

CHAPTER SIX

CONCLUSION

The Korean Presbyterian Church certainly inherited the Christian faith and traditions of the Puritans from England and America as had been mentioned before.

It was proven that when the first synod of Presbyterian Church was organized in 1907 they adopted the Twelve Articles of Faith and Westminster Shorter Catechism, which were regarded as the most fundamental and important documents of the Presbyterian Church until now.

However, diverse factors prevented the Puritan legacies from being developed further in Korean situation. On the contrary, early inheritances were diluted and discovered the mixed faith of the contemporary Presbyterian Church. The factors representatively meant Liberalism, Communism and Pentecostalism. The above factors contributed to influence on the Presbyterian Church as well as the society respectively in the hard process of Korean history including results both positive and negative. However, these factors did not fundamentally give the solution on contemporary problems, which pollute and secularize the church as well as the society. Therefore, the study mentioned the restoration of Puritanism as an alternative idea of Presbyterian Church in depression.

This chapter will summarize the previous chapters and make alternative suggestions based on Puritanism.

6.1. The Summary

With the purpose and outline of the study in the chapter one, the second chapter dealt with the religious and theological situation of the times of the early foreign missionaries, who had directly transplanted the Gospel in Korea from the end of the nineteenth century to the early twentieth century. During these times, there existed two important streams in the Christian History. One was the theological clash between the conservative and the liberal. Another was the missionary movement.

It was because of the faith and theology based on the Westminster Standards that the conservative camp in U. S. A. tried to fight against the liberals.



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It was because of the faith and theology based on the Westminster Standards that the conservative camp in U. S. A. tried to fight against the liberals.



The Westminster Standards were the fruit of the Puritans' effort from England and succeeded by the early Puritan frontiers of America. In addition, the first and second great awakening movements made the Puritan thoughts and theology keep up with the twentieth century. The study summarized them as follows.

Firstly, one of the most important principles was the motto of 'Bible First.' The Puritans, who loved and were devoted to the Bible completely, regarded the lukewarm attitudes of the Anglican Church as idolatry, a violation of the Second Commandment. That was the direct reason why the Puritans rejected the remaining vestiges of Catholicism in the Anglican Church viz., a Book of Common Prayer, the prescribed vesture of the preacher.

Secondly, the Puritans interpreted all the aspects of life from the Covenant with God. Even covenant theology originated from continental religious reformers like Zwingli, Bullinger and Calvin prior to them, the Puritans developed it more profoundly than before.

They intensively applied the covenant to three aspects: individuals, church and state. The essence of the covenant theology was a mutual contract, which consisted of the promises of God and the responsibility of the people. In other words, if subjects concerned in the Covenant, (individuals, church or state) faithfully stayed within it they would be prosperous; in the reverse case they would be cursed and perish. From this point of view, the Puritans could not stand the tepid attitude and impiety of the Anglican Church. Therefore, the covenant theology had been used as a sacred tool for piety in the presence of God and the main reason for the departure for the New Continent.

Thirdly, the Puritans laid great emphasis on the Sabbath and used it as tool of piety. While the former two concepts were derived from the continental reformed theologians, Sabbatarianism was emphasized more by the Puritans than by the continental theologians and became one of the unique characteristics of the Puritan reform.

The above-mentioned concepts were continually maintained and intensified by the early



Puritans who immigrated to America. In addition, they persisted in the congregational way as a model of the biblical government of the church. Millennialism was also a strong motive for the immigration into America.

Meanwhile, liberal theology arose against conservative theology like wildfire during the nineteenth through to the twentieth century. With Schleiermacher as a forerunner, the movement was greatly affected by liberal theologians like Ritschl and Niebuhr. Liberal theology was the movement, which moved the major axis of theology from the objective and ultimate revelation, the Bible, to the subjective reason of human beings. The results of the change led to the sacrifice of many elements of traditional Christian doctrines. As especially, Higher criticism, which was introduced and applied by the liberals, admitted only things reasonable as the truth, the Bible began to be mangled by the reason of the human being.

The conservative movement of those times against the liberals was called fundamentalism, which declared five points as the essential doctrines of traditional Protestant Christianity: the Inerrancy of the Scriptures; the Virgin Birth of Jesus; the Deity of Jesus; the Substitutionary Atonement; the Physical Resurrection of Jesus Christ and His Bodily Return. The faculties of Harvard and Westminster Theological Seminary were a stronghold of fundamentalism. Among them, Machen played an important role. His theology and leadership seriously influenced most of the early foreign missionaries who belonged to the Presbyterian Church. It served as the momentum to transplant the Puritan and conservative type of Christianity in the Korea.

Another important factor, which directly transplanted conservative Christianity on Korea, was due to the missionary movement overflowing the nineteenth century. Early foreign missionaries mostly received enormous stimulation from the Student Volunteer Movement led by Moody.

However early foreign missionaries with great ambition of evangelizing Korea, could not directly approach the Koreans with the Gospel. The Korea of those times under pressure of the world powers regarded all kinds of foreign influences as something



harmful. Therefore, foreign missionaries began to approach her with indirect means. They were greatly divided as four categories: medical work, educational work, youth work, and evangelical work. These works made an opportunity modernize Korean culture as well as had a friendly feeling toward Christianity.

To consider the theological pattern of foreign missionaries, most of them were conservative Calvinists and rejected biblical criticism. A. J. Brown, the General Secretary of the Board of Foreign Missions of P. C. U. S. A. of those days, commented on their pattern as Puritanical. Furthermore, Pyongyang Theological Seminary, which was established as the first Seminary of Presbyterian Church in Korea on May 15, 1901, was managed by the Presbyterian Council consisting of four missions: Northern and Southern Presbyterian Church, Presbyterian Church of Victoria and Canadian Presbyterian Church. The Seminary pursued the theological line of old- Princeton as it was. Because, W. D. Reynolds, who had taught systematic theology there for fourteen years, had translated and used the systematic theology of C. Hodge for teaching materials. In addition, among forty missionaries from P. C. U. S. A., who had arrived in Korea until 1901, sixteen people were from Princeton Theological Seminary, eleven people from McCormick. This number means that conservative and Puritan professors like C. Hodge, B. B. Warfield, Vantil and Machen influenced most of them. Their line of theology was naturally transplanted into Korea.

The Puritan aspect of the early days was also exposed to the Twelve Articles of Faith in 1907 when the Presbyterian Synod was established first and they adopted it as the official creed. The creed was nothing but the summary of the Westminster Confession of Faith, which was one of the most prominent fruits of the Puritans. In addition, it has been the very core of Christianity in Korea from that time up unto this day.

However, these Puritan aspects have faced a huge crisis called liberal theology since 1930's. It originated from the Korean pastors who returned from study abroad and became members of the faculty in the Pyongyang Theological Seminary. Representatively, Kim, Chae-Choon, who had learnt liberal theology from Japan and America, published eight theses of his research from 1933 to 1935. What Kim proposed



in the theses was to dilute and challenge against the traditional doctrines of Christian faith like the Virgin Birth of Christ and the Inerrancy of the Bible. Besides, Kim, Young-Ju contradicted in 1934 that Moses was the author of Pentateuch. Yoo Hyoung-Gi, who tried translating Abingdon commentaries of Bible, officially mentioned the skeptical view concerning the supernatural miracles in the Bible. These viewpoints along with the modern theology did not hesitate to criticize the doctrines of conservative theology.

Meanwhile, Park Hyung-Nong was one of the strongest defenders of conservative theology against the liberals. What the conservative stood for was called Reformed Evangelism, or Puritan Reformism. The contemporary Presbyterian Church owed it to Park Hyung-Nong that the Korean Church inherited the Puritan legacies.

The political situation of those times was a hard period because Korea was under Japanese imperialism. The Japanese military government tried to exploit the Korean more and more. Shinto Shrine worship had been in use as one of the wicked tools of Japanese imperialism. It was intended to level the mental and religious ground to take advantage of Korean for the victory of the war with China. Consequently, many church leaders were martyred and suffered all sorts of hardships. In 1938, the Presbyterian Church yielded under the pressure of Japanese imperialism and officially allowed the worship at the Japanese shrine at the twenty-seventh General Assembly.

However, despite of the decision of the General Assembly, independent resistance with foreign missions was continually stubbornly offered. Among them, Ju Gi-Chul and Han Sang-Dong were praised as models of martyrdom. That which made them endure hardships and win was identical with what the Puritans pursued. It resulted from the reverence of God and the authority of the Bible as the Word of God, which was the very spirit of the Westminster Confession of Faith.

Meanwhile, the attitude of the camp of the liberals was quite different from the one of the conservatives concerning the matter of Japanese shrine worship. While the former looked for the way that the institutional churches could actually survive by a



compromising attitude with Japanese imperialism, the latter, especially the Presbyterian Church and foreign mission, tried to hold fast to the faith in believing the Word of God as the Puritan confession of faith. When the conservative leaders of church were opposed to the Japanese shrine worship and suffered hardships the liberals regarded it as a trivial matter. On the contrary, they compromised with the standpoint of Japanese imperialism and promoted their influence in Korean Christianity. Because many conservative leaders of the church took refuge abroad including Park Hyung-Nong and Nam Gung-Hyuk and foreign missionaries in professorships went home. The camp of the liberals established the Chosun Theological Seminary and filled up a blank in the religious leadership. However, the purpose of the Seminary was to liberate the Korean Church from the domination of foreign missionary and their conservative theology. In the long run, the early Puritan faith of Christianity encountered liberalism and the two camps respectively took their own ways without reaching a compromise after liberation from Japan. The direct cause of schism originated from the matter of Japanese shrine worship, which the whole church had to stand for trial since the mission of Korea.

After liberation from Japanese rule in 1945, the trial of shrine worship resulted in many schisms in the Presbyterian Church. The Presbyterian Church was faced with rapid changes of home and abroad since then. First, the empty place which Japanese imperialism left was replaced by two opposite ideologies of a ruling system under the wings of the U. S. A. and the U. S. S. R. respectively. To resist the spread of communism in North Korea, while Christian political parties were established under the banner of the separation of Church and State, the Kim Il-Sung Government inflicted severe hardships on them. Odo Yehap Nohoi (The Association Synod of Five Provinces), which was one of the biggest of Christian organization in North Korea to resist the communists and keep the Puritan and conservative Christian faith, was persecuted and destroyed. As a result, the Communists government uprooted the churches of North Korea.

On the other hand, the Protestant church in South Korea was guaranteed freedom of faith and church leaders, who took refuge from North Korea, tried to maintain their own faith and theological tradition. After liberation from Japan, the important church issues



were the renovation of the church. It not only meant the denominational renovation, which was disorganized by the coercive policy of Japan, but also included the spiritual renewal of church. However, the attempt of church renovation became the direct source of the denominational schisms. The period might well be called ‘the time of split’ in the Presbyterian Church. In the early 1950s, the Presbyterian Church was divided into three factions: Goryo, Gijang and Chonghoi. Among them, Chonghoi was the biggest organization and once again divided into two parts in the late 1950s: Tonghap and Hapdong.

The division of Goryo originated from the establishment of Goryo Theological Seminary. Han San-Dong and Ju Nam-Sun who was representatively called Chulok Sengdo (Christians released from prison in Japanese imperialism), was displeased with the Chosun Theological Seminary, which had agreed with Shinto Shrine worship and was based on liberal theology. They considered the new theological Seminary would succeed the Puritan spirit of Pyongyang Theological Seminary, which was abolished owing to Shinto Shrine worship, with the support of Kyungnam Synod. However, Goryo Theological Seminary was in conflict with the counterforce within the same synod, which succumbed to the Shinto Shrine worship policy. In the end, Goshin seceded from the established synod under the banner of defending the Puritan faith in 1952.

In the case of the Gijang fraction, Chosun Theological Seminary, which adopted higher criticism as a method of bible study and stood for liberal theology, was under the direct management of the General Assembly of the Presbyterian Church during Japanese rule. However, along with the resolution of the thirty-sixth General Assembly to establish a new Seminary under the direct management of the General Assembly, Kim Chae-Choon and his camp centering Chosun Theological Seminary was opposed to it and opened the new General Assembly of Presbyterian Church in 1954. At those times, Park Hyung-Nong and Kim Chae-choon were respectively key figures in introducing the conservative and liberal theologies in Korea. There had been the sharp theological debates between the two camps. They had taken their own ways without reconciliation with each other until now. Park Hyung-Nong and Park Yun-Sun played a role in



transplanting the Puritan and conservative theology in Korea. The Presbyterian Church owed it to them.

The third schism occurred in 1959 owing to the divergence of opinions concerning the World Council of Churches. While the progressive camp actively participate in the activities of W. C. C., the conservative one regarded it as unorthodox. As a result, the former organized Tonghap and the latter, Hapdong. Theological issues and ecclesiastical authority mainly caused such schisms in the Presbyterian Church. These schisms stuck a severe blow the whole Presbyterian Church in Korea because the Koreans had experienced the tragedy of a fratricidal war called the June 25th war of Korea between the South and North of Korea during that period. The Presbyterian Church did not fulfill the mission as the light and salt of the world owing to internal matters of the church herself.

After the War, the Presbyterian Church was faced with a new phase along with the rapidly changing political situation. By 1960s, there was the extended one-man dictatorship of Lee Syng-Man's administration, which was called the 'Christian Government' and its corruption. After that, military revolution broke out in 1961. The Presbyterian Church only took a negative attitude concerning the political situation of Korea under the banner of separation of Church and State. However, such political apathy led to the results to flatter and to follow the corrupted government. On the contrary, the liberal camp including the students of Seminary, who had cried for secular theology and the political theology, revealed the irregularities of the government and resisted against it by the way of a street demonstration. After all, the difference of the political standpoint between the conservative and liberals made them more and more estranged.

Meanwhile, with diverse social factors of those days like the gravitation of the population toward cities, the unrest by the confrontation of the South and North of Korea and frustration in the distribution of wealth, the Pentecostal movement showed rapid growth. Cho Yong-Gi was the most representative figure to have led the revival movement in such an atmosphere. His church was the biggest in the world in terms of a single church. The revival of his church meant the Pentecostalization of the Korean



church irrespective of all the denominations. His main teachings were very simple and were summarized as ‘Ojung Bokeum and Sambakja Chubok’ (Fivefold Gospels and triple blessings). Fivefold Gospels were Regeneration, Divine Healing and Fullness of the Holy Spirit, Affluent Life and Reincarnation. The Triple Blessings meant the blessings to go well all matters from soul up to health based on 3 John: 2. These type of messages were in accord with the poor of those times and awoke great hope in their breast. However, Pentecostal doctrines and church movement betrayed many weak points. For instance, the Triple Blessings, which should go well all matters for Christians, was not the balanced biblical truth. Because the Bible says that sufferings were God’s precious present. In addition, the movement of spiritual gifts done by Pentecostals made many Christians excited and regarded tongues as essential gifts for all Christians. It is difficult to discriminate the movement of spiritual gift from unhealthy mysticism, even if it had a big impact on the church growth and the doctrine of the Holy Spirit. Nevertheless, Pentecostal spirituality became one of the most popular types of Christian faith, and was a powerful stream of modern times in Korea. The purpose of the study is to reinstate Puritanism as an answer to solve the problems of the contemporary church. Now, it is the time to respond to how Puritanism can give the answer on the pressing problems of the Korean Church, especially the Presbyterian Church.

6.2. The Application of Puritan Ideas to the Korean Presbyterian Church

This section will consider four Puritan points of views as alternatives for the Korean Church, which has been stagnant in number and quality.

6.2.1. The Emphasis on the Education in Biblical Doctrines

Most contemporary Korean Presbyterian Church, unlike her early attitude to regard the Word of God as the unique standard of faith and life, has mainly been concerned about a more quantitative than qualitative growth. In other words, the main concern of church is partial to the numerical growth of church rather than doctrines and theology. As many commented that the growth of Korean Church has stagnated in number, many church



leaders, who had the intense aspiration toward it, had no concern of doctrines and theology but made the church grow in number preferentially. Chung (2003. *Orthodox Reformed Theology and Contemporary Conservative Theology. S.J.*, 70, 225-251) pointed out five points concerning the questions, which the numerical growth-oriented churches could get into danger as follows. First, they laid emphasis on the numerical growth of church so that they disregarded its inner growth. Second, they identified the church growth with the kingdom of heaven so that produced the supremacy of church. It deterred the church from keeping up with society in which she engaged herself. Third, the church maintained the uncertain theology to show her identity under only the banner of the growth. Four, owing to following common ideas of the society without criticizing them, the church has the tendency to promote or to overlook social immorality. Five, ministers were required to fulfill a chairperson's duties of a large enterprise because of adopting the conception of worldly success. Kim (1998:22) mentioned the motto of "Growth First" without theology and doctrines originated from Prosperity Theology influenced by Robert Schuler, Norman V. Phil and Choi Yong-gi. Prosperity Theology made lay-leaders and ministers inflate their vanity to pursue bigger churches. Especially, "the business principles of super market" by R. Schuler were adopted by many churches. Consequently, the structure of the church was getting larger and the organization and programs were more specialized. The church with the big building, large congregation and many programs became the ideal type of contemporary church (:23).

However, when the church throws away or underestimates theology and doctrines she degenerates into a sort of social club. Puritans who tried to establish America as "the City on a Hill" including Luther and Calvin, regarded theology as something precious and necessary for faith and life. So did the early missionaries, who were influenced by them and were dispatched to Korea. The Twelve Articles of Faith, which were adopted as the Creed of Faith of Presbyterian Church in Korea in 1907, was one of the most remarkable examples. It represented Reformed doctrines defending strong Calvinism (Conn 1966:31). Even though the Puritan idea was not fulfilled in England and America, their thoughts still remained in the confession of faith like the Longer and Shorter Catechisms. Brown's record (1919:525) of early mission encourages us:



Missionaries deal with each individual separately, carefully examining him and testing him as a catechumen for an average period of a year. He is not enrolled as a communicant until he shows reasonable familiarity with the Bible, maintains family prayers, contributes in proportion to his means, and lives a consistent Christian life... It is misleading to assert that Korean converts are not grounded in the faith and that they are not receiving an education. I have referred elsewhere to the congregational Bible schools every Sunday, and to the Bible training-classes which are held at all the principal stations. The special means of instruction are supplemented by preaching services and by daily study in the homes. If there are any other Christians in the world who are more familiar with the Bible than the Korean Christians, I have not had the privilege either of meeting them or of hearing about them.

Therefore, to become a balanced church, which is equipped with Christian doctrines based on a traditional and historical confession of faith, which is not tempted to heresy and heterodoxy, and which teaches the pietistic Christian life, the Korean Presbyterian Church has to emphasize the doctrines of the faith.

6.2.2. The Recovery of Preaching

As many pointed out that the problem of church was nothing but the matter of preaching, the Korean Presbyterian Church, too, allowed no exceptions. Seo (1995:5) mentioned the correlation between preaching and the crisis of the church in the following:

All kind of problems originated from preaching and the solution of them was ascribed on it. The position of sermon within the Protestant Church is alpha and omega... Therefore, nothing is more precious and decisive than preaching in a church.

Puritanism was nothing but the movement of preaching. The Puritans were powerful preachers, not abstract theologians. They studied the Word of God carefully and thoroughly and then opened its truth to their congregation. Through preaching, the Puritans seriously warned men to turn from their sin and presented Christ to the sinner



(Hindson 1976:26-27). The Westminster Shorter Catechism, which was adopted as a basis confession of faith by the first Presbyterian General Assembly of 1907, mentioned the importance of preaching as follows:

Q89: How is the Word made effectual to salvation?

A89: The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation (L. C. C. 1999).¹⁴⁹

Meanwhile, the early Korean Church had same coherence concerning the priority of preaching. W. R. Foate (called in Korea, Bu Du-II), a professor of Pyongyang Theological Seminary, mentioned,

The Preaching was the unique characteristic of Christianity... The blessed method saved by Christ is by means of only the preaching. Besides it, other methods like visiting, thesis and communion were used, but were nothing but auxiliary measures (Foate 1921: 96-102).

In addition, the priority of preaching is to be explained by the fact that the pulpit was located in the center of every chapel.

However, the stern realities of contemporary ministers were quite different from the Puritans and the early picture of the Korean Church. The priority of preaching seems to have been maintained positively but the content of it comes into serious question. Han agreed with the point of view and pointed out the crisis of preaching in the following:

¹⁴⁹ The Westminster Longer Catechism is similar to the Shorter One as follows:

Question 155: How is the Word made effectual to salvation?

Answer: The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners; of driving them out of themselves, and drawing them unto Christ; of conforming them to his image, and subduing them to his will; of strengthening them against temptations and corruptions; of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation (L. C. C. 1999).



The Korean church put numerical growth on target. To accomplish her purpose, she did not adopt the biblical preaching but the pursuing-blessing and shamanic non-biblical preaching and methods (Han 1982:23).

Han's comment is to complain the actual condition of the Korean church, which is trying to preach what men love to listen. The center of preaching from Christ to human devices like drama, music and comedy interrupts true worship. When the preacher neglects evangelism of the Cross and Redemption and emphasized worldly prosperity like materials and health, the purpose of the service is to glorify men instead of God. Therefore, as the Puritans and the early Korean Church had tried to establish their city as "City on a Hill" through the preaching of the Word, the Korean Presbyterian Church should study the Bible thoroughly and exactly and simultaneously preach it rightly.

6.2.3. The Faithful Exercise of Discipline

As mentioned above, the Korean Church needs doctrines-oriented education and the recovery of preaching. The former is not to be pietism without doctrines and to protect from heresy and heterodoxy; the latter is for the life of faith provided by the Holy Ghost. It is the enforcement of discipline that keeps the two factors rightly. The Scripture demands the elimination of evil within the divine community and it can be established by the exercise of discipline uprightly. Both the New and Old Testaments order the deliberate offenders and especial criminals not to be forgiven but to be cut off or be exiled from the community of God.¹⁵⁰ Calvin, who prepared the foundation of the Puritan theology, stated the ends of church discipline as follows:

The first is that they who lead a filthy and infamous life may not be called Christians, to the dishonor of God, as if his holy church [cf. Eph. 5:25-26]

¹⁵⁰ The sins applicable to discipline were divided into two types in the Bible. One thing was religious, which were representatively idolatry, sorcery, breaking of Sabbath. Another was social were, which were murder, robbery, violence, rape and the damage of property. There were several types of discipline along with the nature of crimes like sentence of death, cutting of the part of the body, flogging and penalty. Cf. See Mt 18:15-18 and Lev 18.



was a conspiracy of wicked and abandoned men... The second purpose is that the constant company of the wicked, as commonly not corrupt the good happens... The third purpose is that those overcome by shame for their baseness begin to repent. They who under gentler treatment would have become more stubborn so profit by the chastisement of their own evil as to be awakened when they feel the rod (I. C. R. IV.12.5).

Judging from Calvin's mention, the healthier churches enforced the more frequent discipline, because all the churches in the world are always easily led into temptation of sin and has to fight against it. The Westminster Confession of Faith was mentioned to be somewhat more aggressive than Calvin's viewpoint.

Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offenses, for purging out of that leaven which might infect whole limb, for vindication the honor of Christ, and the holy profession of the gospel, and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders (W. C. F. XXX. III).

Despite the fact that the right enforcement of discipline leads the whole congregation as well as the private believer to holiness and purity, the Korean Church had not exercised properly and enjoyed the benefits of it unlike the early stage of her. Kim (1999:93) pointed out concerning the existing situation of discipline,

Even though most Reformed churches made a rule concerning discipline in terms of the constitution, it was actually nominal. It was sometimes exercised, but most of the cases were enforced by the means to keep the ecclesiastical authority. There truly exists no discipline in the Korean Church.

Representatively, the Koryo Church, which cried for the repentance of Japanese shrine worship after Liberation, was excommunicated by the General Assembly of 1952. The case was that several powerful men in the General Assembly turned a blind eye to the



sin of pro-Japanese apostates owing to the private interests, on the contrary, thrust the pure Christians, who wanted the purity and order of church by public penitence, out of the religious society. It led to the first schism of the Korean Presbyterian Church exercised by the unjust ecclesiastical authority. In addition, Gijang Church, which advocated liberal theology divided in 1953. After that, the Presbyterian Church has been uncontrollably spilt since 1960. According to the statistics of 1994, there were no less than sixty-two denominations in the Presbyterian Church (Year Book of Christian 1994). In addition, many irregularities like banking crimes, political maneuvering were involved in and committed by Christians, even ministers, in all levels of society. The cases show the ethical consciousness of contemporary Christians in Korea.

Christianity has been the religion, which lacks ethical judgment. The Korean Church faced up to the shameful reality and has to solve the problem only by the faithful exercise of discipline. The Korean Church meeting with the second century of mission has to pay attention to discipline in order to maintain the purity of church.

6.2.4. The Balanced Establishment of Christian Faith

One of the main reasons why the Korean Church received an unfavorable impression to non-Christians was owing to indifference to social problems. In other words, the Korean Church has done her best to preach the Gospel and redeem the souls, but it has not shown a keen interest in the injustice and pain of society, in which it engaged itself.

According to Myung (2004:78-85), the religion of the most positive image from non-Christian point of view was Catholicism and the worst negative one was Protestantism. At present, the Korean Church is divided into conservative and liberal camps. The church which sides the conservative theology, has emphasized personal salvation and spirituality and has been less concerned about the sharing in the sufferings of society.

However, while the liberal church has exerted a large influence over the conservative camps concerning the participation of society, the starting points of their theology was far from the traditional and historical theology.



The contemporary church has to be concerned about the participation in the social matters as well as the individual ones. A balance is needed in terms of the above point of view. For instance, the Puritans also liked taking part in politics in terms of the social covenant. The king, a representative of his country, has the duty to rule the nation by the Word of God. If he was not faithful in the performance of his duties, they regarded it as that the whole country would be under the wrath of God. In addition, the Puritans fought strongly against the Anglicans coming into power in order that the Puritan movement be accepted as a national body. Beyond politics, the Puritans tried to make all the realms of human life controlled by the Word of God.

Having been affected by the Puritans, the early Korean Church emphasized the balanced life of Christianity without separation between something spiritual and secular, or church and world. The foreign missionaries placed the focus on the social needs of the Korean during the early history of mission. As the political situation of Korea had been more and more serious since 1900, they established the new schools to cultivate men of ability and the hospitals to cure disease. The Korean Church of those times took her position as the institute, which implanted hope and consolation in its people. Furthermore, the Korean Church was concerned about the independence of people. There were Christians, who were over the majority among thirty-three people who had drawn up the Declaration of Independence in those days of the March First Movement in 1919.

However, with all this momentum, the Korean Church was under Japanese surveillance and oppression. Many Christian patriots were put in jail and experienced hardships. In addition, Japanese imperialism forced them to worship its shrines. The Korean Church had to face great difficulties. With those times as a starting point, she had the tendency to prefer the next to this world and to emphasize only the individual spirituality and redemption. After liberation from Japanese rule, the continuous establishment of the despotic military government made the tendency of the church hold her tongue by neglecting her prophetic mission.

The Korean Church has to be concerned about the two sides without neglecting and leaning towards one of two as we have seen in the harmony in Puritan life and theology.

The basic principle of the Reformed Church was the reformation without discontinuance (*Ecclesia semper reformanda est*). The contemporary Presbyterian Church has to drastically reform itself. The early Korean Church was brought up and developed along with Puritanism. The mission of the church is to rediscover the Puritan ideals lost in the past, which was that the Word of God controlled the whole of society, and must succeed to it.