's experiences.

/True preaching is proper proclamation of who God is. /We must tell of the Trinity God's

plan of salvation through the Bible. /When we do so, we must not add or take away from the Bible.

/We must preach so that those who hear God's word will change in their faith. /The ultimate purpose of preaching is to glorify God. /Now, we will conclude chapter 1, the introduction of homiletics.

/We will continue with chapter 2. /Chapter 2 is the principles of preaching. /In chapter 1, we studied the definition of preaching. /I hope you remember the definition of preaching. /Let's review the definition of preaching one more time.

/Preaching is /first, the Trinity God using his preachers, /second, to proclaim, /third, the gospel revealed in the Bible, /fourth, to the congregation, /fifth, in order to save them.

/To put simply, preaching is the service of the Word. /Preaching is the service of the Word, and yet, there are many modifiers before it. /Again, the definition of preaching is the service and proclamation of the Trinity God's preachers of the gospel revealed in the Bible in order to save people.

/With the definition of preaching in mind, we will now study the five principles of preaching. /Let's look at the five principles of preaching.

/First, the primary agent of preaching. /The primary agent of preaching is the preacher, the Trinity God's messenger. /Second, the contents of sermons. /The contents of sermons is the Bible and the gospel revealed in it.

/Third, the subject of sermons. /The subject of our sermons is the congregation. /There are believers in the congregation, but at times there are unbelievers. /The congregation refers to all men and women.

/Fourth, method of preaching. /The method of preaching is the act of proclaiming. /It is not eloquence or conversation, but is the proclamation of God's word.

/Fifth, the purpose of preaching. /The purpose of preaching is to lead those who hear sermons to salvation. /We will study the primary agent of preaching, the contents of sermons, the subjects of sermons, the method of preaching, and the purpose of preaching at this time.

/We will study each one closely. /1. The primary agent of preaching. /The primary agent of preaching is the preacher, the Trinity God's messenger.

/The source of preaching is the Trinity God. /The primary agent of preaching is the preacher, God's messenger. /Then how did the Trinity God, the source of preaching, preach?

/The prophets of the Old Testament received God's calling. /They delivered God's word

through inspiration of the Holy Spirit. /Thus, the Old Testament prophets delivers God's word exactly as it was.

/The Old Testament prophets became God's lips. /It was the same for Jesus in the New Testament period. /Jesus called the apostles. /Then He entrusted His words to the apostles.

/When the apostles preached the gospel, Jesus commanded them to preach in the name of Jesus Christ. /Then in John chapter 20, Jesus said, "As the Father has sent me, I am sending you." /Jesus Christ was always a preacher.

/Even though the apostles preached, behind them was Jesus Christ, the source of preaching. /The Holy Spirit of the Trinity is also a preacher. /In Acts 20:28, it says that the Holy Spirit appointed people with his inspiration.

/The Holy Spirit made overseers the "shepherds of the church of God, which he bought with his own blood." /The overseers and elders refer to preachers. /They delivered God's word through inspiration of the Holy Spirit.

/Thus, the Old Testament prophets delivered God's word with confidence that the Lord was speaking through them. /Preachers of the gospel of the New Testament also do the same. /Preachers of the New Testament are described in the Bible as God's workers, God's servants, and God's fellow workers.

/At times, they are called those with the secret of God. /They are also called laborers for the gospel. /The prophets of the Old Testament and Jesus' disciples of the New Testament are all servants of the Trinity God.

/All the preachers absolutely obeyed God's word and preached. /The apostle Paul said, /"But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!"

/What does this mean? /Did the apostle Paul mean that only his words were true? /He did not say that only his words were true. /The apostle Paul delivered God's word as a servant of Jesus.

/Therefore, anything other than God's word that is preached is wrong. /"But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!"

/Preaching is something that man does. /However, the source of preaching is not man, but the Trinity God. /We must never add to or take away from God's word.

/It says that even an angel would be cursed if he took away from the Bible. /The preacher delivers God's word, and thus, believers must not deny the words of the preacher. /Whoever does not listen to the preacher ultimately rejects God.

/When the believers at Thessalonica heard the words of the apostle Paul, they did not hear it as man's words, but received it as the words of God. /This was because Paul did not preach his words, but preached God's word.

/Therefore, I hope that you will be preachers who do not add to or take away from God's word.

/With this we will conclude the second lecture on homiletics. /Thank you.