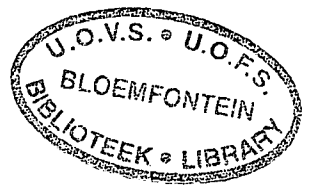


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THE CHURCH IN KOREA  
AS  
*A COMMUNIO* IN CONTEXT

BY  
TAEHEON SONG

A DISSERTATION PRESENTED IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF DOCTOR IN PHILOSOPHY  
(SYSTEMATIC THEOLOGY)

PROMOTER: PROF. DR. SA STRAUSS

UNIVERSITY OF THE FREE STATE  
FACULTY OF THEOLOGY

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A handwritten signature in black ink, appearing to be 'Taeheon Song', written in a cursive style.

Date: October, 2003

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*In memory of my mother, Jongbok!!*

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# CHAPTER I

## INTRODUCTION

### 1.1 IMPORTANT TERMINOLOGY USED IN THE DISSERTATION

As it is necessary to have a clear understanding of the terminology used in this dissertation, we offer the following explanations.

#### 1.1.1 CHRIST, JESUS

Jesus Christ is the core of our study. We intend to study the church (ecclesiology) as emanating from the lips of Jesus Christ, and Christology. The word Christ calls up many varying images and pictures according to diverse speakers and writers. It has reference to a person who incarnated in the first century in Palestine, was put to death on the cross, on the third day was resurrected from the dead, ascended into Heaven and has been ruling cosmically both the church and the world. This content is very basic to our dissertation for Jesus Christ and it is only the beginning of what we can say about Him.

The writers of the New Testament painted His image in various ways that accentuated different truths and aspects of His personality. Matthew stressed Jesus Christ as a king; Paul, His grace; John, His love and Peter, the hope we have because of Him. Thus, we will refer in this dissertation to Jesus Christ as a king, priest and prophet, the three major offices of our Lord. Jesus Christ fulfils all three offices: as king He rules over the cosmos (church and world) through His Word; as priest He offers a sacrifice to God through His Word; and as prophet He reveals God and teaches the Bible to us.

We will evolve the dissertation on the unipersonality of Jesus Christ.<sup>1</sup> The doctrine concerning the unipersonality of Jesus transcends human reason. It is the expression of a supersensible reality, and of an incomprehensible mystery, which has no analogy in the everyday life of man. The unipersonality of Jesus is a hypostatic union. Christ is but one person. Christ is the unique Person of God–Man having both a divine nature and a human nature. The omnipotent Jesus Christ became man and embraced human nature forever, so that He became one person with finite man. He

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<sup>1</sup> The doctrine of the person of Jesus Christ does not end at the point of describing His divine and human natures in our dissertation. The unity of these two natures has extensive implications for the understanding of Christian theology. There are references in the Bible that allude to both the deity and humanity of Jesus (John 1:14; Gal. 4:4). Understanding of His unipersonality was formed gradually in the history of the church. The Chalcedonian Creed in 451 A.D. confirmed the fact that Jesus was incarnated with a union of two natures. The Creed understood the unipersonality of two natures of Jesus without confusion. Since He is one person, He is not divided or separated into two persons (Suh CW, 2000: 34). Before the Chalcedonian Definition in 451 A.D., several inadequate views were proposed in the church: Eutychianism, Nestorianism. The 19<sup>th</sup> Century Kenoticism also had inadequate ideas. Eutychianism (monophysitism) believed that Jesus had one nature only. The Eutychianists were not willing to say, as Chalcedon did, that Christ always has two natures. Therefore, they were called Monophysites (from *mono* meaning one, plus *phusis* meaning nature). This view denied that the two natures of humanity and divinity were present in the one person of Jesus. Jesus was a mixture of divine and human elements in which both were modified to form one new third nature. His divine nature entered into the humanity of Jesus. According to this view, Jesus Christ could not truly represent us as a man, nor could He be truly divine and able to earn our salvation. Nestorianism was offered by Nestorius, a popular preacher at Antioch and bishop of Constantinople in 428 A.D., and those who followed his teaching, even if Nestorius did not present himself as Nestorian (Kelly, 1960: 311). Nestorianism preached the doctrine that there were two separate persons in Jesus Christ, a human and a divine person (Loofs, 1975: 41ff). In 431, the Ephesian Council condemned the Nestorian view that Jesus has two separate persons (Erickson, 2001: 743). This view deviated from the essential truth of the Bible (Gal. 4:4–5; Rom. 1:3–4). The modern period, particularly the nineteenth century, has produced one distinctive attempt to solve the problem of the relationship between the two natures of Jesus Christ. According to Kenoticism, based on Phil. 2:7, what Jesus Christ emptied Himself of was the form of God, '(Jesus) made Himself nothing.' Jesus gave up His definitely divine attributes and took on human qualities instead. Part of His divinity was surrendered and displaced by human character. In other words, Jesus laid aside omnipotence, omniscience and omnipresence as divine attributes, while he maintained moral characteristics as a human being, namely power, truth and love. His incarnation consisted of an exchange of part of the divinity for humanity. Jesus is not God and man simultaneously, but successively. With respect to certain attributes, He is God, then He is a human being, then God again.

is the person of the God-Man in whom God became man. Nevertheless, Jesus did not exercise His divinity at times and His humanity at other times. His actions were always those of a nature both divine and human. The union of the two natures in Christ is not by mixture so that a third new nature is produced which is neither human nor divine nature but possesses the properties of both.

### 1.1.2 THE CHURCH OF JESUS CHRIST

This refers to the church proclaimed by Jesus Christ Himself in Matthew 16:18. There, He says, 'I will build My Church' (οἰκοδομήσω μου τὴν ἐκκλησίαν) and emphasizes the word 'my' (μου). Indeed, the owner, amender, modifier of the church is Jesus Christ Himself. He is the only builder of the church.

### 1.1.3 *COMMUNIO*

We intended to use the English term 'communion.' But it can be confusing, because the Supper of the Lord is also known as 'communion.' The English word 'community' would also not fit, because we wanted to stress the communion between the Lord and His Church. Therefore we decided to use the Latin term *communio*.

The Latin term *communio* implies both communion with Jesus Christ and community of saints. In our dissertation, we aim to present that the Church on the lips of Jesus Christ is a *communio* in faith and ethics. *Communio* is basically established and developed on three principles: being together, living together and working together. Being together is the vegetative heart of *communio*. It rests on the consciousness of belonging together and the affirmation of the condition of mutual dependence. Living together implies the affirmation of spatial proximity as a precondition of various

relationships. Working together means the interactions themselves as production from a common spirit and an essential will.

#### 1.1.4 AN ETHICAL *COMMUNIO*

Christian ethics points the way toward a practical Christian life. The central notion of Christian ethics is found in the humiliation of Jesus Christ, the modifier of the church. His humiliation was achieved through obedient love, thus the central issue of Christian ethics is obedient love as apparent in the case of His suffering.

Accordingly, an ethical *communio* is established in love for one another. Thus, an ethical *communio* does not exist in itself but in one's relationship with the neighbor with the emphasis on the sacrifice of the self.

#### 1.1.5 A FAITHFUL *COMMUNIO*

This is the *communio* which believes fully in the elements of faith in the church. The elements of faith are derived from the life of Jesus Christ, namely those elements already accomplished; His incarnation in Bethlehem, His death for redemption on Calvary, His resurrection, His ascension into glory and His reign through the Holy Spirit; and that still to be fulfilled, His second coming. A faithful *communio* does not ignore the works of God the Father and the Holy Spirit.

#### 1.1.6 FUNDAMENTAL DOCTRINES

The fundamental doctrines referred to here are those proclaimed at the Biblical Conference of Niagara in 1895. They comprise the verbal infallibility of Scripture; the divinity of Jesus Christ; the virgin birth of Jesus Christ, the substitutionary character of the atonement; the physical

resurrection; and the bodily return of Jesus Christ.

#### 1.1.7 HORIZONTAL CONTEXTUALIZATION

It is said that there are two great gaps to be bridged in the salvation of human existence: vertical and horizontal (Shin SJ, 1974: 1).

Horizontal contextualization is the method used to overcome the horizontal gap between the 1<sup>st</sup> century Palestine and the 21<sup>st</sup> century Korea or South Africa. The horizontal gap requires us to address the problem of how the Christ-event and past Jewish culture may be understood and become meaningful to contemporary men, particularly those who live in Korea or South Africa today.

In our dissertation, the horizontal contextualization includes translation and synthetic models. The former concerns translating the meanings of doctrines into other contexts, not merely changing words and grammar. An example of this model is found in the theology of Hesselgrave. According to him, horizontal contextualization is the translation of the unchanging content of the Bible into verbal forms meaningful to the people with their particular contexts. The latter is midway between emphasis of contextualization and the traditional gospel message. This model pursues the integrity of both the supracultural message in the Bible and the social context. An example of the synthetic model is found in the theology of S. Shin, who emphasized the interrelationship of context and supracultural Gospel.

#### 1.1.8 THE KOREAN EVANGELICAL CHURCH

This refers to the church established on fundamental doctrines (especially,

the inspiration and the infallibility of the Bible) and horizontal contextualization in Korea. The Korean evangelical church has existed since 1890 when Nevius (1829–1893) taught and practised the three–self formula in the early Korean church.

#### 1.1.9 MINJUNG

The word minjung is exclusively used by Koreans and strongly expresses the emotion of Korean people. It means all those who are excluded from the political and economic elite. In Korea, minjung is sometimes known as the han–ridden people. The word 'han'<sup>2</sup> is a unique Korean word and generally means 'grudge' or 'resentment.'

#### 1.1.10 MINJUNG THEOLOGY

This is the theology for the minjung, by the minjung and of the minjung in Korea. The owner of the church is the minjung itself.<sup>3</sup>

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<sup>2</sup> The Korean history, according to Nam–dong Suh, depicts a long history of suffering. This suffering experience is articulated by the concept of han (한), which is the deepest feeling that the Korean minjung have in their hearts. Nam–dong Suh points out four main reasons for han in the Korean history as follows: First, Koreans have suffered numerous invasions by surrounding powerful nations, so that the very existence of the Korean nation has come to be understood as han. Second, Koreans have continually suffered the tyranny of the rulers, so that they think of their existence as of oppressed people. Third, also, under Confucianism's strict imposition of laws and customs discriminating against women, the existence of women was han itself. Fourth, at a certain point in Korean history, about half of the population were registered as hereditary slaves, and were treated as property rather than as people of the nation (1981: 54). Ji–Ha Kim describes 'han' as a 'cry of hunger.' He cries 'hear our cry! hear our cry! Crying out of active hunger...' (Suh ND, 1976: 90).

<sup>3</sup> According to SH Moon (1998: 32), after Syng–Man Rhee resigned and left Korea, the government installed a new cabinet in order to appease the anger of the people. However, the legacy of the corrupt rule of the former president and government officials was a popular distrust of politics and great confusion among the people. On May 16th, 1961, Jung Hee Park took power by means of a military coup in the midst of this confusion, with the rationalization that the government needed to be a strong power for the sake of national security, to prevent a possible invasion by North Korea. Once in office, Park proved as oppressive as his predecessor, and instituted the Yu–Shin law in

Korean minjung theology identified the various past liberating events of minjung struggle with the reality of the living Jesus Christ. This was derived from the secular theology of Dietrich Bonhoeffer,<sup>4</sup> the historical theology of Moltmann,<sup>5</sup> the liberation theology of Latin America,<sup>6</sup> and the social hermeneutics of Japanese theology.<sup>7</sup> This theology is an important

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1972, for the purpose of securing long-term power for himself. This only galvanized the people's concern for human rights, and some of the more radical Christian churches, in particular, participated in the social activities which eventually resulted in a conflict between the church and the state. Although it must be granted that Park made great strides in terms of the economic growth and national security of the nation, this did not make up for the torture and imprisonment of many ministers, professors, and students. The more liberal Korean churches produced theological studies of human rights issues, focusing on socio-political issues and the democratization of the nation, which came to be known as 'Minjung theology.'

<sup>4</sup> Following Bonhoeffer, minjung theology maintains that Christian faith is 'serving our neighbors, and that Jesus is there where we serve others' (Suh ND, 1976: 227). Bonhoeffer says that the Christian's relation to God is a new life in the existence for others through participation in the being of Jesus Christ. The church is the church only when it exists for others (1972: 360ff).

<sup>5</sup> Moltmann, the Protestant theologian of Tübingen, understands Trinitarianism in terms of the history of God which is connected with the experiences of Jesus Christ and man in their praxis. The history of God is not a fact that is closed once and for all and is thus far from man's experience (Kim MH, 1987: 250ff). According to Moltman, theology as eschatology understands man and the world in view of the future which both shall find in the coming of God. It is thinking between cross and parousia and holds up the hope of God's coming in the painful realities of this world. The hinge of history for a Christian understanding of history lies in Jesus Himself. Jesus Christ identifies the eschatological kingdom of God with His Word, His activity, and His suffering, and thus with His person (1970: 8ff).

<sup>6</sup> The Liberation theology of Latin America has emerged from a context of poverty in Latin America. There, at least one million babies die every year from lack of medical care or malnutrition. Liberal theology in Latin America stems from this as well as from the upheavals within the Roman Catholic Church, which had been serving the dominant classes (Nunez & Taylor, 1989: 47ff).

<sup>7</sup> Minjung theology refers to the Bible as fundamentally being an account of oppressed people's experience and history. For example, minjung theology emphasizes the Exodus event. According to H.S. Moon, the minjung was the object of liberation in the Exodus event. The Exodus was the struggle for the restoration of the rights of the minjung. The Hebrews lost their rights and became slaves, yet through their liberation by God, their rights were restored. The purpose of the restoration of the rights of the minjung is seen not only from a political, social and economic point of view, but also in the light of the

representative of vertical contextualization. We do not agree that this theology is derived from the Bible.

#### 1.1.11 THE MODIFIER

The modifier is the founder, owner and amender of the church. The only modifier of the church is Jesus Christ. The modifier can change and decide the essence of the church. For example, we can make a comparison between God's house and a gambling house. The two terms, God's house and gambling house, have a common denominator – house. In both cases the denominator, house, means the same, but if we take into consideration the modifiers, God and gambling, the two terms signify completely different entities, separate in nature and meaning. Accordingly, we cannot explain the essence of the terms without considering the modifier. The church must be defined with emphasis on its modifier and the unique modifier of the Christian Church is Jesus Christ Himself. Our study shall be executed with consideration of the modifier.

#### 1.1.12 SHANIMISM

This term has been coined to denote the combination of Shamanism and Animism. In Korea, Shamanists accept both Animistic elements (spirits of earth, rock, water, etc.) and Shamanistic elements (Shaman, polydemonism). Thus, in our study we call it *Shanimism*.

#### 1.1.13 THE THEOLOGY OF SUNG

This is referred to as Yun's theology in Korea. Yun started the theology of Sung (meaning: sincerity). Sung's theology is established on an ancient

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relationship between God and his people. God made a covenant with them and bestowed upon them commandments concerning the worship of God (1981: 124–125).

Korean fable known as the Tangun legend. It features three figures, namely Hwan-in and Hwan-ung and Tangun who became the equivalents of the Father, the Son and the Holy Spirit. Yun equated Sung (sincerity) to the way of salvation. He endeavoured to build his doctrine of the church on the vertical contextualization.

#### 1.1.14 THE THREE-SELF FORMULA

The three-self formula has derived from the teaching of J.L. Nevius<sup>8</sup> in 1890. He taught it as indicating the principles by which to build an effective church in Korea. These principles are self-propagation, self-governance and self-support. The three-self formula is one of the important elements of the Korean evangelical church. Nevius' plan is the most frequently cited factor in explaining the outstanding growth of the Korean evangelical church (Hunt, 1994: 195).

#### 1.1.15 VERTICAL CONTEXTUALIZATION

This is the method used to build the church through overcoming the vertical gap between God and human beings. Both the Korean minjung theology and Sung theology have tried to overcome the vertical gap. They enthrone minjung or suffering humanity as a substitute for God. This was developed in liberation theology.

In our dissertation, the vertical contextualization is materialized by anthropological, praxis and transcendental models. The anthropological

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<sup>8</sup> John Livingston Nevius (1829-1893) served for forty years as a missionary in China. Through a lifetime in China, he is best known for his influence on the Korean evangelical church planting in Korea where the pioneer fundamentalist missionaries adopted his concept of the three-self formula. Similar concepts of missionary principles were promoted by Henry Venn of the British Church Missionary Society and by Rufus Anderson of the American Board of Commissioners for Foreign Mission.

model takes a serious look at social change without placing emphasis on the inspired Bible. The Bible can be modified according to context. An example of this model is found in the mission work of Vincent J. Donovan. According to him, cultural context affects the content of the Bible. The praxis model expands theology to embrace dynamic social problems. Bevans calls this model 'a way of doing theology.' The examples of this model are found in Black Theology, Liberation, Yun's and Minjung theology. The transcendental model concerns the internal experience of Christians. The cultural context is a genuine theological source and a locus of revelation. An example of this model is found in the theology of JL. Gonzalez. He emphasizes the theological doctrines that relate to the culture of people and ignores supracultural revelation.

## **1.2. MOTIVATION**

An American pastor established the South Korean reformed church in 1884. Korean missionary history now spans about 120 years. The South Korean reformed church has shown brilliant growth in this short period. The big churches in the world are built in South Korea, according to denominational sects. Church education played such an important role in the growth of the church that defined the church as 'meeting for teaching'. The South Korean church, especially the reformed church, has a grand tradition of teaching the Bible and Doctrine to many people. As a pastor of the South Korea reformed church, I have taught Bible and Doctrine to people for 3 years. They were indeed knowledgeable, but they tried to conceptualize church without emphasis on the Korean context. They understood the theoretical concept of the church, but overlooked its practical expression in the Korean context.

There was an opportunity for me to lecture for 2 years to students who are working on their M.Div. degree at Chongshin University Theological Seminary. During that time, Korean students who attend the seminars come to interpret the concept (essence) of church without respect to Jesus' Word. The word 'church' is frequently found in the Bible. In particular, it occurs repeatedly in the Acts of the Apostles and in Paul's letters, from which many scholars have begun to study the meaning of 'church'. Of course, the whole Bible is the unique Word of God. We can find the essence of God's Church in the 66 books of the New and Old Testaments. But, it is very important that we derive the concept of the church from the lips of Jesus Christ, the unique master of the church.

Therefore I wanted to biblically present the concept or essence of the church in the context and as on the lips of Jesus Christ.

### 1.3 PROBLEMS

#### 1.3.1 LITTLE RESEARCH OF *COMMUNIO* AS ON THE LIPS OF JESUS CHRIST (CHRISTOLOGY)

Most Christians' lives daily involve the word 'church', and few days pass without some discussion of it. Theologians, even if not Systematic theologians, cannot do research without considering the church or the doctrine of the church. Theological scholars have an immense effect on the understanding of the church. Reformed theologians, in particular, are exerting a great influence in the Korean church.

Nevertheless, along the way, they have neglected to research the church as on the lips of Jesus Christ. The whole Bible is God's Word without a doubt. Writers have recorded his words through the Holy Spirit's inspiration.

Paul's letters are not only Paul's writing but also God's records. We can study God's Church in the same Bible, in the Gospels, the Acts of the Apostles, the Letters and the Old Testament etc. Theological scholars mainly study the church as represented in Paul's letters and the Acts of the Apostles. The word 'church' is frequently found in Paul's letters and in the Acts of the Apostles, but in the Gospels it occurs only 3 times (the Gospel of Matthew). The study of the essence of the church as on the lips of Jesus Christ, founder of the church, is very important, but scholars have neglected it mostly until now, and have therefore overlooked this great point of research about His Church.

### 1.3.2 THE *COMMUNIO* WITHOUT RESPECT TO CONTEXTUALIZATION

Most theological seminaries and churches in Korea are deeply influenced by reformed theologians, such as L. Berkhof, J. Murray, A.A. Hodge and M. Erickson, etc. Most divinity seminaries are using their books for texts, but they mostly study the doctrine of the church without emphasis on the context.

Dr. H.Y. Park (1897–1978), the famous Korean theologian, also defined the church with little emphasis on the Korean context. Yonsei University is exerting an immense influence on South Korean society. It is one of South Korea's three famous universities. Dr. J.K. Eun, professor of Yonsei University, has begun to propagate the concept of church with little respect to the Korean context. Therefore, they have failed to define God's Church with regard to the context (contextualization).

## 1.4 HYPOTHESES

The first hypothesis presented in Chapter 2 is that the doctrine of the

church as a *communio* should reflect the contexts of the historical periods. Some theologians have based the doctrine of the church on the Biblical text only. Some, on the other hand have placed emphasis on the context only. All of them have failed to use correct methods.

In Chapter 3, the hypothesis is that the Church on Christ's lips is a *communio* in faith and ethics, but it is explained that this *communio* is different from that of a social organization, whereby it may be studied as 'meeting without self on faith.' The church is a faithful and ethical *communio*, which was first built in Jerusalem with the outpouring of the Holy Spirit (Acts 2). This *communio* was built on the basis of love, which includes the horizontal (for neighbor) and the vertical (for God).

In Chapter 4, it is hypothesized that the church is effectively developed and established through horizontal contextualization as the theological command of God. Another hypothesis in this chapter is that God used the Korean religions to accomplish His Church (Christ's Church), even if they *per se* have no relationship with the Korean Christian Church.

In Chapter 5, we evaluate the Korean churches: the Roman Catholic Church, the fundamentalist church and the evangelical church. The hypothesis is that the first two Korean churches failed to build and develop His Church. They intended to build the church in South Korea without placing emphasis on the Korean context. We will show that the Korean evangelical church grew quite well with emphasis on the Korean context. But, it will be hypothesized that excessive emphasis of context distorted the essence of the church as *communio* in faith and ethics.

## 1.5 AIMS

### 1.5.1 *COMMUNIO* AS ON THE LIPS OF JESUS CHRIST (CHRISTOLOGY)

Companies and organizations are built according to the master's plan and purpose. The vision of the Free State University, for example, is deeply affected by the founder's intention. Similarly, the church is built according to the master's design. The unique master of the church is Jesus Christ. In Matthew 16:18, Jesus is referring to 'I am going to build My Church' (οἰκοδομήσω μου τὴν ἐκκλησίαν). In this way, the essence of the church is well revealed on the lips of our Lord, founder of the church. The Bible as a whole, without doubt is recorded by the Holy Spirit's inspiration. Through the same Bible, the Lord's Church may be detected. But it is very important to study the church from the direct Word of Jesus Christ, founder of the church. We are going to present the church as a *communio* in faith and ethics as from the lips of Jesus Christ.

### 1.5.2 HORIZONTAL CONTEXTUALIZATION AS THE FOUNDATION OF *COMMUNIO*

As human qualities vary, so too do countries and nations, according to their contexts. For example, the Lord allowed the particular situations that exist in South Africa, Japan and the United States of America. He wants to build a particular church in the land of South Africa, in Japan and in America. Similarly, He wants to establish a church in Korea which has its own particular Korean characteristics. The Lord accomplishes the church through the use of various contexts. We cannot establish the church of South Africa using the Korean context, nor can we establish the American style of church for Koreans, as this would be very inefficient. We are going to argue that contextualization (horizontal) is an important element in the establishment of the Lord's Church.

## 1.6 METHODOLOGY

The methodology used for this study is a literature review. However, we will also use historical, biblical and theological reflections to construct the basic framework of this dissertation.

In Chapter 1, we will provide the introduction of this thesis, the important terminology used in the dissertation, the motivation for this research, the problems, the hypotheses, the aims of the research and the methodology used.

In Chapter 2, we will prove the fact that ecclesiology debated in history was based on the concept of *communio* and reflected the particular contexts (Historical Evidence). The periods that we will refer to are the Patristic Period, the Middle Ages, the Reformation and the Modern era. The ecclesiastical doctrine of key theologians will briefly be introduced from the viewpoint of *communio* and contextualization. The focus on the Reformation era will include the orthodox Reformed Confessions.

In Chapter 3 we will prove that the Church on the lips of Jesus Christ is a faithful and ethical *communio* (Biblical and Theological Evidence). For this, we study the word 'church' (ἐκκλησία) as on the lips of Jesus Christ. We find the word 'church' (ἐκκλησία) three times only, in Matthew 16:18 and 18:17. We are going to first study the Greek word etymologically. Jesus Christ, Head of the Church uses the Greek word οἰκοδομήσω in Matthew 16:18. We will study the Greek word οἰκοδομήσω in this chapter. We present the fact that the Greek word οἰκοδομήσω signifies to build in the future. We are going to consider the time when His Church was built from the ground. We plan to present the nature of His Church as suggested from the lips of

Jesus Christ. We are going to study the text of Matthew 18 and will use a comparative study of Matthew 16:18 and 18:17.

In Chapter 4, we will prove the fact that horizontal contextualization is the foundation of the church or of the doctrine of the church (Theological Evidence). For this, we will introduce the models presented by S. Evans. Regarding the concept of horizontal contextualization, we will analyze the Korean history from the viewpoint of religion.

In Chapter 5, we are going to evaluate the Korean Roman Catholic Church, the fundamentalist church and the evangelical church on the basis of the concepts of *communio* and contextualization. We use historical data for this.

In Chapter 6, we will present a summary and conclusion of this dissertation. On historical, biblical and theological data, we will conclude that the church on the lips of Jesus Christ is a faithful and ethical *communio*. Horizontal contextualization is an important element to build His Church. Jesus Christ is the only builder of the church.

## 1.7 OUTLINE OF THIS DISSERTATION

### CHAPTER 1: INTRODUCTION

Important terminology used in the dissertation, Motivation, Problems, Hypotheses, Aims, Methodology

CHAPTER 2: *COMMUNIO* AND CONTEXTUALIZATION IN THE CHURCH HISTORY

The Patristic Period, The Middle Ages, Reformation, Modern Period

CHAPTER 3: *COMMUNIO* AS ON JESUS' LIPS

Reasons to theologize on the biblical text, A *communio*, A faithful *communio*, An ethical *communio*, Paul and *communio* in faith and ethics

CHAPTER 4: *COMMUNIO* AND CONTEXTUALIZATION

Definition of contextualization, Contextualization in the Bible, Contextualization as a theological command, Models of vertical contextualization, Models of horizontal contextualization, Analysis of Korean history on the basis of horizontal contextualization

CHAPTER 5: A CRITICAL EVALUATION OF THE KOREAN ECCLESIOLOGY ON THE BASIS OF *COMMUNIO* AND CONTEXTUALIZATION

Evaluation on the concept of horizontal contextualization, Evaluation on the concept of *communio*

CHAPTER 6: SUMMARY AND CONCLUSION

## CHAPTER 2

# *COMMUNIO* AND CONTEXTUALIZATION IN THE CHURCH HISTORY

Our aim is to study the church (ecclesiology) as a *communio* on the lips of Jesus Christ (Christology). This study is intended to develop the doctrine of the church for the 21st century, as of now. However, it is virtually impossible to study the doctrine of the church if we ignore past perspectives. In fact, Christianity cannot be described or understood without knowledge of the history through which it has become what it is. Anyone concerned with theology can only have knowledge of theology on the basis of church history (Brox, 1995: vii). Part of the notion of tradition is a willingness to take seriously the theological heritage of the past. Therefore it is important that we become familiar with the Christian past, which provides vital reference points for the modern church, the ecclesiology of the 21st century.

The concept or doctrine of the church was understood and practised in a variety of ways throughout history. The formative periods of its development are considered in our brief survey of the development of the Christian Church as a *communio*. It is difficult to draw clear dividing lines between many of these periods. Part of the problem lies in the absence of universal agreement on the defining characteristics of eras. According to scholars, all divisions of history are prone to a degree of arbitrariness.<sup>1</sup> McGrath has suggested four periods: the Patristic Period, the Middle Ages

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<sup>1</sup> Y. Park indicated five eras, the early period, the middle period, the Reformation, the modern era and the present period (1996) and E. Kim has made a division of four periods: the early, the middle, the Reformation era and the modern periods (2000).

and Renaissance, the Reformation and post-Reformation period, and the Modern Period (1994). Berkhof has also identified four periods, namely the Patristic Period, the Middle Ages, the period of the Reformation and, during and after the eighteenth century (1996: 558ff).

To facilitate the study, we will survey the doctrine of the church by using the dividing lines of the Patristic Period (100–451 A.D.), the Middle Ages (1,000–1500 A.D.), the Reformation (1500–1700 A.D.) and the Modern Period (1700–present). Particular attention will be paid to developments since the Reformation in that these have had the greatest impact upon the doctrine of the reformed church. The Reformation developed a cluster of systematic ecclesiology. The Reformers broke with the Roman Catholic ecclesiology. Calvin (1509–64) especially, stood out as supreme proponent of the development of systematic ecclesiology on the basis of separation from the Roman Catholic ecclesiology (Raynal III, 1990: 120ff).

## 2.1 THE PATRISTIC PERIOD<sup>2</sup> (100 – 451)

Christianity has its origin in Palestine, in the region of Judea, especially the city of Jerusalem. We first come across the church as a *communio* of believers in Jerusalem (Acts 2). At the Jewish feast of Pentecost, seven weeks after the crucifixion of Jesus Christ, many were baptized as a result of the preaching of Peter (Acts 2:14ff). This *communio* of believers lived a life of fellowship, worship and mutual help, receiving new members daily (Acts 2:43–47).<sup>3</sup>

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<sup>2</sup> The term *patristic* comes from the Latin word *pater*, 'father,' and designates the period of the Church fathers.

<sup>3</sup> 'Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their

Soon strong opposition to the Christian Church developed in the non-Christian Hellenistic Jewish *communio*. This is evident from the account of the stoning of Stephen (Acts 7). The persecution of the church that followed the stoning of Stephen appears not to have extended beyond Jerusalem (Boer, 1979: 19), but the departure of many believers from Jerusalem led to the spread of the Gospel. Christianity rapidly spread to neighboring regions through the efforts of early Christian evangelists such as Paul, who became the father of the Gentile mission (Acts 9:15).<sup>4</sup> The thirty years following his conversion were of the greatest importance for the life of the church. By the three extensive missionary journeys that he undertook, Paul established the Gospel in Asia Minor, Macedonia, and Greece. Another evangelist, Philip, went to Samaria and preached there. He was called to go to Gaza in southern Palestine. There he met an official from the court of the queen of Ethiopia, a Jewish proselyte who was converted and baptized through his ministry (Acts 8). Peter went to the coast and preached in Joppa and Caesarea. His visit to these cities resulted in his learning the full meaning of the Pentecostal event, namely that Gentiles as well as Jews could become followers of Christ and members of the church as a *communio* in faith and ethics. He baptized a non-Jew, Cornelius, a centurion in the Roman army (Acts 10:44-48).<sup>5</sup>

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possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved' (NIV).

<sup>4</sup> 'But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel"' (NIV).

<sup>5</sup> 'While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God. Then Peter said, "Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have." So

In the course of its expansion, during what is now identified as the Patristic Period, the church was developed in Western North Africa, especially the area of modern-day Algeria (Brox, 1995: 20). The Patristic Period is often taken to be the period from the closing of the New Testament writings (100 A.D.) to the definitive Council of Chalcedon (451 A.D.). This period was one of the most exciting and creative in the history of Christian thought. The main streams of Christianity, for example the Anglican, Eastern Orthodox, Lutheran, Reformed and Roman Catholic churches, regard this period as a definitive landmark in the development of Christian doctrine (Park Y, 1996: 7). The Patristic Period was centered in the Mediterranean world, and on seats of power such as Rome (Boer, 1979: 31). Rome was the capital of the largest empire in the history of mankind. The old proverb 'all roads lead to Rome' was literally true. Within this great empire, another empire had been planted and had grown large. It was the kingdom of Jesus Christ, a kingdom in this world but not of this world (Rom 1:8). Its centre was the Christian Church in the city of Rome (Latourette, 1970: 9ff).

During the Patristic Period, major theologians for the focus of our study were Justine Martyr (100–165), Irenaeus of Lyons (130–200), Tertullian (160–225), Cyprian (200–258) and Augustine of Hippo (354–430). We will briefly introduce the ecclesiology of the above representative theologians. The ecclesiology will be extracted on the concepts of *communio* and context (contextualization). Our main issue is that the church is a faithful and ethical *communio* as on the lips of Jesus Christ. The church is found in horizontal contextualization.

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he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days' (NIV).

### 2.1.1 JUSTINE: AN ETHICAL *COMMUNIO* BUILT ON HORIZONTAL CONTEXTUALIZATION

Justine is the greatest of the Apologists<sup>6</sup> who conducted the defense of orthodox Christianity against heterodoxy (Park Y, 1996: 199). His theological background, which included some attraction to the teachings of Plato, provided him with intellectual tools, techniques, and arguments (Bromiley, 1978: 13). He concerned himself mainly with defending ecclesiology in the face of intense philosophical criticism from heretical sources<sup>7</sup> (Boer, 1979: 49). In the Patristic era, the theological disputes were waged as a battle between orthodoxy and paganism (Brox, 1995: 120). We can deduce that his theological trend must be derived from the understanding of the context (or contextualization) of that age.

For Justine, the church (a *communio*<sup>8</sup>/ a communion of believers) does not place its hope on the world of the present only (Bromiley, 1978: 15). The Church of God signifies a true kingdom of God, in heaven and on earth. He understood the church as a *communio* (communion) based on the bipolarity of spiritual and social (non-spiritual) characteristics.

He designated ecclesiology from the concept of an ethical *communio*

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<sup>6</sup> The word apology now signifies an expression of regret for improper speech or action. Originally it meant the defense of a person or institution that was being attacked. The apologists were those who conducted a defense, mainly in writing. The apologies were mostly addressed to emperors, the Roman Senate, or to the Roman people as a whole (Boer, 1979: 48).

<sup>7</sup> Apologists are divided into four groups according to the subjects of their argumentation: 1) Appeal to the authorities to treat Christians justly. 2) Attack on pagan religious beliefs and practices. 3) Presentation of Christian beliefs and way of life. 4) Presentation of theological ideas to justify Christianity (Boer, 1979: 48ff).

<sup>8</sup> Even if scholars who were quoted in this dissertation used the English word communion or community, we will write Latin term *communio* to facilitate our study.

(community) in the society. He emphasized the social responsibility of the church. In the world, the church aims to develop social justice on the ethical basis of the Kingdom (First Apology III). The church therefore was the best ethical helper of the secular state and an ally in securing justice (Second Apology Chapter 14). According to biblical teaching, no evil (unethical actions) can be hidden from God and escape His punishment. Justine boldly denounced the unethical authorities of his day as public executioners, as bad rulers, when civil authorities tended to respect reputation rather than the truth (love) of Christianity (Bromiley, 1978: 14). He particularly rebuked the loveless authorities for persecuting the church as a *communio* (community) of believers merely because they called themselves 'Christian' (First Apology IV).

In conclusion, we can evaluate that he established the concept of the church as an ethical *communio* for society, even if he did not directly express this in words. This definition reflects the social context of that age (horizontal contextualization of the Gospel). He progressively challenged church and society without emphasizing ethical elements. The concept of ethical *communio* was born in the social context of that age. Justine emphasized the social responsibility of the church in the world.

### 2.1.2 IRENAEUS: A SPIRITUAL *COMMUNIO* BUILT ON HORIZONTAL CONTEXTUALIZATION

Irenaeus was the famous bishop of Lyons in the second century. He is considered to be the first great systematic theologian of the Christian Church after the conclusion of the New Testament canonical writings (Suh CW, 1998: 121). His ecclesiology was accomplished on a contextual background (or contextualization), especially on anti-Gnosticism, even if

he did not use such terms. The churches of the Patristic period regarded Gnosticism as the first dangerous heresy. His crowning work, '*Libros quinque Adversus Haereses*' was produced on the basis of this contextual understanding of that age. In that book, Irenaeus is noted for his vigorous defense of Christian orthodoxy in the face of a challenge from Gnosticism (Hanks, 2001: 26). During the second half of the second century, Gnosticism reached the height of its influence in society. The Christian Church rejected Gnosticism because of its tendency to negate the essence of Christianity and Christian ecclesiology.<sup>9</sup> Gnosticism denied Christology, which is the core of Christianity and ecclesiology. Without Christ (Christology), the being of the church (ecclesiology) is impossible. Accordingly, we can evaluate his theology (ecclesiology) as a product established on the contextualization of Patristic era.

For Irenaeus, the church is established and developed by the action of the Holy Spirit (TTI, 1993: 44). The unction of the Spirit flows down from the Messiah through the whole *communio* of the church and through each of its members. The Holy Spirit dwells there and embraces the church with its perfume. Where the church is, there the Spirit is; where the Spirit is, there is the church (Hamman, 1993: 23). Irenaeus understood the church as a spiritual *communio* (communion). He intended to develop ecclesiology

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<sup>9</sup> Gnosticism developed the doctrine of Christianity as follows (Boer, 1979: 60):

- a. Knowledge of and fellowship with the Supreme God is impossible.
- b. The creation of the world is the work of an inferior deity.
- c. The world of matter is evil.
- d. The Redeemer is neither God nor man. He did not die on the cross and was not raised from the dead. He seemed to be human but was not in fact so (the heresy of Docetism, named from the Greek word *dokein*: to seem).
- e. Only some men, those who are spiritual by birth, can be saved.
- f. There is no resurrection.

through defending it against heresies (context), which neglected to develop the spiritual church by the works of the Holy Spirit. He, without doubt, accomplished his doctrine of the church on the basis of an understanding of the horizontal contextualization. Horizontal contextualization is an important foundation of ecclesiology.

Accordingly, we can evaluate that his ecclesiology was founded on the concept of a spiritual *communio* with emphasis on horizontal contextualization although he did not conceptualize the ideas 'spiritual *communio*' and 'horizontal contextualization.'

### 2.1.3 TERTULLIAN: A SPIRITUAL *COMMUNIO* BUILT IN FAITH AND ETHICS ON CONTEXTUALIZATION

Tertullian is often regarded as the father of Latin theology (Dowley, 1977: 111). He laid the foundations for the doctrine of the Trinity<sup>10</sup> (Hanks, 2001: 32). Tertullian shaped the theology of the Trinity with its distinctive vocabulary. The three persons are 'distinct, yet divided (*distincti non divisi*), different yet not separate or independent of each other (*discreti non separati*)' (McGrath, 1994: 252). His doctrine concerning the Trinity was produced in the context (contextualization) of that age. Marcionism emphasized that the creator God of the Old Testament (God the Father) is totally different from the redeemer God of the New Testament (Jesus Christ). Marcionism denied the doctrine of the Trinity, especially idea of Jesus Christ being of the same substance (*homoousios*) as God. Tertullian rejected this idea of Marcionism. The doctrine of the Trinity was due to

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<sup>10</sup> In the creative period of Christian theology, the doctrine of the Trinity began to emerge in a recognizable form. The basic feature is that there are three persons within the Godhead – Father, Son, and Holy Spirit – and that these are to be regarded as equally divine and of equal status.

anti-Marcionism in the Patristic period.

For Tertullian, the church is rightly called an apostolic *communio* (communion). The church as a *communio* can show her apostolic origins in faith and ethics (Curtis, 2002: 34). Theologically, she has kept to the ethical teaching handed down (Placher, 1988: 1/43). With regard to Tertullian, an apocryphal writing from the middle of the second century provides us with the first text of a baptismal symbol made up of five articles.<sup>11</sup> He thought of the church as a spiritual *communio* (communion) against the world. The holy church, as Tertullian insisted, could admit 'no agreement between the divine and the human sacrament, the standard of Christ and the standard of the devil, the camp of light and the camp of darkness. One soul cannot pay dues to two masters – God and Caesar' (On Idolatry, Fathers, Chapter 19).<sup>12</sup>

Accordingly, we can evaluate that he understood the church as a spiritual *communio* (communion) in accordance with the concepts of faith and ethics. His theology must be due to an understanding of the context (contextualization) of that age.

#### 2.1.4 CYPRIAN: AN ETHICAL *COMMUNIO* ON CONTEXTUALIZATION

Cyprian of Carthage strongly emphasized the church as an ethical *communio* (communion). For this, he referred to the unity of the church (Hanks, 2001: 36ff). Any unethical schism is totally and absolutely

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<sup>11</sup> 'I believe in the Father, Lord of all, and in Jesus Christ (our Saviour), and in the Holy Spirit (the Paraclete), and in the holy church, and in the forgiveness of sins (Hamman, 1993: 9).'

<sup>12</sup> Cited in 'The Secular Saint' by R. Webber (1979: 83).

unjustified and the unity of the church cannot be broken on any pretext whatsoever (Brox, 1995: 45). To show the unity of the church, Cyprian argues, the Lord builds it on one man, Peter. The other apostles, of course, are equal to Peter. They were exactly what Peter was; they were endowed with an equal share of office and power (Curtis, 2002: 40). Yet in demonstration of unity, Christ arranged that the church should take its beginning from one man (Bromiley, 1978: 55). The unity of the episcopate reflects that of the church, for which Cyprian produces a series of metaphors. The universal church resembles the sun, a tree, or a spring. The biblical description of the church as Christ's bride suggests to Cyprian the idea that schismatic gatherings are adulteresses (Curtis, 2002: 41). The idea of the bride slips easily into that of mother when the individual believers come under consideration. God has provided the one church as the ark of salvation. Those who seek refuge in a pseudo-church will perish. Cyprian backs his argument with an appeal to scriptural symbols. Undivided and coherent, the robe proves the unbroken harmony of people who have put on Christ. Christ and his people are one shepherd and one flock, and they are represented at the local level by one pastor and one church. Cyprian finds in Rahab a type of church. When Jericho was taken, her family had to gather in her house to be saved. The association of home and Spirit suggests to Cyprian the biblical description of the Spirit as a dove, the bird which loves human company and knows the fellowship of a single home, and which also lives with other doves in the law of unanimity (Bromiley, 1978: 56ff).

In conclusion, we can clearly prove the fact that Cyprian established his ecclesiology on the basis of an ethical *communio* (communion). The word ethics was the core of his doctrine of the church, even if he did not refer

directly to such a concept. He emphasized the unity of the church as the ethical essence of Christian *communio* (communion). The first church in Jerusalem was an ethical *communio* (see, Chapter 3) established on unity. When the Holy Spirit was poured out in Jerusalem, all people (all the churches) from every nation under heaven had gathered there in unity (Ac. 2:5). The Holy Spirit broke down the unethical, inveterate prejudices and barriers (Tutu, 1983: 44). Through the Holy Spirit, Jesus Christ has brought us togetherness (a unity) in the one Lord, one faith, one baptism and one God the Father of us all (Eph. 4:5-6). Accordingly, the unity of the church is an essential factor of an ethical *communio* in the Bible.

#### 2.1.5 AUGUSTINE: A MIXED *COMMUNIO* IN ETHICS BUILT ON CONTEXTUALIZATION

For Augustine, the church comprises not only the *communio* (communion) that journeys here on earth but also that which, in heaven, has from creation held fast to God, that is, the church of the holy angels (Bromiley, 1978: 112). On earth, the church is not meant to be a *communio* (communion) of saints, but a mixed *communio* (communion) of saints (the good) and sinners (the evil). The separation of the good and the evil takes place at the end of time, not in history on the earth (Curtis, 2002: 62). The separation will take place in God's own time, at the end of history. No human can make that judgment (separation) in God's place. Augustine found this image in the biblical parable presented in Matthew 13:24-31.<sup>13</sup> For Augustine, this parable refers to the church in the world

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<sup>13</sup> 'Jesus told them another parable: The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. The owner's servants came to him and said, "Sir, didn't you sow good seed in your field? Where then did the weeds come from?" "An enemy did

(Brox, 1995: 62). The church cannot be a *communio* (communion) of saints in the world, because its members are contaminated with original sin.

This view of Augustine was clearly expressed in his work 'The City of God.' At the beginning of Book XI, he proceeded to develop the concept of the two cities, the city of God and the city of man.<sup>14</sup> The former is made up of all those who follow the Christian God, whether they be inside or outside the church. The latter is made up of all those who worship false gods, whether they are inside or outside the church. The heavenly city originated with the creation of light, and the earthly city began with the sin of Satan. The city of saints is up above, although it produces citizens here below, and in their persons the city is on pilgrimage until the time that its kingdom comes in heavenly hope. Nevertheless there is a mixture of the elect and the reprobate in the church as well as the world. The universal church contains both the wheat and the tares; it has people in it who belong to both the heavenly city and the earthly city (Curtis, 2002: 63). The primary distinction of Augustine was between two societies, the *communio* (communion) of the reprobate and of the elect, not between church and world (Figgis, 1963: 51). The confusion between the two cities will continue until the second coming of Jesus Christ, when they will be severed forever and receive the reward of their works.

According to this view, concerning forgiveness of sin in the church, new

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this," he replied. The servants asked him, "Do you want us to go and pull them up?" "No," he answered, "because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn." He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field" (NIV).

<sup>14</sup> Cited in David Knowles ed. (Baltimore: Penguin, 1972: xiv.28.593).

guilt is incurred with post-baptismal sin but forgiveness should never be despaired of in the holy church for those who truly repent. Outside the church sins are not forgiven, for the church alone has received the pledge of the Holy Spirit without whom there is no forgiveness of sins (Bromiley, 1978: 114). Augustine is concerned with the ethical elements in the church and world (Curtis, 2002: 63).

Meanwhile, that the church is a mixed *communio* of both saints and sinners is a thought developed from the contextualization (context) of that age. At that time, Christian doctrines were mostly developed through theological controversies. A representative example concerning ecclesiology (or identity of the church) was the Donatist controversy. For example, the Roman Catholic Church followed the line that bishops who committed the sin of apostasy could administer the sacraments upon their repentance. The Donatists, on the other hand, maintained that lapsed bishops were to be lost all power (especially, of administering the sacraments) as ministers of the church. The Donatists insisted that the sacramental system of the Roman Catholic Church was corrupt (Shim & Park, 1994: 58). During enormous tension, Augustine emphasized that the church was a mixed body of saints and sinners in the world. He understood that sin was an inevitable aspect of the life of the church in the world (McGrath, 1994: 409).

We can evaluate that Augustine understood the church on earth as a mixed *communio* of the elect and reprobate. The elect who belong to the heavenly city follow the love (an ethical command) of God, while the reprobate, on the other hand, follow the unethical sins of Satan (false gods). We can conclude that the focus of Augustine's ecclesiology was on

the word ethics in the world. He understood ecclesiology (doctrine of the church) on the concept of the contextualization of the Patristic period. His ecclesiology was a product derived from the context of that age.

In the long run, most Greek patristic writers of the first five centuries contented themselves with describing the doctrine of the church by using recognizable scriptural images like the *communio* of believers joined together by proper faith and an excellent life on the basis of ethics. In the Patristic Period, the doctrine of the church was based on the concept of a *communio* (communion) in faith and ethics (McGrath, 1994: 406). Aristides also described the ecclesiology of the Patristic Period on the basis of a faithful and ethical *communio*<sup>15</sup> (communion), (Webber, 1979: 84). We can evaluate that the writers of this age studied the doctrine of the church on the concept of contextualization (horizontal or vertical), even if they did not use such a term.

## 2.2 THE MIDDLE AGES (1000 – 1500)

The term 'the Middle Ages' was invented by writers of the Renaissance, and seems to have come into general use toward the end of the sixteenth century. Historians still refer to this period from the fall of Rome to about

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<sup>15</sup> 'Falsehood is not found among them; and they love one another, and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly. And he who has gives to him who has not, without boasting. And when they see a stranger, they take him in to their homes and rejoice over him as a very brother for they do not call them brethren after the flesh, but brethren after the spirit and in God. And whenever one of their poor passes from the world, each one of them according to his ability gives heed to him and carefully sees to his burial. And if they hear that one of their number is imprisoned or afflicted on account of the name of their Messiah, all of them anxiously minister to his necessity, and if it is possible to redeem him they set him free. And if there is among them any that is poor and needy, and if they have no spare food, they fast two or three days in order to supply the needy their lack of food' (Chapter 15 of Apology Fathers).

the year 1,000 as the 'Dark Ages,' to indicate that culture and learning were relatively hard to come by during these centuries of instability and insecurity. In 410, Rome was conquered by Alaric, an event which is often regarded as marking the beginning of the 'Dark Ages' in Western Europe. During this period, the center of Christian theological reflection shifted from the Mediterranean world to Western Europe.

The key theologians of this period were Anselm<sup>16</sup> of Canterbury (1033–1109), Thomas Aquinas<sup>17</sup> (1225–1274), Duns Scotus<sup>18</sup> (1265–1308), William of Ockham<sup>19</sup> (1285–1347) and Erasmus of Rotterdam (1469–1536). Erasmus is an important theologian for our study concerning the ecclesiology of the Middle Ages. Therefore, the doctrine of the church

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<sup>16</sup> Anselm made decisive contributions in two areas of discussion: proof for the existence of God, and the rational interpretation of Christ's death upon the cross (Bromiley, 1978: 171ff). Anselm sought to set out a rational demonstration of the necessity of God becoming man, and an analysis of the benefits which accrue to humanity as a result of the incarnation and obedience of the Son of God.

<sup>17</sup> Aquinas provided important arguments in favor of the Christian faith for the benefit of missionaries working amongst Moslems and Jews in '*Summa contra Gentiles*' (Placher, 1988: 156ff). The key contributions of Aquinas are the three factors: the five ways (arguments for the existence of God), the principle of analogy, which provides a theological foundation for knowing God through the creation and the relation between faith and reason.

<sup>18</sup> Scotus was a champion of the theory of knowledge associated with Aristotle. He regarded the divine will as taking precedence over the divine intellect, a doctrine often referred to as '*voluntarism*.' According to Scotus, the divine will to reward the moral action came before any evaluation of its inherent worth. He was also a champion of the doctrine of the immaculate conception of Mary, the mother of Jesus. Scotus argued that Christ was able to keep Mary free from the taint of original sin by virtue of His perfect work of redemption.

<sup>19</sup> The particular importance of Ockham's work was the consistent defense of a voluntarist position, giving priority to the divine will over the divine intellect. He declared that justification was the direct acceptance of a sinner by God (Placher, 1988:172). The way thus was opened to the more personal approach to justification associated with the early Reformation. Ockham made a decisive contribution to discussions on divine omnipotence, which are of continuing importance today.

developed by Erasmus will be concretely researched in our studies. In this era, the important issues were Monastic and scholastic theologies (Pillay and Hofmeyr: 1991: 80). Monastic theology is useful for our study, so we will briefly introduce it.

### 2.2.1 ERASMUS: AN ETHICAL *COMMUNIO* BUILT ON HORIZONTAL CONTEXTUALIZATION

Erasmus (1443–1536) understood the church as an ethical *communio* (communion) of believers. He denied the unethical hierarchy in the church. He is generally regarded as the most important humanist writer of the Renaissance, and had a profound impact on Christian ecclesiology during the first half of the sixteenth century (Lee KM, 1982: 172ff). Erasmus developed the idea that the church could be reformed through a collective return to the writings of the church fathers and Scripture. His humanist emphasis upon inner religion led him to suggest that the reading of Scripture transforms its readers, giving them the ethical motivation to love God and their neighbor. The regular reading of Scripture is put forward as the key to a new lay piety, on the basis of which the church may be renewed and reformed. He understood the future vitality of the church to lie in a *communio* (communion) of the laity without a hierarchy (Douglas, 1974: 350ff). The clergy are seen as educators, whose function is to allow the laity to achieve the same level of understanding as themselves. Erasmus emphasized that the church is established and developed as a *communio* (communion) in ethics with the emphasis on equality (Praise of Folly, 1509).

This definition of the church as an ethical *communio*, was produced from an understanding of the context of that age. In the Middle Ages, the

doctrine of the church showed very little development, but the church itself actually developed more and more into a compactly organized and absolute hierarchy. Erasmus pointed out the problem of the unethical hierarchal system in a *communio* (communion) of believers and vigorously asked, 'Why bother confessing sins to another human, just because he's a priest, when you can confess them directly to God?' (McGrath, 1994: 47). The doctrine of papacy was developed and the Pope virtually became an absolute monarch in the world. The Catholic Church was the Kingdom of God on the earth and the Roman bishopric was an earthly kingdom (Berkhof, 1996: 560). Everything, the home, science, art and so on, was under the control of Popes in the Catholic Church. Popes of the church claimed dominion over secular rulers. This led to the secularization of the church.

In conclusion, Erasmus formed his ecclesiology with the emphasis on contextualization of the Middle Ages. The unethical proclivity of the Roman Catholic Church caused him to define the church as an ethical *communio* (communion) of believers without any hierarchal system, even if he did not use such words.

### 2.2.2 MONASTIC THEOLOGY: VERTICAL CONTEXTUALIZATION

This theology was developed in the monasteries, by the monasteries themselves. According to Monastic theology, there is a hierarchy in heaven with God the Father as its head, and descending through the angels. This is practically repeated on earth with the Pope as head of the world, with everybody having some place in the hierarchical system. The monasteries emphasized that divine salvation was accomplished under the hierarchy of the Pope (DanielRops, 1959: 274ff). It is erroneous that the Bible was

dominated by the secular traditions of the world. This theology must be considered on the basis of vertical contextualization.

The church tried to apply the Bible directly to organize the life of Christians and solve social problems on earth (Pillay and Hofmeyer: 1991: 83). To directly apply the Bible into the context, the church had to interpret it in allegorical and symbolic ways. To unfold theology, monasteries depended on the over-contextualization (vertical contextualization) of the Bible.

### **2.3 REFORMATION<sup>20</sup> (1500 – 1700)**

The Reformation era is regarded as one of the most creative in the history of Christian theology. This era was of crucial importance for reflection on the nature and identity of the Christian Church. The term 'Reformation' is used by historians and theologians to refer to the western European movement, centering upon individuals such as Martin Luther, John Calvin and Huldrych Zwingli who are usually singled out as being of particular significance. The first two are of especial importance.

The Reformation was concerned with the moral, theological and institutional reform of the Christian Church in that region. Christian theology of the Reformation, however gradually began to expand beyond

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<sup>20</sup> The term Reformation is used in a number of senses, and it is helpful to distinguish between them. Four elements may be involved in its definition: Lutheranism; the Reformed church, often referred to as Calvinism; the radical Reformation, often still referred to as Anabaptism; and the Counter Reformation or Catholic Reformation. In its broadest sense, the term Reformation is used to refer to all four movements. The term is also used in a somewhat more restricted sense, meaning the Protestant Reformation, excluding the Catholic Reformation. In this sense, it refers to the three Protestant movements noted above. In many scholarly works, however, the term Reformation is used to refer to what is sometimes known as the magisterial Reformation or the mainstream Reformation – in other words, that linked with the Lutheran and Reformed churches (including Anglicanism), and excluding the Anabaptists (McGrath, 1994: 57).

its Western European base and became a global phenomenon. The agenda of Reformation became more varied and went far beyond the reform of the doctrine of the church. It began to address fundamental social, political and economic issues too.

In the Reformation era Luther, Calvin and the Radicals (Anabaptists) made contributions to ecclesiology. We will summarize their views concerning the church briefly and then introduce the doctrines of the church designated in the orthodox Reformed confessions, i.e., the Belgic Confession (1561), the Heidelberg Catechism (1563), the Second Helvetic Confession (1566), the Westminster Confession (1647) and the Westminster Larger Catechism (1648). The above five confessions reveal the doctrine of the church upon the background of the Reformation era.

### 2.3.1 LUTHER (1483–1546): A FAITHFUL *COMMUNIO* IN CONTEXT

In *'The Liberty of a Christian'* Luther explored the implications of the doctrine of justification by faith alone for the Christian life (McGrath, 1994: 63). Luther understood the church as a faithful *communio* (communion) in context. At that time, the Roman Catholic Church distorted the essence of the church as a *communio* in faith. Luther was convinced that the church of his day (the Roman Catholic Church) had lost sight of the doctrine of grace, which he regarded as the core of the Christian gospel. We can evaluate that his theology was a product built on the concept of contextualization. This reflected the context (contextualization) of that age, even if he did not use such a term.

Luther's view on the nature of the church reflected his emphasis on the Word of God. The Word of God goes forth conquering, and the church is

found wherever it conquers and gains true obedience to God. An episcopally ordained ministry is not necessary to safeguard the existence of the church, whereas the preaching of the gospel is essential to the identity of the church. Where the word is, there is faith; and where there is faith is the true church<sup>21</sup> (Luther, WA 10.1.424). Luther asserted the need for an institutional church as a *communio* (communion) in faith, declaring that the historical institution of the church is a divinely ordained means of grace in faith (Luther, WA 7.219.1.11).<sup>22</sup> The false church has the appearance only, without faith, although it possesses the systematic Christian offices. We can conclude that Luther's ecclesiology must be established on the concept of *communio* in faith alone.

In conclusion, Luther understood his ecclesiology on the basis of the concepts of faithful *communio* (communion) and contextualization. His theology clearly reflected the context (anti-Roman Catholicism) of his age (15<sup>th</sup> century and 16<sup>th</sup> century).

### 2.3.2 CALVIN (1509–1564): A *COMMUNIO* IN FAITH AND ETHICS

Calvin set out the basic ideas of evangelical ecclesiology clearly, justifying them on the basis of Scripture and defending them in the face of Catholic criticism. By understanding the context of that age (the ecclesial errancy of the Roman Catholic Church), he accomplished his doctrine of the church. His ecclesiology must be produced from horizontal contextualization.

The Roman Catholic Church apparently started from the same point as

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<sup>21</sup> Cited from J. Kim's book, 'Systematic Theology' (1999: 4/138).

<sup>22</sup> Ibid: 4/154

Calvinism as far as matters of supernatural salvation are concerned, in placing it in God's hand. But the Roman Catholic Church inserted the priest as the dispenser of salvation between God and man. The pope is Christ's vicar, His substitute on earth. People cannot go to the Bible directly to acquire true knowledge of the way of salvation but the church needs to interpret it for the elect.

Calvin enlightened the mind, so that the renewed man himself gains sufficient clarity to know the way of salvation by studying the Bible. The Christian receives such grace as is acquired directly from the Holy Spirit (Ins. 1.6.2). The unifying principle of Calvin's thought is the absolute correlation of the Spirit and the Word and the contingent correlation of the Spirit and the diverse manifestations of that Word (Milner, 1970: 190). Calvinism is still one of the most potent and significant intellectual movements in human history (McGrath, 1994: 65).

Calvin understood the church as a faithful *communio* (communion) of believers. The two elements of faith and *communio* (communion) were emphasized as the essence of the church. The characteristics of *communio* in faith were obviously revealed in the words 'mother' and 'kingdom.' Calvin, thus, has characterized the being of the church as our mother. There is no other means of entry into life except that the church receives and bears the elect in her womb, feeds believers by her breasts, and then preserves believers under her guardianship and guidance until the elect have put off this mortal flesh. Outside the church's bosom (faithful *communio*) there is no hope either of forgiveness of sins or of any felicity, as Isaiah and Joel declare, Jeremiah agreeing with them. The separation from the church as a faithful *communio* (communion) always spells

destruction forever (Ins. IV.1.4). The church as a faithful *communio* is placed in the service of Christ and that is where He desires to meet the elect in faith. Calvin repeated the ancient saying that there is no salvation outside the church as a faithful *communio* (communion), (Niesel, 1980: 186).

The church is the *communio* of Christian believers on earth as a visible group and is also the *communio* of the elect as an invisible group, which is known only to God. The former includes both good and evil, elect and reprobate. The latter consists only of the elect and is an object of faith and hope. The invisible church (spiritual *communio*) is the faithful *communio* of the elect, which will come into being at the end of time, when God ushers in the final judgment of humanity (Ins. IV.1.7).

The prophetic proclamation of the Kingdom of God takes its rise in the dissolution of the united kingdom of Israel, and must be understood as the renovation promised in Christ, i.e. the renovation of the church<sup>23</sup> (1948: Comm. Matt. 5:18). Calvin evidently thinks of the kingdom of God (or Christ's kingdom) as a faithful *communio* (Comm. Ps. 18:43). Christ's Church as a *communio* (communion) is encompassed by many enemies (Comm. Ps. 110:2) so that He has no tranquil possession of His kingdom (Comm. Heb. 2:8). Outside the seat of His kingdom (the church) the pretender (Satan) seems to hold sway, and there is nothing but darkness and confusion. This rebellion will continue throughout time, but His kingdom will never fail and will be completed on the last day (Comm. Ps. 35:1). The rebels are also ruled by Christ. Calvin commented on this point

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<sup>23</sup> 'The Kingdom of Heaven means the renovation of the church, or, the prosperous condition of the church.'

as raised in Mic. 4:3, as follows:

The Scripture speaks of God's kingdom in two respects. God does indeed govern the devil and all the wicked, but not by his word, nor by the sanctifying power of his Spirit: it is so done, that they obey God, not willingly, but against their will. The peculiar government of God is that of his church only, where by his word and Spirit he bends the hearts of men to obedience, so that they follow him voluntarily and willingly, being taught inwardly and outwardly – inwardly by the influence of the Spirit, outwardly by the preaching of the word.

Christ governs outwardly in the world and the preaching of the word demarcates the boundaries of the visible church (Comm. John 7:39). The ascension of Christ to heaven is correlated with the universal outpouring of the Holy Spirit, and the outward reign of Christ with the inward government of the Spirit. The kingdom of Christ (Church) without doubt extends to all men, but it brings salvation to none but the elect in faith (Comm. John 17:2).

The church conceived as the kingdom of Christ was also understood as the body of Christ in faith (faithful *communio*). To be justified means to be in the body of Christ as a faithful *communio*. The Lord offers Himself to the elect in this as His instrument, there arises an integrated structure of the congregation of the faithful; the Body of Christ is built up; the elect grow in every part in adhesion to Him who is the Head and becomes unified with the elect (Ins. IV.3.3). When Christ illuminates the elect into faith by the power of the Holy Spirit, He, at the same time, so engrafts the elect into His body that the believers become partakers of every good (Ins. III.2.35). It is possible to say that the church is a faithful *communio* because of the fact that Christ exists for the elect in faith and dwells within believers. This brings out the fact that Christ alone is the Lord of the church. Neither one

individual nor individuals as a collective body may rule over the church. Jesus Christ alone is the ruler and head of the church. Each receives from Him a special gift, which has to be used for the edification of the whole. The various members of the church are dependent on each other. Such mutual interdependence precludes any government by individuals, which would be destructive of church unity. Calvin speaks of such action as 'a wanton and wicked attempt to separate the body from its head' (Ins. IV.2.6). His body must not be torn asunder. Schism can only be effected responsibly when the church has completely lapsed from the adoration of God and the preaching of the Word (Niesel, 1980:196). When the message of salvation is no longer heard and the sacraments are perverted, Christ is no longer preached and His Church no longer exists in such circumstances. In such a case the only possible course is secession (Ins. IV.2.1).

The marks of the true church as a faithful *communio* (communion) are that the Word of God should be preached,<sup>24</sup> and that the sacraments should be rightly administered in a *communio* (communion), (1994: 4/1023).<sup>25</sup> The preaching of the Word is unceasingly threatened in this world. Satan himself is at pains to silence the authentic proclamation of the Word (Ins. IV.1.11). Calvin was more concerned with the marks of the church as reality in faith than as abstract criteria (Milner, 1970: 100). In the moment in which the marks appear, the church comes forth and becomes visible to our eyes. The invisible *communio* (communion), as it were, becomes

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<sup>24</sup> Calvin sees the importance of the preaching of the God's Word as follows: 'Paul does not wish that any society, in which the truth of God does not hold a lofty and conspicuous place, shall be acknowledged to be a church ... The truth of God is sustained by the pure preaching of the gospel' (1948: Comm. 1 Tim 3:15).

<sup>25</sup> 'Wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ's institution, there, it is not to be doubted, a Church of God exists' (Calvin, Ins. 4.i.9).

visible *communio* (communion) in that moment because God is presented to the church as a *communio* (communion) in the preaching of the Word and the administration of the sacraments (Comm. 1 Cor. 13:12).

According to Calvin, the church is too understood as an ethical *communio* (communion) for the restoration of order in the world (Comm. Ps. 96:10). The church cannot be thought of apart from the world. Calvin's political activism is traced directly to his conception of the church as a movement which stands at the frontier of history, beckoning the world toward its appointed destiny (Milner, 1970: 195).

In conclusion, the church, for Calvin, must be defined as a faithful and ethical *communio* in, through, and with the means by which the Holy Spirit brings the elect in faith to him. The unity of Calvin's thought becomes apparent in his doctrine of the church as a *communio*. The church is always understood as existing in the movement from the believer to the Word, which occurs by the leading of the Holy Spirit through the ordained means. Calvin not only understood this as the oneness (an ethical unity) of the church but also as the unity of mankind, and so affirmed the vital point of contact between the church and the world. His ecclesiology reflected the context of that age. His theology was developed on the concept of contextualization or context of the 16<sup>th</sup> century. His doctrines were accomplished on anti-Roman Catholicism of that century. We can evaluate that his main work, 'Institutes of the Christian Religion,' was produced on the basis of the context (contextualization) of that age, even if he did not use such a word.

### 2.3.3 THE ANABAPTISTS: A FAITHFUL *COMMUNIO* NOT MIXED WITHOUT EMPHASIS OF THE CONTEXTUALIZATION

The word 'anabaptist' is a Latin derivative of the Greek *αμβαπτισμος*, meaning 'rebaptism' and it means 'one who rebaptizes.' The word was originally used by Luther and Zwingli to describe those Protestants who separated themselves from the state church (Webber, 1979: 86).

For the Radicals, the true church<sup>26</sup> is in heaven, and its institutional parodies are on earth. They conceive of the church as an alternative to secular society (Lee Y, 1989: 105). The church is a faithful *communio* (communion) of the only righteous at odds with the secular world and not a mixed body (Friedman, 1973: 39ff). The church is regarded as a free association of believers. The institutional idea to which people are admitted through baptism is, to them, a perversion of the Biblical ideal. Those who merely boast of his name are not the true Church of Jesus Christ. His Church is a *communio* of those who are truly converted, who are born from above of God, who are of a regenerated mind by the operation of the Holy Spirit through the hearing of the Word of God, and have become the children of God.

The Anabaptists intended to restore the early Church at Jerusalem as a spiritual *communio* (communion) led by the Holy Spirit. Therefore, it is not appropriate for a Christian to serve as a magistrate in the secular world. The government of magistracy is according to the flesh, but the Christian's

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<sup>26</sup> According to Webber (1979: 92), the Anabaptist insisted that the state church was a kind of culture-religion that had to be rejected before the true church could emerge. Therefore, Anabaptists formed their ecclesiology on the foundation of the three convictions concerning the church: the church is a free association of believers, that it was a brotherhood of believers, and that the believers were characterized by radical obedience.

is according to the Spirit. The dwelling places of secular magistracy are in this world, but the Christian's is in heaven; their citizenship is of this world, but the Christian's is in heaven (McGrath, 1994: 416).

The Anabaptists had a comprehensive theology regarding the two kingdoms rooted in a fundamental dualism that they found in the New Testament. They believed that Jesus was mainly concerned with proclaiming the presence of the kingdom. Entrance into the kingdom was 'through a new birth, a radical reorientation in one's view of life and style of life in which one turned away from the sin of the world (the kingdom of evil) toward the values, virtues, and life style of Jesus (Webber, 1979: 89). The Great Article Book of the Hutterites<sup>27</sup> states this as follows:

Between the Christian and the world there exists a vast difference like that between heaven and earth. The world is the world, always remains the world, behaves like the world and all the world is nothing but world. The Christian, on the other hand, has been called away from the world. He has been called never to conform to the world, never to be a consort, never to run along with the crowd of the world and never to pull its yoke. The world lives according to the flesh and is dominated by the flesh. Those in the world think that no one sees what they are doing; hence the world needs the sword (of the authorities). The Christians live according to the Spirit and are governed by the Spirit. They think that the Spirit sees what they are doing and that the Lord watches them. Hence they do not need and do not use the sword among themselves. The victory of the Christians is the faith that overcomes the world (I John 5:4), while the victory of the world is the sword by which they overcome (whatever is in their way). To Christians an inner joy is given; it is the joy in their hearts that maintains the unity of the Spirit in the bond of peace (Ephesians 4:3). The world knows no true peace; therefore it has to maintain peace by the sword and force alone. The Christian is patient, as the apostle writes (I Peter 4:1): "As Christ hath suffered . . . arm yourself likewise with the same mind." The world arms itself for the sake of vengeance and (accordingly) strikes out with the

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<sup>27</sup> Cited in Friedman, *The Theology of Anabaptism* (1973: 39ff).

sword. Among Christians he is the most genuine who is willing to suffer for the sake of God. The world, on the contrary, thinks him the most honorable who knows how to defend himself with the sword. To sum up: friendship with the world is enmity with God. Whosoever, therefore, wishes to be a friend of the world makes himself an enemy of God (James 4:4). If to be a Christian would reside alone in words and an empty name, and if Christianity could be arranged as it pleases the world; if, furthermore, Christ would permit what is agreeable to the world, and the cross would have to be carried by a sword only . . . then both authorities and subjects—in fact, all the world—would be Christians. Inasmuch, however, as a man must be born anew (John 3:7), must die in baptism to his old life, and must rise again with Christ unto a new life and Christian conduct, such a thing cannot and shall not be: 'It is easier,' says Christ, 'for a camel to go through the eye of a needle than for a rich man (by whom is meant here the authorities in particular) to enter the Kingdom of God or true Christianity' (Matthew 19:24).

The doctrine of the two kingdoms reveals the absolute antithesis perceived between the kingdom of Christ and the kingdom of this world. The view of the absolute antithesis between church and world lies at the heart of the Anabaptist ecclesiology. Separation from the world dominated the Schleithem Confession of Faith, a major Anabaptist statement written in 1527 by the Swiss Anabaptists. In the fourth article,<sup>28</sup> writers affirmed that 'all creatures are in but two classes, good and bad, believing and unbelieving, darkness and light, the world and those who (have come) out of the world, God's temple and idols, Christ and Belial; and none can have part with the other.'

In conclusion, the Anabaptists looked on the institutional church in the world as a secularized assembly, which had succumbed to the ambitions of the secular world, namely of numbers, power or wealth. They

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<sup>28</sup> Cited in 'The Mennonite Quarterly Review, 19 (October)' translated by J.C.Wenger (1945: 247ff).

emphasized that the church was a pilgrim people (sojourners) whose citizenship is in heaven only. They understood the church as a spiritual *communio* in faith only. The church as a faithful *communio* cannot be mixed of the elect in faith and the reprobate in the world. The Anabaptists developed the ecclesiology (the doctrine of the church) without emphasis of context (contextualization).

#### 2.3.4 ORTHODOX REFORMED CONFESSIONS

In the sixteenth and seventeenth centuries, the Reformed churches produced several orthodox confessions opposing Roman Catholicism. The most well-known confessions are the First and Second Helvetic Confessions (1536; 1566), the Helvetic Consensus Formular (1675), the Scots Confession (1560), the Thirty-Nine Articles (1563), the Westminster Confession of Faith (1646–1647), the Shorter and Larger Catechisms (1647), the Belgic Confession of Faith (1561), the Heidelberg Catechism (1563) and the Canons of Dort (1618–1619).

We will introduce the Belgic Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Westminster Confession and the Westminster Larger Catechism. The above five Confessions placed the doctrine of the church in the context of that age. The reformed confessions were produced against the doctrines of the Roman Catholic Church (Shim C and Park S, 1994: 191ff). We will prove the fact that above confession understood the church along the concept of *communio* in faith and ethics.

#### 2.3.4.1 THE BELGIC CONFESSION (1561): A FAITHFUL *COMMUNIO* IN THE CONTEXT

The oldest of the five confessions in our study is the Belgic Confession, taken from the seventeenth century Latin designation *Confessio Belgica*. The chief author was Guido de Bres (1522–1567), a Reformed itinerant pastor. Basically, this Confession follows what has become the traditional doctrinal order of Reformed systematic theology: the doctrines concerning God (theology proper, articles 1–11), man (anthropology, articles 12–15), Christ (Christology, articles 16–21), salvation (soteriology, articles 22–26), the church (ecclesiology, articles 27–35), and the last things (eschatology, articles 37).

Article 27<sup>29</sup>, the important part for our study, designates the concept of the Catholic Christian Church (universal church). According to this Confession, the universal church is a holy *communio* (communion) in faith of true Christian believers. This confession clearly affirms the church as a *communio* (communion) in faith. The important elements of faith originate from the trinity: God the Father, the Son and the Holy Spirit.

According to the Confession, Christians are those who are washed by the

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<sup>29</sup> **Article 27: The Catholic Christian Church**

We believe and profess one catholic or universal church, which is a holy congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Ghost. This church hath been from the beginning of the world, and will be to the end thereof, which is evident from this, that Christ is an eternal king, which, without subjects He cannot be. And this holy church is preserved or supported by God against the rage of the whole world; though she sometimes (for a while) appears very small, and, in the eyes of men, to be reduced to nothing; as during the perilous reign of Ahab, when nevertheless the Lord reserved unto Him seven thousand men, who had not bowed their knees to Baal. Furthermore, this holy church is not confined, bound, or limited to a certain place or to certain persons, but is spread and dispersed over the whole world; and yet is joined and united with heart and will, by the power of faith, in one and the same spirit.

blood of Christ, sanctified and sealed by the Holy Spirit. Christ is the eternal king of the church. The holy church is preserved by God against the rage of the whole world. This church is not limited to a certain place or to certain persons, but is spread over the whole world. Yet, the church is united by the power of faith in the same Holy Spirit.

Meanwhile, this confession reflected the context or contextualization of that period (16<sup>th</sup> century). Under the reign of Philip II of Spain as a collaborator of the Roman Catholic Church, the Dutch church was under severe persecution. Guido de Bres prepared this confession to prove the fact that the followers of the Reformed faith were law-abiding citizens, who only confessed biblical doctrines, not rebels against national systems (Beeke & Ferguson, 2000: ix). We can evaluate that this confession must be developed as a product of contextualization of that period in the Netherlands.

#### 2.3.4.2 THE HEIDELBERG CATECHISM (1563): A FAITHFUL *COMMUNIO*

Resulting from a request of Elector Frederick III (1516–1576), ruler of the Palatinate, the Heidelberg Catechism was written in Heidelberg, Germany. Ursinus (1516–1576) was mostly responsible for the contents for the catechism, while Olevianus was involved with producing the final version of this catechism.

The 129 questions and answers of the Heidelberg Catechism are divided into three parts, patterned after the book of Romans. After a moving introduction about the true believer's reassurance, questions 3–11 cover the experience of sin and despair (Rom. 1–3:20); questions 12–85 cover redemption in Christ and faith (Rom. 3:21–11:35), along with a lengthy

description of the Apostles' Creed and the sacraments; questions 86–129 cover true appreciation for God's release (Rom. 12–16), mainly through a study of the Ten Commandments and the Lord's Prayer. The Heidelberg Catechism has since been translated into all European and dozens of Asiatic and African languages. It has been distributed more widely than any other book, except the Bible (Beeke & Ferguson, 2000: x).

Question and Answer 54<sup>30</sup> of this Catechism concerns the holy Catholic Church of Christ. According to the Catechism, Jesus Christ gathers His Church as a *communio* (communion) from out of the whole human race by His Spirit and Word. That church chosen in true faith would be maintained and defended forever. We can evaluate that this confession stated clearly that the church is a *communio* of believers in faith.

#### 2.3.4.3 THE SECOND HELVETIC CONFESSION (1566): A SPIRITUAL *COMMUNIO* ON FAITH AND ETHICS IN THE CONTEXT

The Second Helvetic<sup>31</sup> Confession was developed in the form of a personal confession by Heinrich Bullinger in 1562. Frederick, Elector of the Palatinate, had it translated into German before appearing at the Imperial Diet of 1566 to defend himself against Lutheran criticism. At that time, there was severe conflict between Lutheranism and Reformed theology. The former insisted on the doctrine of the 'real presence of Jesus Christ at the Lord's Supper,' while the latter did not follow the Lutheranist view.

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<sup>30</sup> Q: What believest thou concerning the 'holy catholic Church' of Christ?

A: That the Son of God from the beginning to the end of the world, gathers, defends, and preserves to Himself by His Spirit and Word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith; and that I am and for ever shall remain, a living member thereof.

<sup>31</sup> *Helvetii* being the Latin designation for the people of East Gaul, now Switzerland.

Reformers denied the bodily presence of the Lord in the sacrament, but insisted on the spiritual presence of the Lord at the Supper. This confession aimed to disagree with the sacrament of the Lutheranism. Afterwards it was widely approved in Scotland, Hungary, Poland and elsewhere. This Confession is 'a compact manual of Reformed theology, containing thirty chapters and extending to some twenty thousand words' (Beeke & Ferguson, 2000: x). Accordingly, the Second Helvetic Confession reflects the context of that age. This confession was a product concerning sacrament derived from anti-Lutheranism.

The Confession exposes the Catholic and holy church of God in Chapter XVII. It emphasizes that the church is established within the characteristics of a faithful and ethical *communio* (communion). According to the Confession, the church first is a *communio* (communion) of the faithful called out of the world. The elements of faith are developed in the Trinity. The saints who are sanctified by the blood of Christ truly know, rightly worship and serve the true God in Christ the Saviour, by the Word of the Holy Spirit. There is one God, one mediator Jesus Christ, one Holy Spirit, one salvation, one faith, one testament and one church. The holy church spreads abroad through all the parts and quarters of the world, and reaches all times and places.

This confession clearly describes the church as an ethical *communio* (communion) by using the words 'militant church.' The church is distinguished in respect of the diversity of the members that are in it: militant and triumphant. The militant church fights against the unethical facts, namely the devil, sin and death on earth. The other is in heaven, and triumphs over all those things that are overcome. These churches have

fellowship among themselves.

According to this confession, the holy church is a spiritual *communio* in faith and ethics. The holy church is called the temple of the living God. It relies upon the rock of Christ, and upon the faith and ethics of the prophets and apostles. This church is also named as a *communio*, spouse and body of Christ, because the faithful are the lively *communio* of Christ, having Him for her head. There is but one head to the body and the church cannot have any other head besides Christ. The church is a spiritual *communio*, so it must have a spiritual head like itself. Christ is the only universal pastor and highest bishop, even to the world's end. The false church ascribes more power and authority to herself and her ordinances than to the Word of God, and does not submit herself to the yoke of Christ.

In conclusion, we can evaluate that the church is a spiritual *communio* in faith and ethics according to this confession.

#### 2.3.4.4 THE WESTMINSTER CONFESSION (1647): A MIXED *COMMUNIO* IN FAITH ON THE BASIS OF CONTEXTUALIZATION

This Confession produced by the Westminster divines has been one of the most influential documents of the post-Reformation period of the Christian Church. Divided into thirty-three chapters, it covers the whole range of Christian doctrines. It comprises an exposition of God (II-VI), the work of Christ (X-XVIII), the church (XXV-XXIX) and the last things (XXXII-XXXIII).

The Confession was written as a product of the tension between Charles I and the Puritan Parliament. The words written in the Westminster Confession largely reflect the Reformed theology of the seventeenth



century (Beek & Ferguson, 2000: xii). In fact, the statements in this Confession were reflective of the storminess of the political backdrop of that period in which it was written. In other words, this was produced on the basis of contextualization of the 17<sup>th</sup> century.

Meanwhile, Chapter XXV <sup>32</sup> of this Confession defines the concept of the catholic and universal church. The universal church is a *communio* between the spouse and the body and is invisibly gathered into one under Jesus Christ. The visible church is also a universal *communio* under the gospel and professes the true Gospel and the kingdom of the Lord Jesus Christ. To this visible church, Christ has given the ministry and oracles. There is no other head of the church but the Lord Jesus Christ. This confession emphasizes the elements of faith on the basis of the Gospel and the kingdom. The church under heaven is subject both to mixture (the elect and the reprobate) and error.

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<sup>32</sup> 1. The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.  
2. The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, and of their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.  
3. Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world, and doth, by His own presence and Spirit, according to His promise, make them effectual thereunto.  
4. This catholic church hath been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.  
5. The purest churches under heaven are subject both to mixture and error; and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth to worship God according to His will.  
6. There is no other head of the church but the Lord Jesus Christ. Nor can be the pope of Rome, in any sense, be head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ and all that is called God.

In conclusion, we can evaluate that this confession understood the church as a *communio* (communion) mixed in faith on the basis of the contextualization.

#### 2.3.4.5 THE WESTMINSTER LARGER CATECHISM: A *COMMUNIO* IN FAITH AND ETHICS

This Catechism contains 196 questions and answers, many of the latter extending to over one-hundred-word compound complex sentences. The Larger Catechism is a useful guidebook for preaching on dogmatic themes. Following five opening questions which indicate that it is from Scripture that we learn who God is, questions 6–90 teach us what we are to believe about Him. Questions 91–196 spell out the duties of the Christian life. The emphasis on the obedience of the Christian is set within a strong and full grasp of God's grace in Jesus Christ.

Questions and Answers 61–64<sup>33</sup> of this Catechism teach the doctrine of the church: both visible and invisible. The visible church is a *communio* (society/community) made up of all ages and places of the world that

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<sup>33</sup> Q. 61: Are all they saved who hear the gospel, and live in the church?

A: All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.

Q. 62: What is the visible church?

A: The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and of their children.

Q. 63: What are the special privileges of the visible church?

A: The visible church hath the privilege of being under God's special care and government; of being protected and preserved in all ages, notwithstanding the opposition of all enemies; and of enjoying the communion of saints, the ordinary means of salvation, and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in Him shall be saved, and excluding none that will come unto Him.

Q. 64: What is the invisible church?

A: The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.

confess the true faith. This visible church is preserved in all ages and places against the opposition of unethical enemies on the earth. The invisible church is the whole number of the elect in faith gathered into one under Jesus Christ, head of the Church. Accordingly, we can evaluate that this catechism defined the church as a *communio* (communion) in faith and ethics, even if it did not use such a term.

## 2.4 THE MODERN PERIOD (1700 – PRESENT)

The idea of modernity, like many other terms used in our work, is difficult to define. In one sense, 'modern' could be understood to mean 'most recent.' However, for many historians, modernity refers to a quite definite outlook, typical of much of western thought since the early eighteenth century, and characterized by a confidence in humanity's ability to think for itself (McGrath, 1994: 77). The classic expression of this attitude is to be found in the Enlightenment of the 1700s. To facilitate our study of *communio*, we will briefly introduce the Enlightenment, Romanticism, Liberal Protestantism, Feminism, Liberation and Black Theology.

### 2.4.1 THE ENLIGHTENMENT: A *COMMUNIO* OF HUMAN BEINGS

The English term 'Enlightenment' came into general circulation only in the closing decades of the nineteenth century. Enlightenment embraces a cluster of ideas and attitudes characteristic of the period 1720–80, such as the free and constructive use of reason in an attempt to demolish old myths which were seen to have bound individuals and societies to the oppression of the past. The Enlightenment swaggered into Europe with colossal confidence in human reason. The Enlightenment's teachings are more widely believed by more Western people than the teachings of Christianity. Hunter has summarized eight of these teachings that have

been especially important in shaping the worldview of Western people (1996: 21–22).<sup>34</sup>

The Enlightenment had a major impact upon Christian ecclesiology, raising a series of critical questions concerning its sources, methods and doctrines.

According to the Enlightenment, true faith is not controlled by dogmas, but by human reason. The church is only a rational *communio* (*Verein*) of human beings, which was established to encourage Christianity on earth (Kim JK, 1999: 16). It is not a vertical *communio* built by God, but a horizontal union or assembly established by humans. The church is an assembly of people who share the same thinking and purpose (Elert, 1956: 400). The Enlightenment denied the fact that the church is a faithful *communio* (communion) of believers in Jesus Christ and placed it on a par

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<sup>34</sup> 1. The Enlightenment taught that human beings are basically rational. What separates humans from the beasts of the fields, forests, and jungles is not their creation in God's image but their capacity for reasonable thought. 2. The Enlightenment taught that people are basically good. Challenging the Christian doctrine of Original Sin, the Enlightenment was confident of humanity's essential goodness. (Enlightenment leaders observed, of course, that people do not always behave in good or reasonable ways. They attributed this to the unjust or oppressive environment in which people live. Fix the system, and the rationality and goodness of people will surface – a half-truth that has been with us ever since.) 3. Following Isaac Newton's discovery of gravity and the development of his orderly, predictable, machinelike, closed-system model of the universe, many Western people no longer expected (or they had trouble perceiving) miracles; the supernatural became optional, and God was uninvolved. This is called Deism. 4. Enlightenment leaders taught that people could base morality on reasoning alone, without the aid of revelation or religion. 5. Enlightenment leaders taught that we could build and manage cities and societies on reason alone, without reference to revealed values or church leadership. 6. The movement was confident that science and education would liberate humanity from its entrenched problems like poverty, crime, injustice, and war. 7. The Enlightenment spread the confidence that all problems are solvable, and therefore progress is 'inevitable.' 8. The Enlightenment's philosophy of 'Natural Religion' taught that all religions are essentially the same. While Christianity, Hinduism, Buddhism, and Islam, for example, look very different from one another on the surface, the deeper you go into each, the more similar they become – because all religions are rooted in a common religious consciousness in the human heart.

with any other human *communio* (communion), (Berkhof, 1996: 561). In the long run, the Enlightenment asserted that the church was a social *communio* (communion) that strove to accomplish the purposes of human beings. There was no emphasis on faith in Jesus Christ.

#### 2.4.2 ROMANTICISM: AN EMOTIONAL *COMMUNIO* FOR FELLOWSHIP

In the closing decade of the eighteenth century, increasing misgivings came to be expressed concerning the arid quality of the Enlightenment. Romanticism is seen as a reaction against certain of the central themes of the Enlightenment, most notably the claim that reality can be known to the human reason. Romanticism made an appeal to the human imagination, which was capable of recognizing the profound sense of mystery that comes from realizing that the human mind cannot comprehend even the finite world, let alone the infinity beyond this. The reaction against the aridity of reason was complemented by an emphasis upon the epistemological significance of human feelings and emotions. The development of Romanticism had considerable implications for Christianity in Europe. The representative of Romanticism is Schleiermacher (Berkhof, 1996: 561). He argued that religion in general, and Christianity in particular, was a matter of feeling or self-consciousness (Schleiermacher, 1960: 281). He attempted to show how Christian theology is related to a feeling of absolute dependence. Schleiermacher understood that the Christian church on the earth is a *communio* (communion) built on the basis of a feeling of absolute dependence (Kim JK, 1999: 17). The essence of the church is found in the emotion of Christian fellowship. Schleiermacher saw the church as a human-centered assembly rather than a God-centered *communio* (communion) in faith. He reduced ecclesiology to little more than religious experience or feeling and placed little emphasis on faith.

### 2.4.3 LIBERAL PROTESTANTISM: AN ETHICAL *COMMUNIO* BUILT ON VERTICAL CONTEXTUALIZATION

Liberal Protestantism is one of the most important movements to have arisen within modern Christian thought. Classic liberal Protestantism had its origins in the Germany of the mid-nineteenth century, amidst a growing realization that Christian faith and theology required reconstruction in the light of modern knowledge. Charles Darwin's theory of natural selection created a climate in which some elements of traditional Christian theology seemed to be increasingly untenable (such as the doctrine of the seven days of creation). Religion came increasingly to be seen as relating to the spiritual needs of modern humanity, and giving ethical guidance to society. The ethical dimension of liberal Protestantism is especially evident in the writings of Albrecht Benjamin Ritschl. According to him, history is in the process of being divinely guided toward ethical perfection. The idea of the kingdom of God (the church) as a static realm of ethical value is of central importance. The kingdom is a *communio* of God's people acting in love and the church is the same *communio* met for worship on earth. For Ritschl, the church is an external *communio* (communion) with the one purpose of worship only. He understood the church along the lines of modern liberalism as a mere social center of human beings rather than as a planting of God (Coleman, 1972: 227ff).

We can evaluate that his ecclesiology was accomplished on the concept of a *communio* in ethics only with the basis of vertical contextualization, not horizontal. He intended to develop ecclesiology on the concept of the human-centred *communio*.

#### 2.4.4 FEMINISM, LIBERATION AND BLACK THEOLOGY: AN ETHICAL *COMMUNIO* BUILT ON VERTICAL CONTEXTUALIZATION

Feminism, liberation and black theology have come to be significant components of modern culture. Feminism is a global movement working toward the emancipation of women. At heart, it is a liberation movement directing its efforts toward achieving equality for women in modern society. Feminists have stressed how women have been active in the shaping and development of the Christian tradition, from the New Testament onward, and have exercised significant leadership roles throughout Christian history. In feminism, the church is understood as a human (woman) centred *communio* (community), not planted by God. That the church can be developed through the movement for women's liberation suggests that it is a political, social union only. This definition reflects the principle of vertical contextualization.

Liberation theology is one of the most influential modern ideas having to do with the relation between Christianity and society. This theology is oriented toward the poor and oppressed. The poor and oppressed are the authentic theological sources for understanding Christian faith and practice. The church is thus on the side of the poor. God is clearly on the side of the poor. The poor occupy a position of especial importance in the interpretation of the Christian faith. Liberation theology has tended to equate salvation with liberation, and has stressed the social, political and economic aspects of salvation. Liberation theologians want to see Jesus Christ's redemptive work applied to the whole man, liberating him from all those forces, namely personal, social, moral, political, economic and otherwise (Webber, 1979: 155). The liberation theology identifies the continuing act of salvation with the process of history, which is the context

of both oppression and liberation. Gutierrez (1973: x) puts it this way:

Liberation emphasizes that man transforms himself by conquering his liberty throughout his existence and his history. The Bible presents liberation–salvation–in–Christ as the total gift, which, by taking on the levels we indicate, gives the whole process of liberation its deepest meaning and its complete and unforeseeable fulfilment. Liberation can thus be approached as a single salvific process.

This theology has reduced salvation to a purely worldly affair, and has neglected its transcendent and eternal dimensions. Liberation theology understands the church to be a social union, which aims to develop the political and economic equality of church members in the secular world. The most significant way in which the church can live out its proclamation is in its involvement with the class struggle (between the oppressor and the oppressed). The struggle to be free takes place in the context of the economic, social and political realm. In the midst of this struggle the calling of the church is to lead secular society toward the eschatological vision of the kingdom.

The church is defined as the visible sign of God's saving work. She does not exist for herself, but exists for others. The church has the responsibility to show the salvation it announces in her own internal structure. In this sense, the church is a place of social liberation on the earth. The faithfulness to the Gospel 'leaves it no alternative except, as a visible sign of the presence of the Lord, to aspire to liberation in the struggle for a more humane and just society' (Webber, 1979: 161).

Black theology is a movement that was especially significant in the United States during the 1960s and 1970s and concerned itself with ensuring that

the realities of the Black experience were represented at the theological level. The argument was that Scripture was written by black Jews and that the gospel of a Black Messiah had been perverted by Paul in his attempt to make it acceptable to Europeans. This theology is the affirmation of black humanity that emancipates black people from white racism, thus providing authentic freedom for both white and black people. In black theology, the church was centered on the use of violence to achieve social justice and on the nature of Christian love. Accordingly, the church is seen as a political and social assembly in the secular world. It aims to form an ethical *communio* (community) through the struggle for liberation of the black peoples. This ecclesiology is focused upon 'doing theology' which treats the Gospel as an idea for political, social and ethical movement.

In conclusion, we can evaluate that Feminism, Liberation and Black Theology understood the church as an ethical *communio* (community) in human society by placing emphasis on vertical contextualization. These movements overlooked the fact that the church is a *communio* established and developed on the faith and on horizontal contextualization.

## 2.5 SUMMARY

We have given a brief survey of the doctrine of the church as debated in history. The formative periods were divided into the Patristic Period, the Middle Ages, the Reformation, and the Modern Period. The doctrines of the representative scholars of each period were introduced. Discussion of the Reformation era included the Orthodox Reformed Confessions. We have tried to prove the fact that the ecclesiology debated in history was developed on the concepts of *communio* and contextualization.

The direct doctrine of the church was not the main interest during the Patristic Period. Several theologians referred to the church as a *communio* in context or by contextualization. The important theologians of the Patristic Period are Justin, Irenaeus, Tertullian, Cyprian and Augustine. Justine understood the church along the concept of an ethical *communio* in context. The church's aim was to develop social justice on the earth. Irenaeus designated the doctrine of the church as a *communio* in context on the basis of the Holy Spirit. According to Irenaeus, the Spirit is where the church is. Tertullian described the church as a spiritual *communio* along the apostolic faith and ethics. Cyprian emphasized the fact that the church is an ethical *communio* on the basis of contextualization. For Augustine, the church was a mixed *communio* in ethics of believers (the elect) and sinners (the reprobate) on the earth. Separation would take place in God's time. Outside the church sins cannot be forgiven because the church alone has received the pledge of the Spirit. Augustine also did not ignore the concept of context or contextualization as the foundation of ecclesiology (theology).

In the Middle Ages, the key theologians were Anselm, Aquinas, Scotus, Ockham and Erasmus. The doctrine of the church was not developed much in this period. Erasmus particularly, emphasized the return to the writings of the church fathers and Scripture for the reformation of the church. He emphasized that the church would be accomplished on the basis of an ethical *communio* in the context (contextualization) of the Middle Ages. The unethical hierarchy and secularization in the church was strongly criticized by Erasmus. In his time, the Pope was an absolute monarch in the world and the Catholic Church was seen as the kingdom of God on the earth. Popes of the church insisted on dominion over secular

rulers.

For the ecclesiology of the Middle Ages, we briefly introduced monastic theology. This theology emphasized the fact that divine salvation must be accomplished under the hierarchy of the Pope of the earthly church. We evaluated that this theology depended on the unbiblical vertical contextualization.

The Reformation was an important era for the development of the doctrine of the church. With regard to the doctrine of the church, we introduced the views of Luther, Calvin, the Anabaptists and the five Orthodox Reformed Confessions: the Belgic Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Westminster Confession and the Westminster Larger Catechism.

Luther claimed that the true church could be established as a faithful *communio* on the Word of God and faith. The preaching of the Word gives essential faith to the church. According to Luther, where the Word is, there is faith, and where faith is, there is the true church as a *communio*. We concluded that Luther also did not ignore contextualization as a foundation of ecclesiology. Luther reflected anti-Roman Catholicism as the context of that period.

Calvin characterized the being of the church as a *communio* in faith and ethics. The faithful *communio* was revealed in the words used, namely mother and kingdom. Calvin also understood the church to be an ethical *communio* for the restoration of order in the world, thus she is not apart from the world. The doctrines of Calvin were developed on reflection of

context of that age, the 16<sup>th</sup> century. He mostly developed his theology on the basis of anti-Roman Catholicism.

Anabaptists conceived the church as an alternative *communio* to secular society. The church is a spiritual *communio* in faith of the elect only, not a mixed *communio*. We proved the fact that Anabaptists ignored the concept of contextualization.

Article 27 of Belgic Confession designates the doctrine of the church. The universal church is a spiritual *communio* in faith of those washed by the blood of Christ. The church as a faithful *communio* is not limited to some place or time, but exists over the whole world and through all time. We proved that this confession was a product of contextualization in the 16<sup>th</sup> century.

In Question and Answer 54 of the Heidelberg Catechism, we also find that the focus is on the doctrine of church. The Catholic Church is a faithful *communio* gathered out of the world by faith in Jesus Christ only.

Chapter XVII of the Second Helvetic Confession exposes the Holy Catholic Church. The Spiritual church is a faithful and ethical *communio* called out of the world. It must have a spiritual head, Jesus Christ. This confession was developed on the basis of anti-Lutheranism concerning sacraments. Accordingly, this must be reflected the context of that age.

The Westminster Confession presents the concept of the Catholic and universal church in Chapter XXV. The church is the invisible *communio* of Christ and the visible *communio* in faith under heaven, consisting of both

the elect and the reprobate. This confession was accomplished as a product of tension between Charles I and the Puritan Parliament of that period. The Westminster Confession was developed on the basis of the context or contextualization.

Questions and Answers 61–64 of the Westminster Larger Catechism reveal ideas about the invisible and visible church. The invisible church is a spiritual *communio* in faith. On the other hand, the visible church is a *communio* in ethics comprising of all ages and places of the world.

Reflecting on the modern period, we have summarized the doctrine of the church as identified by the Enlightenment, Romanticism, Liberal Protestantism, Feminism, Liberation and Black Theology. The church of the modern period is not seen as a vertical *communio* built by God, but a horizontal union formed by human beings. The church is an assembly or meeting gathered for the social purposes of human beings. The ecclesiology of this period was accomplished on the basis of vertical contextualization.

In conclusion, the church as experienced throughout history was defined as a *communio*. Some emphasized faith as the essence of the *communio*, and some, ethics, or faith and ethics. Nobody ignored the concept of the church as a *communio* of believers. The doctrines established by theologians directly and indirectly reflected the contexts of their periods. The ecclesiology of theologians was accomplished on the vertical or horizontal contextualization, even if they did not directly conceptualize such words. For example, during the Patristic era, several scholars defended the doctrine of the church against the heretical context with emphasis on faith, so the ecclesiology on the basis of a *communio* in

apologetic faith was largely expanded. Theologians of the Middle Ages were confronted with an unethical hierarchical and secularizational context in the church. The offices of the church were understood along the lines of a hierarchal system without reference to ethical elements. The Reformation was the most creative era as far as opposing a human *communio* and the secularization of the Roman Catholic Church was concerned. The theologians of this period strongly emphasized the characteristics of the spiritual *communio* in faith and ethics. Looking at the modern period, we have shown how the church has over-emphasized the *communio* for human purposes (human centred ecclesiology) and has revealed ignorance of God's vertical identity (God-centred ecclesiology). We can evaluate that the ecclesiology in history must be produced on the concepts of both *communio* and contextualization. But, some (Anabaptists) emphasized the text (faith or ethics) only, while some (modern theology) on the other hand over-emphasized contextualization (vertical) only. These methods are unsuited to the doctrine of the church.

Accordingly, we must rightly present the doctrine of the church on the basis of what the Bible reveals, but must guard against ignoring the context or contextualization. The bipolarity of the text and the context is an important aspect of the church and the doctrine of the church. In Chapter 3, we will show that the church is a *communio* in faith and ethics (text) and in Chapter 4 we will be concerned with contextualization (horizontal).

## CHAPTER 3

# *COMMUNIO* AS ON JESUS' LIPS

### 3.1 REASONS TO THEOLOGIZE ON THE BIBLICAL TEXT

We aim to manifest that the ἐκκλησία on the lips of Jesus in the Bible signifies a *communio* based on faith and ethics as our main issue. Thus, we must research our issue from what the Bible presents.

We will demonstrate the importance of context in the next chapter. We will take as our examples the early Korean churches, namely Roman Catholic Church and fundamentalist church, which ignored context and failed to evangelize the Korean territory effectively. The Korean evangelical church over-emphasized the Korean context while ignoring the text. Numerical church growth has been quite accomplished, but the essence of the church as a *communio* in Jesus Christ was neglected. This is fatal to the essence of the Church of Jesus Christ. His Church can only be established soundly on both context and text as bipolarity. We will begin by examining the doctrine of the church through the biblical text.

The Biblical text (God's Word) takes the form of powerful decrees that cause events to happen or even cause things to come into being. The powerful, creative text from God is often called God's decrees. A decree of God is the word of God that causes something to happen. Such decrees include not only the events of the original creation but also the continuing existence of all things (Heb. 1:3).

According to Conradie (1998: 78), the Bible as decree of God was written

largely by two methods, namely through human lips (words about God) and by God speaking directly (words of God). Firstly, God frequently raised up prophets through whom He spoke the Biblical text. It is evident that, although these are human words, spoken in ordinary human language by ordinary human beings, the authority and truthfulness of these words is in no way diminished. They are still completely God's words spoken through the Holy Spirit as well. There are frequent claims in the Bible that all the words of the Bible are God's words even if they were written down by men. In the Old Testament, God is often said to speak 'through' the prophet (1 King 14:18; 16:12, 34; 2 Kings 9:36; 14:25). What the prophet says in God's name, God says (1 Kings 13:26; 2 Kings 9:25–26; 1 Sam. 15:3). In the New Testament, 2 Timothy 3:16 records that 'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness' (NIV). God's words spoken through human lips (Old and New Testaments) were considered to be just as authoritative and just as true as God's words spoken in personal address. There was no diminishing of the authority of these words when they were spoken through human lips.

God also sometimes communicates with people on earth by speaking to them directly. These can be called instances of God's Word of personal address (Grudem, 1994: 48). Examples are found throughout Scripture. At the very beginning of creation God speaks directly to Adam (Gen. 2:16–17). Another example of God's direct personal address is found in the giving of the Ten Commandments (Ex. 20:1–3). In the New Testament, at Jesus' baptism, God the Father spoke directly through a voice from heaven (Matt. 3:17). In these and several other instances where God spoke words of personal address it was clear to the hearers that these were the actual words of God. They were hearing God's very voice, and they were

therefore hearing words that had absolute divine authority and were absolutely trustworthy.

All of God's offices can be accomplished by God's Word alone. The church also can be established and continued in the world by God's decree (biblical text). It does not matter whether this happens directly by God's Word or by the indirect method of human lips. Many scholars have studied the church by indirect statements through the words of Paul, Peter or the Prophets. Paul, especially uses the word 'church' (ἐκκλησία) more than any other New Testament writers. It is not surprising that the majority of scholars have studied the letters of Paul since are a very profitable source. The contents of the Bible are God's Word entirely and the term 'church' is found abundantly in the Acts of the Apostles and Paul's epistles. The word 'church' is used eighteen times in the Acts and forty-five times in Paul's epistles (Rom 3, Col 1, 1Co 18, 2Co 1, Eph 9, Php. 2, Gol 4, 1Th 1, 2Th 1, 1Ti 4, Phm 1, etc.).

Without doubt the direct study of 'church' (ἐκκλησία) on the lips of Jesus Christ is very important. He is the only founder of the church (Mt. 16:18). Richardson points out that Jesus firstly built His Church on words of Mt. 16:18, 18:17 and John 21:15-17 (1958: 307). Jesus Christ is the only head of the church, His body, of which He is the Saviour (Eph. 1:22; 4:15; 5:23; Col. 1:18).

The Bible refers to Jesus Christ as 'the Word of God.' John sees the risen Jesus in heaven and says, 'His name is the Word (λογος) of God' (Rev. 19:13). At the beginning of the Gospel according to John we read, 'In the beginning was the Word, and the Word was with God, the Word was God'

(John 1:1). It is clear that John is speaking of Jesus Christ here, because in verse 14 he says, 'and the Word became flesh and made his dwelling among us. We have seen his glory of the one and only, who came from the Father, full of grace and truth'. Gladwin (1979: 38) reminds us as follows:

The place where this truth becomes abundantly clear is in Jesus Christ himself. He is the Word of God. He is the supreme act of God in history for man. 'No one has ever seen God, the only Son, who is in the bosom of the Father, he has made him known. Jesus Christ is not merely the medium of God's revelation. He is God's self-revelation to man. In Jesus we see the glory of God perfectly reflected to us and in seeing it we are transformed. In Christ we know that the means of God's self-revelation is not incidental but essential to the success of God's purpose.

The Greek word *λογος* is translated by 'Word' in the Gospel of John. The Hebrew expression for the Greek word *λογος* (*ἐκκλησία*) is *דְבַר*, which means God's direct Word. God works with speaking. The Word thus is God's working itself and the Word itself is God himself. In the Talmud the term 'Word,' meaning God himself, is used about 320 times (Kang B, 1991: 65ff). Jesus as the Word in the Gospel of John is God himself and implies direct action by God.

Jesus as the Word of God the Father is fully divine and fully human in one person. Jesus' deity and humanity are united in the one person of Christ.<sup>1</sup>

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<sup>1</sup> The fact of Jesus' deity is at the pinnacle of controversy and belief concerning the Christian faith. Some have overemphasized the deity Christ, while others such as the Ebionites, the Arians and Adoptionists, have portrayed Christ as a unique human not possessing divinity. According to the Ebionites (107, A.D.), Jesus was not superhuman or divine, but an ordinary human being (Erickson, 2001: 711). Jesus was the preordained Messiah, although in a rather human sense. At the baptism the Christ descended upon Jesus in the form of a dove (Mt.3: 13ff). This was understood as the presence of God's influence within the man Jesus. Jesus was primarily human, although a human being in whom the power of God was present to an unusual degree. The Ebionites denied the actual deity of Jesus Christ (Stevens, 1997: 114). In Arianism (325 A.D.), God the Father

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is the one source of all things, the only uncreated existence in the whole universe. Arius taught that the Father alone is without a beginning, thus God the Father alone possesses the attributes of deity. He cannot share his being or essence with anyone else. Only God the Father is uncreated and eternal. Jesus Christ has no *communio* with or even direct knowledge of the Father. The Son had a beginning and God created the Logos in order that he might create the world. Although Jesus is God's Word (*Λογος*), He is not of the very essence of God. The Logos was the first and highest of all created beings. Totally different in essence from God the Father, Jesus is liable to change and even sin (Steven, 1997: 114). Even if Arius was willing to call the Logos God, but this was only a manner of speaking and the Logos was a just creature (Boer, 1979: 114). In about 195 A.D., the cliques of Theodotus were called Adoptionists, or Dynamic Monarchianists, from the idea that the one God reveals himself as a divine power (*δυναμις*) in Jesus Christ. Theodotus taught that Jesus was born miraculously of the Virgin Mary and that He was a righteous man. At the baptism of Jesus in the Jordan River, the Holy Spirit came upon Him. He progressed in goodness, was crucified, and arose again from the dead. Jesus could be Saviour because of Christ (the Holy Spirit) who was in him and because His obedience was complete. Therefore, God adopted Him as his Son (Loofs, 1975: 228). According to Adoptionism, Jesus had no divinity, but was just a righteous human being (Kim KJ, 2002: 2/251). They believed that if the Father is one, and the Son another, but the Father is God and Christ is God, then there could not be one God but two (Kim KJ, 2002: 2/251). If God is one, then by consequence Christ must be a man, so that rightly the Father may be one God (Boer, 1979: 111). They denied a large body of the Biblical materials, namely all references to Jesus' preexistence, the virgin birth, and his qualitatively unique status. In the history of the church, these comprised too great a confession of His deity, which was of vital importance to the Christian faith (Duffield, 1994: 197ff). In the New Testament, hundreds of explicit verses refer to Jesus as 'God' and 'Lord.' In all of the passages the word 'God' is used in the strong sense to refer to the one who is the Creator of the universe and the ruler over all (John 1:1; 1:18; Ro. 9:5; 2 Pet. 1:1). One Old Testament example of the name God also being applied to Jesus Christ is Isaiah 9:6 (Grudem, 1994: 544). There are many instances in the New Testament where 'Lord' (*κυριος*) is used of Jesus particularly in His risen and ascended state. References to Him as 'Lord' are quotations from Old Testament texts employing one of the Hebrew names for God (Acts 2:20; Rom. 10:13). The word *kurios* is used to designate both God the Father, the sovereign (Matt. 1:20; 11:25), and Jesus (John 20:28). The term *kurios* suggests that Jesus is equal with God the Father (Erickson, 2001: 708). In conclusion, it must be accepted that Jesus Christ is truly and fully Divine, like God the Father.

The doctrine of Jesus' humanity is less controversial than the doctrine of His divinity. Several ancient heresies like Docetism and Apollinarianism, have attempted to deny or diminish His humanity. The issue of the sinlessness of Jesus creates a special problem. Such heresies maintain that Jesus could not have been human if he did not sin (Kim KJ, 2002: 2/250). Docetism takes as its central issue that Jesus only seemed to be human (Kelly, 1960: 141ff). God could not really have become material, since all material is evil. Docetism was influenced by Platonism and Aristotelianism in early Greece. They emphasized that the visible, physical world is inherently evil. The transcendent God could not possibly have united with such a corrupting influence. God Jesus' humanity was simply an illusion, not a reality.

The above constitute the various viewpoints in the church on the relationship of the human and the divine in Christ during the second half of the fourth century (Brox, 1995:

His Word, thus, was a direct statement as fully God and indirect testimony as fully Man. With the exception of Jesus, we find no figure claiming such unipersonality of full deity and full humanity in the universe (Suh CW, 2000: 33).

The unipersonality of Jesus is a hypostatic union. Christ is but one person. Christ is the unique Person of God–Man having both a divine nature and a human nature. The omnipotent Jesus could be man and join Himself to a human nature forever, so that He became one person with finite man. He is the person of the God–Man in whom God became man (Suh CW, 2000: 33). Jesus did not exercise His divinity at times and His humanity at other times. His actions were always those of divinity–humanity. The union of the two natures in Christ is not by mixture so that a third new nature is produced which is neither human nor divine nature but possesses the

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164). It was in the year 360 that Apollinarius, bishop of Laodicea in Syria, made a careful attempt to explain the problem concerning the natures (divine and human) of Jesus Christ (Erickson, 2001: 730). He used the text of 1 Thessalonians 5:23 as a starting point (Boer, 1979: 167). In it Paul speaks of man as consisting of 'spirit and soul and body.' Apollinarius thought that Jesus Christ took on genuine humanity, but not all of human nature. Jesus is human physically, but not psychologically. He has a human body, but not a human soul (Suh CW, 2000: 34). His soul is divine. Jesus consists of two parts humanity (a body and a soul) and one part deity (a soul). Jesus Christ, although human, is different from other human beings. In other words, the man Jesus was fully divine in that He had the divine soul, but He was incompletely human because He did not have a human soul. Apollinarianism was rejected by several church councils, from the Council of Alexandria in 362 A.D. to the Council of Constantinople in 381 A.D. There is ample biblical evidence that the man Jesus was a fully human person, not lacking any of the essential elements of humanity that are found in each of us. He did not descend from heaven and suddenly appear on earth, but was conceived in the womb of His human mother Mary (Matt. 1:18) and nourished prenatally like any other child. The birth in Bethlehem, although under somewhat remarkable circumstances, was nonetheless a normal human delivery. The terminology employed in recording his birth is the same as that used of ordinary human births. Jesus also had a typical family tree, as is indicated by the genealogies in Matthew and Luke. Not only Jesus' birth, but also his life indicates that He had a physical human nature. He grew physically, nourished by food and water. He did not have unlimited physical strength. Jesus had the same physiology and the same physical limitations as other humans. Thus he experienced hunger when he fasted (Matt. 4:2). Jesus suffered physically and died, just like everyone else.

properties of both (Hodge, 1992: 359). The Chalcedonian Creed in 451 A.D. confirmed Jesus' union in two natures.<sup>1</sup>

### 3.2 A *COMMUNIO*

It is necessary to study the concept of *communio* as on the lips of Jesus Christ who has full deity and full humanity. This section will try to present the basic significance of Jesus Christ's Church. For this purpose, we begin with the study of the Greek word ἐκκλησία as used by Jesus in Matthew 16:18 and 18:17. We shall first study the etymology of the Greek word and then examine the use of ἐκκλησία in the Septuagint in which the Hebraic language of the Old Testament was translated into Greek. It illustrates the usage of ἐκκλησία in the Septuagint.

It has been suggested that the English word 'church' comes from the Greek word κυριακον, not ἐκκλησία. The German 'Kirche' and the Dutch or Afrikaans 'kerk' are said to have the same origin (Suh CW, 1998: 23; Berkhof, 1993: 261); therefore terms such as 'κυριακον', 'Kirche' and 'kerk' must also be researched.

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<sup>1</sup> 'We, then, following the holy Fathers, all with one consent, teach men to confess and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable (rational) soul and body; consubstantial (coessential) with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin, begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother according to the Manhood; one and the same Christ, Son, Lord, Only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God, the Word, the Lord Jesus Christ, as the prophets from the beginning (have declared) concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has been handed down to us.'

Although such suggestions are partially persuasive, we shall begin the study by considering the Greek word ἐκκλησία, because the word 'church' in Matthew 16:18 and 18:17 is translated from the Greek word ἐκκλησία, not κυριακον, 'Kirche' or 'kerk.' But we do not deny that the above-mentioned words, 'κυριακον' 'Kirche' and 'kerk,' have a special meaning in their cultural context. Similarly, the Korean word 교회 (gyohoe) is substituted for the Greek word ἐκκλησία in the Korean Bible. The Korean word 교회 (gyohoe) means 'the meeting for education.' In Korea, the church has always been understood as 'an educational centre'<sup>3</sup> (Chung HT, 1998: 64).

An investigation of the words, 'κυριακον,' 'Kirche' or 'kerk,' would possibly aid our study since it would provide diverse meanings within different cultural contexts. Since this is not the main purpose of our study, we shall study the Greek word only. It will, however, include the English, German, Dutch, Afrikaans and Korean denotations of the word 'church.' The ἐκκλησία is a very basic word for the church in the New Testament, and *ecclesia* (Latin), *iglesia* (Spain), *eglise* (French) and *chiesa* (Italy) originated from this Greek word (Küng, 1971: 102; Kim JK, 1999: 55).

### 3.2.1 CONCEPT OF *COMMUNIO*

We aim to present the Church of Jesus Christ as a *communio*. Through the study of ἐκκλησία on His lips, we will illustrate what the essence of His

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<sup>3</sup> *Hoe* has the merit of showing the meaning of a gathering, but *gyo* creates a tremendous misunderstanding, which can hardly be found in any other culture. The word conveys the impression that the church is a mere meeting where we teach and learn Christianity and the Bible. The word ἐκκλησία includes ideas of teaching and learning, but it does not refer primarily to an intellectual activity in which the congregation focuses on teaching and learning. The greatest danger which the word Gyohoe holds is that – as is often found in the Korean church – all the people who gather to teach others so as to arouse faith in their minds and all those who meet for the purpose of learning and gaining faith are considered as the church or one of the congregations of the church (Chung HT, 1998: 64).

Church is. We will first examine the meaning of the word '*communio*' to facilitate our study. According to scholars, the word *communio* is not easy to define because of the variety of applications in which it is used. Here we start from the sociological concept. *Communio* (communion) originated from a sociological concept and sociologists have approached it effectively (Hawthorne, 1993: 123ff).

### 3.2.1.1 SOCIOLOGICAL CONCEPT

The Greek word ἐκκλησία is the main issue in our study. We concur with the opinion that the word ἐκκλησία has the root meaning of *communio* (communion), (Moon SH, 1998b: 66). Concerning the meaning of *communio*, we shall support our thesis by summarizing the definitions given in Webster's dictionary, and the opinions of Nelson, Maciver, Toennies, Jang and Hunter.

According to Webster's Dictionary, the word *communio* (communion / community) means 'a body of people' having an organization or interests in common, or living in the same place under the same laws and regulations; thus, the *communio* (communion / community) has joint relationship or ownership and common possession or participation (Nelson, 1936: 542).

Maciver defines the word *communio* (communion / community) as a group occupying a territorial area. At every moment they together occupy a definite place on the earth's surface. Most *communios* are settled and derive a strong bond of solidarity from the conditions of their abode. According to Maciver, a *communio* (communion / community) reveals the relationship between social coherence and the geographical area (1937: 9).

The famous sociologist, Toennies (1855–1939), introduced the concept of *communio* (community / communion) scientifically. Here we will mostly extract Toennies' view concerning *communio* (community / communion) from his book, 'Community and Association' and 'Ferdinand Toennies on Sociology' by Cahnman and Heberle. The opinion of Toennies will be an important material in our study of the sociological meaning of a *communio* (community).

According to Toennies, all organizations display one of two characteristics, either natural will (essential will) or rational will (arbitrary will). For a long time, the two wills have been accepted as an achievement of German scientific endeavor in that it substituted the concept of the state (communion), which had long occupied the central place in the philosophy of law, with that of society.

The rational (arbitrary) will, characteristic of *Gesellschaft* (society), has the limited purpose of maintaining the value of an investment and deriving the highest possible profit from it. The concept of arbitrary will arises when and to the extent that means and ends become separated to the point even of becoming outright antagonistic to each other. A rational will affirms a relationship, even in spite of a defined aversion to it – that is, exclusively for the sake of the desired end. Arbitrary will thus, emphasizes the formal relationship between people, which comprises *Gesellschaft* as a collected association that functions according to every individual's interests. The *Gesellschaft* merely denotes a collectivity of men interested in manifold ways (Cahnman, 1971: 63). This principle of society is in the interest of individuals, hence the subjection of individuals by other individuals, that is, the fulfillment of the individual by means of the dependence from it of the

other individual. Every people is divided and articulated according to the possession and acquisition of the external and spiritual goods which mankind is ordained to acquire and enjoy.

Within the concept of natural will of *communio* (*Gemeinschaft*), people have a relationship, which is affirmed through love or affection, or because it has become dear through custom and habit or in the line of duty, even if it may at the same time be thought of and appreciated in full recognition of its usefulness to the affirmer. The natural will is a character of *Gemeinschaft* (communion) and emphasizes emotional solidarity between people. The idea of *Gemeinschaft* mostly attains fulfilment in friendship, in contrast to the counterconcept of hostility (Cahnman, 1971: 68). The *communio* indicates at least an association (or a union) to which so and so many persons belong, who, to begin with, live next to each other in a state territory. Therefore, *Gemeinschaft* is built on strong emotional solidarity in rural villages. This *Gemeinschaft* generally functions spontaneously in one place and does not aim to fulfil the special interests of individuals (Toennies, 1957: 257). *Communio* exists as a means for the common ends of a great many individual persons; even if it were thought of as a means, it must not necessarily be thought of as an isolated, mechanical means, but may also be an end, so indissolubly intertwined with the common ends of a multitude of individuals that it in fact expresses them by and in itself (Cahnman, 1971: 64).

In conclusion, *Gemeinschaft* (*communio*) is built on the foundation of three principles: being together (*Zusammenwesen*), living together (*Zusammenwohnen*) and working together (*Zusammenwirken*). Being together, the very core of *Gemeinschaft* (*communio*), means belonging

together raised to consciousness. Being together is the vegetative heart and soul of *Gemeinschaft* – the very existence of *Gemeinschaft* rests in the consciousness of belonging together and the affirmation of the condition of mutual dependence which is posed by that affirmation. With respect to being together, the contrast among human beings is the biological difference of sex; as a consequence, men and women are always separate from each other while at the same time they are attracted to each other; the principle of what is eternally female or the principle of motherliness, is the root of all being together. Men depart more readily and farther from the natural foundation of essential will and *Gemeinschaft*.

Living together means the affirmation of spatial proximity as a precondition of manifold interactions. As men and women live together, so is the same kind of interdependence required for all forms of communal will. This is called the animal soul of *Gemeinschaft*, for it is the condition of its active life, of a shared feeling of pleasure and pain, of a shared enjoyment of the commonly possessed goods, by which one is surrounded, and by the cooperation in teamwork as well as in divided labor. The deepest contrast with respect to living together is that indicated by the concepts of country and city. This contrast is akin to, and of a similar kind as, the aforementioned one. The countryside, not unlike women, abides in the forms of understanding, custom, and faith, while the city develops the forms of contract, statute, and doctrine. But the city remains surrounded by and, in a way, dependent upon the country, as the male does upon the female. The city emancipates itself from the countryside more pronouncedly the more it becomes a metropolis.

Working together means the interactions themselves, as emanation from a

common spirit and an essential will. Working together is conceived of as the rational or human soul of *Gemeinschaft*. It is a higher, more conscious cooperation in the unity of spirit and purpose, including, therefore, a striving for common or shared ideals, as invisible goods that are knowable only to thought. Regarding being together it is descent (blood), regarding living together it is soil (land), and regarding working together it is occupation that is the substance, as it were, by which the wills of men, which otherwise are far apart from and even antagonistic to each other, are essentially united. The deep contrast is discernible with regard to working together. This is most plainly indicated by the traits of poverty and wealth. The common people remain more faithful to understanding, custom, and faith, and are caught in or bound to these forms; those that are educated are more dependent upon contract, statute, doctrine, and these forms, in turn, require education as a necessary condition more than the former do. But also the relation of the essential dependence of the educated strata upon the common people resembles the dependence of city upon country and of men upon women.

A Korean scholar, Jang, views the word *communio* (communion / community) in the light of the history of Korea. He relates the concept of *communio* (communion) to the character of primitive society. Such a *communio* (community) is built on common possession, common work and common division. In the true *communio* (communion), it is not possible to have a ruling class as well as an underprivileged class (1998: 198).

According to Hunter, the word *communio* (community) etymologically has to do with obligations, gifts, or services. *Communio* (communion / community) is founded on fellowship and servanthood (Halsey, 1987: 219).

In fellowship, members share the material resources with one another. The *communio* (community / communion) has an interest in the wellbeing of all members and one another and not in self-wellbeing (Eschner & Nelson, 1988: 10–11). For example, women in the sewing circle might talk about the needs and concerns of many persons in the *communio* (community) and consider ways in which to meet those needs (Hunter R, 1990: 202).

In conclusion, '*communio*' sociologically is a body of people, founded on common organization, interests, possession or participation. Generally, all share the same laws and regulations, with a strong sense of solidarity. The *communio* recognizes no social hierarchies as between a ruling class and a peasant or poor class. It is a sharing body with members enjoying common ownership of everything and having an interest in the wellbeing of others, not in self-wellbeing. This *communio* is on the foundation of being together, living together and working together.

Meanwhile, Postmodern Korean theologians have understood Jesus Christ's Church as a *communio* consisting of a body of people without emphasis on hierarchies. They have suggested that the church as a body of people is a *communio*. But this is not fully adequate for a definition of Jesus Christ's Church, for it is only a partial definition in sociology. They do not consider a classification of a sociological and a theological concept concerning a *communio*. These theologians emphasize the denominator (*communio*) only (of course, this definition is right in the perspective of the denominator of the church), while the modifier is neglected. Jesus Christ's Church as a *communio* is built on the modifier, Jesus Christ, as well as the denominator, *communio*.

The sociological *communio* in which there is no emphasis on the modifier is different from Jesus Christ's Church as a *communio*. In this regard, it is important to study the church as on the lips of Jesus Christ, the founder of the church.

### 3.2.1.2 A *COMMUNIO* OF JESUS CHRIST AND HIS DISCIPLES

Jesus Christ is reported to have used the Greek word ἑκκλησία in the Gospel of Matthew only where it is translated as church, meaning a *communio* (communion / community), (Berkhof, 1996: 556ff; Kim JK, 1999: 54ff). Jesus Christ declared that He would establish His Church as a *communio* in the future (Mt. 16:18). The first Church on the lips of Christ in Matthew 16:18 would be built at Pentecost, in Jerusalem, with the advent of the Holy Spirit (Lohfink, 1988: 75).

Even before the building of the first Pentecostal Church, however, Jesus revealed a *communio* through His public life on the earth. This *communio* (communion), of course, was different from the first Church, which would later be established at Pentecost in Jerusalem (Boer, 1979: 15). This point will be concretely discussed in the next section. Nevertheless, Christ's gathering with His disciples is enough to designate the essence of a *communio* (communion), (Eun, 1998: 115ff). This provides reason to study the *communio* of Jesus Christ before Pentecost.

We will first examine the *communio* of John the Baptist. Jesus considered John the Baptist to be authorized by God (Mark 11:30) and called John the greatest of all men (Mt. 11:11; Luke 7:28). Christ's extraordinarily high estimation of John, and his own baptismal activity were inwardly and outwardly, bound very tightly to the Baptist's movement. The ground was

prepared for Jesus before He began His works on earth. Preceding Him were John the Baptist's activities, which had aroused extraordinary attention in the Israelite *communio* (communion / community), (Lohfink, 1988: 7).

The Baptist chose the desert as the site of his work (Mark 1:4), so that the people had to go out to the desert. It is understood that Israelites formed a *communio* in the exodus tradition. In the desert he made his ominous reference to the axe already laid at the roots of the trees (Mk. 3:10). He was speaking about the Israelite *communio*. In Luke 3:9 John's preaching referred to 'descent from Abraham' for his audience belonged to the *communio* of Israel. This correctly shows that the Israelite assembly formed his main listeners. It is clear that John did not address the individual, but rather the assembly (*communio* / communion) of the people of God (Becker, 1972: 30).

In fact Jesus, too, wanted to gather Israel as a *communio* (community / communion), (Lohfink, 1988: 9). This connection of Jesus with John sheds initial light on the relationship of Jesus' *communio*. Jesus Christ first instituted the assembly of the twelve disciples (Mk. 3:13-19; 6:7-13). The twelve disciples could refer only to the twelve tribes of Israelite *communio*. Jesus deliberately chose the twelve from different regions of the country and from different factions. The twelve must have been an odd mixture: Including both a tax collector and a Zealot in a single group united the most opposed forces that existed anywhere in Israel at the time. At that time, the tax collectors collaborated with the Romans, while the Zealots emphatically rejected Roman activity as incompatible with the reign of God. Jesus sought to draw together an Israel fractured by struggling parties and

groups. He called tax collectors and Zealots, the poor and the rich and went to the rural population of Galilee and to the capital city of Jerusalem. Here, His disciples' circle was certainly far larger than Twelve. We are told of at least three men who belonged to Jesus' group but not to the pre-Easter Twelve, that is Cleopas (Lk. 24:18), Joseph Barsabbas (Ac. 1:23) and Matthias (Ac. 1:23). Five women must be added to His disciples' group, namely Mary Magdalene, Johanna the wife of Chuza, Susanna, Mary the mother of James, and Salome (Lk. 8:1-3; Mk. 15:40-41).

The circle of Jesus' disciples was a *communio* of destiny. His disciples had to be prepared to suffer what Jesus suffered, if necessary, even persecution or execution. He required that His disciples give up their prior occupations and leave their families (Mk. 1:16-20). The common life with their own family was thoroughly turned aside by the circle of Jesus' disciples (Mt. 10:38). The *communio* that Jesus wants to establish involves having to disown oneself and to follow Him only.

In conclusion, Jesus was strongly concerned with a *communio*, as seen above. Even if He sometimes addressed individuals, He was not concerned with a mere collection of individuals, but obviously wanted his followers to be a *communio*, like Israel. This *communio* has to be made up from those who take their cross and follow Jesus Christ only (Mt. 10:38). In other words, a *communio* based on Jesus' public life built with complete disowning. In fact, that self-denial is an attribute of the divine love, is manifested most gloriously in God's gift of his Son to die for the elect. This also is most conspicuously manifested by Jesus Christ, in denying Himself, and taking up His cross, and suffering for His enemies, for sinners (Finney, 1994: 171). It was not for His friends that Christ gave Himself. He could

secure no greater good for the universe than that He should be sacrificed.

Finally, a *communio* signifies a body of people and an assembly denying itself for the well-being of others. This is not a mere collection of individuals, but a gathering of destiny. A *communio* has the characteristics of being, living and working together.

### 3.2.2 AN ETYMOLOGICAL STUDY OF THE GREEK WORD ΕΚΚΛΗΣΙΑ

We will start the study of church from an etymological analysis of the word ἐκκλησία. The Greek word ἐκκλησία is on the lips of Jesus Christ, Head of the church.

#### 3.2.2.1 REASON FOR ETYMOLOGICAL STUDY OF THE WORD ΕΚΚΛΗΣΙΑ

As mentioned above, the Greek word ἐκκλησία has been diversely translated according to the languages of different peoples. Most Anglo-Saxon Christians use the English word *church*, while Latin people use the Greek word ἐκκλησία, the Germans speak of *Kirche*, the Dutch or Afrikaans refer to *kerk* and Koreans to *교회* (gyo-hoe).

In a very real sense, the words (ἐκκλησία, Kirche, kerk and gyo-hoe) are not accurate synonyms. They sometimes have different meanings or images according to the contexts, cultures and modifiers used. The words can hardly be grouped under the one word ἐκκλησία. However, for our study, we shall do just that, because they all represent translations of the Greek word ἐκκλησία.

Our main focus is the Greek word ἐκκλησία in Matthew 16:18, 'καὶ γὰρ ἐγὼ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ

πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς' (BNT). Here, Jesus Christ plainly uses the Greek word ἐκκλησία. But people argue about the language Jesus spoke in Matthew 16:18. Some insist that Jesus Christ used Aramaic only, not Greek, thus studying the Greek is meaningless for the church (Clowney, 1987: 17; Beare, 1981: 353ff). But the use of an Aramaic word or another language is not a stumbling block for studying the Church of Jesus Christ. In Matthew 16:18, the word, whether Jesus speaks Aramaic or Greek, could be translated as church.

Besides, most scholars have studied the church by examining of the Greek word ἐκκλησία, not its Aramaic, German or Dutch counterpart. It has been a very adequate method to date. Scholars who have conducted studies on the word church included Robertson (1930: 174ff); Campbell (1948: 131); Trench (1953: 1-2); Küng (1971: 82); Bannerman (1974: 6); Lohfink (1988: 77); Birch & Rasmussen (1989: 18); Elwell (1989: 231); and HT Chung (1998: 64ff).

### 3.2.2.2 LIMITATION OF THE ETYMOLOGICAL STUDY

The mentioned scholars have mostly studied the church according to the etymology of the Greek word ἐκκλησία. The etymological study is done with no emphasis on the modifier of the church. In other words, these scholars neglected the fact that the word has different meanings according to the modifiers with which it is used. For example, the ἐκκλησία in Psalm 25:5 (Septuagint, 26:5)<sup>4</sup> and the ἐκκλησία of Joshua 8: 35 (Septuagint 9:2)<sup>5</sup> are

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<sup>4</sup> I abhor the assembly of evildoers and refuse to sit with the wicked (NIV Psalm 26:5).  
ἐμίσησα ἐκκλησίαν πονηρευομένων καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω (LXT Psalm 25:5).

<sup>5</sup> There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the aliens who lived among them (NIV. Joshua 8:35).

very different. The former (Psalm) indicates an assembly (ἐκκλησία) of evildoers (modifier), on the other hand, the latter, an assembly (ἐκκλησία) of Israel (modifier).

Accordingly, the Christian Church cannot be defined by the parsing and original usage of the Greek word ἐκκλησία without considering the modifier, Jesus Christ, in Matthew 16:18.<sup>6</sup> In the absence of the modifier, the etymological study shows its limitation in, for example, the study of Acts 19:32-41:

γὰρ ἡ ἐκκλησία συγκεχυμένη καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν ἐκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ᾔθελεν ἀπολογεῖσθαι τῷ δήμῳ ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων· μεγάλη ἡ Ἄρτεμις Ἐφεσίων· Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν· ἄνδρες Ἐφέσιοι, τίς γὰρ ἐστὶν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρου οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς, ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετές πράσσειν ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν ἀλλήλοις εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς

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συνήλθοσαν ἐπὶ τὸ αὐτὸ ἐπολεμῆραι Ἰησοῦν καὶ Ἰσραὴλ ἅμα πάντες 11<sup>ο</sup> τότε ᾤκοδόμησεν Ἰησοῦς θυσιαστήριον κυρίῳ τῷ θεῷ Ἰσραὴλ ἐν ὄρει Γαιβαλ 12<sup>ο</sup> καθότι ἐνετείλατο Μωυσῆς ὁ θεράπων κυρίου τοῖς υἱοῖς Ἰσραὴλ καθὰ γέγραπται ἐν τῷ νόμῳ Μωυσῆ θυσιαστήριον λίθων ὀλοκλήρων ἐφ' οὓς οὐκ ἐπεβλήθη σίδηρος καὶ ἀνεβίβασεν ἐκεῖ ὀλοκαυτώματα κυρίῳ καὶ θυσίαν σωτηρίου 13<sup>ο</sup> καὶ ἔγραψεν Ἰησοῦς ἐπὶ τῶν λίθων τὸ δευτερονόμιον νόμον Μωυσῆ ὃν ἔγραψεν ἐνώπιον υἱῶν Ἰσραὴλ 14<sup>ο</sup> καὶ πᾶς Ἰσραὴλ καὶ οἱ πρεσβύτεροι αὐτῶν καὶ οἱ δικασταὶ καὶ οἱ γραμματεῖς αὐτῶν παρεπορεύοντο ἔνθεν καὶ ἔνθεν τῆς κιβωτοῦ ἀπέναντι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἦσαν τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ ὁ προσήλυτος καὶ ὁ αὐτόχθων οἱ ἦσαν ἡμῖς πλησίον ὄρους Γαριζίν καὶ οἱ ἦσαν ἡμῖς πλησίον ὄρους Γαιβαλ καθότι ἐνετείλατο Μωυσῆς ὁ θεράπων κυρίου εὐλογῆσαι τὸν λαὸν ἐν πρώτοις 15<sup>ο</sup> καὶ μετὰ ταῦτα οὕτως ἀνέγνω Ἰησοῦς πάντα τὰ ῥήματα τοῦ νόμου τούτου τὰς εὐλογίας καὶ τὰς κατάρας κατὰ πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσῆ 16<sup>ο</sup> οὐκ ἦν ῥῆμα ἀπὸ πάντων ὧν ἐνετείλατο Μωυσῆς τῷ Ἰησοῖ ὃ οὐκ ἀνέγνω Ἰησοῦς εἰς τὰ ὅσα πάσης ἐκκλησίας υἱῶν Ἰσραὴλ τοῖς ἀνδράσιν καὶ ταῖς γυναῖξιν καὶ τοῖς παιδίοις καὶ τοῖς προσηλύτοις τοῖς προσπορευομένοις τῷ Ἰσραὴλ (LXT Joshua 9:2).

<sup>6</sup> According to 'A Greek-English Lexicon of the New Testament' by W.F. Arndt and F.W. Gingrich (1993: 240-241), the word ἐκκλησία is mostly used in the Bible for the four types of gathering. 1) Assembly, as a regularly summoned political body (Ac.19:39); 2) assembly, gathering or meeting (Ac.19:32, 40); 3) the congregation of the Israelites, especially when gathered for religious purposes (Ps.21:23; Dt.4:10; Ac.7:38); 4) of the Christian Church or congregation (1 Cor.11:18; Mt.16:18; Mt.18:17; etc.).

σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ ἴδιον δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης\_ καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν

Here, the word ἐκκλησία is used three times, but it never refers to a religious (Christian) assembly (*communio*). It refers to the non-Christian *communio* in terms of the secular riots only. Clearly then, the Greek word ἐκκλησία originally had no religious connotation. The word ἐκκλησία was fallaciously imbued with religious meaning due to the deductive reasoning of scholars.

Berkhof, having perceived that the Greek word ἐκκλησία originally had no religious connotation, thus tries to define the church by using the Greek word κυριακῆ. He substitutes the word κυριακῆ for the word ἐκκλησία. He declares as follows:

We should bear in mind that the names 'church,' 'kerk' and 'kirche' are not derived from the word ἐκκλησία, but from the word κυριακῆ, which means belonging to the Lord. They stress that the church is the property of God. The name κυριακὸν first of all designates the place where the church assembled. This place is conceived of as belonging to the Lord, and is therefore called κυριακὸν (1958: 557).

But Berkhof fails to notice that the Greek word ἐκκλησία is always translated into the English word 'church' in the English versions. In particular, the Greek word ἐκκλησία is, as mentioned above, spoken by Jesus Christ in Matthew 16:18 and 18:17. Jesus Christ specifically uses the word ἐκκλησία to mean 'My Church.' Besides, Berkhof overlooks that language has a conventional character, that is to say, it cannot be conceived of as merely reporting or mirroring a pre-existing structure of reality (Rikhof, 1981: 211). Language has different meanings according to context and time, or modifiers (Robertson, 1930: 28). The Greek word κυριακὸν is not the mere

mirroring of language, but can have different meanings according to context or time or modifier used. Even if the word κυριακὸν is translated as 'belonging to the Lord' according to context and time, the Lord can mean the lord of the wicked, not the Lord of believers (Christian). The Greek word κυρίως is merely understood in light of the New Testament Greek term ἐκκλησία (Erickson, 2001: 1041).

### 3.2.2.3 IMPORTANCE OF THE ETYMOLOGICAL STUDY

Nevertheless, in an etymological study, we shall find the root meaning of the Greek word ἐκκλησία. We cannot ignore the vestige of the meaning of church in the root of the word ἐκκλησία. Scholars who study the etymology reveal the meaning of the church as being a *communio*. In other words, none of the uses of the word ἐκκλησία ever go beyond the simple meaning of a *communio* (assembly). This demands that we must study the etymology of the Greek word ἐκκλησία for an idea of *communio* on the lips of Jesus Christ.

Meanwhile, it is important to remind oneself continuously that we are usually studying the theology in the translated forms of the Bible, NIV, KJV, etc. These translations are often quite sufficient to convey the meaning of the biblical text. However, translations are always a first form of interpretation. Anyone who has tried to translate messages would have discovered this soon enough. The task of the study of Greek or Hebrew is to enable us to test our understanding of the Biblical texts critically on the basis of the original Greek and Hebrew texts (Conradie, 1998: 107). This implies the need to study the Greek word. We thus research the church (*communio*) from the original Greek word ἐκκλησία.

#### 3.2.2.4 THE ETYMOLOGICAL STUDY OF THE GREEK WORD ΕΚΚΛΗΣΙΑ

The etymological study of the Greek word ἐκκλησία was realized by the parsing of the word ἐκκλησία and by investigating its usage in ancient Greek society. In the former (parsing), we find the meaning of ‘call out’ and in the latter, usage in ancient Greek society, ‘a communion or people called out of the secular society.’ Thus, some define the church as ‘a communion (*communio*) called from the secular society by God Himself’ (Hort, 1914: 5; Robertson, 1930: 174; Campbell, 1948: 131; Elwell, 1989: 231;). Through the parsing of the word ἐκκλησία and its original usage in ancient Greek society, most scholars discovered a religious, Christian definition of the church, despite the fact that, etymologically, a religious meaning was not explicit. This was a rather doubtful method which derived from deductive reasoning only (being a study from pre-conclusion) of the Greek word ἐκκλησία.

The Greek word ἐκκλησία is a noun. It is etymologically derived from the passive form ἐκκληθῆν of ἐκκαλεω. It is a compound word, a combination of the preposition ἐκ and the verb καλεω. The preposition ἐκ is often interpreted to mean ‘out ‘ and the verb καλεω is usually interpreted to mean ‘call.’ Thus, in parsing, the word ἐκκλησία etymologically means ‘a called out’ only. In other words, the word itself has no religious meaning without the religious modifier.

In ancient Greek society, the ἐκκλησία designated the political assembly of citizens in a self-governed state (Küng, 1971: 82; Radmacher, 1978: 117; Lohfink, 1988: 77). The word ἐκκλησία is found as early as Herodotus, Thucydides, Xenophon, Plato and Euripides in the fifth century B.C. (Erickson, 2001: 1041). It refers to an assembly of the citizens of a polis.

In the secular sense of the word, ἐκκλησία then simply refers to a gathering or assembly of persons. The gathering refers to their business meetings, not to a religious assembly. In the original usage, the Greek word ἐκκλησία has no religious significance (Hoskyns & Davey, 1947: 21; Campbell, 1948: 131; Kicklightner, 1958: 30; Bannerman, 1974: 6; Chung H, 1998: 65). Furthermore, ἐκκλησία referred to any social grouping, any collection of people sharing something important, such as a group of friends, a school, town, city, state, or nation, as well as any number of voluntary organizations in which membership was held (Campbell, 1948: 132). As Trench puts it, ἐκκλησία is the lawful assembly in a free Greek city of all those possessed of the rights of citizenship for the transaction of public affairs (1953: 1–2). That they were summoned is expressed in the latter part of the word; that they were summoned out of the whole population, a select portion of it, including neither the populace, nor the strangers, nor those who had forfeited their civic rights, is expressed in the first (Ibid).

In conclusion, etymology without consideration of context or modifiers makes the study of Jesus Christ's Church impossible. Nevertheless, it should be remembered that, etymologically, the Greek word ἐκκλησία undoubtedly signifies a *communio*. Jesus Christ's Church as referred to in Matthew 16:18 and 18:17 has the root meaning of *communio*. Scholars who researched the idea of church through the etymological study of the Greek word ἐκκλησία contributed towards the achievement of this result. Due to this contribution, we can conclude that Jesus Christ's Church includes the characteristics of a social *communio*. Garijo–Guembe (1994: 10) say that 'in common Greek it (ἐκκλησία) stands for the assembly of a people, that is, a gathering of a people in their entirety (*in actu*).'

### 3.2.3 THE WORD ΕΚΚΛΗΣΙΑ AS IT OCCURS IN THE SEPTUAGINT

In etymological study, scholars fail to find religious meaning in the word ἐκκλησία. We have concluded that the Greek word ἐκκλησία originally had no religious meaning. To investigate the religious (Christian) character of ἐκκλησία, therefore, most scholars have studied its occurrence in the Septuagint. They consider that its elucidation can be effectively accomplished in this way (Küng, 1971: 82; Chung H, 1998: 65).

Our main focus is the early Church on the day of Pentecost, and the Septuagint was the most important scripture at the time. It has even been called the first scripture for the early Christian missions to the whole Greek-speaking world (Radmacher, 1978: 121).<sup>7</sup> For these reasons, we shall examine the church through the word ἐκκλησία as it is used in the Septuagint. We shall begin by examining the disputes of scholars as to the word ἐκκλησία in the study of the Septuagint.

Two kinds of disputes occurred, namely the argument about the spiritual and the non-spiritual *communio* and the argument about the religious and the non-religious *communio*. Of course, nobody insists that all reference to the ἐκκλησία in the Septuagint signifies a non-religious *communio*.

The first dispute that will be examined occurred between Bannerman and Hort, Baker and Radmacher. D. Bannerman insists that ἐκκλησία in the Septuagint refers to a spiritual *communio* (a spiritual communion / a non-

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<sup>7</sup> G.A. Deissmann has said: 'Take the Septuagint in your hand and you have before you the book that was the Bible of the Jews of the Dispersion and of the Proselytes from the heathen; the Bible of Philo the philosopher, Paul the Apostle, and the earliest Christian missions; the Bible of the whole Greek-speaking world; the mother of the influential daughter-versions...' (1908: 8ff).

non-spiritual communion / assembled meeting) only (1955: 92). On the other hand, according to Hort, Baker and Radmacher, ἐκκλησία in the Septuagint signifies a non-spiritual *communio* (a non-spiritual communion / a meeting assembled or congregated) only (Hort, 1914; Baker, 1956; Radmacher, 1978).

To explain the character of a spiritual ἐκκλησία in the Septuagint, Bannerman uses the relationship between the Hebrew words ערה and לקה (1955: 92ff). According to him, the Hebrew word ערה is mostly translated into the Greek word συναγωγή and the word συναγωγή always means a non-spiritual *communio* (a meeting assembled or congregated). The Hebrew word לקה, on the other hand, is mostly translated into the Greek word ἐκκλησία and always means a spiritual *communio* (a meeting non-assembled or non-congregating) only.

To substantiate this case, Bannerman uses the illustration of socio-historical events in the history of Old Israel. The people of Old Israel were sometimes scattered here and there and they had no opportunity for an assembled meeting. Then Old Israel ceased to be an ערה (συναγωγή) as an assembled meeting. But, the believers from Old Israel could not cease to form one body, thus they continuously had the ἐκκλησία (לקה) in faith, which was a spiritual meeting by the Holy Spirit, no assembled meeting of believers. Bannerman says that συναγωγή, like ערה, always means a meeting assembled or congregated, although possibly bound together by no special tie; but the ἐκκλησία like לקה, denotes a number of persons who form a people, joined together by laws and other bonds, although it may often happen that they are not assembled together, and that it may be impossible that they could be so (1955: 92).

The fact is that the Hebrew word ערה<sup>8</sup> is not translated into the Greek word ἐκκλησία (VanGemeren, 1997: 327; Erickson, 2001: 1042). The word ἐκκλησία is translated from the word קהל (Lee SH, 1971: 19; Kittle, 1954: 7). The word קהל occurs one hundred and twenty times in the Hebrew Old Testament and seventy-seven of these occurrences are translated into the word ἐκκλησία in the Septuagint (Radmacher, 1978: 127).

Bannerman's view, that the Greek word ἐκκλησία is mostly translated with the Hebrew words קהל and the word συναγωγή, with ערה, overrules the opinion of some scholars. Some understand that the Greek word ἐκκλησία is translated from both words, קהל and ערה (Chung H, 1998: 65). This comes from the fact that the Hebrew word קהל is sometimes translated into the Greek word συναγωγή (Lev. 4:13; Lev. 4:14; Num. 16: 3; Num.16:19a; Num 16:33; Num. 20:2; Num. 22:4)<sup>9</sup> whereas the word ערה is mostly translated

<sup>8</sup> The nom. ערה is employed 149 times in the Old Testament, 129 times in the books of from Genesis to Numbers and Joshua. It is not found in Deuteronomy. In the Old Testament, the nom. ערה mostly refers to the following: a swarm of bees (Jug.14:8); band of evil persons (Ps.22:16); humans, who are probably princes who support the rulers of foreign nations (Ps.68:30); Job's close relatives and friends (Job 16:7); gathering of the people (Jug.20:1; 1Ki.8:5; Num.10:2; Lev.8:4); a worshipping *communio* (Ex.12:3; Lev.8:3); a congregation under a curse (Jos.22:20); part of all of Israel gathered for civil war (Jos.22:12); the group as a court of law (Jos.20:9), (VanGemeren 1997: 326-327).

<sup>9</sup> (LXT Leviticus 4:13); ἐὰν δὲ πᾶσα συναγωγή Ἰσραὴλ ἀγνοήσῃ ἀκουσίως καὶ λάθῃ ῥῆμα ἐξ ὀφθαλμῶν τῆς συναγωγῆς καὶ ποιήσωσιν μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου ἢ οὐ ποιηθήσεται καὶ πλημμυλῆσωσιν 14 καὶ γνωσθῆν αὐτοῖς ἡ ἁμαρτία ἣν ἤμαρτον ἐν αὐτῇ καὶ προσάξει ἡ συναγωγή μόσχον ἐκ βοῶν ἄμωμον περὶ τῆς ἁμαρτίας καὶ προσάξει αὐτὸν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

וְאִם כָּל־עֲדַת יִשְׂרָאֵל יִשָּׁע (WTT Leviticus 4:13)

וְנַעַלְמֵם דְּבָר מַעֲיָנֵי הַקְּהָל וְעָשָׂה אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשֶׂינָהּ וְאִשְׁמַנִּי:

(14) וְנִדְרָהּ הַחֲטָאֵת אֲשֶׁר הִטָּאוּ עָלֶיהָ

וְהִקְרִיבוּ הַקְּהָל פֶּר כֶּבֶד־קָר לַחֲטָאֵת

וְהִבְיִאוּ אֹתוֹ לִפְנֵי אֱהֹל מִדְּבָר:

(LXT Numbers 16:3) συνέστησαν ἐπὶ Μωσῆν καὶ Ααρων καὶ εἶπαν ἔχέτω ὑμῖν ὅτι πᾶσα ἡ συναγωγή πάντες ἄγιοι καὶ ἐν αὐτοῖς κύριος καὶ διὰ τί κατανίστασθε ἐπὶ τὴν συναγωγὴν κυρίου

וַיִּקְהָלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן (WTT Numbers 16:3)

וַיֹּאמְרוּ אֲלֵהֶם רַב־לָכֶם כִּי כָל־הָעֵדָה

כָּלָם קְדוֹשִׁים וּבְרִוְכָם יְהוָה וּמִדְּבַר חֲתָנְשָׁאוֹ

עַל־קְהָל יְהוָה:

into the word συναγωγή (Ex. 12:47; Ex. 16:1; Ex.16:2; Ex. 16:9; Ex. 16:10; Ex. 17:1; Ex. 35:20; Lev. 8:5; Lev. 9:5; Lev. 19:2; Lev. 24:14; Lev. 24:16; Num. 8:20; Num. 13:26; Num. 14:1; Num. 14:2; Num. 14:10; Num. 14:35; Num. 15:24; Num. 15:35; Num. 15:36; Num. 16:6; Num. 16:11; Num. 16:19b; Num. 19:9; Num. 20:1; Num. 20:11; Num. 20:22; Num. 20:29; Num. 26:9; Num. 27:3; Num. 27:21; Num. 35:24; Num. 35:25; Jos. 9:18; Jos. 9:19; Jos. 9:21; Jos. 9:27; Jos. 18:1; Jos. 22:16; Jdg. 14:8; Jdg. 20:1; Jdg. 21:10; Jdg. 21:13).<sup>10</sup> The LXX translates the word עֲרָה mostly with the word

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(LXT Numbers 16:19) καὶ ἐπιουέστησεν ἐπ' αὐτούς Κορε τὴν πᾶσαν αὐτοῦ συναγωγὴν παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καὶ ὄφθη ἡ δόξα κυρίου πάση τῇ συναγωγῇ

כַּרְחַב וַיִּקְהַל עֲלֵיהֶם כָּרַח

אֶת-כָּל-הָעֵדָה אֲלֵפֶתֶח אֹהֶל מוֹעֵד וַיֵּרָא

כְּבוֹד-יְהוָה אֲלֵכָל-הָעֵדָה: ִף

(LXT Numbers 20:2) καὶ οὐκ ἦν ὕδωρ τῇ συναγωγῇ καὶ ἠθροίσθησαν ἐπὶ Μωυσῆν καὶ Ααρων

וְלֹא-הָיָה מַיִם לָעֵדָה

וַיִּקְהֲלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן

(LXT Numbers 22:4) καὶ εἶπεν Μωαβ τῇ γερουσίᾳ Μαδιαμ νῦν ἐκλείξει ἡ συναγωγὴ αὕτη πάντας τοὺς κύκλω ἡμῶν ὡς ἐκλείξαι ὁ μόσχος τὰ χλωρὰ ἐκ τοῦ πεδίου καὶ Βαλακ υἱὸς Σεπφωρ βασιλεὺς Μωαβ ἦν κατὰ τὸν καιρὸν ἐκεῖνον

וַיֹּאמֶר מוֹאָב אֶל-זִקְנֵי מִדְיָן

עֲתָה יִלְחֲבוּ הַקְּהָל אֶת-כָּל-סְבִיבֵיהֶינִי

כַּל-חֵץ הַשּׁוֹר אֵת יָדְךָ הַשְּׂדֵה וּבִלְק

בְּרֶצֶף מִלֶּךְ לְמוֹאָב בְּעַת הַהוּא:

<sup>10</sup> (LXT Exodus 12:47) πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ποιήσει αὐτό

כָּל-עַדְתֵּי יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ:

(LXT Exodus 16:1) ἀπῆραν δὲ ἐξ Αιλιμ καὶ ἤλθοσαν πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ εἰς τὴν ἔρημον Σιν ὅ ἐστιν ἀνὰ μέσον Αιλιμ καὶ ἀνὰ μέσον Σινα τῇ δὲ πεντεκαιδεκάτῃ ἡμέρᾳ τῷ μηνὶ τῷ δευτέρῳ ἐξεληλυθότων αὐτῶν ἐκ γῆς Αἰγύπτου

וַיִּסַּע מֵאֵילָם וַיָּבֹאוּ

לְחֶרֶד הַשָּׁנִי לְצִמְתָּם מֵאֶרֶץ מִצְרָיִם: ִבְיַד יְהוָה הָיָה יָדְךָ יְהוָה אֱלֹהֵינוּ אֲשֶׁר

(LXT Exodus 16:2) διεγόγγυζεν πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ἐπὶ Μωυσῆν καὶ Ααρων

וַיִּלְיִנוּ וַיִּלְזָנוּ כָּל-עַדְתֵּי

בְּנֵי-יִשְׂרָאֵל עַל-מֹשֶׁה וְעַל-אַהֲרֹן בְּמִדְבָּר:

(LXT Exodus 16:9) εἶπεν δὲ Μωυσῆς πρὸς Ααρων εἶπὸν πάση συναγωγῇ υἱῶν Ἰσραὴλ προσέλθατε ἐναντίον τοῦ θεοῦ εἰσακήκοεν γὰρ ὑμῶν τὸν γογγυσμὸν

וַיֹּאמֶר מֹשֶׁה

יְשָׁרָא לְקַרְבוֹ לִפְנֵי יְהוָה כִּי אֲלֹהֵינוּ אָמַר אֲלֵכָל-עַדְתֵּי בְנֵי

(LXT Exodus 16:10) ἠνίκα δὲ ἐλάλει Ααρων πάση συναγωγῇ υἱῶν Ἰσραὴλ καὶ ἐπεστράφησαν εἰς τὴν ἔρημον καὶ ἡ δόξα κυρίου ὄφθη ἐν νεφέλῃ

וַיְהִי כִכְבֹּד

אהרן אל־כל־עדת בני־שִׂרָאֵל  
וַיִּפְנֵן אֶל־הַמִּדְבָּר וְהָיָה כְּבוֹד  
יְהוָה נִרְאָה בְּעָנָן

(LXT Exodus 17:1) καὶ ἀπῆρεν πᾶσα συναγωγή υἱῶν Ἰσραὴλ ἐκ τῆς ἐρήμου Σιν κατὰ παρεμβολὰς αὐτῶν διὰ ῥήματος κυρίου καὶ παρενεβάλοσαν ἐν Ραφιδιὺν οὐκ ἦν δὲ ὕδωρ τῷ λαῷ πιεῖν

(WTT) וַיִּפְנֵן אֶל־עַדְתִּי בְּנֵי־שִׂרָאֵל  
מִמִּדְבָּרָרִשׁוֹן לְמַסְעֵיהֶם עַל־פִּי יְהוָה וַיִּתֵּן  
בְּרָשִׁידִים וְאִין מִים לְשָׂתֵת הֶעָם

(LXT Exodus 35:20) καὶ ἐξῆλθεν πᾶσα συναγωγή υἱῶν Ἰσραὴλ ἀπὸ Μωϋσῆ

(WTT) וַיֵּצֵא אֶל־עַדְתִּי בְּנֵי־שִׂרָאֵל  
מִלִּפְנֵי מֹשֶׁה

(LXT Leviticus 8:5) καὶ εἶπεν Μωϋσῆς τῇ συναγωγῇ τοῦτό ἐστιν τὸ ῥῆμα ὃ ἐνετείλατο κύριος ποιῆσαι

(WTT) וַיֹּאמֶר מֹשֶׁה אֶל־הָעֵדָה הַזֹּאת  
הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת

(LXT Leviticus 9:5) καὶ ἔλαβον καθὸ ἐνετείλατο Μωϋσῆς ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσήλθεν πᾶσα συναγωγή καὶ ἔστησαν ἔναντι κυρίου

(WTT) וַיִּקְחוּ אִם אֶשֶׁר צִוָּה מֹשֶׁה  
אֶל־פְּנֵי אֱהֵל מוֹעֵד וַיִּקְרְבוּ כָל־הָעֵדָה  
וַיַּעֲמִדוּ לִפְנֵי יְהוָה

(LXT Leviticus 19:2) λάλησον τῇ συναγωγῇ τῶν υἱῶν Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ἄγιοι ἔσεσθε ὅτι ἐγὼ ἄγιος κύριος ὁ θεὸς ὑμῶν

(WTT) דְּבַר אֶל־כָּל־עַדְתִּי  
בְּנֵי־שִׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תְּהִיוּ כִּי  
קָדָשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם

(LXT Leviticus 24:14) ἐξάγαγε τὸν καταρασάμενον ἕξω τῆς παρεμβολῆς καὶ ἐπιθήρουν πάντες οἱ ἀκούσαντες τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ λιθοβολήσουσιν αὐτὸν πᾶσα ἡ συναγωγή

(WTT) וְהִקְדַּחְתָּ אֶת־הַמְּקַלֵּל  
אֶל־מַחְוֵה לְפָנָיו וּמְכֹו כָל־הַשְּׂמֵעִים  
אֶת־יְדֵיהֶם עַל־רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל־הָעֵדָה

(LXT Leviticus 24:16) ὀνομάζων δὲ τὸ ὄνομα κυρίου θανάτω θανατούσθω λίθοις λιθοβολείτω αὐτὸν πᾶσα συναγωγή Ἰσραὴλ ἂν τε προσήλυτος ἂν τε αὐτόχθων ἐν τῷ ὀνομάσαι αὐτὸν τὸ ὄνομα κυρίου τελευτάτω

(WTT) וְנִקְבַּשׁ יְהוָה מִתּוֹ יוֹמָת  
כִּשְׁם יְדַמְרֵבוּ כָל־הָעֵדָה כְּגַר כְּאֹזֶרֶת  
בְּנִקְבֹרֵשׁ יוֹמָת

(LXT Numbers 8:20) καὶ ἐποίησεν Μωϋσῆς καὶ Ααρων καὶ πᾶσα συναγωγή υἱῶν Ἰσραὴλ τοῖς Λευίταις καθὰ ἐνετείλατο κύριος τῷ Μωϋσῆ περὶ τῶν Λευιτῶν οὕτως ἐποίησαν αὐτοῖς οἱ υἱοὶ Ἰσραὴλ

(WTT) וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל־עַדְתִּי  
בְּנֵי־שִׂרָאֵל לְלִוִּים כְּכָל אֲשֶׁר־צִוָּה יְהוָה  
אֶת־מֹשֶׁה לְלִוִּים כְּכָל אֲשֶׁר־צִוָּה יְהוָה בְּנֵי־שִׂרָאֵל

(LXT Numbers 13:26) καὶ πορευθέντες ἦλθον πρὸς Μωϋσῆν καὶ Ααρων καὶ πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ εἰς τὴν ἔρημον Φαראν Καδῆς καὶ ἀπεκρίθησαν αὐτοῖς ῥῆμα καὶ πάση τῇ συναγωγῇ καὶ ἔδειξαν τὸν καρπὸν τῆς γῆς

(WTT) וַיָּלֵכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה  
וְאַל־אַהֲרֹן וְאֶל־כָּל־עַדְתִּי בְּנֵי־שִׂרָאֵל  
וַיֹּאמְרוּ אֵלֵינוּ כְּכָל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה  
וְאֶת־אֶהֲרֹן אֶת־כָּל־עַדְתִּי בְּנֵי־שִׂרָאֵל וַיִּשְׂבוּ אֹתָם דְּבַר

(LXT Numbers 14:1) καὶ ἀναλαβοῦσα πᾶσα ἡ συναγωγή ἔδωκεν φωνήν καὶ ἔκλαιεν ὁ λαὸς ὅλην τὴν

νύκτα ἐκεῖνην

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 14:2) καὶ διεγόγγυζον ἐπὶ Μωυσῆν καὶ Ααρων πάντες οἱ υἱοὶ Ἰσραὴλ καὶ εἶπαν πρὸς αὐτοὺς πᾶσα ἡ συναγωγὴ ὄφελον ἀπεθάνομεν ἐν γῆ Αἰγύπτῳ ἢ ἐν τῇ ἐρήμῳ ταύτῃ εἰ ἀπεθάνομεν

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 14:10) καὶ εἶπεν πᾶσα ἡ συναγωγὴ καταλιθοβολῆσαι αὐτοὺς ἐν λίθοις καὶ ἡ δόξα κυρίου ὠφθη ἐν νεφέλῃ ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου ἐν πᾶσι τοῖς υἱοῖς Ἰσραὴλ

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 14:35) ἐγὼ κύριος ἐλάλησα ἡ μὴν οὕτως ποιήσω τῇ συναγωγῇ τῇ πονηρᾷ ταύτῃ τῇ ἐπισυνεσταμένῃ ἐπ' ἐμέ ἐν τῇ ἐρήμῳ ταύτῃ ἕξαναλωθήσονται καὶ ἐκεῖ ἀποθανοῦνται

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 15:24) καὶ ἔσται ἕαν ἕξ ὀφθαλμῶν τῆς συναγωγῆς γεννηθῆ ἀκουσίως καὶ ποιήσῃ πᾶσα ἡ συναγωγὴ μόσχον ἕνα ἐκ βοῶν ἄμωμον εἰς ὄλοκαύτωμα εἰς ὁσμὴν εὐωδίας κυρίῳ καὶ θυσίαν τούτου καὶ σπονδὴν αὐτοῦ κατὰ τὴν σύνταξιν καὶ χίμαρον ἕξ αἰγῶν ἕνα περὶ ἁμαρτίας

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 15:35) καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων θανάτῳ θανατούσθω ὁ ἄνθρωπος λιθοβολήσατε αὐτὸν λίθοις πᾶσα ἡ συναγωγὴ

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 15:36) καὶ ἐξήγαγον αὐτὸν πᾶσα ἡ συναγωγὴ ἕξω τῆς παρεμβολῆς καὶ ἐλιθοβόλησαν αὐτὸν πᾶσα ἡ συναγωγὴ λίθοις ἕξω τῆς παρεμβολῆς καθὰ συνέταξεν κύριος τῷ Μωυσῆ

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 16:6) τοῦτο ποιήσατε λάβετε ὑμῖν αὐτοῖς πυρεῖα Κορε καὶ πᾶσα ἡ συναγωγὴ αὐτοῦ

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 16:11) οὕτως σὺ καὶ πᾶσα ἡ συναγωγὴ σου ἡ συνιθροισμένη πρὸς τὸν θεόν καὶ Ααρων τίς ἐστὶν ὅτι διαγογγύζετε κατ' αὐτοῦ

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 16:19) καὶ ἐπισυνέστησεν ἐπ' αὐτοὺς Κορε τὴν πᾶσαν αὐτοῦ συναγωγὴν παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καὶ ὠφθη ἡ δόξα κυρίου πάσῃ τῇ συναγωγῇ

אָפּוּט אַ פֿאַרן נאַכט (WTT)

אַלעס וואָס זײַנען געווען אין דער נאַכט

אַלעס וואָס זײַנען געווען אין דער נאַכט:

(LXT Numbers 19:9) καὶ συνάξει ἄνθρωπος καθαρὸς τὴν σποδὸν τῆς δαμάλεως καὶ ἀποθήσει ἕξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν καὶ ἔσται τῇ συναγωγῇ υἱῶν Ἰσραὴλ εἰς διατήρησιν ὕδωρ ῥαντισμοῦ ἄγνισμά ἐστὶν

(WTT) ואסף איש שוהר את אפר  
הפרה והניח מחוץ למחנה במקום שוהר  
נדה השאח הוא והיה לה לעדת בני ישראל למשמרת למי

(LXT Numbers 20:1) και ἤλθον οἱ υἱοὶ Ἰσραὴλ πᾶσα ἡ συναγωγὴ εἰς τὴν ἔρημον Σιν ἐν τῷ μηνὶ τῷ  
πρώτῳ καὶ κατέμεινεν ὁ λαὸς ἐν Καδης καὶ ἐτελεύτησεν ἐκεῖ Μαριαμ καὶ ἐτάφη ἐκεῖ

(WTT) ויבאו בני ישראל  
העם בקדש ותמו שם מרים ותקבר שם כל העדה מדרבצן בחודש הראשון וישב

(LXT Numbers 20:11) και ἐπάρας Μωυσῆς τὴν χεῖρα αὐτοῦ ἐπάταξεν τὴν πέτραν τῆ ῥάβδῳ δις καὶ  
ἐξηλθεν ὕδωρ πολὺ καὶ ἔπιεν ἡ συναγωγὴ καὶ τὰ κτήνη αὐτῶν

(WTT) ויקם משה את ידו ויך  
את הסלע במטהו פעמים ויצא מים רבים  
ותשת העדה ובקרום: ס

(LXT Numbers 20:22) και ἀπήραν ἐκ Καδης καὶ παρεγένοντο οἱ υἱοὶ Ἰσραὴλ πᾶσα ἡ συναγωγὴ εἰς Ὠρ  
τὸ ὄρος

(WTT) ויסעו מקדש ויבאו  
בני ישראל כל העדה הר ההר:

(LXT Numbers 20:29) και εἶδεν πᾶσα ἡ συναγωγὴ ὅτι ἀπελύθη Ααρων καὶ ἔκλαυσαν τὸν Ααρων  
τριάκοντα ἡμέρας πᾶς οἶκος Ἰσραὴλ

(WTT) ויראו כל העדה כי נע  
אהרן ויבכו את אהרן שלשים יום כל  
בית ישראל: ס

(LXT Numbers 26:9) και υἱοὶ Ελιαθρ Ναμουηλ καὶ Δαθαν καὶ Αβιρων οὗτοι ἐπικλήτοι τῆς συναγωγῆς  
οὗτοι εἰσιν οἱ ἐπισυστάντες ἐπὶ Μωυσῆν καὶ Ααρων ἐν τῇ συναγωγῇ Κορε ἐν τῇ ἐπισυστάσει κυρίου

(WTT) ובני אליאב נמואל ודחן  
ואבירם הוא דחן ואבירם, קרואי  
ועלאהרן בעבדך רב בהצות עליהוה: וקרואי העדה אשר היו על משה

(LXT Numbers 27:3) ὁ πατὴρ ἡμῶν ἀπέθανεν ἐν τῇ ἐρήμῳ καὶ αὐτὸς οὐκ ἦν ἐν μέσῳ τῆς συναγωγῆς  
τῆς ἐπισυστάσεως ἔναντι κυρίου ἐν τῇ συναγωγῇ Κορε ὅτι διὰ ἁμαρτίαν αὐτοῦ ἀπέθανεν καὶ υἱοὶ οὐκ  
ἐγένοντο αὐτῷ

(WTT) אבינו מת במדבר והוא  
לא היה בתוך העדה הנערים עליהוה  
לו: בעבדך רב כרחיב השאח מח ובנים לא היו

(LXT Numbers 27:21) και ἔναντι Ελεαζαρ τοῦ ἱερέως στήσεται καὶ ἐπερωτήσουσιν αὐτὸν τὴν κρίσιν  
τῶν δῆλων ἔναντι κυρίου ἐπὶ τῷ στόματι αὐτοῦ ἐξελεύσονται καὶ ἐπὶ τῷ στόματι αὐτοῦ εἰσελεύσονται  
αὐτὸς καὶ οἱ υἱοὶ Ἰσραὴλ ὁμοθυμαδὸν καὶ πᾶσα ἡ συναγωγὴ

(WTT) ולפני אלעזר הכהן יעמד  
ושאל לו במשפט האזרים לפני יהוה  
וכל בני ישראל אתו וכל העדה: על פיו יצאו ועל פיו יבאו הוא

(LXT Numbers 35:24) και κρινεῖ ἡ συναγωγὴ ἀνὰ μέσον τοῦ πατάξαντος καὶ ἀνὰ μέσον τοῦ  
ἀγγιστεύοντος τὸ αἷμα κατὰ τὰ κρίματα ταῦτα

(WTT) ושפט העדה בין המכה  
ובין נאל הדם על המשפטים האלה:

(LXT Numbers 35:25) και ἐξελεῖται ἡ συναγωγὴ τὸν φονεύσαντα ἀπὸ τοῦ ἀγγιστεύοντος τὸ αἷμα καὶ  
ἀποκαταστήσουσιν αὐτὸν ἡ συναγωγὴ εἰς τὴν πόλιν τοῦ φυγαδευτηρίου αὐτοῦ οὐ κατέφυγεν καὶ  
κατοικήσει ἐκεῖ ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας δὲν ἔχρισαν αὐτὸν τῷ ἐλαίῳ τῷ ἁγίῳ

(WTT) והצילו העדה את הרצח  
מיד נאל הדם והשיבו אתו העדה אל עיר  
הכהן הנדל אשר משח אתו בשמן הקדש: מקלשו אשר נס שמה וישב בה עד מות

(LXT Joshua 9:18) καὶ οὐκ ἔμαχέσαντο αὐτοῖς οἱ υἱοὶ Ἰσραὴλ ὅτι ᾤμισαν αὐτοῖς πάντες οἱ ἄρχοντες κύριον τὸν θεὸν Ἰσραὴλ καὶ διεγόγγυσαν πᾶσα ἡ συναγωγὴ ἐπὶ τοῖς ἄρχουσιν

(WTT) ולא הכנס בני ישראל אל ראשי כל־העדה על־הנשיאים:כִּי־שָׁמְעוּ לָהֶם וְנִשְׂאִי הַעֲדָה בִּיהוָה אֱלֹהֵי

(LXT Joshua 9:19) καὶ εἶπαν οἱ ἄρχοντες πάση τῇ συναγωγῇ ἡμεῖς ὠμώσαμεν αὐτοῖς κύριον τὸν θεὸν Ἰσραὴλ καὶ νῦν οὐ δυνασόμεθα ἄψασθαι αὐτῶν

(WTT) וַיֹּאמְרוּ כָל־הַנְּשִׂאִים אֵלֶיהֶם הֲנִיחֵנוּ וְנִשְׁבַּעַנוּ לָהֶם בִּיהוָה אֱלֹהֵי יִשְׂרָאֵל לֹא נִכְלֵם לָהֶם וְנִשְׁבַּעַנוּ לָהֶם בְּהִמָּכְרֵם לְכָל־כְּלֵי־הַעֲדָה אֲלֵי־כָל־הַנְּשִׂאִים:יְהוִי וְיִהְיֶה חֻמְבֵּי עַצִּים וְנִשְׁבַּעַנוּ לָהֶם בִּיהוָה

(LXT Joshua 9:21) ζήσονται καὶ ἔσονται ξυλοκόποι καὶ ὕδροφόροι πάση τῇ συναγωγῇ καθάπερ εἶπαν αὐτοῖς οἱ ἄρχοντες

(WTT) וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂאִים לְכָל־הַעֲדָה פָּאָרַר דְּבָרוֹ לָהֶם הַנְּשִׂאִים:יְהוִי וְיִהְיֶה חֻמְבֵּי עַצִּים וְנִשְׁבַּעַנוּ לָהֶם בִּיהוָה

(LXT Joshua 9:27) καὶ κατέστησεν αὐτοὺς Ἴησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ξυλοκόπους καὶ ὕδροφόρους πάση τῇ συναγωγῇ καὶ τῷ θυσιαστηρίῳ τοῦ θεοῦ διὰ τοῦτο ἐγένοντο οἱ κατοικοῦντες Γαβαν ξυλοκόποι καὶ ὕδροφόροι τοῦ θυσιαστηρίου τοῦ θεοῦ ἕως τῆς σήμερον ἡμέρας καὶ εἰς τὸν τόπον ὃν ἐὰν ἐκλέξηται κύριος

(WTT) וַיִּתְּנֵם יְהוֹשֻׁעַ בְּיַד הַהוֹא חֻמְבֵּי עַצִּים וְנִשְׁבַּעַנוּ מִים לַעֲדָה וּלְמִזְבֵּחַ יְהוָה: יְהוִי עַד־הַיּוֹם הַזֶּה אֲלֵי־הַמִּזְבֵּחַ אֲשֶׁר

(LXT Joshua 18:1) καὶ ἐξεκκλησιάσθη πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ εἰς Σηλω καὶ ἔπηξαν ἐκεῖ τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἡ γῆ ἐκρατήθη ὑπ' αὐτῶν

(WTT) וַיִּקְרְאוּ כָל־עַדְתָּ בְנֵי־יִשְׂרָאֵל לְכָל־בְּנֵי־הָעָם לְשֵׁלֹו וַיִּשְׁבְּעוּ שֶׁ־אֵת־הָהָר מִיַּד יְהוָה

(LXT Joshua 22:16) τάδε λέγει πᾶσα ἡ συναγωγὴ κυρίου τίς ἡ πλημμύελλαι αὕτη ἦν ἐπλημμελήρατε ἐναντίον τοῦ θεοῦ Ἰσραὴλ ἀποστραφῆναι σήμερον ἀπὸ κυρίου οἰκοδομήσαντες ὑμῖν ἑαυτοῖς βωμὸν ἀποστάτας ὑμᾶς γενέσθαι ἀπὸ κυρίου

(WTT) כֹּה אָמַר כָּל־עַדְתָּ יְהוָה מִהַעֲמַל הָיָה אֲשֶׁר מַעֲלֵם בְּאֵלֵהִי כִּי־בָבַרְתֶּם הַיּוֹם בִּיהוָה:הֲוִיתֶם לְמִדְּבָרֵי הַיּוֹם הַזֶּה מִמַּחְרֵי יְהוָה בְּבִטְחֵיכֶם

(LXT Judges 14:8) καὶ ὑπέστρεψεν μεθ' ἡμέρας λαβεῖν αὐτὴν καὶ ἐξέκλινεν ἰδεῖν τὸ πτώμα τοῦ λέοντος καὶ ἰδοὺ συναγωγὴ μελισσῶν ἐν τῷ στόματι τοῦ λέοντος καὶ μέλι

(WTT) וַיָּשׁוּב מִיָּמִים לְקַחְתָּ וַיִּסַּר דְּבוּרִים בְּנֶגְעַת הָאָרֶץ וַיִּדְבַּר:שָׁבַרְתָּ אֶת־מַפְלַח הָאָרֶץ וַהֲוִיתָ עַדְתָּ

(LXT Judges 20:1) καὶ ἐξῆλθον πάντες οἱ υἱοὶ Ἰσραὴλ καὶ ἐξεκκλησιάσθη ἡ συναγωγὴ ὡς ἀνὴρ εἰς ἀπὸ Δαν καὶ ἕως Βηρσαβее καὶ γῆ τοῦ Γαλααδ πρὸς κύριον εἰς Μασσηφα

(WTT) וַיֵּצְאוּ כָל־בְּנֵי־יִשְׂרָאֵל וַיִּקְרְאוּ הַעֲדָה כָּאִישׁ אֶת־דָּן לְמִדְּוָן הַמַּצְפָּה:וַיַּעֲרֹב בָּאָרֶץ שָׁבַע וְאָרָץ הַנְּגֶלֶד אֲלֵי־הַיּוֹם

(LXT Judges 21:10) καὶ ἀπέστειλεν ἐκεῖ ἡ συναγωγὴ δώδεκα χιλιάδας ἀνδρῶν ἀπὸ υἱῶν τῆς δυναμείας καὶ ἐνετέλειαντο αὐτοῖς λέγοντες πορεύεσθε καὶ πατάξατε τοὺς οἰκοῦντας Ἰαβὶς Γαλααδ ἐν στόματι ῥομφαίας

(WTT) וַיִּשְׁלְחֵם הַעֲדָה שְׁנַיִם־עָשָׂר אֶלֶף אִישׁ מִבְּנֵי הַחַיִל וַיֵּצְאוּ שָׁבַע לְעַד לְפַרְתָּבַב הַנְּשִׂאִים וְהַנְּשִׂאִים:אָמְרוּ לָכֵן הַיּוֹם הַזֶּה אֲתֵי־נִשְׁבַּעַנוּ לָהֶם בִּיהוָה

(LXT Judges 21:13) καὶ ἀπέστειλεν πᾶσα ἡ συναγωγὴ καὶ ἐλάλησαν πρὸς τοὺς υἱοὺς Βενιαμιν ἐν τῇ πέτρᾳ Ρεμμων καὶ ἐκάλεσαν αὐτοὺς εἰς εἰρήνην

(WTT) וַיִּשְׁלְחֵם כָּל־הַעֲדָה וַיִּדְבְּרוּ לָהֶם:אֲלֵי־בְנֵי־בְנֵי־מִן אֲשֶׁר בְּסֹעַר רַמְוֶן וַיִּקְרְאוּ

συναγωγή one hundred and thirty two times (Van Gemeren 1997: 327). Both words (קהל, ערה and συναγωγή, ἐκκλησία) convey the meaning of an assembly or *communio*. A dictionary of the Old Testament edited by Van Gemeren (1997: 890–891) describes it as follows:

The LXX rendered the vb. *qhl* with *ekklesiazō*, to hold assembly, sit in assembly, summon to assemble; *synago*, to bring together, assemble; (*syn*) *athroizō*, to muster (together); *synistemi*, to place or set together, to unite, combine; *episystrephō*, to run together. Some would argue that the various words used are the results of various translators, not original semantic choices made by the translator (TWAT 6:1221).

The words used to translate the noun are various. The two used most often are *ekklesia* (68x) and *synagoge* (36x). For other words are used at least once. While *eda*, congregation, is translated 132x by *synagoge*, it is never translated by *ekklesia*. This may indicate that *qahal* is the proper forerunner of the NT *ekklesia*. In the NT the community was most often designated as the *ekklesia*. Many see *qahal* as the OT (LXX) background for this word.

Bannerman contributes the idea that the character of ἐκκλησία can be ascertained from the relationship between the Hebrew words (קהל and ערה) and the Greek words (συναγωγή and ἐκκλησία) and he concludes this relationship correctly. He assumes rightly that the word ἐκκλησία as used in the Septuagint means *communio*.

Nevertheless, Bannerman neglects the fact that the word קהל is sometimes translated into the word συναγωγή. A classic example is found in Numbers 16: 33 of the Septuagint, viz.,

καὶ κατέβησαν αὐτοὶ καὶ ὅσα ἐστὶν αὐτῶν ζῶντα εἰς ἄδου καὶ ἐκάλυψεν αὐτοὺς ἡ γῆ καὶ ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς (LXT).

וַיִּרְדּוּ הֵם וְכָל־אֲשֶׁר לָהֶם  
בַּיּוֹם הַהוּא עַל־הָאָרֶץ וַיִּאָבְדוּ  
מִתּוֹךְ הַקְּהָל׃

Here the Hebrew word **קהל** is clearly translated into the Greek word **συναγωγή**, which describes a non-spiritual *communio* (an assembled *communio*), not a spiritual one. Besides, we can find other examples in Lev.4:13, Lev.4:14, Num.16:3, Num. 16:19a, Num.20:2 and Num. 22:4,<sup>11</sup> as mentioned above.

According to a dictionary of Old Testament Theology, the word **קהל** is translated into the Greek word **συναγωγή** thirty-six times (1997: 890).

In the end Bannerman does not overcome the limitation of deductive reasoning with little emphasis of the modifier. He achieves only partial success.

According to Hort, on the other hand, the **ἐκκλησία, קהל**, always means the non-spiritual *communio* (communion) of human beings or nations, whereas the **συναγωγή, עדה**, is formed by the children of Israel themselves, whether assembled or not assembled (1914: 4ff). Baker also considers that the **συναγωγή, עדה**, is a congregation or company not actively assembling (1956: 141), and that the Jews did not think of the **ἐκκλησία** as a spiritual *communio* (communion); rather, they thought of it as the **ἐκκλησία** whenever it met (1956: 99).

Radmacher (1978:129-131) also insists that the **ἐκκλησία** is a physical meeting for a specific purpose as follows:

... the distinctive element of *qahal* seems to be the necessity of a physical meeting for a specific purpose, immediately or remotely displaying the prerogatives of autonomous action. ... Thus, *ekklesia* apparently

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<sup>11</sup> See, above footnote 7.

reproduces the typical Old Testament significance of the Hebrew *qahal*. ... One thing must be stressed, and that is that the word (ἐκκλησία: no original) always describes a corporeal, physical unity of people. In other words, one must be physically present in the assembly itself to constitute a member of the *ekklesia*. If there were some absent who should have been present, they are not members of the *ekklesia*. A mental and spiritual unity is not contemplated. The Jews preparing the Septuagint did not think in terms of 'the *ekklesia*' as an abstract institution; they conceived of it as 'an *ekklesia*' whenever it met. ... it has been seen that an *ekklesia* may meet for any purpose, but there always seems to be some deliberative purpose for the meeting. ... to be a member of an *ekklesia* a person must be physically present at the assembly. The *ekklesia* is never contemplated as a spiritual fact, independent of spatial and temporal limitations.

But, in the Septuagint, the word ἐκκλησία communicates both meanings, namely, a spiritual and a non-spiritual *communio* and the intended meaning depends entirely upon the nature of the modifiers that composed it (Schmidt, 1951: 51). For example, in Psalm 34:18 and Psalm 106:32 the word ἐκκλησία<sup>12</sup> is used for a spiritual (abstract) *communio*, but in Psalm 21:26; Ezra 10:1; Ezra 10:12 and Ezra 10:14<sup>13</sup>, on the other hand, the word ἐκκλησία is used for a non-spiritual *communio*.

The ἐκκλησία is the expression for the spiritual assembly that results from the covenant, for the Sinai *communio* and, for the non-spiritual *communio*

<sup>12</sup> (LXT Psalm 34:18) ἐξομολογήσομαί σοι κύριε ἐν ἐκκλησίᾳ πολλῇ ἐν λαῷ βαρεῖ αἰνέσω σε  
(LXT Psalm 106:32) ὑψωσάτωσαν αὐτὸν ἐν ἐκκλησίᾳ λαοῦ καὶ ἐν καθέδρᾳ πρεσβυτέρων αἰνεσάτωσαν αὐτόν

<sup>13</sup> (LXT Psalm 21:26) παρὰ σοῦ ὁ ἔπαινός μου ἐν ἐκκλησίᾳ μεγάλῃ τὰς εὐχὰς μου ἀποδώσω ἐνώπιον τῶν φοβουμένων αὐτόν

(LXT Ezra 10:1) καὶ ὡς προσήξατο Εσδρας καὶ ὡς ἐξηγόρευεν κλαίων καὶ προσευχόμενος ἐνώπιον οἴκου τοῦ θεοῦ συνήχθησαν πρὸς αὐτὸν ἀπὸ Ἰσραὴλ ἐκκλησία πολλή σφόδρα ἄνδρες καὶ γυναῖκες καὶ νεανίσκοι ὅτι ἔκλαυσεν ὁ λαὸς καὶ ὑψωσεν κλαίων

(LXT Ezra 10:12) καὶ ἀπεκρίθησαν πᾶσα ἡ ἐκκλησία καὶ εἶπαν μέγα τοῦτο τὸ ῥήμά σου ἐφ' ἡμᾶς ποιῆσαι

(LXT Ezra 10:14) στήτωσαν δὴ οἱ ἄρχοντες ἡμῶν τῇ πάσῃ ἐκκλησίᾳ καὶ πάντες οἱ ἐν πόλεσιν ἡμῶν ὃς ἐκάθισεν γυναῖκας ἀλλοτρίας ἐλθέτωσαν εἰς καιροὺς ἀπὸ συνταγῶν καὶ μετ' αὐτῶν πρεσβύτεροι πόλεως καὶ πόλεως καὶ κριταὶ τοῦ ἀποστρέψαι ὀργὴν θυμοῦ θεοῦ ἡμῶν ἐξ ἡμῶν περὶ τοῦ ῥήματος τούτου

in its present form.

In conclusion, the word ἐκκλησία as used in the Septuagint has different characteristics according to the context and the modifier used. Without considering the context or the modifier, and without an inductive approach, the word ἐκκλησία cannot be defined correctly.

Accordingly, scholars who consider ἐκκλησία as denoting a non-spiritual *communio* or a spiritual *communio* only fail to define the church accurately because they place little emphasis on the modifier. In accordance with context or modifier used, the word ἐκκλησία signifies both a spiritual and a non-spiritual gathering.

Nevertheless, these scholars have contributed something by establishing that the church is portrayed as a *communio* (assembly). In other words, they emphasize that the ἐκκλησία as used in the Septuagint, means 'a *communio* or an assembly.

The second is an argument about the religious character or the non-religious character of the word ἐκκλησία in the Septuagint. The religious character is defended by Hasting (1909), Torrance (1956), Berkhof (1958) and Küng (1971). Nobody tries to say that the word ἐκκλησία has a non-religious character every time it is used in the Septuagint.

According to Küng, the ἐκκλησία is the congregation of those previously chosen by God who gather around God as their center and the word is therefore used in the Septuagint in a religious and cultic sense only (1971: 82–83). Torrance shares Küng's opinion on this. He examines the Hebrew

word  $\text{לְהַק}$  to prove this. He knows that the Hebrew word  $\text{לְהַק}$  is translated into the Greek word  $\text{\u0395\u03ba\u03ba\u03bb\u03b7\u03c3\u03b9\u03b1}$ . This investigation is quite thorough.

However, Torrance (1956: 10/305ff) misunderstands the following fact. According to him, the  $\text{לְהַק}$  comes from the same root as  $\text{qol}$ , the word for voice, which suggests that the Old Testament word  $\text{לְהַק}$  is the *communio* (communion) summoned by the Divine Voice. It signifies the people of the voice of the Word of God. The  $\text{\u0395\u03ba\u03ba\u03bb\u03b7\u03c3\u03b9\u03b1}$ , thus translated, aptly indicates the *communio* of the called of God. It does not translate in any sociological or political sense of the word assembly, and it consequently carries no sociological or political continuity with Israel. It is church as an act of God, as the *communio* called into being and created by God's Word.

Thus Torrance erroneously concludes that the word  $\text{\u0395\u03ba\u03ba\u03bb\u03b7\u03c3\u03b9\u03b1}$  is always used in a religious sense in the Septuagint. His examination is based on a deductive approach, which led to an erroneous interpretation. In his opinion,  $\text{לְהַק}$  denotes the Old Testament Church actively engaged in God's purpose of revelation and salvation, that is, caught up in the mighty events whereby God intervenes redemptively in history, and involved in the forward thrust of the covenant toward final and universal fulfillment. The  $\text{לְהַק}$  is the *communio* (communion) expecting eschatological redemption (1956: 306). He emphasizes that the church ( $\text{לְהַק}$ ,  $\text{\u0395\u03ba\u03ba\u03bb\u03b7\u03c3\u03b9\u03b1}$ ) has a religious character only.

Scholars in favour of the religious character of the word  $\text{\u0395\u03ba\u03ba\u03bb\u03b7\u03c3\u03b9\u03b1}$ , include Berkhof (1958:555) and Hasting (1909:138), who substantiate their

position with the following references: Deut.9:10,<sup>14</sup> 18:16<sup>15</sup> and 2 Chro.30:13<sup>16</sup>.

LXT Deuteronomy 9:10 καὶ ἔδωκεν κύριος ἔμοι τὰς δύο πλάκας τὰς λιθίνας γεγραμμένας ἐν τῷ δακτύλῳ τοῦ θεοῦ καὶ ἐπ' αὐταῖς ἐγγέγραπτο πάντες οἱ λόγοι οὓς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἡμέρα ἐκκλησίας

LXT Deuteronomy 18:16 κατὰ πάντα ὅσα ἠτήσω παρὰ κυρίου τοῦ θεοῦ σου ἐν Χωρηβ τῇ ἡμέρᾳ τῆς ἐκκλησίας λέγοντες οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν καὶ τὸ πῦρ τὸ μέγα τοῦτο οὐκ ὀψόμεθα ἔτι οὐδὲ μὴ ἀποθάινωμεν

LXT 2 Chronicles 30:13 καὶ συνήχθησαν εἰς Ἱερουσαλημ λαὸς πολὺς τοῦ ποιῆσαι τὴν ἑορτὴν τῶν ἀζύμων ἐν τῷ μηνὶ τῷ δευτέρῳ ἐκκλησία πολλὴ σφόδρα

Yet, even in the Septuagint, the word ἐκκλησία is not used exclusively in a religious sense. In Psalm 26:5 (LXT 25:5), for example, the following is written, 'ἐμίσησα ἐκκλησίαν ποιηρευομένων καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω.' The word ἐκκλησία is used to refer to an assembly (*communio*) of evildoers (Baker 1956: 67). Other examples of non-religious usage occur in Ecclesiastes 1:1, 1:12 and Lamentations 1:10, as follows:

ῥήματα Ἐκκλησιαστοῦ υἱοῦ Δαυὶδ βασιλέως Ἰσραηλ ἐν Ἱερουσαλημ (LXT, 1:1)  
ἐγὼ Ἐκκλησιαστὴς ἐγενόμην βασιλεὺς ἐπὶ Ἰσραηλ ἐν Ἱερουσαλημ (LXT, 1:12)  
χεῖρα αὐτοῦ ἐξέπετασεν θλίβων ἐπὶ πάντα τὰ ἐπιθυμήματα αὐτῆς εἶδεν γὰρ ἕθνη εἰσελθόντα εἰς τὸ ἅγιασμα αὐτῆς ἃ ἐνετείλω μὴ εἰσελθεῖν αὐτὰ εἰς ἐκκλησίαν σου (LXT, 1:10).

In conclusion, the word ἐκκλησία is used one hundred and twelve times in the Septuagint. The word ἐκκλησία, even in the Septuagint, does not always

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<sup>14</sup> 'The Lord gave me two stone tablets inscribed by the finger of God. On them were all the commandments the Lord proclaimed to you on the mountain out of the fire, on the day of the assembly' (NIV).

<sup>15</sup> 'For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, "let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die"' (NIV).

<sup>16</sup> 'A very large crowd of people assembled in Jerusalem to celebrate the Feast of Unleavened Bread in the second month' (NIV).

signify a religious *communio*. It sometimes refers to a non-religious *communio*. In the same way, the word is sometimes used with the meaning of a spiritual *communio* and sometimes, as a non-spiritual *communio*.

The meaning of the word ἐκκλησία varies according to the modifiers, even in the Septuagint. In other words, the content of the word ἐκκλησία is determined by its modifiers. Thus, we find references to a religious ἐκκλησία, a wicked, non-religious ἐκκλησία, a spiritual ἐκκλησία, a non-spiritual ἐκκλησία and so forth. The word ἐκκλησία may be likened to a vehicle whose content depends on its modifiers and on the contexts in which it is used. Jesus Christ's Church cannot, therefore, be understood without emphasis on the modifier of the church, Jesus Christ. Nevertheless, we should not neglect to acknowledge the contribution of the above scholars in that they understand the church (ἐκκλησία) as a *communio*, as mentioned above. In other words, Küng says that the ἐκκλησία is the congregation or communion (*communio*), (1971: 82); and Hasting (1909), Torrance (1956:306), Berkhof (1958:555) refer to the ἐκκλησία as the *communio* (communion / community). They have investigated the word ἐκκλησία with emphasis on the *communio* (communion / community).

Meanwhile, to illustrate our point concerning the importance of the modifier, we shall draw a comparison between two words, namely *gambling house and God's house*.<sup>17</sup> The two terms have a common denominator, namely house. In the perspective of the denominator (house), both refer to a house. But if we take into consideration the modifiers, *gambling* and *God*,

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<sup>17</sup> Cf. Baker used the terms 'a gambling house' and 'God's house.' According to him, the two terms are not decided in the conception of the word 'house,' nor do coincidental structural similarities affect the conception. The distinctive factor is in the ascribed content, whether gambling or God (1956: 185).

we immediately recognize that we are dealing with two completely different entities, separate in nature and meaning.

In our etymological study, we noted that scholars elucidated the meaning of the word 'church' by deductive reasoning. They tried to study the term 'church' without paying attention to the modifier. As mentioned above, Berkhof even proposed that Jesus Christ's Church must be studied through the word κυριακε, not ἐκκλησία.

Regarding the word ἐκκλησία, as it occurs in the Septuagint, we have investigated opposing views among scholars who have disputed the nature of the word ἐκκλησία as found in the Septuagint and used a deductive approach which led them to conclude that ἐκκλησία in the Septuagint always referred to a spiritual or a non-spiritual *communio* and a religious or a non-religious *communio*. Their studies produced incomplete findings because they ignored the fact that the word can have different meanings determined by the context or the modifier. This limitation was the result of the deductive reasoning that they applied.

According to the modifier, then, the church (ἐκκλησία) can refer to spiritual or non-spiritual and religious or non-religious *communio*. We cannot define Jesus Christ's Church without emphasizing the modifier of the church, Jesus Christ. According to Schmidt, the word ἐκκλησία itself has no ecclesiastical meaning and the nature of ἐκκλησία depends entirely upon the nature of those who compose it (1951: 51). Hence we need to study the church in the light of the modifier, Jesus Christ.

Jesus Christ implies that He is the unique modifier of the church when He

uses the phrase, 'My Church' (Patte, 1987: 232). In Matthew 16:18, we read, 'οἰκοδομήσω μου τὴν ἐκκλησίαν' (I will build my Church) and the word μου (my) is emphasized. We are constrained to examine His words further in order to study the emphasis of the modifier. We shall do this through an investigation of Matthew 16:18 and 18:17, in our next section.

Meanwhile, in our example of God's house and the gambling house, we cannot ignore, of course, the denominator, house. Even if it has a different meaning according to the modifier, the foundation of the denominator cannot be essentially demolished. In other words, in the phrases of 'God's house,' and 'gambling house,' the root essence of house is important. Either house has the root character of house itself. The essence of house cannot be changed into the root character of something else.

Similarly, the word ἐκκλησία has the primary meaning of a *communio* (communion), (Schmidt, 1951: 51). Much research has been done to prove that the church inculcates the concept of a *communio* (communion), (Hort, 1914; Robertson, 1930; Hoskyns & Davey, 1947; Campbell, 1948; Trench, 1953; Bannerman, 1955; Torrance, 1956; Berkhof, 1958; Küng, 1971; Radmacher, 1978; Lohfink, 1988; Elwell, 1989; Wilson, 1997; Chung H, 1998; Suh CW, 1998:).

Fundamentally, His ἐκκλησία as on the lips of Jesus Christ in Matthew, includes the concepts of spiritual and sociological (non-spiritual) *communio*, which is a body of people and an assembly denying themselves for the wellbeing of others. It is not a mere collection of individuals, but a gathering of destiny (Hauerwas, 1984: 97).

### 3.3 A FAITHFUL *COMMUNIO*: AN ANALYTIC STUDY OF ΟΙΚΟΔΟΜΗΣΩ ON JESUS' LIPS

In this section, we will mainly use the analytic method for examining the Greek verb in Mt. 16:18, 'καὶ ἐγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς' (BNT). Jesus Christ, founder of the church, specially used the verb *οικοδομησω*. We shall show that His Church is established on faith. To facilitate our dissertation, we will first describe the meaning of faith.

#### 3.3.1 THE MEANING OF FAITH

God had determined to save people fallen under guilt. The way of salvation was confirmed through the pact of the Three Persons: the Father, the Son and the Holy Spirit. According to this pact of the Three Persons, Jesus Christ atoned for and restored all the elect through His suffering, death, resurrection and ascension.

The act of salvation occurred only once but encompasses all generations. This event of salvation in Jesus Christ is not limited to the past (first century) and Palestine. It becomes our event, now and here. Through humanity's response in the Holy Spirit, salvation becomes a subjective event of human life. The vehicle by which this event occurs in human life is faith. Faith is at the important heart of the Bible, for it is the only vehicle by which people are enabled to receive the redemptive grace of God (Rom. 1:17ff). It is therefore very important to first examine the biblical terminology.

In the Old Testament, the Hebrew noun **בְּאִמּוּנָתוֹ** is found in Habakkuk 2:4

and it translated by πιστις in the Septuagint to mean faithfulness or faith. The statement of Habakkuk is applied in the New Testament (Rom. 1:17; Gal. 3:11). The common verb used to assign faith is אָמַן which means 'to nourish' (in the Qal), 'to be firm' (in the Niphal), and 'to consider as belief' (in the Hiphil). It basically conveys the idea of confident resting upon someone or something (Erickson, 2001: 951). Another Hebrew verb that designates faith or trust is בָּטַח, which often appears to mean 'to lean upon, to confide in' (Eichrodt, 1967: 2/286).

In the New Testament, the primary verb referring to faith is πιστεω together with its cognate noun πιστις. The verb πιστεω means 'to believe what someone says as true' (1 John 4:1; Mt. 8:13). The verb 'to believe' is used nearly one hundred times in the Gospels, and nine times in the First Epistle of John (Flew, 1963: 157).

This faith is based on the event of Jesus Christ's act of salvation and is accomplished in the human being's absolute obedience informed by the Holy Spirit, as Jesus Christ had to live a life of perfect obedience to God in order to earn righteousness for the elect. This obedience includes both personal (emotional and volitional) and intellectual trust (Berkhof, 1996: 503ff).<sup>18</sup>

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<sup>18</sup> In church history, two elements repeatedly aroused controversy. That is, there was conflict between emotion and reason (knowledge) as the elements of faith. At the time of the early Church, an inclusive theology (*inklusive fides*) and an exclusive theology (*exklusive fides*) were present in the church (Hwang SR, 1998: 2/370). The former emphasized the symphony of both emotion and reason, that is faith and knowledge were not opposed (Weber, 1972: 88ff). The representatives were Justin and Origen (Horst, 1989: 101ff). An exclusive fides was presented by Tertullian. His famous proposition, '*Credo quia absurdum*' vigorously defended an exclusive faith (Horst, 1989: 98). Tertullian was looking for the concept of faith in the confrontation between faith and reason. In the Middle Ages, faith was presented as intelligent discernment (Kim JK, 1999: 3/149). Faith

Regarding the relation of faith to knowledge, the discussions of the subject historically have been varied and endless. The question that concerns us here is whether knowledge is essential to faith or not. According to 1 Corinthians 14:9–16,<sup>19</sup> knowledge obviously is essential to faith.

Through Paul, the Bible teaches that there can be no faith without knowledge. Paul condemned speaking in an unknown tongue, because the hearers could not understand what was said, and if they did not know the meaning of the words uttered, they could neither assent to them nor profit by them. That knowledge is essential to faith is obvious from the very nature of faith. We can believe only what we intelligently take into custody. For faith is an affirmation of the mind that a thing is true or trustworthy, and it goes without saying that the mind cannot affirm the truth of an object about which it knows nothing. Besides, the connection between faith and knowledge is so intimate that the one term is often used for the

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was therefore, recognized as an intellectual element in the Christian doctrine. Anselm emphasized the intelligent faith (Heussi, 1957: 68). In the period of religious reform, faith was not regarded as the intelligent approval of the Christian doctrine, but as personal approval (Kim JK, 1999: 151). Legitimism theology divided faith into three steps: intellectual, emotional and volitional trust. The three steps have affinity (Hwang SR, 1998: 372). The illuminators accommodated intelligent faith only and intellectually unapprehended elements were excepted in faith. Idealistic theology understood faith as emotion, like Schleiermacher, who understood faith as just emotion (Berkhof, 1996: 19ff).

<sup>19</sup> 'So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me. So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church. For this reason anyone who speaks in a tongue should pray that he may interpret what he says. For if I pray in a tongue, my spirit prays, but my mind is unfruitful. So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind. If you are praising God with your spirit, how can one who finds himself among those who do not understand say 'Amen' to your thanksgiving, since he does not know what you are saying?' (NIV)

other in the Scriptures (Hodge, 1992: 447). To know Christ is to believe in Him. To know the truth is intelligently and believingly to apprehend and appropriate it.

We conclude that knowledge is essential to faith and, consequently, that faith is limited to knowledge. It is necessary that we have knowledge of who Jesus Christ is and what He has done, but faith involves more than mere knowledge. The truths, which we are unable to comprehend, may be proper objects of faith in the Bible. We reject the rationalistic principle that we can believe only what we understand so that it appears to be true in its own light. This knowledge alone is not enough to explain the faith in Jesus Christ.

We also maintain that faith is not merely an intellectual exercise, but an exercise of the emotions as well. For example, to believe that Christ is 'God manifest in the flesh' is not an intellectual conviction merely, but also the apprehension of His divine glory, and love and submission, which are due to emotion in the hearts. What the Bible means by the faith, which is required for salvation, is an act of the whole soul (emotion) and an act of the understanding (knowledge), (Hodge, 1992: 448). We cannot believe in Jesus Christ on the inward testimony of the Spirit without experiencing feelings of reverence, love, and trust mingling with the act and constituting its character. Nor is it possible that a man can receive the promise of deliverance from the guilt and power of sin without feeling gratitude and confidence. Accordingly, emotion is one of the essential elements in faith.

Nevertheless, both knowledge and emotional approval are not enough for the saving faith. Grudem (1994: 710) pictures this as follows:

Nicodemus knew that Jesus had come from God, for he said, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him" (John 3:2). Nicodemus had evaluated the facts of the situation, including Jesus' teaching and his remarkable miracles, and had drawn a correct conclusion from those facts: Jesus was a teacher come from God. But this alone did not mean that Nicodemus had saving faith, for he still had to put his trust in Christ for salvation; he still had to "believe in him." King Agrippa provides another example of knowledge and approval without saving faith. Paul realized that King Agrippa knew and apparently viewed with approval the Jewish Scriptures (what we now call the Old Testament). When Paul was on trial before Agrippa, he said, "King Agrippa, do you believe the prophets? I know that you believe" (Acts 26:27). Yet Agrippa did not have saving faith, for he said to Paul, "In a short time you think to make me a Christian!" (Acts 26:28).

True faith includes intellectual (*notitia*), emotional (*assensus*) and personal (*fiducia*) trust (Hwang, 1998: 2/368). Berkhof (1996: 505) refers this point as follows:

Faith is not merely a matter of the intellect, nor of the intellect and the emotions combined; it is also a matter of the will, determining the direction of the soul, an act of the soul going out towards its object and appropriating this. Without this activity the object of faith, which the sinner recognizes as true and real and entirely applicable to his present needs, remains outside of him. And in saving faith it is a matter of life and death that the object be appropriated. ... taking all these elements in consideration, it is quite evident that the seat of faith cannot be placed in the intellect, nor in the feelings, nor in the will exclusively, but only in the heart, the central organ of man's spiritual being, out of which are the issues of life.

Meanwhile, faith is mostly distinguished by four kinds in theology namely, speculative, miraculous, temporal<sup>20</sup> and true saving faith (Berkhof, 1996:

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<sup>20</sup> Speculative faith originates from a purely intellectual apprehension of the truth in the Scriptures. In this faith people theoretically accept the biblical truth as one might logically accept human history. Such believers mostly receive their faith by inheritance. It is not

501ff; Hodge, 1992: 443ff). Our concern here is the saving faith, thus we will study it concretely.

True saving faith has its seat in the heart and is rooted in the enduring life of salvation. This may be defined as a certain conviction, formed by the Holy Spirit as to the truth of the Gospel, and an enthusiastic mind relying on the promises in Jesus Christ. That faith which guarantees eternal life, which combines the elect with Jesus Christ as living members of His body, which makes us the descendants of God, which interests believers in the profit of salvation, which works by love and is prolific in good works, is founded, not on the external (moral) evidence of the truth, but on the testimony of the Spirit with and by the truth to the transformed soul (Hodge, 1992: 444). This involves intellect, will and emotion in the venture of faith in Jesus Christ (Pohlmann, 1989: 101). With three elements, the elect accept the Word of God, which is Jesus Christ (Flew, 1963: 89). It is the convert's response to the Biblical message under the influence of the divine presence, the Holy Spirit. This faith is not first of all an activity of

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ingrained in the emotional hearts. This faith is regarded as just intellectual assent to Christian doctrine. Such is the case in Protestant scholasticism (McGiffert, 1961: 142). A mere intellectual acceptance of the truth is not the whole of faith, but a part. Hodge calls this a dead faith (1992: 443).

Miraculous faith originates from a conviction formed in the mind of a person that the miracle would be performed by God. In other words, it is trust that God can give him power to transcend his natural powers. This faith is passive belief that God will work a miracle for his benefit. This faith may be accompanied by the true saving faith in Jesus Christ.

Temporal faith is a hypocritical confidence in the truths in the Bible, which is accompanied by some stimulation of the conscience, but is not rooted in the heart. It usually fails to maintain itself in days of trial and persecution. This faith is grounded in the emotional life and seeks personal purpose rather than the glory of God. This faith is only an instrument for pleasurable emotion. It is due to common grace, that is, to those influences of the Spirit which in a greater or lesser measure reveal the truth to the consciences of all men (believers and unbelievers) and function on their souls without their eternal salvation.

man, but latency produced by God, the Holy Spirit in the heart of the sinner. Faith is the gracious work of God in the life of the believers. The seed of saving faith is set in man with regeneration in Jesus Christ when man absolutely responds in his heart, the central organ of his spiritual being. Faith thus is the gift of God and the Christian response to Jesus Christ, the Light of the World. True faith involves the complete turning to Jesus Christ with intellectual, emotional and personal trust. The object of this saving faith, which is called special faith, is Jesus Christ only (Hodge, 1992: 449) and this is our concern in our dissertation. We will examine it in the next section. This special faith's substance is distinguished from the objective of a general faith. We first designate the object of a general faith to facilitate the study of the substance of a special faith.

Christians are bound to believe and do believe everything taught in the Word of God, so far as the contents of the Bible are known to them. The object of faith is the whole revelation of God as contained in his Word. As the Bible is the only infallible rule of faith and practice for Protestants, nothing not deliberately taught in Scripture, or deduced therefore by necessary implication, can be forced on the people of God as an article of faith. The object of faith is all the truths revealed in the Bible. This is called general faith and by this is meant saving faith in the more general sense of the word (Berkhof, 1996: 506).

But, besides this special faith is necessary for redemption from dishonorable hell. Certain doctrines concerning Jesus Christ's life and His works, and certain promises of salvation made through Him to sinful men, which we are bound to receive and required to trust are contained in the Bible. The special object of faith is Jesus Christ and the promise of

salvation through Him (Calvin, 1994: 1/542). And the special definite act of faith, which secures the elect's salvation, is the act of receiving and resting on Him as He is offered in the Bible to believers (John 1:12; John 3:16-18; 1 John 5:12)<sup>21</sup>. Paul also teaches that we are justified 'by the faith of Christ' (Rom 3:22). The faith by which we are justified, is not merely a pious disposition of the mind, nor a general confidence in God, nor a faith in the truth of divine revelation, much less faith in eternal verities or the general principles of truth and duty, but that faith of which Jesus Christ is the only object of true faith (Hodge, 1992: 450).

Accordingly, the saving faith can be described from the record of His life and works. The elements of faith must also be confirmed in His life and offices. The special faith for salvation signifies trustful obedience to God as he is revealed in his Word. It is founded upon the incarnate expression in the Son (Jn. 1:14), and is also addressed now by the Holy Spirit through the Word (Richardson, 1969: 128). This faith has been encapsulated well in the version of the Apostles' Creed (Boer, 1979: 74), which has been used for over a thousand years.<sup>22</sup> It was accepted and used in the medieval Western Church and by the sixteenth-century Reformers and is still used

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<sup>21</sup> John 1:12 'Yet to all who received him, to those who believed in his name, he gave the right to become children of God' (NIV).

John 3:16-18 'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son (NIV).

1 John 5:12 He who has the Son has life; he who does not have the Son of God does not have life' (NIV).

<sup>22</sup> 'The Roman Creed was elaborated a little in the church north of the Alps, and then, after the time of Charlemagne (who died in A.D. 814), this elaborated form of the creed--now in the form we know as the Apostles' Creed---was received back in Rome' (Cranfield, 1993: 5).

today by Protestants. The Apostles' Creed faithfully sets forth the central teachings of the apostles. The Creed is a concise but comprehensive summary of New Testament teaching and as such it is an invaluable aid toward a reasonably clear understanding of the Christian faith for salvation (Cranfield, 1993: 6). Through this Creed we can examine the elements of special true faith. We can identify the important elements of faith in the modern version of the Apostles' Creed.<sup>23</sup> As we have seen, the elements of faith are God, the creator of heaven and earth; Jesus' incarnation, death, resurrection, ascension, reign through the Holy Spirit and the second coming. Nevertheless, the emphasis of the Creed was strongly on the second article, Jesus Christ (Packer, 2002: 41). Originally this had been the only article in the Creed (Boer, 1979: 75). In fact, the central and longest part of the Apostle's Creed is that dealing with Jesus Christ, the Saviour.

### 3.3.2 ΟΙΚΟΔΟΜΗΣΩ WITH THE MEANING OF 'TO NEWLY BUILD'

We shall look at the Greek term *ἐκκλησία* as the word used by Jesus Christ, the unique modifier of the church. As mentioned, there are only two instances in the four Gospels, namely in Matthew 16:18 and 18:17, where Jesus Christ is reported as using the word *ἐκκλησία*.

In Jesus Christ's time, no other really significant religious figure used the Greek word *ἐκκλησία*, not even John the Baptist, although his life was

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<sup>23</sup> 'I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He ascended into the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the *communio* of saints, the resurrection of the body, and the life everlasting' (Agape 1995: ii).

inspired by Isaiah 40:3<sup>24</sup> which forms part of the same text as the prophecy of the first coming of Jesus Christ, namely Isaiah 40:10–11.<sup>25</sup> The inspired life of John the Baptist was a guide for the *communio* (communion) at Qumran for their own life in the desert (Cwiekowski, 1988: 44).

Here we will first investigate Matthew 16:18, especially the phrase ‘οἰκοδομήσω μου τὴν ἐκκλησίαν.’ The emphasized word ‘μου’ illustrates that Jesus Christ is the unique modifier of the church as Lord of the church. Bruner (1990: 574) puts it as follows:

I will build my own Church. The ἐκκλησία belongs to Jesus; it is his own property, his building. The ‘my’ (μου) in the phrase is emphasized by its grammatical position (μου τὴν ἐκκλησίαν), and so I have translated it ‘my own.’ The church does not belong to Peter, his successors, or to any other Church leaders. She belongs to Jesus Christ, exclusively and entirely. The picture drawn in this first formal discussion of the church in the Gospels is that of a living Lord, able to build his own communion. The church’s mission consists simply and loyally in pointing to him as the Answer to the human question.

This Lord of the church is a mighty Lord, Jesus Christ. He referred to His Lordship with much emphasis before His ascension, ‘all power is given unto me in heaven and in earth’ (Mt. 28:18). This is the fruit of His life and death and redemption that this power was given unto Him by which He is eternally distinguished, radically distinguished from all tyrants.

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<sup>24</sup> ‘A voice of one calling in the desert, prepare the way for the Lord; make straight in the wilderness a highway for our God’ (NIV).

<sup>25</sup> ‘See, the Sovereign Lord comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him. He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young’ (NIV).

Berkouwer also summarizes this point well as follows:

Perhaps it is not superfluous to remind ourselves first of the fact that the word Church, 'ecclesia,' means that which belongs to Jesus Christ. It is not ours, but his possession; it is the dominion of the Lord. Of course we have known this truth from our youth, but we always have to be reminded of the important fact that his Church is connected with his blood, with his death. There is nothing more important in the world than the Church of Jesus Christ. I think of the wonderful song: 'The Church's one foundation is Jesus Christ her Lord' (1953: 75).

Meanwhile, the term 'will build' (οἰκοδομήσω) is relevant to our study of Jesus Christ's Church as a faithful *communio*. As to when Jesus Christ's Church will be built, we have to study the term οἰκοδομήσω, which signifies the predictive future.<sup>26</sup> The predictive future,<sup>27</sup> according to D.B. Wallace

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<sup>26</sup> According to Wallace, illustrations of the predictive future occur in Matt. 1:21; 'she will give birth to; for he will save his people from their sins; in John 4:14; whoever drinks the water I give him will never thirst; in Acts 1:8; you will receive power, you will be my witnesses; Acts 1:11; this Jesus ... will come; in Phil. 1:6; the one who began a good work in you will perfect it until the day of Christ Jesus; in 1Th. 4:16; the dead in Christ will rise first.'

<sup>27</sup> The future tense of a verb, according to Wallace, is expressed in five ways, namely predictive, imperative, deliberative, gnomic and in miscellaneous subjunctive equivalents. 'Imperative future is sometimes used for a command, almost always in OT quotations. However, it was used in this manner even in classical Greek, though sparingly. Outside of Matthew, this usage is not common. Illustrations occur in Matt. 19:18; you shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false witness; in Matt. 6:5; you shall not be like the hypocrites; in Matt. 20:27; whoever wants to be first among you shall be your servant; in Matt. 22: 37; you shall love the Lord your God. The deliberative future form asks a question that implies some doubt about the response. The question, asked in the first person singular or plural, is generally either cognitive or volitional. Illustrations occur in Mark 6:37; should we buy two hundred denarii worth of food and give it to them to eat; in Rom 6:2; in Heb 2:3.

Gnomic future is very rarely used to indicate the likelihood that a generic event will take place. Illustrations occur in Matt 6:24; no one can serve two masters. For either he will hate the one and love the other, or he will cling to the one and despise the other; Rom 5:7; Rom 7:3.

(1996: 568), indicates that something will take place or come to pass. The portrayal is external, summarizing the action: 'it will happen.' The predictive future is far and away the most common use of this tense.

We shall examine the important word οἰκοδομήσω in Matthew 16:18 and present Jesus Christ's Church as a faithful *communio*. In order to do this, we shall consider the following points: οἰκοδομήσω, which means to newly build; the issue of when the church was first built; and Jesus Christ's Church as a faithful *communio*.

The Greek word οἰκοδομήσω in Matthew 16:18 has been understood differently according to scholars. One group has translated it to mean 'to enlarge,' while another group has interpreted it to mean 'to newly build.'

### 3.3.2.1 THE WORD ΟΙΚΟΔΟΜΗΣΩ IN THE SENSE OF 'TO ENLARGE'

The first group of scholars translates the word οἰκοδομήσω in Matthew 16:18 in the sense of 'to enlarge' or 'to edify' (Johnston, 1943: 46; Bogard, 1945: 30; Clearwater, 1954: 26; Bannerman, 1955: 43; Hodge, 1957: 167; Hanke, 1960: 100; Kuiper, 1967: 21ff; Hodge, 1997: 3/549; Keener, 1997: 271–272). According to them, the church existed before Jesus Christ's mention of the church in Matthew 16:18, even though He referred to it as He did. Jesus Christ meant, in their opinion, that He would enlarge the church which was built during the Old Testament or sometime before his utterance in Mt. 16:18 (Kuiper, Hanke, Bannerman, Hodge, Sundkeler, Bright, Calvin, Evans, Clearwater).

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Miscellaneous subjunctive equivalents are sometimes used in situations that are normally reserved for the aorist subjunctive' (Wallace 1996: 569–561).

We shall deal with several suggestions as to when the church was first built in the world. There are five main views, namely that it was begun in the time of Adam in the Garden of Eden, in the time of Seth and Enosh, in the time of Abraham, in the time of the Mosaic Exodus and at the gathering of the first disciples of Jesus Christ.

Kuiper insists that the church first began with Adam in the Garden of Eden. According to him, Isaiah, David, Abraham, Abel and a host of others were members of the one body of Christ, His Church. And if we assume, as undoubtedly we may, that Adam and Eve believed the promise of God that the seed of the serpent would indeed bruise the heel of the seed of the woman, but that the woman's seed would bruise the serpent's head, then it may be asserted that they constituted the first Christian Church (1967: 21ff). In fact, this view follows the thrust of the Belgic Confession, Art XXVII, in which it was written that the church was built at the time of Adam in the Garden of Eden.

Kuiper understands the church as God's redemptive provision and an assembly for worship. He seems to think that the church was the natural result of individual worship in several persons who had the opportunity of personal association (Hanke, 1960: 100). Based on this reasoning, Kuiper concludes that the church started with Adam in the Garden of Eden. According to Kuiper, the modifier of the church was not Jesus Christ, but those who believed the promise of God, namely Adam and Eve. And Kuiper seems to understand that the church is simply God's redemptive provision. Radmacher (1978: 197) points out this mistake of Kuiper's in the following:

It is a technical term only in the sense that it is an assembly for worship,

but not in any specific content that may vary with the progress of revelation. Actually, the church is soteriologically oriented rather than theologically oriented. It is concerned almost entirely with the plan of salvation rather than its purpose in the development of the program of God.

The second position is defended by Hanke. According to Hanke, the church came into existence when in Gen. 4:25-26, Seth and Enosh called on the name of God (1960: 19). Gen 4:25-26 says that 'Adam lay with his wife again, and she gave birth to a son and named him Seth, saying, "God has granted me another child in place of Abel, since Cain killed him." Seth also had a son, and he named him Enosh. At that time men began to call on the name of the Lord.'

Hanke also seems to think, as did Kuiper, that the church was the natural result of religious worship (1960: 100). For religious enjoyment, when they worshipped, it was necessary to follow certain rules, so the church was instituted as a religious means to an end. According to Hanke, the modifier of the church had to be the speakers who called on the name of God for their religious benefit. Through those who called on God's name, the church was established in the world without cognisance of the modifier, Jesus Christ. It was an assembly or meeting for religious worship only.

Most covenantal theologians believe that the church first began with the Covenant between God the Father and Abraham, the father of faith. Representatives of this view include Bannerman, C. Hodge and L. Berkhof. Bannerman<sup>28</sup> and Hodge<sup>29</sup> say that the church originated with the

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<sup>28</sup> Bannerman believes that the history of Abraham shows that the church was visibly set up, established upon the Covenant (1955).

Abrahamic Soteriological Covenant (Bannerman 1955: 43; Hodge 1997: 3/549). According to Berkhof, the families of believers constituted the religious congregations in the patriarchal period; the church was best represented in the pious households where the fathers served as priests. At the time of the flood, the church was preserved in the family of Noah, and continued particularly in the line of Shem. And when true religion was again on the point of dying out, God made a covenant with Abraham, gave him the sign of circumcision, and separated him and his descendants from the world, to be His own peculiar people. Berkhof believes that the true church was first established with the Covenant of Abraham (1958: 570).

Strictly speaking, however, all God's utterances are essentially covenantal; thus, the Covenant should have been first established in the time of Adam and Eve in the Garden of Eden, not with Abraham (Fackre, 1996: 89; Dumbrell, 1984: 44-45). Although we concede that the church commenced with the Covenant, this is estimated to have begun with Adam in the Garden of Eden. Furthermore, this estimation is complicated by Kuiper who erroneously describes the church without considering the modifier, as mentioned above (1967:21).

Another difficulty is that this view pays scant attention to the historical development of the church and to the statement by Jesus Christ that is recorded in Matthew 16:18 about the establishment of the church as in the future (Radmacher, 1978:198). Thus we submit that the covenantal theologians have an inadequate approach as to when the church was first established in the world.

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<sup>29</sup> According to Hodge, the church is identical with that of the Old Testament. This is founded on the same Covenant that was made with Abraham (1997).

Calvin, Evans and McCarthy have suggested that the church was first established by the Israelites when they gathered after the Exodus. This view is based on the fact that the church was established as an assembly for the purpose of religious worship. The viewpoint is the opinion of Grudem, who states that the church was an assembly for religious worship only (1994: 853).

Calvin refers to Isaiah 43:19<sup>30</sup> to substantiate his belief that the church first started during the Mosaic Exodus. According to him, 'the prophet calls the attention of the Jews to the first condition of the church; for though God had made his covenant with Abraham, Isaac and Jacob, yet He then only formed or framed for Himself a church when the law was promulgated' (1948: 691). He continues, 'the redemption from Egypt may be regarded as having been the first birth of the church; because the people were gathered into a body, and the church was established, of which formerly there was not a semblance; but that deliverance is not limited to the time when the people went out of Egypt, but is continued down to the possession of the land of Canaan' (1948: 94-94).

Evans thinks that the Hebrew word for assembly means to call or assemble, and is used not only for the act of calling in itself, but also for the assembly of the called ones. Israel of the Mosaic *communio* (communion) is first called as the church, an assembly, because it was called out from among the nations to be a holy people. In this sense, Evans concludes that the church first began from the assembly of the Mosaic Exodus (1974: 181ff).

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<sup>30</sup> See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland.

McCarthy states that the essential covenant occurred at Mount Sinai, after the Exodus. Other covenants were entirely subordinated to the covenant of Mount Sinai. The church was first established as the religious assembly at Mount Sinai, with a covenant (1973: 5).

The scholars mentioned above ignore the fact that the first religious gathering was in the Garden of Eden, with Adam's family (Kuiper, 1967). If the church is estimated to have emanated from a religious assembly only, we, then, cannot agree to their proposals, for its origin must be traced back to the church in the Garden of Eden.

James Orr (1952: 303) indicates another problem related to this view:

It should be noted briefly at this point that this viewpoint gives scant attention to the historical development of ἐκκλησία and to the statement of Christ that the church was still future. In fact, instead of recognizing a true progress of revelation, the concept of ἐκκλησία is arbitrarily forced into the stereotyped mold of covenant theology.

Whether the church was in a true sense founded by Jesus Christ as the modifier, is often discussed among scholars. The discussion seems to center on the declaration of Jesus Christ in Matthew 16:18, namely, 'I will build my Church.' They correctly perceive the fact that Jesus Christ emphasized the word 'my' (μου), and that the modifier of the church was thus Jesus Christ Himself (Sanford, 1959: 24; Bruner, 1990: 574).

But some mistake occurs with the interpretation of the word 'will build' (οἰκοδομήσω). As mentioned above, the scholars under discussion think that the word οἰκοδομήσω means to edify or enlarge. They continue that Jesus Christ would in the future edify and enlarge His already existing church

(Bogard, 1945: 30; Hodges, 1957: 167).

According to Bogard (1945: 30), our Lord, when He established His Church declared He would build it up, edify it, enlarge it, and the gates of Hell should not prevail against it (Mt. 16:18). The Greek word οἰκοδομήσω, in Mt. 16:18, translated as 'will build' means 'will build up,' 'enlarge,' or 'edify.' Thus, the Church of Jesus Christ was already in existence when He uttered these words.

On this basis, Clearwater and Boer hold that the church was first established with the gathering of the first disciples of Jesus Christ. The first church comprised the *communio* of Jesus Christ and the twelve disciples. According to Clearwater, the church was established in the days of Jesus' sojourn in the flesh and the work of its construction was begun with the material prepared by John the Baptist, and continued by the twelve apostles of our Lord (1954: 26ff). Fortner also emphasized that 'the New Testament church began with our Lord's earthly ministry' (1991: 12).

### 3.3.2.2 THE VERB ΟΙΚΟΔΟΜΗΣΩ IN THE SENSE OF 'TO NEWLY BUILD'

The word οἰκοδομήσω in Matthew 16:18 does not mean 'to enlarge,' or 'to edify' but, 'to newly build' (Dana & Mantey, 1950: 191; Bowman, 1960: 21; Logos, 1992: 75). Grammatically, the word οἰκοδομήσω is used as a predictive future form, which foretells the occurrence of a future event only (Robertson, 1934: 889; Dana & Mantey, 1950: 191). The ἐκκλησία is represented as a building of which Jesus Christ is the builder. There is no indication that Jesus Christ merely meant that He would make a new beginning in the development of any existing ἐκκλησία, for He is dealing here with the *founding of an ἐκκλησία*, not the *rebuilding of one* (Sandford,

1959: 24).

The verb οἰκοδομήσω in Matthew 16:18 means 'to newly build' in the future. We shall show this through the examination of four aspects, namely, the broad contextual argument (Mt.16:17–20) of Matthew 16:18, the grammatical factors, the characteristics of the future indicative, and the usage of the word οἰκοδομήσω in the Bible.

We can find Jesus Christ's predictive future programme in Matthew 16:17–20. For example, the gates of Hades will not overcome it (καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς] (18); I will give you the keys of the Kingdom of Heaven (δώσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν) (19); whatever you bind on earth will be bound in Heaven (καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς,) (19); and whatever you loose on earth will be loosed in Heaven (καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς) (19). The word οἰκοδομήσω in Matthew 16:18 is located in the midst of these future programmes (Matthew 16:17–20) of Jesus Christ.<sup>31</sup> That the word οἰκοδομήσω in this broader context (Mt. 16:17–20) can refer to the present event (building up) is impossible. The word οἰκοδομήσω in Matthew 16:18 refers to the predictive future programme of Jesus Christ and is translated as 'will build newly,' not 'will enlarge' (Bogard, 1945: 30). Accordingly, the church (ἐκκλησια), as from the lips of Jesus Christ in Matthew 16:18, plainly means to newly build in the future, not to edify, enlarge or rebuild, as participle.<sup>32</sup>

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<sup>31</sup> In Matthew 16:17, the future verb, does not occur, but Matthew 16:17 is connected with Matthew 16:18, and the predictive future programme.

The Bible is written in the aorist *οικοδομησεν* prior to Matthew 16:18, namely in Matthew 7:24<sup>33</sup> and 7:26<sup>34</sup> as well as after Matthew 16:18, namely in Matthew 21:33<sup>35</sup> and 26:61<sup>36</sup>. The first occurrence of the present verb *οικοδομήσω* is in Matthew 23:29<sup>37</sup>.

The Gospel of Matthew consistently uses the aorist tense, except in Matthew 16:18 and 23:29. Accordingly, the future tense is used in Matthew 16:18, which strongly emphasizes the future programme of Jesus Christ. The word *οικοδομήσω* in Matthew 16:18 must be translated to mean to newly build in the future, not building up or to enlarge as a present participle. In fact, a present participle *οικοδομεισθε* with the meaning of 'being built up' is

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<sup>32</sup> Generally, the participle is exemplified in four usages: the present, the aorist, perfect and future. But, the future participle appears rarely in the New Testament. According to George Benedict Winer, the future participle is used in 1Cor. 15:37; Heb 3:5 (1855: 357).

<sup>33</sup> 'Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock' (KJV).  
Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὡκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν (BNT).

<sup>34</sup> 'And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:' (KJV)  
καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὡκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον' (BNT).

<sup>35</sup> Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: (KJV)  
Ἀλλήν παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὠρυξεν ἐν αὐτῷ ληνὸν καὶ ὡκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν (BNT)

<sup>36</sup> And said, this *fellow* said, I am able to destroy the temple of God, and to build it in three days (KJV). εἶπαν οὗτος ἔφη· δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδοῆσαι (BNT).

<sup>37</sup> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, (KJV).  
Ὁὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, (BNT).

used once only, in 1 Pet. 2:5,<sup>38</sup> but it occurs after the first Church is established at Pentecost (Bowman, 1960: 21).

As mentioned above, in Matthew 16:18, the word οἰκοδομήσω is used to represent the future indicative. The future indicative has the character of that which foretells the occurrence of a future event (Dana & Mantey, 1950: 191; Lee SH, 1971: 60).

In this view, the phrase οἰκοδομήσω μου τὴν ἐκκλησίαν in Matthew 16:18 must refer to the future programme (to newly build) of Jesus Christ. It conveys the idea of an absolutely new building in the future, not of edifying or enlarging. It intimates that the church, as on the lips of Jesus Christ, would be built after His prediction in Matthew 16:18 (Patte, 1987: 232).

In the Bible, the Greek word οἰκοδομήσω occurs three times: in Mt. 16:18, Mk. 14:58 and Lk. 12:18:

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands (KJV Mk 14:58).  
ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω (BNT)  
And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods (KJV Lk 12:18).  
καὶ εἶπεν· τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συναΐξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου (BNT).

The two usages above, if we regard them in the light of Wallace's explanation, are in the predictive future. As mentioned above, the predictive future indicates that something will take place or come to pass

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<sup>38</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (KJV).  
καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνευέγκαι πνευματικὰς θυσίας εὐπροσδέκτους ᾧ θεῷ διὰ Ἰησοῦ Χριστοῦ (BNT).

at a later time (1996: 568). According to the Logos Bible, both are indicative, future, active, first person and singular (1992). In fact, neither can be interpreted as any other future tense, namely imperative, deliberative, gnomic or as miscellaneous subjunctive equivalents.

Accordingly, the word οἰκοδομήσω shows the predictive future<sup>39</sup> and clearly means that something will take place or come to pass in the future, and does not infer 'being built' or 'to enlarge' (Logos: 1992: 75).

Even if the phrase 'μου τὴν ἐκκλησίαν' in Matthew 16:18 indicates a future programme, there is no unanimity of opinion as to the time of the first building. These opinions will be investigated in the next section. It is important for our study of what the church as on the lips of Jesus Christ is a faithful *communio*.

### 3.3.3 WHEN THE CHURCH WAS FIRST BUILT IN THE NEW TESTAMENT

We concluded that the word οἰκοδομήσω in Matthew 16:18 means 'to newly build,' not 'being built' (Robertson, 1930: 889; Bowman, 1960: 21; Sanford, 1959: 24), thus the church as spoken of by Jesus Christ would first be built after His prediction in Matthew 16:18. As to when the church was first established, however, there is no unanimity of opinion. One scholar reckons that it was started at Easter, with the Resurrection of Jesus Christ (Küng, 1971: 90; Garijio, 1994: 19; Chung H, 1998: 68ff) and the others, from the day of Pentecost (Brunner, 1953; Sanford, 1959; Suh CW, 1998).

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<sup>39</sup> Robertson lists this usage of οἰκοδομήσω in Matthew 16:18 as a volitive durative future. It would read 'I will' rather than 'I shall' as the positive intention to build His Church (1934: 889).

### 3.3.3.1 BEGINNING FROM THE RESURRECTION OF JESUS CHRIST

H. Chung considers that the church was first established at the resurrection of Jesus Christ and he presents two supportive arguments (1998: 67–68). First, even though His first disciples believed in Jesus and followed Him, their faith did not include the resurrection and crucifixion of Jesus Christ as historical events. These two incidents were prophesied to occur in the future and the Gospel indicates that nobody believed or accepted those prophecies before both incidents took place.

Second, after Christ's resurrection the message of the Gospel and faith in Christ has been the same as that which we hear and believe today. Then, the church considered His second coming as a future event and this is still true of us today. We are still awaiting the second coming of Jesus Christ, even though almost two thousand years have passed. Chung estimates that this fact will not change until Jesus Christ comes to the world again. Thus, according to Chung, the church was first established when Jesus Christ met with His disciples on the day of Easter. Vogtle has the same view and writes, 'the church appears unambiguously only after Easter' (Garijio, 1994: 19).

Chung continues to say that the book of Acts does not seem to signify the day of Pentecost as the start of the church. At that time, His disciples already believed in Jesus' redemptive death and resurrection. They were waiting for His second coming as the future event. Küng summarizes this position as follows:

- a) Before Easter and during his earthly life, Jesus did not found a church;
- b) Before Easter, however, through his preaching and deeds Jesus had laid the foundations for the appearance of the church after Easter;
- c) The

church exists from the moment there is faith in the resurrection; d) Thus the church derives its origin not exclusively from the intention and deeds of Jesus before Easter, but rather from the complex of events that concern Jesus: (1971: 90).

Küng and Chung emphasize that the modifier of the church is Jesus Christ. The church was first established after His prediction in Matthew 16:18, which, according to the translation of the word οἰκοδομήσω, promises 'to newly build.' These suggestions are excellent.

In our opinion, however, it is doubtful that the church was first established on the day of His resurrection. While it is clear that His resurrection is important to the building of the first Church, Chung and Küng have overlooked the fact that the first Church could not have been established until Jesus Christ ascended up on high to become its Head who reigns over the universe through the Holy Spirit (Eph. 1:20–22; Chafer, 1974: 4/45).<sup>40</sup> He ascended up on high before the day of Pentecost and the announcement of the coming of the Holy Spirit (Acts 1:8–9) and He started to reign the world through the Holy Spirit from the day of Pentecost (Acts 2).

Lohfink also disagrees that the first Church started at His Easter, as follows:

The disciples' self-understanding after Easter was manifested first of all in their conduct. It can be determined from their concrete actions. The most striking event is that the disciples left Galilee, even though the first Easter

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<sup>40</sup> Which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything (Eph. 1:20–22).

appearances took place there, assembled in Jerusalem and remained in the capital. The Christian movement spread from Jerusalem, not from Galilee. It was centered in Jerusalem for a number of years. Its earliest community developed in Jerusalem, not in Galilee. The reason for this striking action of the disciples was their eschatology. They were convinced that they stood in the midst of the last things. As a result, they awaited the definitive revelation of the reign of God in Jerusalem, the place where, according to Jewish belief, the last events would run their course (1988: 75).

### 3.3.3.2 THE CHURCH WAS FIRST BUILT ON THE DAY OF PENTECOST

The Church of Jesus Christ predicted in Matthew 16:18 would first be built on the day of Pentecost (Sanford, 1959: 24; Boer, 1979: 15). This is proved by the way in which the words are used after the day of Pentecost, i.e. as participle.

The word οἰκοδομήσω in Matthew 16:18 constitutes the predictive future which foretells the occurrence of a future event, not the rebuilding of an event. As we have seen, the word οἰκοδομήσω, as predictive future, is used three times in the Bible, namely in Mt.16:18, Mk.14:58 and Lk. 12:18 and these uses occur during the time before the day of Pentecost. On the other hand, after the day of Pentecost the verbs which relate to the church are written as participles, for example, in Acts 9:31, Acts 15:41, 1Pet. 2:5 and Eph. 2:20-22. The participles in Acts 9:31 (οἰκοδομουμένη),<sup>41</sup> 1Pet. 2:5

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<sup>41</sup> Then had the churches rest throughout all Judaea and Galilee and Samaria, and *were edified*; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied (KJV).

Meanwhile the church throughout Judea, Galilee, and Samaria had peace and *was built up*. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers (NRS).

Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο (BNT)

(οἰκοδομείσθε)<sup>42</sup> and Eph. 2:20 (εποικοδομήθητε)<sup>43</sup> signify 'being built' or 'to edify' or 'to build up', not, 'new building' (Logos Bible, 1992).

In Acts 15:41, with reference to the church, the Bible uses the word ἐπιστηρίζων which is also a participle and means 'confirming' or 'strengthening,' not 'to confirm in the future,' as follows:

And he went through Syria and Cilicia, confirming the churches (KJV).  
He went through Syria and Cilicia, strengthening the churches (NRS)  
διήρχετο δὲ τὴν Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας(BNT).

That Luke never used the word ἐκκλησία in his Gospel but employed it twenty-four times in Acts is also significant. It would seem that he did not consider the church as present until the period covered in Acts. While Acts 7:38 uses ἐκκλησία of Israelite people in the wilderness, it is likely that the term is here being used in a nontechnical sense (Erickson, 2001: 1058). Thus, Luke confirmed that the first Church originated at Pentecost (Garijo, 1994: 35). Without doubt Luke presented a theologized depiction of the beginnings of the church by the risen Jesus and the gift of the living Holy Spirit.

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<sup>42</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (KJV).

Like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ (NRS).

καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνεύγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ (BNT)

<sup>43</sup> And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*: (KJV)

built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone (NRS)

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ ((BNT).

According to Garijio, Schnackenburg speaks of the church as arising only after Pentecost. He writes, 'only after the ascension of Christ and the sending of the Spirit can we begin to speak of the church in an authentic sense' (1994: 19).

Accordingly, the church mentioned by Jesus Christ without doubt was first built on the day of Pentecost and it was an absolutely new development (Radmacher, 1978: 214–219).<sup>44</sup> For this reason, it would not be necessary to use a predictive future for a finished fact, if the church, like the *communio* (communion) of the Pentecostal day, had already been built before the prediction of Jesus Christ in Matthew 16:18 (Darby, 1944: 5/286). Why should the Bible use different forms of the verb before (predictive future) and after (participle) the day of Pentecost?

At that time, the potential church (*ecclesia implicita*) spoke of in the Old Testament and Gospel was newly revealed in the world through the working of the Holy Spirit (Suh CW, 1998: 6). Those who were part of Israel prior to Pentecost have been incorporated into His Church. This certainly seems to have been the case with the believers mentioned in the New Testament before Pentecost. They had been part of Israel, but at Pentecost became the core of the church. If the believers, those who made up true Israel, were saved on the basis of Christ's redemptive works, then they may well

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<sup>44</sup> The church includes both Old Testament believers and New Testament believers in one church or one body of Jesus Christ. Thus, we do not accept the view of Lewis Sperry. He points out the distinctions between the believers in the Old Testament and the church in the New Testament. According to Chafer, God's purposes for Israel are for earthly blessing, on the other hand, the church is for heavenly blessing (1988: 4/45ff). Here we emphasize that the Church spoken of by Jesus Christ in Matthew began from the day of Pentecost. At that time, the necessary foundations on which the church was to be built, namely His incarnation, death, resurrection, ascension and reign through the Holy Spirit were accomplished in history and the second coming was awaited in the church, just as we are doing today.

have been swept into the same body as believers in Jesus Christ by the event of Pentecost. They were not, then, simply succeeded by the church. The people of God are truly one people and the body of Christ is truly one body (Suh CW, 1998: 20).

#### 3.3.4 THE FAITHFUL *COMMUNIO* WAS ESTABLISHED ON PENTECOST

The church has a body of faith that distinguished it from other human communions. These are expressed in the creeds and confessions of the church. They vary from extensive and elaborate definitions of the object of faith to minimal statements such as 'I believe in Jesus Christ as Lord.' Giving assent to the faith of the church is part of belonging to the Christian *communio*.

The church, which was indicated by Jesus Christ in Matthew 16:18, was first built on the day of Pentecost. With the outpouring of the Holy Spirit upon all flesh, and because of that the inclusion of the gentiles in the church commenced at that time. They are engrafted into Abraham's stock, i.e., they are admitted into the covenant. God made His covenant with all nations, not merely with one of them. All nations were generally elected. That is to say, the covenant, the gospel, was proclaimed to all nations, and proclaimed in such a way as to be deposited with them (Milner, 1970: 99).

The first Church was established on the absolute essential factors of faith in order to exist in the world (Gustafson, 1961: 89ff; Chung, 1998: 69). These factors were made up in God the Father, the Holy Spirit, with emphasis of Jesus Christ's works: the mystery of the incarnation in Bethlehem, Jesus Christ's great redemption accomplished on Calvary, His physical resurrection, His entrance into glory in the ascension, His reign

through the Holy Spirit (baptism with the Holy Spirit); and His second coming (Murray, 1888: 145; Küng, 1971: 79; Gaffin, 1979: 19; Lohfink, 1988: 77; Leith, 1993: 235). Peter preached these essential factors of faith as is recorded in Acts, after Pentecost. He clearly recognized in the Holy Spirit, the fact that the first Church of Jesus on Pentecost signified a *communio* (communion) in faith (Haenchen, 1987: 298ff). Ephesians 1:20-23<sup>45</sup> and Acts 20:28<sup>46</sup> clearly refer these factors of faith in Jesus Christ.

These essential factors of faith were first believed on the day of Pentecost through the outpouring of the Holy Spirit. Then, all factors were already accomplished as historical events and the second coming would be waited for as the future event (not yet accomplished), just as we believe today. Those who were tarrying in an attic at Jerusalem became members of the first Church as the faithful *communio* (communion) which Jesus Christ predicted in Matthew 16:18 (Cwiekowski, 1988:73). It is very likely that the group from Galilee, including Mary and some of Jesus' family members (Acts 1:14), were joined in Jerusalem by others, for example the Galilean women who were among Jesus Christ's followers (Mk.15:41; Lk. 8:1-3). About a hundred and twenty were gathered in Jerusalem (Acts 1:15).

Jesus Christ's Church is continuously being built up or enlarged, based on the essential factors of faith, since the day of Pentecost. Thus, Peter and

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<sup>45</sup> ... which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and domination, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the Church, which is his body, the fullness of him who files everything in every way (NIV).

<sup>46</sup> Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the Church of God, which he bought with his own blood (NIV).

Paul used the participles οἰκοδομείσθε (Pet.2:5) and ἐποικοδομηθέντες (Eph. 2:20) to describe the building up (to enlarge) of the church after the day of Pentecost. Paul repeatedly spoke of the edification of the body. In Ephesians 4:12, he especially indicates that God has given various gifts to the church to prepare God's people for works of service, so that the body of Jesus may be edified. Today, Jesus Christ's Church is also being built up on the essential factors of faith.

In conclusion, Jesus Christ's Church as spoken of in Matthew 16:18 is the faithful *communio*, which believes in the essential factors for building the church, just as in the case of the first Church which was built on the day of Pentecost (Bannerman, 1974: 1–28; Johnson, 1983: 23–25; Farmer, 1998: 1303–1304). Today, those factors still remain the necessary foundation on which Jesus Christ's Church is to be built in the world.

### **3.4 AN ETHICAL *COMMUNIO*: A COMPARATIVE STUDY OF ΕΚΚΛΗΣΙΑ ON JESUS' LIPS**

We have already shown that Jesus Christ's Church has to be a faithful *communio*. In this section, we shall seek to show that Jesus Christ's Church must be an ethical *communio*. For this purpose, the following topics will be investigated: the concept of Christian ethics (1); the relationship between Mt. 16:18 and 18:17 (2); and that the first Church in Jerusalem was built as an ethical *communio* (3). The concept of 'Christian ethics' has been debated in many directions. Accordingly, we will concretely investigate it in a systematic theological method.

#### **3.4.1 THE CONCEPT OF CHRISTIAN ETHICS**

To show this, we must first investigate the meaning of the word 'ethics.'

The concept of an ethical *communio* is defined according to the concept of 'ethics.' The word 'ethics' is difficult to define and unanimity seems to be lacking regarding clear definition. Its root, which originates from Greek and Latin, means 'custom.' The implication is that one behaves in a correct manner when one does what custom dictates (Marshall, 1996: 343). The word 'ethics' includes all systems of moral behaviour (Barth, 1957: 136; Barclay, 1971: 13; Ferguson, 1998: 232;). The words 'moral' and 'ethics' sometimes have much the same meaning (Baelz, 1980: 2; Marshall, 1996: 343). It is useful, however, to try to preserve some kind of distinction between them. According to Childs and Birth & Rasmussen, 'ethics' is the academic study of moral behaviour (1992: 11; 1989: 21), while 'moral' refers to the rightness or honesty of an action (Longman, 1992: 862). 'Ethics' is understood as a theory oriented toward moral practice (Ramsey, 1980: xii). It is a way or rule for how we determine the good and the right in our conduct.

Christian ethics<sup>47</sup> is a way toward a practical Christian life (Macinnon, 1965: 9; Longenecker, 1984: 9). The ethical life is something we ought to do, for Christian ethics is a form of the divine command position (Geisler, 1993: 22). Christian ethics is rooted on God's will. God's will is what is right in accord with His own moral attributes.

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<sup>47</sup> Ethics is generally described with reference to three fields, namely the philosophical, religious and Christian (Ferguson, 1988: 232ff). Philosophical ethics analyses the basic words and concepts of morality, such as right and wrong, duty, obligation, virtue, responsibility, and traces their logical connections (Baelz, 1980: 5). It simply describes the rules of the moral game with no emphasis on practice. Philosophical ethics may differ from person to person and from society to society. The category of philosophical ethics is decided on individual or social ways of thinking. Religious ethics analyses religious words and morals in terms of religious dogmatics. It is a theoretical introduction to a religious practical life on the basis of the religious scriptures (Ferguson, 1988: 232).

God is devoid of all change, not only in his being, but also in his purposes and promises. His knowledge, plans and moral principles remain forever. This immutability is clearly found in the Bible (Ex. 3:14; Ps. 102:26–28; Heb. 1:11–12). God's ethical character thus does not change forever (Mal. 3:6; James 1:17).

Christian ethics must arise especially from Jesus Christ, who took the penalty of sin upon Himself to remove sin by way of the atoning sacrifice so that He redeems fallen humanity and restores it to the position of God's people (Flew, 1963: 2). Christian ethics is intended for the interval between the coming of Christ and the final consummation, otherwise it could not be called Christian ethics (MacNamara, 1991: 75). The central notion of Christian ethics is found throughout the life of Jesus Christ, the modifier of the church (Spohn, 1995: 26; Barr, 1969: 19). In this view, then, Jesus Christ is the standard for humanity that overrules any philosophical or religious definition of what it means to be ethical human beings.

The whole life of Jesus Christ includes the incarnation, redemption accomplished on Calvary, the revelation of Christ as the Son of God in the power of the eternal life by the resurrection, His entrance into glory in the ascension and the second coming (Murray, 1888: 145; Leith, 1993: 235). His whole life may be summarized in the two states of humiliation and exaltation (Berkhof, 1964: 99ff; Grudem, 1994: 529–623). The state of humiliation includes incarnation, suffering, death and burial, while the state of exaltation comprises resurrection, the ascension, and the second coming (Davidson, 1995: 801–818). The former is the life of Jesus Christ in the world under the law, while the latter is above the law in heaven.

The Christian ethic which we are now studying deals with a way of life in the world. Thus, its central issue comes from the state of His humiliation, which is His suffering to save mankind (Eschner & Nelson, 1988: 10). It is the demonstration of His love for humanity (Fuchs, 1970: 76; Curan, 1986: 199; Spohn, 1995: 26). Nothing is more revealing of Jesus Christ in the world than His suffering, the state of humiliation (Feinberg, 1994: 338; Spohn, 1995: 26). The beginning of His suffering is His incarnation (Suh CW, 2000: 78). With His death on the cross, He completes the state of humiliation and suffering. His humiliation derives from love for mankind in obedience to God the Father (Anderson, 1980: 51; Suh CW, 2000: 106).

Accordingly, the central ethical notion of the Christian life is that of obedient love as in the case of His suffering love (Barr, 1969: 4; Jacques, 1976: 80; Ramsey, 1980: xi; Gutierrez, 1991: 133;). Thus, Schrage considers that obedient love is the canon of Christian ethics (1988: 71). This ethics as an obedient love is deontological, not teleological. Having agreed on one ground or another that the standard of right and wrong cannot be simply the prevailing set of ethical rules, ethical philosophers have offered us a variety of alternative standards (Frankena, 1973: 16). In general, their views have been of two sorts: (1) deontological theories and (2) teleological ones. Accordingly, ethical systems are broadly divided into two categories, deontological<sup>48</sup> and teleological<sup>49</sup> (Geisler, 1993: 24ff).

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<sup>48</sup> Deontological theories are of different kinds, depending on the role they give to general rules. Act deontological theories maintain that the basic judgments of obligation are all purely particular ones like 'in this situation I should do so and so,' and that general ones like 'we ought always to keep our promises' are unavailable, useless, or at best derivative from particular judgments. Extreme act-deontologists maintain that we can and must see or somehow decide separately in each particular situation what is the right or obligatory thing to do, without appealing to any rules and also without looking to see what will promote the greatest balance of good over evil for oneself or the world. Rule-deontologists hold that the standard of right and wrong consists of one or more rules-

The New Testament answers the question 'what is obedient love as a deontology?' by pointing directly to the saving deed and person of Jesus Christ. The meaning of Christian love first follows from a consideration of a commandment, the double commandment of love: love of God and love of our neighbour (Mt. 22:37ff; Mk. 12:31; Lk. 10:27). Jesus' key summary of what a man's life should be and do, contains two injunctions (Barr, 1969: 41). In Matthew, 'to love God' is understood as the great and first commandment.

We shall concern ourselves with 'love of our neighbour' only. This second

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either fairly concrete ones like 'We ought always to tell the truth' or very abstract ones. In fact, they assert that judgments about what to do in particular cases are always to be determined in the light of these rules. People who take 'conscience' to be our guide or standard in morality are usually either rule-deontologists or act-deontologists, depending on whether they think of conscience primarily as providing us with general rules or as making particular judgments in particular situations.

Christians believe that it is better to have loved and to have lost than not to have loved at all. Christians believe that the cross of Jesus Christ was not a failure simply because only some will be saved. It was sufficient for all, even if it is efficient only for those who believe. The Christian ethic insists that it is good to work against bigotry and racism, even if one fails. In Christian ethics the results are all calculated within rules or norms. Jesus Christ's love in humiliation thus, is duty-centered (deontological) to save the elect, not end-centered (teleological).

<sup>49</sup> A teleological theory says that the basic or ultimate criterion or standard of what is morally right, wrong, obligatory, etc., is the nonmoral value that is brought into being. The final appeal must be to the comparative amount of good produced, or rather to the comparative balance of good over evil produced. Thus, an act is right if and only if it or the rule under which it falls produces, will probably produce, or is intended to produce at least as great a balance of good over evil as any available alternative: an act is wrong if and only if it does not do so. It is important to notice here that the moral quality or value of actions, persons, or traits of character is dependent on the comparative nonmoral value of what they bring about or try to bring about. In order to know whether something is right, ought to be done, or is morally good, one must first know what is sense and whether the thing is intended to promote what is good in this sense. Utilitarianism is a model of teleological ethics. According to one form of teleological view, the results determine the goodness of the act, and when the results are not good, it follows that the attempted rescue was not a good act. Utilitarians use anticipated results to break moral rules. They employ results to make the rules. Existing rules can be broken if the expected results call for it.

commandment is said to be 'like it.' Both commands are linked together as those upon which 'all the law and the prophets' depend (Samuel & Sugden, 1985: 194). The love of the neighbour is the concrete manifestation and proof of our love of God. In other words, to love one's neighbour is to love God (Barr, 1969: 43; Samuel & Sugden, 1985: 194). Schrage illustrates this as follows:

... a human being in distress is like a textbook from which we learn the will of God. He is right insofar as we cannot love God without loving others and we demonstrate our love of God in loving our neighbours, so that we cannot avoid the human element. Our decision about God confronts us with our neighbour, and our encounter with our neighbour confronts us with a decision about God (1988: 82).

The question, which logically should now be posed – who then is my neighbour? – is related to the parable of Jesus Christ concerning the Good Samaritan in answer to the lawyer's question<sup>50</sup> (Luk. 10:29–37). When Christians nowadays speak of love, they mean love for their fellow humans rather than love for God, Christ or enemies. The love for one's neighbour must transcend all limitations of group, nation, race or religions. Anyone who needs me is my neighbor. Decisive contributions to the process were in any case made by Jesus Himself when, in the parable of the Good Samaritan (Lk. 10:25–37), He redefined the concept of neighbor, and when He called for love even of enemies in Lk. 6:27–28<sup>51</sup>. The New Testament

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<sup>50</sup> In fact, Jesus Christ does not talk about knowing one's neighbour, but about one's self being a neighbor, as the Samaritan proved himself one by his compassion. For by his compassion he did not prove that the man attacked was his neighbor, but that he was the neighbor of the one who was assaulted.

<sup>51</sup> 'But I tell you who hear me: Love your enemies, do good to those who hate you' (NIV Luke 6:27) 'Ἀλλὰ ἡμῖν λέγω τοῖς ἀκούουσιν· ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς (BNT). Bless those who curse you, pray for those who mistreat you (NIV. 6:28). εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηραζόντων ὑμᾶς. (BNT)

letters normally use terms completely different from ἀγάπη (love) to designate concern for people outside the church. We cannot separate Christ's being King over His Church from His being King over the world, outside the church. This Lord is the King of the world and our church life is connected with His reigning over the world. He is the head of the church and by him the Father rules the whole world, spiritual and secular (Berkouwer, 1953: 78).

In 1 Thessalonians 3:12 the object of ἀγάπη (love) includes non-Christians, those outside the *communio* (communion), (Kang WD, 1992: 8/319). The concept of neighbor is radically opened; it does not become a 'universal abstraction.' The constant opening of fraternal love retains its basis in the people of God, which first of all lives out within itself what love of neighbor means. It is precisely preserving this basis that makes it possible to go beyond the boundaries of the *communio* (community) of church (Lohfink, 1988: 114). In a very realistic manner they sought to achieve fraternal love within their own ranks and constantly made simultaneous efforts to transcend their boundaries. In this fashion an ever increasing number of people was drawn into the fraternity of the church, and new neighborly relationships became possible in the early Church. Yoder suggests that the distinction between church and world is not between realms of reality, between nature and supernature, but 'rather between the basic personal postures of men, some of whom confess and others of whom do not confess that Jesus Christ is Lord. The distinction between church and the world is not something that God has imposed upon the world by a prior metaphysical definition, nor is it only something, which timid or pharisaical

Christians have built up around themselves.<sup>52</sup> It is all of that in creation that has taken the freedom not yet to believe' (1971: 116).

The separationism tends to undermine evangelism and the growth of the church. The Christian Church is in the world, and as such it does show the meaning of salvation to the world of which it is a part. It cannot pretend that things are other than they really are. Because it is in the world, showing the world what salvation in Christ is all about, it cannot avoid attending to the way its concerns and action towards the world truthfully or erroneously point to the gospel which calls the church into being. We are not to hide the light of the gospel under bushels, but to let it shine out through our lives so that the world may begin to see and give God the glory. If our evangelism consists only in occasional ventures from behind our carefully erected defensive barriers the gospel stands in danger of either not being understood at all, or (worse) being totally misunderstood for lack of living contact.

People who drop out lose out. The world is the context in which God trains and teaches us in righteousness. It is the place where we learn and grow

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<sup>52</sup> Hauerwas also examines the difference between church and world in his footnote as follows (1984: 166): 'The reality designated "world" is obviously an extremely complex phenomenon. In the New Testament it is often used to designate that order organized and operating devoid of any reference to God's will. This is particularly true of the Johannine corpus. Yet the world is nonetheless described as the object of God's love (John 3:16) and even in 1 John, Jesus is called the "savior of the world" (4:14). The world, therefore, even in the Johannine literature is not depicted as completely devoid of God's presence and/or good order. The great problem, as well as temptation, is to assume that we have a clear idea what empirical subject, i.e., government, society, etc., that corresponds to the Johannine description. ... To do so makes clear that: (1) the distinction between church and world runs through every agent and thus there is no basis for self-righteousness on the part of those who explicitly identify with the church; and (2) that the "necessities" many claim must be accepted as part and parcel of being "world," such as violence, are such only because of our unfaithfulness. Thus the world, when it is true to its nature as God's redeemed subject, can be ordered and governed without resort to violence.'

through testing and obedience in faith. The Christian knows that the world is God's creation and that God loves and cares for his world. He knows that God has given him a special place in the world to order and subdue it in stewardship under God. He knows that human life is made in the image of God, for fellowship with God and for the social fellowship of man and wife, parents and children, family and family, nation and nation. The bodily, material and social experiences of being human are not evil in themselves, but are part of the good and wholesome creation of God in Christ. The Christian will, therefore, want to live in God's world recognizing that the world and his own life within it are God's property. The world, for the Christian, becomes a place of opportunity in moral and spiritual growth, and a place of service in which faith finds out the practical call to obedience. The call of Christian life is to live in the world in a way that is not of the world. It is never a call to escape being of the world by refusing to live in the world.

Jesus Christ also refers to love of neighbors as follows: 'You shall love your neighbor as yourself' (Mt.23:39; Mk.12:31; Lk.10:27). The phrase 'as yourself' is emphasized and it does not indicate how much love, or for that matter, any amount of love; instead they describe the sort of love Christians should give to others (Ramsey, 1980: 100; Shelp & Sunderland, 1987: 77). As to 'what is Christian love toward others?' Ramsey explains as follows:

You naturally love yourself for your own sake. You wish your own good, and you do so even when you may have a certain distaste for the kind of person you are. Liking yourself or thinking yourself very nice, or not, has fundamentally nothing to do with the matter. After a failure of some sort, the will-to-live soon returns and you always lay hold expectantly on another possibility of attaining some good for yourself. You love yourself

more than you love any good qualities or worth you may possess. Unsubdued by bad qualities, not elicited by good ones, self-love does not wait on worth. In fact, it is the other way around: self-love makes you desire worth for yourself. Regardless of fluctuations in feeling, you love yourself on one day about as much as on any other. And regardless of differences in temperament or capacity for deep emotion, one person probably wishes his own good about as much as another person wishes for his. (1980: 99-100).

Christian love means such love for self inverted. Therefore, it has nothing to do with feelings, emotions, taste, preferences, temperament, or any of the qualities in other people, which arouse feelings of revulsion or attraction, negative or positive preference, in us. The Bible requires the Christian to aim at his neighbour's good just as unswervingly as man by nature wishes his own.

In conclusion, Christian ethics means to live not in oneself but in Christ and in one's neighbour, with the emphasis on sacrificial love (1 Cor. 10: 24; Barth K, 1993: x). This love is certainly ranked as the greatest of the Christian ethical virtues (Sleeper, 1992: 18). In this love, the end and measure of all things is not one's own virtuous life, but the well-being of neighbours because the phrase 'as yourself' is not a concession to self-love; it means 'instead of yourself' (Schrage, 1988: 79). The elements of Christian ethics include the political, economical and ecological ethics, etc. in the world. Nevertheless, the social ethics of the church is an affair of understanding rather than doing in the world. If we borrow Niebuhr's lips (1963), the question of social ethics of the church is not '*what should we do,*' but '*what is going on?*' The Church of Jesus Christ is not a formula for a withdrawal ethic, nor is it a self-righteous attempt to flee from the problems of the world, rather it tries to develop the resources to stand within the world witnessing to the Kingdom of God and rightly

understanding the world (Hauerwas, 1984: 103). The task of the church is not to make the world the Kingdom of God, but to be faithful to the Kingdom by showing to the world what it means to be a *communio* of love (ethics) in Jesus Christ<sup>53</sup> (Yoder, 1994: 243ff).

### 3.4.2 THE RELATIONSHIP BETWEEN MATTHEW 16:18 AND 18:17

Matthew 18:15–17 is set in the middle of the exhortation to be patient and persevering concern for the 'little ones who believe in me' (Mt. 18:1–14) and to forgive 'seventy times seven' (18:21–35). It stands among the rules for dealing with an offending brother. These rules insist on both the offended individual's responsibility to undertake reconciliation and the church's responsibility of mutual admonition and communal discernment. If the offender adamantly refuses the admonition of the *communio*, given the evidence of two or three witnesses (18:16, Deut. 19:15), he is cut off from the *communio* of the church.

This context promotes the element of grace, the patient and forgiving disposition toward the offender, and makes ex-communication a last

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<sup>53</sup> Burrell (1982: 160) reminds us of this point as follows: 'We are never enjoined (in the Scriptures) to accomplish anything. The recurring theme of the psalmist, who summarizes as only poets can the sweep of God's covenanting with his people, is that we are to recount –often and loudly – God's accomplishments, his great deeds on our behalf. And we? We are asked to be faithful – as he is faithful. Faithful to the way as it will be shown to us by those he sends, his prophets. And, Jesus expresses it similarly when, speaking to his disciples in John's farewell discourse, he reminds them that they did not choose him: "no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last (John 15:16) ... But, it also spells out the meaning of the startling statement immediately preceding: I shall not call you servants any more ... I call you friends" (John 15:15). As his friends we are liberated from having to prove ourselves by accomplishing great deeds. We are already accepted as intimates. Yet, we are not dispensed from the response characteristic of friendship: to become what the other's trust would call forth from us. Bearing fruit is more like becoming something than doing something; yet, the results are not only tangible, they are nourishing for others. Bearing fruit is to let ourselves become a gift for others. As he did, as he is.'

resort (Verhey, 1984: 89). In other words, even the ostracism of the church must be done in love. Jesus Christ clearly explains this in Matthew 18:15–17<sup>54</sup> (Bruner, 1990: 645ff; Kim YJ, 1991: 108; Grundry, 1994: 367ff). Overman understands that 'the whole of chapter 18 constitutes a redactional unity and aims at dealing with the problem of division within the *communio* through stressing service to one's brother, emphasizing forgiveness and, if all else fails, the institution of discipline and expulsion' (1990: 101).

As a result, Jesus Christ indicates according to Matthew 18:17 that the church is an ethical *communio* (communion), with the emphasis on love for others (Meier, 1991: 127–133).

As mentioned above, Jesus Christ twice uses the Greek word ἐκκλησι,α in Matthew's Gospel. These are the only instances in all four Gospels where the word occurs. Although they form part of the Synoptic Gospels, we do not find the Greek term ἐκκλησι,α in Mark's Gospel and Luke's Gospel even where Matthew raises a question about Jesus' personal usage of such a term. The Greek term ἐκκλησι,α or the English term 'church' was not used in the other Synoptic Gospels, even though parallels to the Caesarea Philippi passage in Matthew 16:18 are found in Mark 8:27–33<sup>55</sup> and Luke 9:18–

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<sup>54</sup> If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he refuses to listen to them, tell it to the Church; and if he refuses to listen even to the Church, treat him as you would a pagan or a tax collector.

<sup>55</sup> Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, 'who do people say I am?' They replied, 'some say John the Baptist; others say Elijah; and still others, one of the prophets.' But what about you? he asked. Who do you say I am? Peter answered, you are the Christ. Jesus warned them not to tell anyone about him. He then began to teach them that the Son of Man must suffer many things and

22<sup>56</sup>. And the passage in Matthew 18:17 which includes the term ἐκκλησιᾶ, has no parallel in the other Gospels.

Matthew 16:18 and 18:17 show very different grammatical characteristics regarding the church. The former (16:18) states that the church will be established in the future, namely 'οἰκοδομήσω μου τὴν ἐκκλησίαν,' as mentioned above, while the latter (18:17) refers to the church as the present reality, namely 'ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.'

We shall investigate the relationship between the two phrases. Some

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be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again. He spoke plainly about this, and Peter took him aside and began to rebuke him. But when Jesus turned and looked at his disciples, he rebuked Peter. Get behind me, Satan! he said. You do not have in mind the things of God, but the things of men (NIV).

Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν· καὶ αὐτὸς ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε εἶναι. ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός· καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ· Καὶ ἤρξατο διδάσκειν αὐτούς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει· καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ· ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων (BNT).

<sup>56</sup>Once when Jesus was praying in private and his disciples were with him, he asked them, who do the crowd say I am? They replied, some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life. But what about you? he asked. Who do you say I am? Peter answered, The Christ of God. Jesus strictly warned them not to tell this to anyone. And he said, the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life (NIV).

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνους συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με λέγουσιν οἱ ὄχλοι εἶναι οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι. Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν χριστὸν τοῦ θεοῦ· ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο εἰπῶν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι (BNT).

scholars conclude that the church in Matthew 18:17 was built immediately after the prediction of Jesus Christ in Matthew 16:18, namely 'I will build my Church.' According to other scholars, the words refer to different realities. Let us first investigate the two views and establish the relationship between Matthew 16:18 and 18:17.

#### 3.4.2.1 IMMEDIATE BUILDING

Matthew 16:18 refers to the church as a future entity, while Matthew 18:17 speaks of it as a present reality. Thus, somewhere between the two instances the Church spoken of by Jesus Christ had to be established (Bense, 1957: 3).<sup>57</sup>

This opinion contributes to the fact that Jesus Christ is the modifier of the church. This view overcomes the succeeding limitation that derives from the fact that most theologians have given scant attention to the historical development of the church which, in Matthew 16:18, would occur in the future. However, this ignores the fact that the church would first be built on the factors of faith on the day of Pentecost. Between the two phrases, the full factors of faith are not yet believed as historical events (Chung HT, 1998: 68). At the time, Jesus Christ had not died on the cross, had not resurrected, had not ascended and had not commenced His reign through the Holy Spirit.

And the phrase ' μου τὴν ἐκκλησίαν' is important in the Bible because it is on the lips of Jesus Christ, the unique modifier of the church. If the Church of Jesus Christ were built in between the occasions revealed by the different

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<sup>57</sup> Cited in 'The Nature of the Church (1978)' by ED Radmacher.

tenses used in the two verses, one would expect a more detailed account of such a significant event elsewhere in the Bible. But we find no record of such an event, which describes the building of the church.

Accordingly, we may accept that the Church of Jesus Christ was not built in between the occasions indicated by the two tenses referred to in the two phrases in Matthew 16:18 and 18:17.

#### 3.4.2.2 A DIFFERENT REALITY

That the former text (16:18) deals with a completely different reality from that of the latter (18:17) is a view shared by most theological scholars. They include Cwiekowski, Morris, Hendriksen, Hagner, Beare, Barrett and Robertson.

According to them, the former (Matthew 16:18) is the spiritual Church of which the modifier is Jesus Christ, while the latter (18:17), is a simple religious group, namely the Jewish *communio* (community) as συναγωγή (Hendriksen, 1974: 700; Beare, 1981: 379; Barret, 1985: 15; Cwiekowski, 1988: 42; Morris, 1992: 468; Hagner, 1995: 532;).

However, several factors make this view seem improbable. First, why did the verbally inspired Bible not use the word συναγωγή rather than the word ἐκκλησία in Matthew 18:17? According to the principle of the infallibility of the Bible, this proposition must be rejected as unacceptable.<sup>58</sup> Infallibility

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<sup>58</sup> The Bible which was plenary and verbally inspired by the Holy Spirit has no fallibility (II Pe. 1:20; Berkouwer G.C. 1982: 105-138). According to L. Berkhof (1964: 21), the inspiration of the Bible extends to the very words employed. The Bible is verbally inspired, which is not equivalent to saying that it is mechanically inspired. The doctrine of verbal inspiration is fully warranted by Scripture (Lev 3: 4; 6:1; 6:24; 7:22; 7:28; Josh 1:1; 4:1;

means that no falsehood or mistake can be found in the Bible. Infallibility signifies the quality of neither misleading nor being misled by terms used (Gaebelein, 1961: 384).

Second, in the Bible the word συναγωγή is used 14 times (Mt.13:54; Mk.1:23; Mk 6:2; Lk.4:20, 4:28, 4:33; Jn.6:59, 18:20; Ac.17:1, 17:17, 18:4, 18:7, 18:26; Rev.2:9)<sup>59</sup>, συναγωγαισ, 15 times (Mt.4:23, 6:2, 6:5, 9:35, 10:17,

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6:2 and so on).

In other words, verbal inspiration means that every word of Scripture is the word of God exactly. Plenary inspiration means that the Bible is inspired as a whole. The apostle Paul states, "All Scripture is inspired of God" (2Tim. 3:16), not "some Scripture is inspired of God." Thus, verbal and plenary inspiration differs from partial inspiration (Kim JS, 1998: 3). 'Under the influence of Rationalism it has become quite common to deny the inspiration of the Bible altogether, or to hold that only parts of it are inspired. Some deny the inspiration of the Old Testament, while admitting that of the New Testament. Others affirm that the moral and religious teachings of Scripture are inspired, but that its historical parts contain several chronological, archeological, and scientific mistakes. Still others limit the inspiration to the Sermon on the Mount. Those who adopt such views have already lost their Bible, for the very differences of opinion are proof positive that no one can determine with any degree of certainty which parts of Scripture are, and which are not inspired. There is still another way in which the inspiration of Scripture is limited, namely, by assuming that the thoughts were inspired, while the choice of the words was left entirely to the wisdom of the human authors. But this proceeds on the very doubtful assumption that the thoughts can be separated from the words, while, as a matter of fact, accurate thought without words is impossible' (Berkhof, 1964: 20-21)

<sup>59</sup> (BNT Matthew 13:54) καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις,

(BNT Mark 1:23) Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν

(BNT Mark 6:2) καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήρουντο λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι.

(BNT Luke 4:20) καὶ πύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὄφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

(BNT Luke 4:28) καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα

(BNT Luke 4:33) Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ·

(BNT) John 6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

(BNT John 18:20) ἀπεκρίθη αὐτῷ Ἰησοῦς· ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ, ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν

(BNT Acts 17:1) Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονικίην ὅπου ἦν συναγωγή τῶν Ἰουδαίων.

(BNT Acts 17:17) διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.

(BNT Acts 18:4) διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας.

23:6, 23:34; Mk.12:39; Lk.4:15, 11:43, 20:46; Ac.9:20, 13:5, 15:21, 24:12)<sup>60</sup>, συναγωγασ, 8 times (Mk.1:39,13:9; Lk.4:44,12:11, 21:12; Ac.9:2, 22:19, 26:11)<sup>61</sup>, συναγωγήσ, 6 times (Mk.1:29, Lk.4:38, 8:41; Ac.6: 9,13:43;

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(BNT Acts 18:7) καὶ μεταβάς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

(BNT Acts 18:26) οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ.

(BNT Revelation 2:9) οἶδά σου τὴν θλιψὴν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἶσιν ἀλλὰ συναγωγή τοῦ σατανᾶ.

<sup>60</sup> (BNT Matthew 4:23) Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

(BNT Matthew 6:2) Ὅταν οὖν ποιῆς ἑλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

(BNT Matthew 6:5) Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

(BNT Matthew 9:35) Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

(BNT Matthew 10:17) Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς.

(BNT Matthew 23:6) φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς.

(BNT Matthew 23:34) Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν.

(BNT Mark 12:39) καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

(BNT Luke 4:15) καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων.

(BNT Luke 11:43) Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

(BNT Luke 20:46) προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

(BNT Acts 9:20) καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

(BNT Acts 13:5) καὶ γενόμενοι ἐν Σαλαμίνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

(BNT Acts 15:21) Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

(BNT Acts 24:12) καὶ οὔτε ἐν τῷ ἱερῷ εἶρόν με πρὸς τινα διαλεγόμενον ἢ ἐπίστασιν ποιῶντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν,

<sup>61</sup> (BNT Mark 1:39) Καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

(BNT Mark 13:9) Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.

(BNT Luke 4:44) Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

(BNT Luke 12:11) Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἶπητε.

Rev.3:9)<sup>62</sup>, συναγωγήν, 12 times (Mt.12:9; Mk.1:21, 3:1; Lk.4:16, 6: 6, 7:5; Ac.13:14, 14:1, 17:10, 18:19, 19:8; Jas.2:2)<sup>63</sup> and συναγωγών, 1 time

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(BNT Luke 21:12) Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου.

(BNT Acts 9:2) ἤτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἂν τινὰς εὔρη τῆς ὁδοῦ ὄντας, ἀνδράς τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ.

(BNT Acts 22:19) κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,

(BNT Acts 26:11) καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν περισσῶς τε ἔμμεινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἕξω πόλεις.

<sup>62</sup> (BNT Mark 1:29) Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξεληθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

(BNT Luke 4:38) Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. Πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησεν αὐτὸν περὶ αὐτῆς.

(BNT Luke 8:41) καὶ ἰδοὺ ἦλθεν ἀνὴρ ὃν ὄνομα Ἰαῖρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,

(BNT Acts 6:9) ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ,

(BNT Acts 13:43) λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾷ, οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ.

(BNT Revelation 3:9) ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται. ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ προσκυνήρουν εἰς τὸν πόδιόν σου καὶ γνώσιν ὅτι ἐγὼ ἠγάπησά σε.

<sup>63</sup> (BNT Matthew 12:9) Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

(BNT Mark 1:21) Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ· καὶ εὐθὺς τοῖς σάββασις εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

(BNT Mark 3:1) Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος ἑξηραμμένην ἔχων τὴν χεῖρα.

(BNT Luke 4:16) Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.

(BNT Luke 6:6) Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρὰ.

(BNT Luke 7:5) ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.

(BNT Acts 13:14) Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῆ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.

(BNT Acts 14:1) Ἐγένετο δὲ ἐν Ἰκονίᾳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.

(BNT Acts 17:10) Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροιαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήσαν.

(BNT Acts 18:19) κατήτησαν δὲ εἰς Ἔφεσον, κάκεινους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις.

(BNT Acts 19:8) Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ ἐπι τῆς βασιλείας τοῦ θεοῦ.

(BNT James 2:2) ἂν γὰρ εἰσέλθῃ εἰς συναγωγὴν ἡμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

(Lk.13:10)<sup>64</sup>. All 54 references indicate the Jewish religious assembly only, not the Church, ἐκκλησία. The word ἐκκλησία is used 33 times (Mt 18:17; Ac 7:38; 9:31; 11:26; 15:22; 19:32; 19:39; 1Co 1:2; 4:17; 6:4; 10:32; 11:18; 12:28; 14:5; 14:19; 14:23; 14:28; 14:35; 16:19; 2Co 1:1; Ep 1:22; 3:21; 5:24; Ph 4:15; Col 1:24; 4:16; 1Th 1:1; 2Th 1:1; 1Ti 3:15; 5:16; Phm 1:2; Heb 12:23; 3Jo 1:9)<sup>65</sup>, ἐκκλησίαι, 7 times (Ac 16:5; Ro 16:4; 16:16; 1Co

<sup>64</sup> (BNT Luke 13:10) Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι.

<sup>65</sup> (BNT Matthew 18:17) ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἔθνικὸς καὶ ὁ τελώνης.

(BNT Acts 7:38) οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν,

(BNT Acts 9:31) Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

(BNT Acts 11:26) καὶ εὐρῶν ἤγαγεν εἰς Ἀντιόχειαν· ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἰκανόν, χρηματίσαι τε πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

(BNT Acts 15:22) Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾶ, Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν, ἄνδρας ἠγουμένους ἐν τοῖς ἀδελφοῖς,

(BNT Acts 19:32) ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν.

(BNT Acts 19:39) εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.

(BNT 1 Corinthians 1:2) τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἠγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·

(BNT 1 Corinthians 4:17) Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ Ἰησοῦ |καθὼς πανταχοῦ ἐν πάσῃ | ἐκκλησίᾳ | διδάσκω.

(BNT 1 Corinthians 6:4) βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.

(BNT 1 Corinthians 10:32) ἀπρόσκοποι καὶ Ἰουδαίους γίνεσθε καὶ Ἑλλήνων καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

(BNT 1 Corinthians 11:18) πρῶτον μὲν γὰρ συνεργομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεῶ.

(BNT 1 Corinthians 12:28) Καὶ οὐκ μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

(BNT 1 Corinthians 14:5) θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεῶν ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομῆν λάβῃ.

(BNT 1 Corinthians 14:19) ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλεῖν, ἵνα καὶ ἄλλους καταχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

(BNT 1 Corinthians 14:23) Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε.

(BNT 1 Corinthians 14:28) ἐὰν δὲ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.

(BNT 1 Corinthians 14:35) εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας

1:16; 16:19; Rev 1:20; 2:23)<sup>66</sup>, ἐκκλησίαισ, 18 times (1Co 7:17; 14:33;

ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

(BNT 1 Corinthians 16:19) Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

(BNT 2 Corinthians 1:1) Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῆ οὔση ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ.

(BNT Ephesians 1:22) καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

(BNT Ephesians 3:21) αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων, ἀμήν.

(BNT Ephesians 5:24) ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

(BNT Philippians 4:15) οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι,

(BNT Colossians 1:24) Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία,

(BNT Colossians 4:16) καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.

(BNT 1 Thessalonians 1:1) Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.

(BNT 2 Thessalonians 1:1) Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ,

(BNT 1 Timothy 3:15) ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.

(BNT 1 Timothy 5:16) εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

(BNT Philemon 1:2) καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ,

(BNT Hebrews 12:23) καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαῖα

BNT 3 John 1:9 Ἔγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς ἰὼν τετελειωμένων

(BNT 3 John 1:9) Ἔγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

<sup>66</sup> (BNT Acts 16:5) Αἱ μὲν οὖν ἐκκλησίαι ἑστερεοῦντο τῇ πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

(BNT Romans 16:4) οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἔθνων,

(BNT Romans 16:16) ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

(BNT 1 Corinthians 11:16) Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

(BNT 1 Corinthians 16:19) Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

(BNT Revelation 1:20) τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὗς εἶδες ἐπὶ τῆς δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσοῦς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.

(BNT Revelation 2:23) καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἶμι ὁ ἔραυνων νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

14:34; 16:1; 2Co 8:1; Gal 1: 2; 1: 22; 2Th 1: 4; Rev 1: 4; 1:11; 2: 7; 2:11; 2:17; 2:29; 3: 6; 3:13; 3:22; 22:16)<sup>67</sup>, ἐκκλησίαν, 20 times (Mt 16:18; Ac 5:11; 8:1; 8:3; 13:1; 14:23; 14:27; 18:22; 19:40; 20:28; Ro 16:5; 1Co 14:4; 15:9; Gal 1:13; Ep 5:25; 5:27; 5:29; 5:32; Phi 3:6; Col 4:15)<sup>68</sup>, ἐκκλησίασ, 29

<sup>67</sup> (BNT 1 Corinthians 7:17) Εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι

(BNT 1 Corinthians 14:33) οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης· Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων

(BNT 1 Corinthians 14:34) αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει·

(BNT 1 Corinthians 16:1) Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους ὡσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε·

(BNT 2 Corinthians 8:1) Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

(BNT Galatians 1:2) καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας,

(BNT Galatians 1:22) ἤμην δὲ ἀγνωστὸς τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ·

(BNT 2 Thessalonians 1:4) ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,

(BNT Revelation 1:4) Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων τῶν ἐνώπιον τοῦ θρόνου αὐτοῦ

(BNT Revelation 1:11) λεγοῦσης· ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν·

(BNT Revelation 2:7) Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ·

(BNT Revelation 2:11) Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῆν ἐκ τοῦ θανάτου τοῦ δευτέρου·

(BNT Revelation 2:17) Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων·

(BNT Revelation 2:29) Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις·

(BNT Revelation 3:6) Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις·

(BNT Revelation 3:13) Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις·

(BNT Revelation 3:22) Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις·

(BNT Revelation 22:16) Ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωΐνός·

<sup>68</sup> (BNT Matthew 16:18) κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ἕδου οὐ κατισχύσουσιν αὐτῆς·

(BNT Acts 5:11) καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα·

(BNT Acts 8:1) Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ· Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερουσαλὺμοις, πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων·

(BNT Acts 8:3) Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν·

(BNT Acts 13:1) Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὃ τε Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναῖος, Μανανῆ τε Ἡρώδου τοῦ

times (Mt 18:17; Ac 11:22; 12:1; 12:5; 15:3; 15:4; 15:41; 20:17; Ro 16:1; 16:23; 1Co 11:22; 14:12; 2Co 11:8; 12:13; Ep 3:10; 5:23; Col 1:18; 1Ti 3:5; Heb 2:12; Jas 5:14; 3Jo 1:6; 1:10; Rev 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; 3:14)<sup>69</sup> and ἐκκλησίω, 7 times (2Co 8:18; 8:19; 8:23; 8:24; 11:28; 1Th

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τετραάρχου σύντροφος καὶ Σαῦλος.

(BNT Acts 14:23) χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς δὴν πεπιστεύκεισαν.

(BNT Acts 14:27) παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως.

(BNT Acts 18:22) καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν.

(BNT Acts 19:40) καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ οὐδὲν δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης, καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

(BNT Acts 20:28) προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

(BNT Romans 16:5) καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

(BNT 1 Corinthians 14:4) ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

(BNT 1 Corinthians 15:9) Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ.

(BNT Galatians 1:13) Ἦκούσατε γὰρ τὴν ἔμην ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν.

(BNT Ephesians 5:25) Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς.

(BNT Ephesians 5:27) ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

(BNT Ephesians 5:29) Οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,

(BNT Ephesians 5:32) τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

(BNT Philippians 3:6) κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμειπτος.

(BNT Colossians 4:15) Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ Νύμφαν καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.

<sup>69</sup> (BNT Matthew 18:17) ἂν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἂν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἔθνικὸς καὶ ὁ τελώνης.

(BNT Acts 11:22) Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὅλα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱερουσαλὴμ περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρναβᾶν διελθεῖν ἕως Ἀντιοχείας.

(BNT Acts 12:1) Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.

(BNT Acts 12:5) ὁ μὲν οὖν Πέτρος ἐτηρείτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.

(BNT Acts 15:3) Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς.

(BNT Acts 15:4) παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν.

(BNT Acts 15:41) διήρχετο δὲ τὴν Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.

2:14; Rev 1:20)<sup>70</sup>.

(BNT Acts 20:17) Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

(BNT Romans 16:1) Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὕσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρααῖς.

(BNT Romans 16:23) ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

(BNT 1 Corinthians 11:22) μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν, ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας, τί εἶπω ὑμῖν, ἐπαινέσω ὑμᾶς, ἐν τούτῳ οὐκ ἐπαινῶ.

(BNT 1 Corinthians 14:12) οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

(BNT 2 Corinthians 11:8) ἄλλας ἐκκλησίας ἐσύληρα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν,

(BNT 2 Corinthians 12:13) τί γὰρ ἐστὶν ὃ ἠσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν, χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

(BNT Ephesians 3:10) ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

(BNT Ephesians 5:23) ὅτι ἄνθρωπος ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος.

(BNT Colossians 1:18) καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας, ὃς ἐστὶν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,

(BNT 1 Timothy 3:5) εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται.

(BNT Hebrews 2:12) λέγων· ἀπαγγέλω τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,

(BNT James 5:14) ἀσθενεῖ τις ἐν ὑμῖν, προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἑαυτοῦ ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.

(BNT 3 John 1:6) οἱ ἑμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὐκ καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ.

(BNT 3 John 1:10) διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ λόγοις πονηροῖς φλυαρῶν ἡμᾶς, καὶ μὴ ἀκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

(BNT Revelation 2:1) Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσοῦν.

(BNT Revelation 2:8) Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν.

(BNT Revelation 2:12) Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν.

(BNT Revelation 2:18) Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ.

(BNT Revelation 3:1) Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· οἶδά σου τὰ ἔργα ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.

(BNT Revelation 3:7) Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει καὶ κλείων καὶ οὐδεὶς ἀνοίγει.

(BNT Revelation 3:14) Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ.

<sup>70</sup> (BNT 2 Corinthians 8:18) συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν.

(BNT 2 Corinthians 8:19) οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέδοτος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν ἑαυτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν ἡμῶν.

(BNT 2 Corinthians 8:23) εἶτε ὑπὲρ Τίτου, κοινωνὸς ἑμὸς καὶ εἰς ὑμᾶς συνεργός· εἶτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

No one of the 114 references apply to the συναγωγή, the Jewish religious assembly. Accordingly, it would be correct to say that the word ἐκκλησία in Matthew 18:17 is not used to mean the Jewish religious assembly.

Third, it is difficult to understand why Jesus Christ refers to His disciples as a Jewish assembly, knowing that the Jewish assembly (συναγωγή) opposed Him (Radmacher, 1978: 141). Matthew uses the word ἐκκλησία to denote a Christian group, in order to differentiate it from opponents of Christians in the Jewish *communio* / communion (συναγωγή) (Lovering, 1994: 16–17; Saldarini, 1994: 119). Accordingly, the understanding of the ἐκκλησία is quite distinct from that of the συναγωγή.

In fact, in Matthew 18:17, Jesus Christ refers to the church which would first be instituted on the day of Pentecost. Grammatically, the present reality can sometimes be used as an anticipative description (Lee SH, 1971: 18). Matthew 18:20<sup>71</sup> provides an important clue to confirm the above proposition. It implies a time that Jesus Christ would be absent from His disciples but when the church would exist (Toussaint, 1957: 239). This clearly points to the advent of the Holy Spirit after His ascension on the day of Pentecost.

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(BNT 2 Corinthians 8:24) τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήρεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.

(BNT 2 Corinthians 11:28) χωρὶς τῶν παρεκτός ἢ ἐπίστασις μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

(BNT 1 Thessalonians 2:14) ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,

(BNT Revelation 1:20) τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσοῦς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.

<sup>71</sup> Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.

In Matthew 16:18 and 18:17, Jesus Christ refers to the word ἐκκλησία as the same reality which would first be established on the day of Pentecost. In Matthew 16:18, He predicts that the Church would first be established at that time and in Matthew 18:17, He describes its ethical characteristics, or the church as the ethical *communio*, as mentioned above.

In conclusion, Jesus Christ predicted that He would build His Church as the ethical *communio* in Matthew. In the Gospel of Matthew 18:17, He refers to those in His Church as an ethical *communio*. This *communio* can be established on the concept of sacrificial love for well-being of neighbors. The suffering love of Jesus Christ is the standard for Christian ethics and an ethical *communio*. He redeems fallen humanity to the position of God's people. Accordingly, Jesus Christ is the only builder and modifier of the church as an ethical *communio*.

### **3.5 PAUL AND *COMMUNIO* IN FAITH AND ETHICS**

Jesus Christ was concerned with a *communio* of people. In fact, this *communio* (communion) was applied in the church, which Paul edified in Jesus Christ (Eun, 1998: 152ff). Paul's epistles are therefore written as the letters of the church concerning Jesus Christ's *communio* (communion), (Kang B, 1992: 29ff). This is the reason for examining the *communio* that Paul understands.

At the time of Paul, Stoicism, Greek national religions and alien religions had spread into Roman territory. Paul had a mission to propagate Christ's Church as a *communio* (communion), built on Christ's Word in the Gospel of Matthew (Doohan, 1989: 165).

Paul did not refer to Jesus' Church as συναγωγή, but as ἐκκλησία (our main issue). At Pentecost, Jesus first built His Church as ἐκκλησία in Jerusalem and Paul inherited it. The ἐκκλησία is the voluntary *communio* in the world on Jesus' lips. He understood the church as a unity (the body of Jesus Christ), as a *communio* (communion) in Jesus Christ (Eun, 1998: 153). Of course, Paul referred to Jesus' Church concerning the attributes of holiness (Ep. 5:25–27; Tit. 2:3; 2 Cor. 4:4; 1 Tim 2:8) and catholicity (Rom 14:23; Ep. 1:22–23; Ph 2:10–11).

In Paul's epistle, holiness speaks of completeness (Suh CW, 1998: 49). It signifies a condition in which there is no sin or shadow or anything connected with evil and death. The church can never be this of itself because the believers themselves have not yet achieved completeness and are still saddled with a sinful, carnal and moral nature. It is the relationship in which the church stands to Christ and the unity with Him through the Holy Spirit that allows the church to stand under his holiness. Holiness is understood as a unity with Jesus Christ in Paul's writings (Moller, 1998: 75). The catholicity literally signifies 'throughout the whole or all-embracing, or that which indicates fullness, totality' (Moller, 1998: 77). This refers to the church, which presents the totality of the Gospel (Act 20:27). Catholicity stands in contrast to the notion of the church of a specific people or nation to the exclusion of other peoples or nations. It is also in contrast to the idea that it is only for certain types of people, or that it is confined to a certain geographical area. In Colossians 3:11, Paul correctly declares, 'Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all' (NIV). Catholicity in the church also implicates the meaning of unity as body of Jesus Christ. In other words, catholicity signifies that a *communio* forms a unity with Jesus

Christ. This *communio* (communion) surmounts obstacles of race, nation, geography and circumcision (Moon SH, 1998a: 59).

Paul included other attributes (catholicity and holiness) in the unity of the church. Through unity we can understand the characteristics of the church. The unity of the church is not a mere attribute of the church, but is a manifestation of its essential being. Without this unity, the church cannot truly be a church. The unity of the church is not based upon an organizational unity of a Christian denomination. The church does not exist as one great, worldwide institution as the Roman Catholic Church believes, and which then finds its expression in that church.

The unity of the church is based upon the unity that exists between the Father and Christ (John 17:20–22). Just as Christ is one with the Father, and the Father is revealed through this unity with Christ, so the church is one with Christ. Because Christ is one, the church must also be one. Thus Paul asks the congregation of Corinth, which is torn by conflict: 'Is Christ divided?' (1 Cor 1:13).

The unity of the church exists in the fact that each believer is identified with Christ and thus becomes part of his body as a *communio* (1 Cor 12:12–13). The unity of the faithful therefore flows from that in which they, as a *communio*, share. In his exhortation to the Ephesians to endeavour 'to keep the unity of the Spirit in the bond of peace,' Paul submits the following 'There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all' (Eph 4:4–6). Ephesians refers to the fact that His Church is established on a *communio*

(communion) in Jesus Christ (Kang B, 1992: 77ff).

The central idea of this sentence is 'a body of Jesus Christ' (Kang B, 1992: 72ff; Calvin, 1994: 328ff). Concerning the body of Christ, there are other references in 1 Cor. 12:27, Eph. 5:30 and Col. 1:24. The most extended image of the church is its representation as the body of Christ (Kim JK, 1999: 88).

The Church as the body of Christ indicates the vertical bond with Him. To be bound to Christ also means having *communio* with the Father (1 John 1:3). This fellowship with Christ is effected by the Holy Spirit, which is in the believers' hearts (Rom. 11:17).

The Church as the body of Christ implies the horizontal dimension of the mutual connectedness of believers. Just as the human body is an organism constituted of different parts and members, so it is with the church. The unity of believers is the body, while the individual believers are the members of a *communio* (1 Cor. 12:27; 1 Cor. 12:12). As His body Christians can never therefore disengage themselves from the troubles of other believers, even though they may not belong to their particular ecclesiastical denomination, nation or people. It is the *communio* of believers who have not only heard the Gospel, but who also have the experience and certainty in their own lives that Jesus Christ is their only Redeemer and Lord. This confession becomes the communal property of the fellowship of believers. In the process, it also becomes a central and binding factor in the church. The members of the church, after all, are the faithful who stand under the same confession. It is this confession that distinguishes the church from any other *communio* in the secular world. A

*communio* that confesses Jesus Christ as the only Redeemer and Lord is presented in Paul's epistles. Through the metaphor of His body, Paul infers that His Church is a faithful *communio*.

We perceive this in the kind of love (ἀγάπη) that exists among believers. They rejoice in seeing one another and want to be together as often as possible and express their love for one another. This love is not founded on natural attraction or human expediency, but on the fact that the love of God has been poured into their hearts (Rom. 5:5).

Believers walk in the Holy Spirit and thus discover how carnal and sinful things can be eliminated (Gal. 5:16–17). It also focuses their thoughts on that which is above us, effects particular interest in testimonies of the working of God, causes an aversion to spiritually destructive conversation and situations and effects joy and excitement every time good defeats evil. In the fellowship of believers there is a particular sensitivity to that which is holy, and through the Holy Spirit they are enabled to detect when unclean and false elements begin to sneak in. Those who want to participate with false piety and wrong motives are identified and excluded.

Love and sensitivity to holiness are the main elements of Christian ethics (Schrage, 1988: 71). Paul emphasizes the fact that His Church is a *communio* formed with ethical elements, as seen above. Accordingly, Paul implies that Christ's Church is an ethical *communio*.

In conclusion, the metaphor of Christ's body in Paul's epistle implies the fact that Christ's Church is a faithful and ethical *communio*, which confesses Jesus Christ as the only saviour. In the *communio*, every

believer is acknowledged, accepted, loved and protected as a brother or a sister in Jesus Christ. Each individual believer stands in a relationship of love with Jesus Christ and consequently with all other believers. The *communio*, as the body of Christ, is not subject to the sinful self or to sinful society any longer, but to Christ and His Church.

In fact, Paul used a large number of images to refer to the church. Minear mentions over one hundred such instances (1960). Grudem (1994: 858) speaks of the Bible's use of a wide range of images to describe what the church is like as follows:

There are several family images – for example, Paul views the church as a family when he tells Timothy to act as if all the church members were members of a larger family: Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers, older women like mothers, younger women like sisters, in all purity (1 Tim. 5:1–2). God is our heavenly Father (Eph. 3:14), and we are his sons and daughters, for God says to us, I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty (2 Cor. 6:18). We are therefore brothers and sisters with each other in God's family (Matt. 12:49–50; 1 John 3:14–18). A somewhat different family metaphor is seen when Paul refers to the Church as the bride of Christ. He says that the relationship between a husband and wife "refers to Christ and the church (Eph. 5:32), and he says that he brought about the engagement between Christ and the Church at Corinth and that it resembles an engagement between a bride and her husband-to-be: "I betrothed you to one husband, that to Christ I might present you as a pure virgin" (2 Cor. 11:2 NASB) – here Paul is looking forward to the time of Christ's return as the time when the church will be presented to him as his bride. In other metaphors Scripture compares the church to branches on a vine (John 15:5), an olive tree (Rom. 11:17–24), a field of crops (1 Cor. 3:6–9), a building (1 Cor. 3:9), and a harvest (Matt. 13:1–30; John 4:35). The church is also viewed as a new temple not built with literal stones but built with Christian people who are living stones" (1 Peter 2:5) built up on the "cornerstone" who is Christ Jesus (1 Peter 2:4–8). Yet the church is not only a new temple for worship of God; it is also a new group of priests, a "holy priesthood" that can offer "spiritual sacrifices

acceptable to God (1 Pet. 2:5). We are also viewed as God's house: "And we are his house" (Heb. 3:6), with Jesus Christ himself viewed as the "builder" of the house (Heb. 3:3). The church is also viewed as "the pillar and bulwark of the truth" (1 Tim. 3:15).

Wainwright describes the important images of the church: the people of God, the body of Christ, and the temple of the Holy Spirit (1997: 256ff). Erickson (2001: 1054ff) and JK Kim (1999: 64ff) also follow the direction indicated by Wainwright. They try to implicate trinitarianism in the research for church. We will examine the representative images of the church that Paul used in his epistles: the people of God, the temple of the Holy Spirit. Paul first understood the church as 'God's people' (*λαος του θεου*) in a *communio* (Eric, 1980: 12). The church is constituted of God's people. They belong to God and he belongs to them. In 2 Cor. 6:16, God speaks on this point as follows: 'I will live with them and walk among them, and I will be their God, and they will be my people.' The concepts of New Israel (Gal. 6:15-16) and Abraham's descendant (Gal. 3:29; Rom. 4:16) also mark a *communio* of God's people. The concept of God's people is based on God's selection of them in Jesus Christ out of darkness into His marvelous light, the call of the one people to the gracious election of God, to be His possession (Act 15:14). In the Old Testament, he chose Abraham and then, through him, brought into being the people of Israel (Ex. 15:13,16; Isa. 62:4). All of the people of God are marked with a special brand as it were. Circumcision was the proof of divine ownership. It was an external sign of the covenant that made them God's people.

In the New Testament, the idea of the elect is broadened to include both Jews and Gentiles within the church (Rom 9:24-26). Paul understood it as a newly formed *communio* (communion) in Jesus Christ (Eun, 1998: 153).

We identify an inward circumcision of the heart under the new *communio* (Rom. 2:29).

God had always expected the Israelite *communio* in the Old Testament and the new *communio* in the New Testament to be pure or sanctified. His Church as a *communio* has to be holy, according to the letter to the Ephesians 5:25–27: 'Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless' (NIV). Paul shows interest in the ethics of Christian *communio* in the letter to the Ephesians. The ethical life means living out a new relationship with God and this shapes life in response to God's call. The *communio* (communion) is set apart for God, as shown by the use of terms like holy, saints or sanctified (Sleeper, 1992: 100). Paul understands His Church in terms of an ethical *communio* with emphasis on faith in God through Jesus Christ.

Lastly, filling out Paul's trinitarian concept of the church, we have the metaphor of the church as the temple of the Holy Spirit. It is the Spirit who brought the church into being at Pentecost, where he baptized the disciples and converted three thousand, giving birth to the church. His Church is indwelt by the Holy Spirit, both individually and collectively. Paul thus, writes to the Corinthians, 'Don't you know that you yourselves are God's temple and that God's Spirit lives in you?' (1 Cor. 3:16–17).

The Holy Spirit produces a unity within the body. This does not mean uniformity, but an oneness of aim and action. The early Church is described as being 'one in heart and mind' (Acts 4:32). They even held all

their material goods in common (2:44–45; 4:32, 34–35). The Spirit had created in them a stronger consciousness of membership of the group than of individual identity, and so they viewed their possessions not as ‘mine’ and ‘yours,’ but as ‘ours.’ Temple of the Holy Spirit first designates a *communio* in Jesus Christ.

The Holy Spirit, dwelling within the church, also creates sensitivity to the Lord's leading. Jesus had promised to continue to abide with his disciples (Matt. 28:20; John 14:18, 23). Yet he had also said that he had to go away so that the Holy Spirit could come (John 16:7). We conclude that the indwelling Spirit is the means of Jesus' presence with us. Paul wrote: ‘You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness’ (Rom. 8:9–10). Paul uses the ideas of Christ's being in us and the Spirit's dwelling in us interchangeably.

The Holy Spirit makes the church holy and pure. For just as temple was a holy and sacred place under the old covenant because God dwelt in it, so also are believers sanctified under the new covenant because they are the temple of the Holy Spirit (1 Cor. 6:19–20). By dwelling within the church, the Holy Spirit imparts his life to it. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control, the ethical qualities that are spoken of as the ‘fruit of the Spirit’ will be found in the church (Gal. 5:22–23).

In conclusion, Paul inherits Jesus Christ's *εκκλησια*, not the *συναγωγη*, and

he emphasizes its attributes in referring to the *communio* as the body of Jesus Christ, people of God and temple of the Holy Spirit. The *communio* is designated by faith and love, in Jesus Christ. The *communio* confesses Jesus Christ as the only Redeemer and Lord. Faith calls the *communio* to fellowship with Him, the Son of God (1 Cor. 1:9). This was made possible because Jesus Christ, through His incarnation and expiatory work, established *communio* with our fallen nature in order to save us from death and judgment (Heb. 2:14). His *communio* is an assembly that surmounts the limitations of nation, people, country and sex in the Holy Spirit.

### 3.6 SUMMARY

We have observed the meaning of *communio*. The word *communio* is a sociological term, therefore we studied several views of sociologists and observed Jesus Christ's *communio* from the point of sociology. We identified the *communio* as a body of people who demonstrate self-denial. A *communio* signified a spiritual and social assembly on the concepts of being, living and working together.

It is necessary to research the significance of the church according to the Biblical text. We offered a brief description of how God's Word was recorded. The Bible was recorded by two methods. God presented His will indirectly through human lips, and sometimes directly. Jesus is perfectly human and perfectly God. It is necessary for us to study the church by considering the words that came from Jesus' lips. Jesus used the words ἐκκλησία and οικοδομησω in Matthew 16:18 and 18:17. Therefore we first examined these Greek words and then compared between 16:18 of Matthew with 18:17.

Most etymological studies dealing with ἐκκλησία were carried out by the parsing of the word and its usage in ancient Greek society. The word ἐκκλησία etymologically has the meaning of *communio*, thus the church on His lips is a *communio*. His Church has sociological meaning as a *communio* that practices the denial of the self. We showed that the church is a *communio* of believers as the body of Jesus Christ. The church is a family of God or a household of God. Thus, the church is one in Jesus Christ and it is founded on the caring for each other as in a family. Jesus speaks of building this *communio* in the Gospel according to Matthew.

We have focused on the fact that the Church of Jesus Christ is a *communio* of faith. For this purpose, we used the translation of the Greek word οἰκοδομήσω which Jesus Christ uses in saying 'οἰκοδομήσω μου τὴν ἐκκλησίαν' in Matthew 16:18. The word οἰκοδομήσω was differently translated by two groups, namely as 'to edify' or 'to newly build.' The first group understood it to mean 'to enlarge' or 'to edify.' This group considers the church to be a continuation and development out of the Old Testament or Judaism and they place no emphasis on the modifier, Jesus Christ. These views give scant attention to the historical development of the church and to the statement of Jesus Christ that the church would be established in the future. The second group understands the word οἰκοδομήσω as 'to newly build.' We support this view. Matthew 16:18, using οἰκοδομήσω, cannot mean 'to edify,' as a participle would suggest, but must mean 'to newly build' as a predictive future.

We agreed that there could not have been any church until Jesus Christ had ascended up on high and was reigning through the Holy Spirit. He ascended to reign through the Holy Spirit on the day of Pentecost, and

thus the Church of Jesus Christ was plainly built at that time. We concluded that the Church of Jesus Christ was first built on the day of Pentecost when it was established on the absolute essential factors of faith. These include already accomplished events (the incarnation, the redemption on Calvary, the resurrection, the ascension and the baptism of the Holy Spirit) as historical events, and a not yet accomplished event (the Second Coming). Today, Jesus Christ's Church still denotes faithful *communio*, which has been built on the factors of faith since the day of Pentecost. The essential factors of faith fully include already accomplished events and the not yet accomplished event of the second coming of Jesus Christ, the modifier of the church, God the Father and the Holy Spirit. These are the same as the factors that were relevant when the church was first built on the day of Pentecost.

Christian ethics provides a way, or a rule, for the practical life of Christians. The central notion of Christian ethics is portrayed in the life of Jesus Christ, who is the standard for Christian life. His whole life can be summarized in the concept of humiliation and exaltation. Nothing is more revealing of Him in the world than His suffering for others, in love. Accordingly, Christian ethics has to do with love for others, just as Jesus Christ demonstrated. Love follows from a consideration of the commandment in Mt. 22:39, namely 'You shall love your neighbor as yourself.' The term 'as yourself' is emphasized there and describes the sort of love a Christian must give to others. Christian ethics points the way to live not to oneself but for others. The Church proclaimed by Jesus Christ, the modifier of the church, in Matthew 18:17, is an ethical *communio*. In Matthew 18:15–17, Jesus Christ refers to ostracism from the church. Even such ostracism is executed in love.

Jesus Christ uses the Greek word ἐκκλησία in Matthew 16:18 and 18:17 only. The former text states that the church will be established in the future, while the latter refers to the church as a present reality. These differences are explained in two different ways, namely that Jesus Christ must have built the promised church sometime between the two occasions indicated by the different expressions used, and that we deal with completely different realities. The first view neglects the fact that the church would first be established on the factors of faith on the day of Pentecost. According to the second view, the former reference is to the Christian Church, while the latter refers to the Jewish religious assembly, namely συναγωγή. However, three factors make this view seem improbable. First, why does Jesus Christ use the word ἐκκλησία instead of συναγωγή? Second, in the Bible the word συναγωγή occurs 54 times, always denoting the Jewish religious assembly, not the Christian Church. The word ἐκκλησία is used 114 times in the Bible and is not applied anywhere else to συναγωγή as the Jewish religious assembly. Third, it is difficult to understand why Jesus Christ refers to His disciples as a Jewish religious assembly. At the time, He knew that the Jewish assembly opposed Him.

Matthew 18:20 refers to a time when Jesus Christ would be absent from His disciples and reign through the Holy Spirit, when the church would exist. According to Matthew 18:17, therefore, the church would be built on the day of Pentecost. In fact, the verb indicating present reality can sometimes be used for an anticipative description.

The church spoken of in Matthew 18:17 has the same reality as that of Matthew 16:17. As mentioned above, the church of Matthew 18:17 is an ethical *communio*. Thus we can conclude that the Church of Jesus Christ

mentioned in Matthew 16:18 is an ethical *communio*. In other words, Jesus Christ predicted that He would establish His Church as an ethical *communio* on the day of Pentecost as recorded in Matthew 16:18. The church would first be established on the day of Pentecost as a result of the baptism by the Holy Spirit. The church before the day of Pentecost (in the Old Testament and Gospel) was potential. With the baptism by the Holy Spirit, the potential Church became the historical, substantial church in the world. The church was the sharing *communio* and broke down racial prejudices by the principle of love. Love is the essential element of an ethical *communio*.

Paul understood and practiced the Church of Jesus Christ as a *communio* in faith and ethics. He inherits ἐκκλησία as on the lips of Jesus Christ, not συναγωγή occurred as Jewish assembly. The *communio* that confesses Jesus Christ as the only Redeemer surmounts the difference of skin, sex and human systems. The Holy Spirit produces a unity as a body of Jesus Christ. Just as Christ is one with God the Father, so His Church is one with the Son, Jesus Christ.

## CHAPTER 4

# *COMMUNIO* AND CONTEXTUALIZATION

In Chapter 2, '*Communio* and contextualization in the church history,' we illustrated the fact that the doctrine of the church is studied and practised on the basis of the bipolarity of text and context. In Chapter 3, we presented the doctrine of the church as a *communio* on the basis of the biblical text. The church as on the lips of Jesus Christ is a *communio* in faith and ethics. In this chapter, we will survey the horizontal contextualization as a foundation of the church (*communio*) or the doctrine of the church (*communio*).

### 4.1 DEFINITION OF CONTEXTUALIZATION

This is a term that is very difficult to define. Even in the dictionary, its definition sometimes is not clear. But it may be illustrated well by using an example. We will do a practical study of the concept of contextualization in the historical events.

The director of the WCC (World Council of Churches)<sup>1</sup>, Nikos A. Nissiotis used the word 'context' in relation to theology in 1970, and emphasized contextual or experiential theology (Chung HM, 1996: 21). He developed it against the traditional theology, which ignored the context and placed too much emphasis on fundamental doctrines (Elwell, 1989; Ferguson, 1988; Shin SJ, 1974).

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<sup>1</sup> The World Council of Churches is the chief manifestation in the world today of the ecumenical movement. Stirrings felt in the Roman Catholic Church led to the establishment of the Secretariat for Christian Unity in the Vatican in 1958 (Richardson, 1977: 7).

During the rapid expansion of the Western missionary movement in the nineteenth century, Henry Venn and Rufus Anderson emphasized the contextualization of the Gospel. The word 'contextualization' was credited in 1972 by Shoki Coe and Aharoan Sapsezian, directors of the Theological Education Fund (Fleming, 1980: 4), and since then the concept of the contextualization of the Gospel has dominated missiology (Elwell, 1989: 271). The idea was that the church should transplant the unchanging Gospel into the cultures of non-Christian people (Ferguson, 1988: 164). The Gospel needed to be replanted within the needs of the whole human being and set in the religious, social and political levels of culture (Nichollas, 1984: 122).

Contextualization is similar to indigenization. These terms are sometimes used synonymously and readers sometimes confuse the two terms. But the former is a broader concept than the latter; indigenization is derived from the Latin word '*indigenus*' meaning 'of a people.' It is always used in the sense of responding to the Gospel in terms of a traditional culture (Ro BR, 1984: 64; Fleming, 1980: 83ff). The TEF (Theological Education Fund) conceptualization of indigenization is crucial in understanding how contextualization developed in contrast to evangelical development of the indigenization process. A quote concerning ministry will serve as a brief illustration: 'Indigenization tends to be used in the sense of responding to the Gospel in terms of a traditional culture' (Fleming, 1980: 66).

Those in evangelical ranks who have searched for a definition of the term contextualization, have usually gone to the words of the Theological Education Fund (TEF). Contextualization is used in the sense of 'all things to all people' (Visser't Hooft, 1963: 5). Fleming compared the two terms as

follows:

It (contextualization) means all that is implied in the familiar term 'indigenization' and yet seeks to press beyond. Contextualization has to do with how we assess the peculiarity of third world contexts. Indigenization tends to be used in the sense of responding to the Gospel in terms of a traditional culture. Contextualization, while not ignoring this, takes into account the process of secularity, technology, and the struggle for human justice, which characterizes the historical moment of nations in the Third World (1980: 52).

Contextualization signifies a conscious effort to put down roots in the native soil to communicate the Gospel to the people in a particular land. Contextualization does not mean that the message is adapted so that its essence is changed. Shin explains it as:

... an ambiguous expression because it can mean either to adapt the message to the native culture and treat the values of that culture as the norm, or to adapt the norm of the presentation of the message without change of its essence (1974: 64).

Contextualization comprises an attempt to make the Gospel intelligible within a special situation and in a particular nation through the power of the living Holy Spirit (Beyerhaus & Lefever, 1964: 25ff). It is an important attempt to make Christianity grow and live naturally in a particular situation (Shin SJ, 1974: 65). Accordingly, contextualization includes the term indigenization.

In the long run, contextualization is a conscious effort to put down the roots of the Gospel in a particular context under the sway of the Holy Spirit (Shin SJ, 1974: 64; Ro BR, 1984: 64). Contextualization detects relationship between Word and actual context. It emphasizes specific

historic context and currency of belief. It is dynamic reciprocity between Word and context (Tano, 1984: 94).

## 4.2 CONTEXTUALIZATION IN THE BIBLE

Contextualization is biblical and theological. Theologically speaking, the idea of contextualization was clearly disclosed by the incarnation of Jesus Christ and the missionary work of Paul. Jesus Christ is the only builder of the church and Paul developed His Church in the world.

### 4.2.1 JESUS CHRIST AND CONTEXTUALIZATION

The contextualization of Christianity originated from the incarnation of Jesus Christ. God so loved the world (Jn. 3:16) that He wanted to share His very self with the elect. So God became flesh in the person of Jesus Christ (Jn. 1:14). Several ancient heresies like Docetism and Apollinarianism have attempted to deny or diminish His incarnation. Such heresies maintain that Jesus could not have been human if he did not sin (Kim E, 2002: 2/250). However, there is ample biblical evidence. It is clear through the concept of 'ὁ λόγος'. This is found in the Gospel of John, Chapter 1: 1-2, 'Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν (BNT). Jesus Christ was the Word and revelation of God incarnated in Judea. His incarnation makes clear God's approach to the revelation of himself in the world. It is in the flesh of Jesus Christ that the elect encounter God most fully. Padilla referred to this point as follows (1979: 286):

God does not shout his message from the heaven; God becomes present as a man among men. The climax of God's revelation is Emmanuel. And Emmanuel is Jesus, a first-century Jew! The incarnation unmistakably demonstrates God's intention to make himself known from within the

human situation. Because of the very nature of the Gospel, we know this Gospel only as a message contextualized in culture.

He was fully human and a pure child of Israel (Porter, 1997: 98; Grudem, 1994: 532ff). Jesus was a fully human person, not lacking any of the essential elements of humanity that are found in each of us. He did not descend from heaven and suddenly appear on earth, but was conceived in the womb of His human mother, Mary (Matt. 1:18), and nourished prenatally like any other child. Jesus Christ was born in a specific space and time, at Bethlehem (Gal. 4:4), of Mary, a virgin espoused to a man called Joseph, a Jew of the tribe and lineage of David (Rom.1:3; 15:12), towards the end of the reign of Herod the Great in Judea. That Jesus had a pure human body (Luk. 2:7) just like our human bodies is seen in many passages of the Bible. He had a human mind (Suh CW, 2000: 27). He inherited the Jewish law and the prophets of Israel (Buttrick, 1988: 33; Lingenfelter & Mayers, 1986: 16ff). He went through a learning process just as other Jewish children did. He learned how to eat, talk, read, and write and how to be obedient to His parents (Luke. 2:40). He understood the social structure, with its distinctions between rich and poor, its political and religious parties, and the hierarchy of leadership within these groups. This ordinary learning process was part of the true humanity of Christ in the context of Jewish culture.

Jesus also had a human soul and emotions in that context (Suh CW, 2000: 27). He sometimes became tired just as we do (John 4:6). He became thirsty, for when he was on the cross, He said, 'I thirst' (John 19:28). Just before His crucifixion, Jesus was troubled in spirit (John 12:27; 13:21). Jesus spoke as follows:

Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω, πάτερ, σῶσόν με ἐκ τῆς ω,ρας ταύτης, ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ω,ραν ταύτην (BNT John 12:27).

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· ἀμήν ἀμήν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με (BNT John 13:21).

The word 'troubled' (τετραχω) is often used of people who are anxious because of danger. Grudem explains it as follows:

The word τετραχω 'troubled,' is used, for example, to speak of the fact that Herod was 'troubled' when he heard that the wise men had come looking for the new king of the Jews (Matt, 2:3); the disciples 'were troubled' when they suddenly saw Jesus walking on the sea and thought he was a ghost (Matt. 14:26); Zechariah was 'troubled' when he suddenly saw an angel appear in the temple in Jerusalem (Luke. 1:12); and the disciples were 'troubled' when Jesus suddenly appeared among them after his resurrection (Luke. 24:38). But the word is also used in John 14:1, 27, when Jesus says, 'Let not your hearts be troubled.' When Jesus was troubled in his spirit, therefore, we must not think that there was any lack of faith or any sin involved, but it was definitely a strong human emotion that accompanied a time of extreme danger (1994: 533).

He took a cultural name, Jesus, and revealed God the Father in a particular tradition (Vermeulen P, 1996: 91). The name Jesus originated from the Greek form of the Hebrew יְהוֹשֻׁעַ (Jos. 1:1, Zech 3:1, Ezra 2:2). Jesus is the name designated for the Savior of sinners in the world. Jesus is, thus, a human name designated in Jewish culture in the Old Testament. The name was given to two people in the Old Testament, namely Joshua, the son of Nun (Jos. 1:1ff) and the high priest (Zech. 3:1ff). Joshua, the son of Nun, not only led the Israelites into Canaan but also distributed the land to them. He guaranteed the land to Israelites for their true life in the world. In this respect, he was a typological Jesus Christ who guarantees salvation and eternal life (Berkhof, 1996: 312). The high priest, Joshua (Zech. 3:1ff) also prefigured Jesus Christ. Suh illustrates this point as follows:

The high priest Joshua, the son of Jehozadak (Zech. 3:1ff) prefigures Jesus who completed salvation through priestly atonement. The high priest Joshua, the son of Jehozadak, might not be regarded as a man having done a great thing, but he was preserved in the Biblical history and presents a type for Christ. He rebuilt the Temple and rebuilt the religion of Yahweh after the people returned from captivity. He recovered the sacrifice in the Temple and became the high priest who took away the sin of people, and restored the service for God when the Yahweh religion had become dim and corrupted with gentile religions. When Zerubbabel and Joshua built the Temple it not only meant the restitution of Yahweh religion but also was the preparation for Christ's coming. By building the Temple as a preparation for the coming Christ, it prophesies Jesus' redeeming our sin and restoring us back to God (2000: 49).

The Great Commission is the conclusion to the Gospel of Matthew. There also is a foreword to inform of the beginning of His Church in the new covenant because Matthew summarizes all the works of Jesus Christ (Kang B, 1990: 960). This is therefore the core of the Gospels, as well as of the whole Bible, both New and Old Testaments. The Great Commission (Matt. 28:18–20) has been a powerful stimulus to the church for many centuries. It has been regarded as the important foundation of Jesus Christ's Church or mission.

The Great Commission comprises three parts, namely the affirmation of Jesus' authority (v.18); the actual missionary command (19–20a); and the promise of assistance (20b) (Kvalbein, 1988: 48). But they are so closely connected with each other that they may be thought of as one unit. The particles articulate them syntactically so that they form a single, coherent statement of Jesus Christ (Na, 1998: 146).

The Great Commission was proclaimed in Galilee, which emphasized Galilee geographically (Matt. 28:16). Jesus used the context of Galilee and

effectively gave the commission to His disciples. The context of Galilee as the setting for the Great Commission is noteworthy. Na points this out as follows:

Jesus was born in Bethlehem (2:1) which was near Jerusalem but he and his family moved to Nazareth in Galilee (2:19–23). Jesus came to the Jordan from Galilee to be baptized by John (3:1) and then returned to Galilee (4:12). From there he started his public ministry. The setting in 28:16–20 is also Galilee. At Jerusalem Jesus called his disciples of all nations. They started their mission from Galilee. Thus, Matthew's gospel has the effect of circularity with the same emphasis on the setting, Galilee, in both 1:1–4:16 and 20:16–20 (1998: 141).

The Great Commission of Jesus Christ was the by-product of cultural contextualization in Galilee (Nichollas, 1979: 69). Jesus Christ lived out the span of earthly life allotted to Him (1 Cor. 11:23–25) until He was crucified under Pontius Pilate (Phil. 2:8; 1 Cor. 1:23; 1 Cor. 8:11; 1 Cor. 15:3; Rom. 4:25; Rom. 5:6; Rom. 5:8; 1 Thess. 2:15; 1 Thess. 4:14). Jesus Christ became flesh, worked, died, was resurrected and ascended in the Palestinian cultural context. Without such contextualization, human beings would not understand the life and works of Jesus Christ.

#### 4.2.2 PAUL AND CONTEXTUALIZATION

Paul transplanted the Gospel into Gentile society with its particular context (Boer, 1979: 22). Thus began the Christian life and missionary career of the man known to us as Paul, who became the father of the Gentile church (ecclesiology) and the author of nearly one-fourth of the New Testament. The thirty years following his conversion were of the greatest importance for the life of the church. On the three extensive missionary journeys that Paul undertook, he established the gospel in Asia Minor, Macedonia, and Greece. We know that Paul was arrested in Jerusalem at the conclusion of

his third missionary journey in 57, and in 60 was taken to Rome as a prisoner. In 63 he was released, was arrested again in 66, and was killed in the Neronian persecution in 67.

But, he was sometimes misunderstood and accused of Romanticization or Gnosticization of the Gospel. His theology was often called Gnostizational theology due to his use of Gnostic metaphors (Shin SJ, 1974: 85ff). Paul did use diverse Gnostic metaphors in his writings. For example, the body of Christ (for the church), the head (for the Christ), knowledge (in place of faith in Philippians 3:8ff; 1 Corinthians 8:1ff), the deep things of God (1 Corinthians 2:6ff), all things are lawful (1 Corinthians 6:12; 10:23), a physical body and a spiritual body (1 Corinthians 15:44). These metaphors reflect Gnostic terminology, although most of them were linked to the event of Jesus Christ (Bultman, 1967: 164).

Gnosticism contained an element of radical dualism, which was found in Platonism, in Iranian and Zoroastrian religious thought, as well as in Judaism during the Hellenistic period. Such a dualistic view provided a philosophical and religious solution to the human predicament (Freedman, 1992: II/1033). It became powerful and gained many adherents in the second century as a religious movement related to mystery religion. It was known as Gnosticism (from its claim to provide true "*gnosis*", i.e. knowledge, about God, man, and redemption). The root ideas came from the East, and were similar to fundamental thoughts in Greek philosophy. The Gnostics brought into being a religion that was a mixture of Eastern, Greek, and Christian ideas. Such a religion is described as syncretistic (from the Greek word συνκρητισμός: to combine, to mix). Gnostics believed that something must have gone wrong in the spiritual world. This was the

starting point of their thinking. Gnosticism provided answers to questions of how it was possible that the spirits of men should fall from their pure spiritual existence and become imprisoned in matter, of what caused their fall, and of what provision was made for their liberation. It provided *gnosis* (knowledge) concerning the spiritual world, the disharmony that entered it, the restoration of the harmony, and the redemption of men resulting from the restored harmony. This knowledge was a revelation from the spiritual world and was given to those who were able to receive it. From this secret *gnosis*, Gnosticism took its name.

Certainly, Paul borrowed the metaphors for his epistles and used Gnostic terminology. The reason was that Paul intended to transplant the Gospel into Gentile society. His effort can be understood in terms of the contextualization of the Gospel. Paul declared this explicitly in 1 Corinthians 9:19–23, as follows:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law though I myself am not under law, so as to win those under the law. To those not having the law I became like one not having the law though I am not free from God's law but am under Christ's law, so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the Gospel that I may share in its blessings.

We can never attain to any kind of evangelism or friendship without speaking the same language and thinking the same thoughts. Someone once described teaching, medicine and the ministry as the three patronizing professions. So long as we patronize people and make no effort to understand them, we can never get anywhere with them. Paul, the

master missionary, who won more men for Christ than any other man, saw how essential it was to become all things to all men. One of our greatest necessities is to learn the art of getting alongside people; and the trouble so often is that we do not even try.

Paul never begins his message without identification with his hearers. He can only have been a Jew unto the Jew in the same manner in which he was a Gentile to the Gentiles. The principle of Paul's mission must be 'all things to all men.' This does not mean that Paul was an opportunist. He was referring to the just method of his ministry, which was to become all things to all men. This is not a case of being hypocritically one thing to one man and another to another. It is a matter, in the modern phrase, of being able to get alongside anyone. The man who can never see anything but his own point of view and who never makes any attempt to understand the mind and heart of others, will never make a pastor or an evangelist or even a friend.

He recognized hearers' diverse contexts as the historical places where the calling of God occurs through the Gospel (Bornkamn, 1966: 196). He understood the fact that the word of God does not come to people as pure word in itself, but as incarnate word in various historical contexts. The acceptance of the Gospel by the hearers should be resolved on the understanding that his mission was the flexible application in the multiform context. But he propagated the Gospel to the Gentile world without twisting the revelation of Jesus Christ (Conzelmann, 1966: 15). Paul understood the Biblical messages as an unchangeable core, while using many metaphors from the Gentile world to deliver it more effectively. He aimed to beget a fresh, living Gospel and church in the world.

Paul's principle of contextualization of the Gospel should also be ours, today. Without emphasizing contextualization, Christianity cannot be evangelized in the secular world as the same faith that the early Christians proclaimed.

In conclusion, contextualization of the Gospel is a biblical, theological principle. Without emphasis on contextualization, we cannot understand and propagate the Gospel. With considering of contextualization, the ecclesiology also is accomplished in the world. As mentioned above, we find this expressed particularly in the life of Jesus Christ and the missionary work of Paul.

#### **4.3 CONTEXTUALIZATION AS A THEOLOGICAL COMMAND**

Contextualization is a dynamic attempt that Christians understand faith in a particular situation. When we understand theology today, contextualization is an essential part. Our cultural, historical context plays an important role in theology (ecclesiology). Context influences our comprehension of expressions of faith and ecclesiology. In fact, it helps us to present a significant theology in a particular place and time. Theology that does not reflect our culture and age is false (Kraft, 1991: 296). Theology that can be trusted is deeply rooted in a particular context. All the Gospels reflect the interests of other, diverse, *communios*. Paul's epistles are also different from John's or Peter's. They were recorded in the different environments in which they were written, each reflecting the concerns of quite different *communios*.

If we examine the early theologians, we see that they looked for the

meaning of faith from the viewpoint of a Hellenistic context. Origen<sup>2</sup> (185–254) used Plato's concept of idea. Origen showed how deeply his Greek background had influenced his theology. Augustine<sup>3</sup> (354–430) was the ancient church's most distinguished son (Park IV, 1995: 174). He was the most influential theologian of the church for centuries. He was also greatly

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<sup>2</sup> Origen was born of Christian parents in Alexandria about A.D. 185. As a young man he was known for both his piety of character and brilliance of mind. He attended the Catechetical School and studied under Clement. In 202–203 there was the severe persecution in Alexandria under Emperor Septimius Severus, which scattered the teachers of the Catechetical School. At the age of nineteen, Origen became head of the school because the more mature teachers were not available. With this appointment, he began a life of study, teaching, and writing, which lasted to the end of his life. He died in 254 as a result of torture suffered in the Decian persecution.

Origen's writings are many: they include commentaries, devotional essays, a work on Christian doctrine, and an apologetic work. In the apologetic work he quotes and answers the charges against Christianity that had been made in 170 by the pagan writer Celstis. Origen was the first serious student of the text of the Old Testament. He compiled a work known as the Hexapla (the Greek word hexaplaus means six-fold), in which he set forth in six separate columns the original Hebrew text of the Old Testament, the same text in Greek letters to indicate the way in which the Hebrew should be pronounced, and four translations, one of which was the Septuagint. Origen's mind was so productive that he was able to keep six secretaries occupied in writing out the thoughts that he lectured and dictated. The most significant of all of Origen's writings is his book *Concerning First Principles*. It is a book on Christian doctrine showing clearly his deeply Christian character, his well-trained theological mind, and his Greek way of thinking. We shall note a few of the leading emphases of this book. One of Origen's most enduring contributions to the theology of the church is his teaching concerning the relationship of God the Son to God the Father. Origen viewed the Son as eternal along with the Father; the Father eternally begets the Son. The well-known teaching of the eternal generation of the Son had its beginning with Origen. What is peculiar in this teaching, however, is the reason Origen gives for it.

<sup>3</sup> Aurelius Augustinus, known in history as Augustine, was born in Tagaste, a small town in North Africa, near the city of Hippo. Monica, Augustine's mother, was one of the godliest women in Christian history. Her constant love and spiritual concern for her son was probably the deepest religious influence in Augustine's life. Augustine's conversion dates from the moment of reading of the Bible (Rom.13: 11–14) in the summer of 386. He requested Ambrose to instruct him for baptism, which he received in 386 in the cathedral of Milan. After the moving experiences of his own birth to new life in Christ, Augustine returned to Africa. In 389 he was ordained a presbyter, in 395 the assistant bishop of Hippo, and a year later the full bishop. During the next thirty-five years he established himself as the theological center of the western church. Especially through his writings, he has exercised an influence that has endured to this day. Augustine died in Hippo on August 28, 430.

influenced by Plato and the New Platonists in Greek background (Kim E, 2000: 152). Boer refers it as follows:

The whole of Augustine's theology was deeply influenced by Greek Platonic philosophy in its later form, called NeoPlatonism. Before his conversion he had been a Manichaeon, following the philosophy of Mani, a Persian thinker who died in 277. Its central teaching was the conflict between eternal good and eternal evil. In the new Platonism, Augustine learned that evil has no independent existence, that it is only the absence of good, that the world of real existence is the world of the spirit. It is in this light that he read the Bible, understood sin and grace, and viewed the Christian life. His long concern with Oriental and Greek thought probably contributed to his views on matters such as marriage, celibacy, asceticism, and monasticism (1979: 163).

Plato (about 425–345 B.C.), a disciple of Socrates,<sup>4</sup> united in one philosophy the concern of the earlier thinkers to understand man. He believed that the real world was not the world that could be seen and felt as mountains, trees or sky. The real world was the unseen world, that is, the world of 'ideas.' By 'ideas' Plato did not mean thoughts or opinions or what we refer to as 'ideas.' He meant spiritual realities that exist in an unseen world (Park IY, 1995: 21). In that world are the 'ideas' of material things like trees or mountains and of spiritual qualities like courage, goodness or love, and, not least, of the soul. These ideas exist in the unseen world in the order of their service to one another. At the very top of the pyramid is the Idea of the Good.

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<sup>4</sup> With Socrates, who lived in Athens about 450 B.C., a change took place in Greek thinking. He was more interested in the quality of men than in the nature of the world. Socrates taught that we could know only one thing with certainty: man himself. We can know what we ought to be and what the purpose of life is. To know this is to have true knowledge. This knowledge can be gained by proper education; man has the power to make himself morally good (Boer, 1979: 8ff).

The history of theology was influenced by the particular time and place which it reflected (Kim E, 2000: 152). In studying the history of the early church, it is necessary, therefore, to understand the Hellenistic view of the relationship between idea and matter. If this is not grasped, it is impossible to understand properly the first four centuries of church history (Boer, 1979: 10).

The main duty of Systematic theology is to reinterpret a current context in the light of the Bible (Rhem, 1986: 249). Systematic theology that ignores contextualization, i.e. theology in an ivory tower, could not exist in the world (Chung HM, 1996: 39; Bevans, 1992: 31). Therefore contextualization can be seen as the theological command of God. Bevans referred to this point as follows (1992: 1):

The contextualization of theology – the attempt to understand Christian faith in terms of a particular context – is really a theological imperative. As we understand theology today, contextualization is part of the very nature of theology itself.

#### **4.4 MODELS OF VERTICAL CONTEXTUALIZATION**

Contextualization as a theological command has been practised by complicated methods. Scholars point out very various models. We are going to undertake a brief investigation of the models of contextualization suggested by Stephen Bevans (1992) who presents five models of contextualization: the translation, the anthropological, the praxis, the synthetic and the transcendental model.

We are going to use the terms vertical and horizontal contextualization. The contextualization that the evangelist should use is the horizontal. The Word

takes first priority in contextualization. In the Word, cultural and social change is dynamic. Contextualization that passes over the Word is not recognized. Vertical contextualization passes over the Word. The representative types of vertical contextualization are the anthropological, praxis, and transcendental models. Horizontal contextualization is based on a union of the translation model and the synthetic model.

The ecclesiology was established on horizontal and vertical contextualization. We accept the horizontal contextualization only as the foundation of the ecclesiology. To facilitate our study, however, we will first examine the model of vertical contextualization to enhance understanding of horizontal contextualization. We will focus especially on the praxis model, which is widespread in the Korean church.

#### 4.4.1 THE ANTHROPOLOGICAL MODEL

The anthropological model rests on a conviction of the goodness of creation. The key points of this model are the value and goodness of human beings. The starting point is human nature, not the revelation of God in the Bible. Human experience is considered the basic standard of judgment as to whether a particular contextual expression is right or not. The anthropological model makes an effort to search for points of contact between Christianity and human cultures. This model does not deny the Bible or Christian tradition, but it takes a serious look at social and cultural change. This understands the Bible as a religious product of Israel and the early Christian *communio*. It denies the fact that the Bible is inspired directly by God. The Bible is understood to have been modified and supplemented according to culture and context (Bevans, 1992: 123). This model's interest is human culture only. The supporters of the

anthropological model believe that other religions (besides Christianity) or secular cultures contain the seeds of the Word or Gospel. Therefore, the supporters use the wisdom gleaned from inter-religious dialogue. For example, the traditional forms of asceticism in secular religions, oriental methods of meditation and prayer in Taoism or Confucianism are also considered as elements to promote a *communio* of Jesus Christ. The revelation of God is understood and applied according to human culture. The Gospel is not recognized as a separate supracultural message. In this model, theology easily falls prey to the cultural romanticism of human beings (Bevans, 1992: 53). This is originated from vertical contextualization, which tries to overcome the vertical gaps between God and human being.

An important example of this model is found in the mission work of Vincent J. Donovan, who served for a number of years in East Africa. Donovan understood that the essence of the Gospel 'will only become clear when all cultures hear it from messengers who have understood it from their own cultural point of view and are convinced that it is of value to the world. Then, when all cultures have been evangelized by the gospel, and when the church (*communio* / communion) has been evangelized by the cultures of the world, the meaning of the gospel will at last be known' (Bevance, 1992: 58).

According to this model, what the *communio* responds to in the Bible, rests on strongly experienced culture. The supporters of this model believe that a new model of the *communio* and a new doctrine of Christianity can be developed. It is something that grows out of experience in *communio* and the cultural identity of a *communio*. In other words, cultural context affects the content of all the Gospel messages in *communio*.

#### 4.4.2 THE PRAXIS MODEL

This model seeks to find its fulfilment in right action, not in mere right thinking. The key point is found in the insight that 'the highest level of knowing is intelligent and responsible doing' (Bevans, 1992: 66). It focuses on the homogeneity of Christians and their engagement within the same cultural area. The praxis<sup>5</sup> model understands culture in the dynamic of social change. The praxis model unfolds theology in realistic problems and dynamic future possibilities. The Bible is a product of struggles for human freedom and the message of Jesus Christ is the doctrines of structure-shaking attitudes and behavior. Bevans (1992: 63-64) refers to this point as follows:

This last 'newer' way of doing theology is what we mean by the praxis model, a model usually identified with what has come to be called the theology of liberation. ... It is a never-ending process which gets its considerable power from the recognition that God manifests God's presence not only, or perhaps not even primarily, in the fabric of culture, but also and perhaps principally in the fabric of history. The praxis model is a way of doing theology that is formed by knowledge at its most intense level - the level of reflective action. It is also about discerning the meaning and contributing to the course of social change, and so takes its inspiration neither from classic texts nor classic behavior but from present realities and future possibilities.

This model has its roots in Marxism. Marx understands religion as an expression of people's yearnings. He insists that religion must be removed for the development of genuine human nature. Marx influenced Ludwig Feuerbach's thinking. According to Feuerbach, the human being himself is the genuine godlike existence. He maintained that God is a projection of man's inner self. Black Theology, Liberation, Yun's and Minjung theology

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<sup>5</sup> The term 'praxis' is used as a trendy alternative to the words 'practice' or 'action.'

are results of this view.

Black Theology is an important example of the praxis model in South Africa. Black Theology developed from a seminar presented in the 1960s. It was developed out in the name of the Black Movement for freedom. In the United States of America, it was expressed in Black Power. Black Christians fought against suppression and injustice. They used theology as a means to understand their own existence. The Black Movement for freedom stands by cultural theology. They tried to change the context of the Bible through culture. According to this model, the church is an anthropological *communio* that fights against suppression and the injustice of white people or oppressors. For the purposes of people, the *communio* is understood horizontally without emphasis on faith in Jesus Christ. The *communio* in this model is for the human being and his (her) fulfilment in the world.

Liberation theology was very influential in the World Council of Churches deliberations that opened in Amsterdam in 1948. The Council criticized governments and emphasized the revolutionary capacity of people. Latin American theologians encouraged and invented liberation theology. The oppressed and paupers should solve social, political and economic problems. Theology was seen as a practice of faith, but people, in addition, needed to be released from social problems through revolutionary action and critical thought (Berghoef & DeKoster, 1984: 49). God existed to castigate the oppressors in the world, so Jesus came to bring relief from social crime. This theology denied the relief from private crime through Jesus Christ. The essence of the church was flexible according to a context, not a biblical text. The Christian Bible was not a book inspired by

God, but needed to be analyzed again in historical context by the Christian *communio*. The Bible was nothing more than a social reference book in *communio*. The church is an assembly (*communio*) established to accomplish the social purpose of human beings, especially the poor people or the oppressed people. Accordingly, the church is understood as a horizontal *communio* built by human beings only.

Yun's theology was built on an ancient Korean fable known as the Tangun legend<sup>6</sup>. It features three figures, namely Hwan-in, Hwan-ung and Tangun who, for Yun, became the equivalents of the Father, the Son and the Holy Spirit respectively (Joe WJ, 1972: 13). Yun believed that the Christian church should be built through the direct transplantation of the Bible into the Korean context. This implied replacing biblical elements with Korean equivalents. He reasoned that this would make Christianity more

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<sup>6</sup> In olden times, there was Hwan-ung, a son of Hwan-in, the celestial being. Hwan-ung always desired earthly power with a view to governing human society. The father, knowing his son's intention, looked down at Mt. Tae-back, one of three high mountains and trusted that mankind was worthy of wide benefits. Thereupon, he gave his son three talismanic seals and let him go. Hwan-ung, leading three thousand followers, descended to live under the trees around the holy altar on the top of Mt. Tae-back, or Mt. Myohyang, and called the place the Holy City. Commanding the Lord of the wind, the master of rain and the master of cloud, he attended to the planting of grains, the regulation of life, sickness and punishment and judged good and evil. Thus, directing more than three hundred and sixty affairs, he civilized human society and regulated the workings of nature. At this time, there lived together in a cave a bear and a tiger that always prayed to God Hwan-ung that they might be transformed into human beings. Hwan-ung casually gave them a stalk of miraculous wormwood plant and twenty cloves of garlic. He instructed them to eat those and to shun the sunlight for one hundred days; then, they would acquire human form. The bear and tiger took and ate the food and sat in retreat for three times seven days. The bear acquired the body of a woman, but the tiger, unable to shun the light, failed to obtain a human body. Since the bear-woman could find no one to marry, she again prayed under the trees around the altar that she might be with young; thereupon, Hwan-ung changed his form and married her. She became pregnant and bore a son, and his name was Tangun Wanggom. In the fiftieth year after Yao ascended the throne, Tangun established his capital at Pyongyang and called his kingdom Chosun or Morning Freshness. He ruled Chosun for one thousand five hundred years (Joe WJ, 1972: 13).

understandable to the Korean mind. He further continued to justify the use of a Confucian word 성 (sincerity) as originating from Jesus' words on the cross when he said 'it is finished' (John 19:30). Yun equated Sincerity with the way of salvation, with God Himself (1972: 30). This principle cannot be ascribed to Christ's Church in faith and ethics as is from His lips. He intended to establish the ecclesiology with emphasis on vertical contextualization.

The other representative form of this model is Minjung theology. It developed in South Korea under the influence of liberation theology. The Korean minjung theologians also accept vertical contextualization for the effective building of the church or ecclesiology, because they understand it as the biblical view.

In the Korean minjung church of the 1970s, an important aspect was the meaning of the word minjung (Lee SB, 1993: 95). 민중 (minjung) was exclusively used by Koreans and expressed the emotion of the Korean people. It had no equivalent in English or other languages and was difficult for non-Koreans to understand.<sup>7</sup> Nevertheless, for non-Koreans and for our study, we shall attempt as close a definition of the word 민중 (minjung) as possible. Literally, the word 민중 (minjung) is the Korean pronunciation of two Chinese characters, Min (民) and Jung (衆). The

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<sup>7</sup> The foremost Korean minjung theologian, B.M. Ahn, rightly concluded that the word 민중 (minjung) defied definition because it was a dynamic, changing reality. If it were translated into non-Korean languages without the Korean emotion, it would become the victim of ideology and an object of speculation (Lee JY, 1988: 3). A Korean minjung theologian, H.S. Moon explains that 'the Korean word 민중 (minjung) is not a concept or object which can be easily defined, rather, 민중 (minjung) expresses a living reality and defines its own existence through its actions and the place it makes for itself in history, making it difficult to come to any agreement regarding the precise definition of the term' (1985: 1).

word Min (민) means the people, and the word Jung (중), the mass. The term 민중 (minjung) translates into English as 'the mass of people' which does not express the distinctive Korean emotion. Thus, Korean minjung theologians explain the word minjung with reference to real historical events.<sup>8</sup>

The word 민중 (minjung) refers to the Han-ridden people<sup>9</sup> who were oppressed politically, exploited economically, alienated socially, and kept uneducated in cultural and intellectual matters (Moon HS, 1985: 1ff; Lee JY, 1988: 19ff; Kim SY, 1987: 251ff). The foremost Korean minjung theologian,

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<sup>8</sup> According to D.H. Moon, the term 민중 (minjung) was first used during the Yi Dynasty of Korea (1392-1910). The common people were oppressed by the ruling class, known as the Yangban class. The oppressed common people (Sangmin) were referred to as the minjung. Today, the term signifies all those who are excluded from the elite political and economic class (Moon DH, 1988: 4). Ultimately, Korean minjung came to be identified with the proletariat of Latin America as a by-product of socioeconomic classification in Marxist terminology (Lee JY, 1988: 4). However, some minjung theologians criticized this interpretation. D.H. Moon had apparently overlooked the indigenous character of Korean minjung (Bonino, 1987: 157ff). According to H.S. Moon, the term 민중 (minjung) referred to Han-ridden people (1985: 1ff). The word Han is a unique Korean term and is not easily understood by non-Koreans. It is generally translated as 'grudge' or 'resentment.' This of course, does not convey its emotional connotation for Korean people (Moon HS, 1985: 1; Lee JY, 1988: 8).

<sup>9</sup> For an accurate understanding of the Korean word Han, we shall briefly refer to a true event. Ms. Kim joined the Y.H. Trade Union, a branch of the National Textile Trade Union, to combat the inhumane treatment and injustice meted out to the employees. On August 9, 1979, 200 Union members, including Ms Kim, went to the New Democratic Party building to ask the government to work out a fair solution to the imprisonment of their Union leader and the proposed closure of their factory. On August 11, 1,000 policemen intervened and dispersed the Union members. During the police action, Ms Kim was killed. She was only 21 years old and a member of the executive committee of the Union. According to the letter she left to her mother and younger brother, she had, during her eight years at the factory, experienced innumerable nosebleeds from exhaustion, worked three months without being paid, and struggled with near-starvation, inadequate clothing, and worked without heat in winter. Yet she believed in the power of the labor movement (Lee JY, 1988: 9). In response to the above, Korean minjung theologians asserted that the death of Ms. Kim embodied the Han of Korean workers.

B.M. Ahn equated it with the Greek word 'ὄχλος' in the Gospel of Mark<sup>10</sup>, for, unlike the Greek term 'λαός',<sup>11</sup> that referred to the people as a national

<sup>10</sup> (BNT Mark 2:13) Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

(BNT Mark 3:20) Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.

(BNT Mark 3:32) καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.

(BNT Mark 4:1) Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συναίγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

(BNT Mark 5:21) Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

(BNT Mark 5:24) καὶ ἀπῆλθεν μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν.

(BNT Mark 9:15) καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

(BNT Mark 9:25) ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

(BNT Mark 11:18) Καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτησαν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

(BNT Mark 12:37) αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἠδέως.

(BNT Mark 12:41) Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἔθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.

(BNT Mark 14:43) Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

(BNT Mark 15:8) καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.

<sup>11</sup> (BNT Matthew 4:16) ὁ λαὸς ὁ καθήμενος ἐν σκοτεινῷ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

(BNT Matthew 15:8) ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

(BNT Matthew 27:25) καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν· τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

(BNT Mark 7:6) Ὁ δὲ εἶπεν αὐτοῖς· καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται· ὅτι οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

(BNT Luke 1:21) Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρόνῳ ἐν τῷ ναῷ αὐτόν.

(BNT Luke 7:29) Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου.

(BNT Luke 18:43) καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

(BNT Luke 19:48) καὶ οὐχ εὔρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

(BNT Luke 20:6) ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι.

(BNT Luke 21:38) καὶ πᾶς ὁ λαὸς ὠρθηριζεν πρὸς αὐτόν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

(BNT Luke 23:35) Καὶ εἰστέκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.

(BNT John 8:2) Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

entity, the Greek word 'ὄχλος' designated the needy and disadvantaged (1982: 151).

Accordingly, 민중 (minjung) describes those who were oppressed politically and exploited economically by the super powers; those who were uneducated and alienated culturally, thus, in certain respects, 민중 (minjung) included all people of the third world under the domination of a foreign power or autocratic ruling class.

The Korean minjung church was based on the concept of minjung, han-ridden people, and especially on the dynamic experience of minjung (Lee SB, 1993: 95). Of central importance to the minjung church was not the unchanging kerygma of the traditional Western church, but the dynamic reality of Jesus Christ, i.e. His suffering, death and resurrection. The incarnation of Jesus Christ took place in Korea through the dynamic

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(BNT Acts 3:9) καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν·

(BNT Acts 3:11) Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾶ τῇ καλουμένῃ Σολομῶντος ἑκθαμβοί·

(BNT Acts 5:13) τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·

(BNT Acts 7:17) Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ

(BNT Acts 18:10) διότι ἐγὼ εἶμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήρεταί σοι τοῦ κακῶσαι σε, διότι λαός ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.

(BNT Romans 9:26) καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος·

(BNT 1 Corinthians 10:7) μὴδὲ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν, ὡσπερ γέγραπται· ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν·

(BNT 2 Corinthians 6:16) τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων, ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου λαός·

(BNT Hebrews 7:11) Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρῶν λέγεσθαι·

(BNT 1 Peter 2:9) ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

(BNT 1 Peter 2:10) οἳ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἳ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες·

(BNT Revelation 18:4) Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε,

liberating nature of minjung, which was understood as the presence of the living Jesus Christ. The Korean minjung church identified the various past liberating events of the minjung struggle with the reality of the living Jesus Christ. The past dynamic liberating events of minjung were traced from the uprising of the Mangyi and Mangsoyi in the peasant rebellion<sup>12</sup> during the Koryo<sup>13</sup> period (1176), through the rebellion of Manchuk for the liberation of slaves (1198),<sup>14</sup> the peasant rebellion of Hong Kyung-rae (1811),<sup>15</sup> the

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<sup>12</sup> In the Koryo bureaucratic state, the officialdom, which lived on a plane entirely different from that of the peasantry, used the country-district clerks to collect taxes and force labor service from the peasants. The peasantry was dissatisfied with this arrangement but unable to resist. But when the exploitation became too severe, they could not remain passive if they were to survive.

Then the best opportunity was taken for new peasant uprisings. The first of these centered on Kongju in southern Korea. Its leaders were Mangi and Mangsoi of Myonghak Place, Kongju. Here products needed by the state were made by enslaved people. They provided the backbone of the revolt (Hatada, 1969: 47).

<sup>13</sup> At the end of the ninth century, Shilla fell into a state of confusion with a weakening of royal authority. Rebellions sprung up everywhere and clan chiefs dominated the local areas. Shilla was split into three territories, which became known as the Later Three Kingdoms. Kungye, the King of Later Koguryo, which was the greatest among the Later Three Kingdoms, was driven out by his subjects and then Wang-gon took the crown to found Koryo (918). Wang-gon, later known as King Taejo, renamed Later Koguryo as Koryo as an expression of its restoration and moved the capital from Cholon to his hometown of Songak (RKI, 1995: 61).

<sup>14</sup> At the capital, public and unfree slaves plotted together with the objective of 'abolishing the status of unfree people in the Three Han,' and they planned to burn the registers of public and private slaves and to kill civil and military officials (1198).

<sup>15</sup> The real threat to the dynasty came from the groups of discontented officials who were able to enlist the support of the peasant opposition. Although these officials were exploiters of the peasants, the latter depended on them for their livelihood and, in their misery, were easily incited to active resistance. These groups of officials, deprived of influence by the government, were discontented, like their counterparts in previous dynasties, and looking for an opportunity to seize power. They joined with other disgruntled elements in and out of office and were able to carry out large organized rebellions. A typical example of these is the one of Hong Kyung-rae that broke out in 1811. It took place at a time when the country was full of starving, frightened, and homeless people, and Christians were being persecuted. At its peak, the rebel armies were in control of all the territory north of the Chongchon River and, making Chongju their base, threatened the existence of the central government. It took the entire strength of the

Imsul rebellion (1862),<sup>16</sup> the Donghak rebellion (1894–95),<sup>17</sup> the March First Independent movement (1919),<sup>18</sup> the April Student Revolution (1960)<sup>19</sup> and to the Kwangju revolt (1980)<sup>20</sup> (Lee JY, 1988: 12; Lee SB,

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government forces six months of fighting to recapture Chongju and put down this revolt. This was only the forerunner of many similar uprisings (Hatada, 1969: 89).

<sup>16</sup> In 1862, the thirteenth year of the reign of King Cholchong, there were repeated serious uprisings in Kyongsang, Cholla, and Chungchong provinces, none of which were successful.

<sup>17</sup> In 1894 an armed rebellion that broke out was led by the Donghaks, who belonged to a religious sect, which was strongly nationalistic and anti-Christian; the object of the rebellion was to drive the Japanese out of the country. The king asked for and was sent Chinese troops to suppress this rebellion, on which the Japanese also dispatched troops. The Japanese then proposed that both countries should jointly undertake to reform the decadent Korean Government, but China continued to claim suzerainty over Korea. The Japanese then took possession of the palace and shortly afterwards declared war on China, which it defeated after a brief struggle. By the treaty of Shimonoseki, which China was forced to sign in 1895, it was provided that 'China recognizes definitively the full and complete independence and autonomy of Korea, and in consequence the payment of tribute and the performance of ceremonies and formalities by Korea to China, in derogation of such independence and autonomy, shall wholly cease for the future' (Reeve, 1963: 16).

<sup>18</sup> When what was known as the Mansei rebellion occurred in 1919, the Japanese appear to have been taken completely by surprise. Early that year a 'declaration of independence (mansei)' was drawn up by representatives of the Korean people and was smuggled to the provinces in mimeographed form. On 1 March demonstrations in support of the declaration were held in Seoul and soon spread to other parts of the country. They were brutally suppressed by the Japanese. Korean sources maintain that many thousands of people were killed, whole villages were razed, and over 100, 000 people were imprisoned.

<sup>19</sup> The Liberals won the 1960 elections and this time secured the presidency and vice-presidency. But the methods by which they did so caused a revulsion that no strong-arm measures could control. On 3 March the Democrat Party published detailed secret instructions, which it alleged had been sent to police and election officials ordering them to ensure a Liberal Party majority. When the results of the elections were announced in the Assembly the Democrat Party members walked out after declaring that they regarded the elections as null and void. In mid-April 1960 students, who had been away for Easter holidays, returned to their studies and staged a series of demonstrations protesting against the manner in which the elections were conducted. These demonstrations culminated in violent riots in Seoul on 19 April, when the police killed more than 125 of the demonstrators (Reeve, 1963: 49).

1993: 77).

The most important event in the minjung church would be a direct act of the Holy Spirit to liberate only the minjung from the world. Thus, in the minjung church, the world was more important than the church as a faithful *communio* (communion), or the church was just designed to foster the world of justice (Suh ND, 1976: 230). This was derived from the secular ecclesiology of Dietrich Bonhoeffer, the historical theology of Moltmann, the liberal theology of Latin America, and social hermeneutics of Japanese theology (Na YH, 1989: 222).

The Korean minjung church intended to narrow the vertical gap between God and the human being by drawing from the reality of Jesus Christ and the movement of the Holy Spirit. But both concepts were used as a means to perpetuate the dynamic experience of the secular minjung. In the Korean minjung church, the Christian church as a *communio* and the Bible were used to promote the minjung philosophy.

Ultimately, we can evaluate that the Korean minjung church as trying to re-invent the church on the basis of an ethical *communio* for minjung, of minjung and by minjung without Jesus Christ, the only Head of the Church. This church was built on the idea of vertical contextualization in liberalism. We cannot accept this principle developed on the basis of liberal theology. In fact, the model of vertical contextualization demolishes the essence of the biblical ecclesiology.

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<sup>20</sup> The slaughter of over two thousand innocent citizens by the totalitarian regime in 1980 because of their demonstration against the policy of the government introduced in Kwangju.

#### 4.4.3 THE TRANSCENDENTAL MODEL

The term transcendental is meant to refer to the transcendental method that was pioneered by Kant in the 18<sup>th</sup> century. This model transcends God's revelation of theology and does not depend on the essence of the traditional Gospel message. Rather, the transcendental model is firstly concerned with the internal religious experience of a Christian *communio*. Therefore, the revelation of God is not of a religious *communio*. In other words, His revelation is not in the words of the Bible. The only place God can effectively reveal God Himself is within the internal experience of people. This model emphasizes the reversal to the cultural context as genuine theological source and locus of revelation. People must not converge on the substance of the Gospel and simultaneously try to analyze the cultural expressions individually (Bevans, 1992: 98). God's revelation has not been hidden in the Bible only or in the network of culture only. Christians therefore share their own belief publicly with people in the same cultural *communio*.

This model's example is found in Justo L. Gonzalez's theology (Bevans, 1992: 103). He is fully involved in traditional theology, so he denies Gnosticism and Docetism. He does not set people apart from the world and does not emphasize a just future compensation against current pain in the world (Chung HM, 1996: 90). On 'Liberation Preaching' he attempts to articulate the Christian doctrines, namely God, Trinity, Christ, the human person and sin. But he focuses his doctrines on the culture of a person without emphasis of supracultural revelation. Bevans (1992: 107) refers to this point as follows:

It is, in fact, a brief summary of systematic theology, a reflection on a

number of Christian doctrines – God, Trinity, Christ, the human person, sin – from the point of view of a person who represents a religious minority within his church and adopted country.

Another example of this model is metaphorical theology by Sallie McFague. The presupposition of metaphorical theology 'is to make it possible for the Gospel to be heard in our time' (McFague, 1975: 1). She ignores the translation of the supracultural Gospel message or rewording of the various traditional Christian symbols in the Bible (Bevans, 1992: 103). For this, McFague suggested that the theology must return to the method of Jesus Christ, who preached and taught in the genre of the parable. His parable is an important key of metaphorical theology (McFague, 1982: 4).

According to this model, the church is a religious *communio* of people gathered in the same experience. The church is a mere emotional product to transcend the revelation of God, the Bible. Faith and ethics as the essence of ecclesiology rests on the religious emotion of *communio*. This model also tries to overcome the vertical gap between God and human beings. The vertical gap cannot be overcome by the power of a creature.

## **4.5 MODELS OF HORIZONTAL CONTEXTUALIZATION**

We put translation and synthetic models in the category of horizontal contextualization among models used by Bevans.

### **4.5.1 THE TRANSLATION MODEL**

The translation model is commonly employed by most evangelical theologians and found within the Bible itself. This model does not suggest a literal, word-for-word translation as translation by formal

correspondence.<sup>21</sup> Word-for-word translation (the consistency principle) is the result of a misunderstanding of the nature of language (Kraft, 1979: 265). This concerns 'translating the meaning of doctrines into another context – and that translation might make those doctrines look and sound quite different from their original formulations' (Bevans, 1992: 32).

In this model, any translation has to be a translation of meanings, not just of words and grammar. It must be done by functional or dynamic equivalence. The dynamic equivalence method of translation aims to elicit the same reaction in contemporary hearers or readers as in the original hearers or readers. The translation model is found especially in the contents of Paul's preaching in Lystra and Athens (Act. 14:15–17; 17:22–31). It is known as an enculturation of theology (Bevans, 1992: 31). If one transplants the church without understanding the foreign cultural background, it is ineffective. We cannot effectively understand the South African church within the Korean context. Western ethnic theology that is formed according to a Western method must not be effectively transplanted into an Eastern cultural context (Kraft, 1991: 292). This model emphasizes the characteristics of the supracultural Gospel. The thought forms of culture are understood as convenient vehicles (not essence) only for the unchanging deposit of the biblical truth. When there is conflict between cultural elements (context) and the Bible (text), the contents of the Gospel have priority (Chung H, 1996: 51).

An example of the translation model is found in the theology of David J.

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<sup>21</sup> 'Examples might be a translation of the English word *table* into Latin *mensa*, the Italian *tavola*, the Spanish *mesa*, the German *Tisch*, or the Ilocano *lamisaan*' (Bevans, 1992: 31).

Hesselgrave.<sup>22</sup> According to him, contextualization is not optional, but a theological necessity. It is evident in the Bible as well as in the history of the church. But the evangelists sometimes forget the necessity to know the world (context) in which the message must be proclaimed (Hesselgrave, 1980: 69).

The contextualization, Hesselgrave maintained, is the translation of the unchanging content of the Gospel into verbal forms meaningful to the peoples in their separate cultures and with their particular existential situations<sup>23</sup>(1980: 208). Evangelists must first decontextualize the Gospel in terms of their own understanding by a thorough study of the Bible, and then they must study the respondent culture in order to contextualize the message in its particular terms (Bevans, 1992: 39).

In this contextualization, the Gospel message can be effectively proclaimed to people in a particular context. We can evaluate that this model is developed on the principle of horizontal contextualization to overcome the horizontal gaps between the 1<sup>st</sup> century Israel and the 21<sup>st</sup> century other country. The translation model takes a serious look at the unchanging messages in the Bible that have been handed down by tradition. The Christian identity is deemed more important than contextual identity.

Accordingly, the church is seen as a *communio* built and developed in revelation by God only. The lord of the church is Jesus Christ only, not any

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<sup>22</sup> He is Professor of Mission in the School of World Mission at Trinity Evangelical Divinity School.

<sup>23</sup> Cited in Bevans's book, 'Models of Contextual Theology.'

human being. In this model, the *communio* seriously tries to accomplish the purpose of God.

#### 4.5.2 THE SYNTHETIC MODEL

The synthetic model looks to developing a synthesis of the several models already described. This model is midway between emphasis on context and the traditional gospel message. Therefore Bevans calls this model 'a middle-of-the-road model' (1992: 81). The synthetic model accommodates all of both context and gospel. It attempts to maintain the integrity of the traditional message, while acknowledging the importance of taking the social context seriously. In other words, considering a particular context, it simultaneously upholds the supracultural and the traditional message of the Bible (Chung H, 1996: 81). Bevans (1992: 82) refers to this point as follows:

It tries to preserve the importance of the gospel message and the heritage of traditional doctrinal formulations, while at the same time acknowledging the vital role that culture has played and can play in theology, even to the setting of the theological agenda.

But this model is always in danger that the text will be subdued by the power of the culture or context. It is quite within the realms of possibility for the culture to dominate the text through power and subtle manipulations. If it were not so, this would be a powerful model.

The example of this model is found in the theology of S. Shin, a Korean theologian (1974). He recognized the importance of culture or context as a foundation of theology, but he simultaneously emphasized the essence of the supracultural revelation. He attempted to preserve the importance of

the supracultural revelation, while at the same time acknowledging the vital role that context has played in theology.

Accordingly, the ecclesiology developed on this model emphasizes both revelation of text and context. In text, the essence (faith and ethics) of the church will be looked at, while her foundation will be pursued on the context granted by God.

#### **4.6 ANALYSIS OF THE KOREAN HISTORY ON THE BASIS OF HORIZONTAL CONTEXTUALIZATION**

In order to expose the concept of 'horizontal contextualization' we will briefly survey the Korean history from a religious viewpoint. Extensive historical detail is unnecessary and a brief study will suffice, but to facilitate our study, we are going to survey it from a religious perspective. We will argue that God used the Korean context to pave the way for the Korean church. It is said that all history must be interpreted from a Christian perspective. In the Christian view the interpretation of the history indicates the model of horizontal contextualization.

To understand events in the world, scholars generally employ one of three points of view. These comprise the Ancient Greek view (or Classical Greek view), the Existential view (or the Modern Western view) and the Christian view (or the Biblical view) (Hegel, 1949: 62ff; Niebuhr, 1949; Dray, 1964: 98ff; Hoekema, 1978: 24ff). Harbison (1964: 54) explains the three views respectively as the movement of nature, the creation of human beings and the work of God. Most non-Christian scholars and liberal theologians interpret historical events according to the ancient Greek view and the existential view. In the ancient Greek view, all events are repeated inanely

in an endless cycle (Niebuhr, 1949: 66; Dray, 1964: 99). What is happening now will recur sometime in the future. According to this view, we cannot find any real meaning in historical events (Hoekema, 1978: 24; Niebuhr, 1949: 64). This approach finds the intelligibility of history in its subjection to natural recurrence rather than in the novelties which human freedom introduces into the temporal process. Such a view discourages human beings from dealing creatively with the unique situations in which they find themselves. It looks for escape from the particularity of historical existence (Dray, 1964: 99). The Existential view appears to be an improvement on the Ancient Greek view. It endeavours to find meaning in the details of man's actual historical existence (Niebuhr, 1949: 73ff). Nevertheless, according to this view, history is only a meaningless succession of events as accidental products. It is an accidental history without a master of history and embodies a secular theory to deny the creator's providence in history. It is carnally minded analysis and feigns a chance. We cannot find any significant patterns in history according to this view either.

According to the Christian view, history is moving towards the goals of God (Althaus, 1959: 38; Whyte, 1975: 111). History has both meaning and direction according to the will of God (Chun YB, 1995: 7; Jellema, 1975: 24ff; Marsden, 1975: 32; Harbison, 1964: 53). History is the work of God who executes and reveals His will through choosing and guiding His people, comforting or chastising them, commanding, advising, warning, and saving them (Harbison, 1964: 53). Those who hold the Christian view consider that the midpoint of all historical events is the incarnation of Jesus Christ (Cullmann, 1950: 18; Hoekema, 1978: 28; Hebblethwaite, 1979: 190; Berkhof H, 1966: 15; Marsden, 1975a: 34; Rienstra, 1975: 194ff;

Urs von Balthasar, 1963). History is interpreted through the prism of the incarnation of Jesus Christ. In other words, one can understand historical events only in the light of His incarnation. Even non-Christian events must be interpreted through this prism. God acts throughout history to realize a divinely directed purpose (Ladd, 1974: 331; Brown, 1997: 109). God uses even wicked non-Christian events to accomplish His final goal, just as He used Egypt to prepare the Israelite *communio* for Canaan.

We are going to explain Korean history from a Christian viewpoint. This is a biblical method on the principle of horizontal contextualization. Korean history begins with the Old Chosun period. According to scholars, previous ages of Old Chosun are sometimes mentioned. This is referred to as Prehistoric Times (Eckert, 2000: 1), but it is generally maintained that Korean history began with Old Chosun. Old Chosun has a history of about 5,000 years. The Korean Peninsula's first nation was established in 2333 B.C. (Kang KJ, 1997: 17). Scholars are sorting out this history by several methods. Byun has divided it into primitive society, ancient society, medieval society, modern age society, premodern society and modern society (Byun TS, 1987). He classifies Korean history from the cultural viewpoint. KB Lee defines Korean history in sixteen terms,<sup>24</sup> from the political perspective (Lee KB, 2001). Carter J. Eckert in 'Korea old and new a history' (Eckert, 2000) also describes Korean history from a political viewpoint. He lists twenty terms<sup>25</sup> descriptive of the historical development

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<sup>24</sup> Prehistoric times, Walled town states, Aristocratic societies, Authoritarian monarchy, powerful gentry families, powerful local gentry, The hereditary aristocratic order of Koryo, Rule by the military, Literati, Yangban Society, Neo-Confucian Literati, Wholesale merchants, Outbreak of popular uprisings, Forces of enlightenment, Nationalist and Imperialist, Nationalist movement, Democracy.

of Korea. We will look at the history of Korea from the religious point of view. Religions are the total process of human activity, politics and culture (Niebuhr, 1951: 32; Shin SJ, 1974: 145). The study undertaken from the religious perspective thus includes all cultural and political characteristics (Mol,1978; Van Zandt,1991). Even if Korean history is defined from the religious viewpoint, it varies according to how different scholars see it. Interpretation of the representative religions is also different among scholars.

Christianity is one of the representative Korean religions. At present, about 25% of Korean people is evangelical Christian. The effect this has had upon the Korean society is immense. Christianity was introduced last among all the Korean religions. The exact time of its entry is subject to scholarly variation, but it is mainly assumed to be in the late 19<sup>th</sup> century. Effectively, the focus of our research is Christianity. So Christianity will be discussed in greater detail in our main discourse of the next chapter. We will limit our current investigation to the pre-Christian religions of South Korea.

Clark suggests five such representative non-Christian religions in Korea, namely Buddhism, Confucianism, Miscellaneous cults, Chuntokyo and Shamanism (1961). J. Choi regards Buddhism and Confucianism as

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<sup>25</sup> Prehistoric Times, Walled-Town States and Confederated Kingdoms, Aristocratic Societies Under Monarchical Rule, The Fashioning of an Authoritarian Monarchy, The Age of Powerful Gentry Families, The Hereditary Aristocratic Order of Koryo, Rule by the Military, Emergence of the Literati, The Creation of a Yangban Society, The Rise of the Neo-Confucian Literati, Economic Advances and Intellectual Ferment, Dynastic Disarray and National Peril, Growth of the Forces of Enlightenment, Incipient Nationalism and Imperialist, The First Phase of Japanese Rule, Nationalism and Social Revolution, Forced Assimilation, Mobilization and War, Liberation Division and War, Authoritarianism and Protest, Economic Development in Historical Perspective.

representative non-Christian religions in Korea (1997: 1). According to M.W. Suh and Y.B. Chun, however, the representative religions are Confucianism, Buddhism, Taoism, Chuntokyo and Shamanism (Suh MW, 1972: 13ff; Chun YB, 1995: 32). S.W. Hong suggests that the representative religions are Confucianism, Buddhism, Shamanism and Taoism (1995). Most Korean theologians therefore have investigated Shamanism, Buddhism, Confucianism and Taoism as the representative religions in Korea (Paik LG, 1970: 20; Brown, 1997: 2ff; Park IY, 1995: 327; Shin SJ, 1974: 145). It is difficult to obtain clear evidence of the occurrence and development time of all religions. Shamanism developed in the period of Old Chosun and the Three Kingdoms as the oldest religion in Korea. Buddhism developed in the period of Unified Shilla and Koryo, and Confucianism, in the Chosun Dynasty. Taoism is a religion that developed from the latter term of the Chosun Dynasty. Taoism, of course, originated in the period of the Goguryo Kingdom (624 A.D.).

To facilitate our study, we shall study Shamanism, Buddhism, Confucianism and Taoism. Research into these four major Korean religions can cover all of Korean history from the religious perspective.

#### 4.6.1 SHAMANISM

Shamanism is a very complex religion (Park IY, 1995: 333). It comprises secular beliefs with god as the central figure. Since Shamanism is based on Animism<sup>26</sup> (Choi JH, 1996: 24). Shamanism was the primitive religion of

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<sup>26</sup> Animism arose from 'Anima' (secular god) as a belief that there is spirit in all bodies (Ji BK 1996: 20). Shamanism thus is difficult to distinguish from Animism. Both presuppose the carnal ghost. According to WJ Joe, Shamanism was at first a primitive form of Animism, but it became a mixture of demonology and nature worship combined with the fear of spirits (1972: 11). Animism is the belief that all objects possess a natural life or

the Ural–Altaic peoples of northern Asia and Europe in which the unseen world of gods, demons, and ancestral spirits was conceived to be responsive only to the *Shamans*, mediumistic magicians (Foster, 1987: 201). The *Shaman* acted as peacemaker through his magical charismatic power. He became the mediator between the human being and the gods, demons or ancestral spirits. People worshipped gods through mediators, the *Shamans* (Lee JS, 2000: 266). They believed that ghosts abound in heaven and earth. They believed that ghosts give disease, calamity or good fortune. People worshipped ghosts for good luck. As a result, Shamanists worship spirits through the medium of the shaman, who cures the sick person and connects the spiritual world and the secular world. It afforded influence by having affinity with every day life. Shamanism is a shaman-centred religious phenomenon. In this respect, Shamanism differed from Animism.

Shamanism divided the order between upper and lower worlds. In the upper world, light and joy abounds. The master is lord of heaven (god), the highest universal god, while the lower world is a place of pain, ruled by spirits who like dirty and dark places. In Shamanism, humans have an influence over god and ghosts. Through sacrificial contribution, people can obtain favours from the spirits. The Shamanists' devotees worship out of fear. Sacrifices are made to appease the anger of the gods. Failure to bring an offering is believed to result in a severe penalty from the angry deity. Believers sometimes resort to exorcism by paying a large fee to the

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vitality or indwelling souls (Gwinn, 1986: 421; Shin SJ, 1972: 145; Tylor, 1871: II/2; Steyne, 1996: 37). The term is usually employed to connote the most primitive and superstitious form of religion (Nelson, 1936: 106). Yet Animistic worship was not performed through mediators (Wright, 1984: 116). It did not characterize the charismatic power of *Shamans* in Shamanism.

fortune-teller (Lee JS, 2000: 267). Shamans loudly promise earthly blessings as rewards for faith and sacrifices in the form of offerings to and worship of gods. Shamanism is mainly of the 'possession type' not of the 'trance type' (Lee JS, 2000: 266).

Korean Shamanism originated with the earliest Korean nation, the Old Chosun (Son BH, 1983: 337). The first settlers established Old Chosun in 2333 B.C (Lee CS, 1983: 35). Old Chosun covered a vast area of land, including part of Russia, Japan and modern China (Kim JH, 1999: 508/35). It ruled the vast Asian Continent for 2,096 years (Kang KJ, 1997: 18). The Old Chosun nation was a Shamanistic nation (Chang DH, 1998: 31ff). Korean Shamanism (or Asian Shamanism, then) began almost 5,000 years ago.

We shall investigate two characteristics of Korean Shamanism, namely the *Shanimistic* characteristic (universal Shamanism plus Animism) and the charismatic mediators (Hastings, 1920: 441). Its influence on the Korean church can be recognized in these characteristics. Korean Shamanism was a form of spiritual worship, which was built on polydemonism or polytheism (Clark, 1961: 173). Korean Shamanists worshipped the polydemons through the mediators or Shamans. Korean Shamanism was enriched by Taoism, which taught that a simple way to good fortune was through the spiritual worship of gods (Dignen, 1992: T). These characteristics came from original Shamanism. Animism merged with Shamanism in Korea. Shamanism incorporated the Animistic belief that all objects in the natural world possess souls. The good spirits are believed to bring blessings to human beings while evil spirits bring misfortune (Kay, 1990: 5ff; Paik LG, 1970: 20; Brown, 1997: 2). Korean Shamanists believed in the spirits of the

earth, the air and the sea. They believed that the spirits of the water, the rock and the tree were superior to humans (Paik LG, 1970: 20). They sometimes complained to the spirits of the hills, the spirits of the living and the dead, rocks and trees, which acted in a rational manner concerning the actions of a frolicsome, capricious spirit, the 'Tokkeibi' (Clark, 1961: 194; Son BH, 1983: 337; Lee CS, 1983: 36). Because of the merge, we can call Korean Shamanism *Shanimism*. The term *Shanimism* has been coined to denote the combination of Shamanism and Animism.

Secondly, to ensure a happy outcome it was necessary to have charismatic mediators to drive off evil spirits and invoke good spirits. The mediators were the priests of *Shanimism*, *Shaman*, Mootang or Musok, in Korea (Brown, 1997: 2). The founder of Old Chosun, Tangun, was the first great *Shaman*. *Shamans* exercised certain priestly functions such as chanting, dancing and offering so as to invoke blessing and foretelling (Chang DH, 1998: 32ff; Kay, 1990: 5ff). Their powers were mainly connected with healing and divination. They claimed to be able to cure all sickness, since evil spirits caused all maladies. They cultivated fellowship with evil spirits in order that they might cajole them to do their will. For fellowship with spirits, they used a song, *Hyangga*. This had a religious, magical character and was used to commune with deities or spirits (Nahm, 1988: 49).

*Shanimism* was an old polytheistic religion of non-Christians and, as a religion, lacked a systematic doctrine (Brown, 1997: 2ff). Yet it still appeals to the masses in Korea. It seems improbable that *Shanimism* could have influenced the Christian Church. However, God used it to prepare the way for the Korean church or Christianity. We shall investigate the influence of

*Shanimism* with regard to both positive and negative elements. We will critically analyze the Korean Shamanism (*Shanimism*) on the concept of horizontal contextualization.

Positively, *Shanimism* made Koreans more receptive to the Holy Spirit of the Bible, especially by its awareness of the mysterious spiritual world (Paik LG, 1970: 27ff). *Shanimism* made it easier for Koreans to comprehend the references to God the Father, evil in the world, heaven and hell (Yoo BW, 1987: 12; Grayson, 1989; Kim IH, 1982; Moon S, 1969; Yu DS, 1967; Hong YG, 2001: 80). God have effectively used the Korean context for building His Church on the basis of the horizontal contextualization. This confirms that horizontal contextualization is a biblical principle and a foundation of the church or ecclesiology.

*Shanimism* also exerted a negative influence on the Korean church in the form of an abnormal hierarchy and an excessive emphasis on worldly blessings (Hwang WS, 1994: 64). An abnormal hierarchical system existed in all social, family and political systems in Korea (Son BH, 1983: 337). This hierarchy gave birth to abnormal authoritarianism in the Korean evangelical church. The infiltration of *Shanimism* is increasingly seen in the church's excessive emphasis on numerical growth. For example, the Full Gospel Church in Seoul places excessive emphasis on the worldly blessings of believers<sup>27</sup> for numerical growth of the congregation (Son BH,

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<sup>27</sup> The central message of the Full Gospel Church in Seoul is the 'threefold blessing' found in the second verse of the Third Letter of John in the New Testament. The blessings are recast to mean both well-being for the believers in this world, particularly in terms of material blessing, and good health and wellness of soul here and in the next world. What a good way to eat one's pheasant and its eggs as well, as the Korean expression puts it! This theology of good fortune stipulates that all it takes for one to have access to these

1983: 338).

In conclusion, *Shanimism* has negatively influenced the Korean church through an abnormal hierarchical emphasis and preoccupation with material well being. On the other hand, however, *Shanimism* has had a positive influence on the Korean church by preparing Koreans to understand the concepts of Christianity. We reasonably conclude, therefore, that God used even a non-Christian religion to accomplish His final goal. God used the Korean context to build His church in Korea. God prepared His church on the principle of horizontal contextualization. Through the Holy Spirit, God consciously endeavoured to make the Gospel intelligible within the particular Korean context. Nevertheless, we cannot overlook the fact that the modifiers of *Shanimism* (Shamanism) were gods or Shamans, not Jesus Christ. Thus, the congregation of *Shanimists* does not belong to the Christian Church of Jesus Christ (Wright, 1973: 19–21). Most postmodern Korean theologians however, have overlooked this point.

Postmodernism is a thought-movement that disjoints rationalism. It requires fundamental change of attitude. It has invaded philosophy, cultural activity and religious life. In Korea, post-modernism is shown as the accommodation of Shamanism and the New Age Movement (Lee JS, 2000: 48). Shamanism became incorporated with the traditional practice of different religions. Women greatly believed in it and generalized it in Korean society. University students, especially, believed in it as a method of democratization. It regarded as a way of recovering the traditional heritage. Some university students have abandoned belief in the Christian

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triple blessings is to go through an ecstatic revivalistic experience of being caught up with the Holy Spirit (Chung CS, 1997: 34).

God and turned to polytheism and pantheism.

The New Age Religion, likewise, can introduce skepticism about religious rationality. This is an orphic religion of India that has taken root in Western Europe. It desires to topple Christianity. New Age is propagated aggressively through music, movies and literature. It is having a damaging influence on the teenage society in Korea. People are drawn to it unconsciously. At present, it is popular with Korean society.

As post-modern religions, Shamanism and the New Age Movement developed from polytheism and pantheism. They deny the monotheistic God of Christianity and Jesus Christ, the saviour of the world. Some Korean post-modernists insist that the Christian religion must recognize religious pluralism. It is asking the Christian Church to give up Christian traditional self-righteousness. They emphasize that Christianity must recognize different sects of faith. This is especially insisted upon by Korean scholars under the influence of process theology which has deserted the traditional doctrine about God (Cobb, 1988: 55). It accommodates just pantheism. It avers that Christianity must accommodate Buddhism in Christian doctrine. That is, it insists on Mahayanae Christianity. This is a very dangerous expression of faith. It denies Jesus Christ as the only saviour of the world and the absoluteness of the Christian Gospel. It has resulted from failure to acknowledge that there is an essential difference between Christianity and Postmodern religions. Postmodernism and New Age religions interpret the history on the concept of vertical contextualization. This sets up against the contents of the Bible and the theological command of God.

#### 4.6.2 BUDDHISM

Buddhism derived from Hinduism in the 6th century B.C. (Ji BW, 2001: 39). In India, at the time, the schools of thought were very complicated and a great split occurred. Brahman (Hinduism) was the main current when Sakyamuni was born in the 6th century B.C.<sup>28</sup> into these difficult times. New thinkers appeared and criticized the orthodox idea of Hinduism. Through religious wandering, Sakyamuni preached Buddhism to mankind. His Buddhism was created from his own thinking.

Sakyamuni<sup>29</sup> is the originator of Buddhism. His real name was 'Siddhartha'

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<sup>28</sup> According to denominations and scholars, his birth year is given differently. Conservative suggestion: B.C. 1027, Historians: B.C. 622 or 565, Korean Chogyo Denomination: 532, Yu Dongsik: 463 – 383 B.C. (Kim J, 1993: 121).

<sup>29</sup> Sakyamuni's mother, Maya, died at the age of forty, seven days after his birth and he was raised by his aunt, Maya's younger sister, Mahapajapati. The boy Sakyamuni had a very reflective personality. He even suffered when he saw how a bird bites a worm. At 19 years of age, Sakyamuni married his cousin, Yasodara, a princess of the Kola Kingdom. They had a son, Rahulra, who was disabled. Yasodara later became a Buddhist nun and his son became Sakyamuni's disciple. One day, Sakyamuni saw a fragile old man, a sick person who fell on the way and became aware of the uncertainty of life. Another day, he met a beggar on way who wore tattered clothes, but had limpid eyeballs. He was a person who had left home to attempt to solve the problems of life, death, age and disease. He spoke about abandoned parents and children. The beggar spoke about achieving well-being which does not die in world through spiritual contemplation in a silent forest. At that time, tears welled up in Sakyamuni's eyes (Ji BW, 2001: 41). He said that cool water of a river was flowing with gratitude in his chest (Ji BW, 2001: 42). Sakyamuni abandoned the crown prince's seat at the age of 29 and left home with these deep feelings of gratitude. Sakyamuni was under the influence of an Indian religion in which enlightenment was achieved through penance (Ji BK, 1996: 27). Indians believed to achieve Buddhism through mistreatment of one's own flesh. Sakyamuni was trained to do penance by the ascetic, Bagaba. The purpose of Sakyamuni's leaving home was to solve the problem of death. He separated from Bagaba and met Allahcarollaryam and Utdakaramaputta. He was trained in spiritual action by Raja yoga's mental concentration methods. But, these too did not solve the matter of life and death about which Sakyamuni was agonizing. He thus, decided to separate from them and seek for Enlightenment by his own method. At 35, Sakyamuni was immersed in meditation with Raja yoga's method (Ji BK, 1996: 27). He was sitting under the Bodhi tree in the hills above the Neranja River. Even though he was planning to meditate for seven days, he remained in meditation 49 days more. He began to call himself Buda, a person who reminds. He became the first saint who escaped death's trouble in life and naturally accomplished nirvana. This was the start of Buddhism.

and his surname was 'Gautama'. Sakyamuni means 'Saint of the Sakyamuni family', a person who reminds or 'one who accomplishes'. He was born in 557 B.C. from Suddhadana the king and Maya the queen of the south Kapilavastu kingdom, the present Nepal (Kim J, 1993: 119). This kingdom is situated at the foot of a mountain of the north Himalayan range. Sometimes, he is also called by various titles, like Sakyamuni Buddha, which means the highest and noblest person in the world, or just Buddha or Sakyamuni (person who reminds). Another reference is Sakyamuni Tathagata (Sakyamuni came from the former existence). Sakyamuni lived as a beggar bonze for 45 years, to the age of 80. At 80, he fell ill from eating food provided in the house of the trader, Choonda.<sup>30</sup>

The doctrine of Sambeopin is the basic line of thought in Buddhism. All is mutable, all is self-effacement and trouble (Ji BW, 2001: 52). All mutability means that the entire world is always the same but never eternal and all existence is changing constantly. It is said that life is nonexistent because we must separate from the dearest person at death. Buddhism teaches 'that existence of self is naught in the world', because the world exists as cause and result, and is changing constantly. This thought is basis to finding the worthy self. It does not deny the true nature of 'self.' So, Sakyamuni said 'Rely on law and self. The Lord is self and self alone can control self itself' (Ji BW, 2001: 52ff). This embodies the condition of 'Self-effacement' in Buddhism. The doctrine that all is trouble refers to all that is mutable and brings suffering. It does not mean that there is no joy

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<sup>30</sup> Before Sakyamuni died, he left his will to his disciples. It is as follows: 'Make truth to be your lamp and rely on truth. Do not rely on the other. You must live in harmony, respect and do not squabble with each other. Harmonize like water and latex, do not spin free like oil on water. Do not forget that death is death just of the flesh. It is the helpless matter of flesh that gets old and sick. Truth will live forever with wisdom of remind, even if flesh dies here.' (Ji BW, 2001: 44)

in life. There sometimes is delight, as when meeting a dear person, but this is not eternal. Therefore, delight is a form of trouble.

Retribution is the point of practical ethics in Buddhism and comprehends action, cause, nemesis and result. If the cause is vivid, retribution is vivid and if the cause is bad, retribution is bad. There is rotation of life and death. After a person dies, whatever spirit is not delivered to heaven does not die with the body. It constantly repeats the cycle of life and death until the spirit goes to paradise. Reincarnation means that the spirit after death is born again with a different shape. But, Mahayana Buddhism teaches the doctrine of going to paradise if one memorizes 'Namuamitabul' every day.

The last and best condition that is achieved is called 'Vimoksa' or 'Nirvana.' Vimoksa is originated from 'Escape' (Ji BW, 2001: 66). One escapes from life, age, disease and death. In Vimoksa, one escapes from three poisons (greed, dudgeon, absurdity), the roots of eighty-four thousand evils. Finally, one escapes the rotation of life and death which is repeated continuously and goes to paradise.

Nirvana has the meaning of 'put out fire' (Ji BW, 2001: 67). It is a condition of 'Vimoksa.' It is a state of being released from desire or agony in the world. This is shown quietly and clearly in the joyful smile without presentation by word. Usually, Nirvana is attained on the 'death of the best Buddhist priest'.

We shall explain the characteristics of Korean Buddhism under three headings, namely political, shanimistic and ethical religion. Korean Buddhism entered from China during the period of the Three Kingdoms of

Koguryo, Paekche and Silla. It dates from 372 A.D.<sup>31</sup> Korean Buddhism was a state religion and had a definite political character (Jang DW, 1998: 218). After the decline of Old Chosun, Koreans established the three Kingdoms in 50 B.C. Koguryo ruled the northern part of the Korean Peninsula, a part of China. It aimed to restore the vast Continent of the Old Chosun nation and declared Buddhism as the national religion. Koreans in Koguryo Kingdom developed Buddhism to defend the fatherland and it had political and military characteristics. The Paekche Kingdom stretched toward the southwestern part of the Korean peninsula, near to Japan. It set out to regain the land of the Old Chosun nation from Japan. Like the Buddhism of the Koguryo Kingdom, the Paekche Kingdom's Buddhism was also a political and military religion. Korean Buddhism flourished during the Silla Kingdom and the Koryo Dynasty. It exerted an influence on religious, political and cultural life.

Secondly, Korean Buddhism became syncretized with *Shanimism*. They believed in supernatural gods and these merged into the polygods of *Shanimism*. Nevertheless, the Korean Buddhists retained the concept of a supernatural god who was superior to the polygods.

Thirdly, concerning ethics, most Korean Buddhists endeavor to work for the benefit of others. They practice the six virtues, i.e., generosity, morality, patience, vigour, concentrated meditation and wisdom (Brown, 1997: 4). These came from the feature of original Buddhism known as the eight-fold

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<sup>31</sup> Korean Buddhism was introduced in 372 during the time of the three kingdoms by way of China. A monk by the name of Sundo was the Buddhist apostle sent by Fu-Kien, a monarch of the Chin dynasty. Buddhism reached Koguryo first and subsequently the two other kingdoms. Under the royal patronage Buddhism became popular and for nearly fifteen hundred years was a dominant faith (Paik LG, 1970: 21).

formula for righteousness. The eight-fold formula is doctrine, which Sakyamuni explained in 'Ahamkyung'. Its contents are reasonable understanding, reasonable thought, reasonable word, reasonable action, reasonable job, reasonable working, reasonable mind, and reasonable spirit. According to Sakyamuni, the eight-fold formula is the guide to paradise (Ji BW, 2001: 61).

The human being reaches Buddha-hood through his/her achievement and penance. He/She can go to paradise by personal effort. Therefore, Buddhism is a humanistic religion. Buddhism lacks the teaching that people are saved by the grace of the Lord. Christianity recognizes the limitations of human beings. Thus, we believe that people can only be saved by God's grace. Christianity is a religion of Grace in which God is central. By God's authority, people in faith can go the Kingdom of Heaven. We cannot avoid going to hell by human effort, penance or devotion. This is the Christian point of view as revealed in the contents of the New and Old Testaments. So it is essentially different from Buddhism. But Korean Buddhism has exerted an undeniable influence, negatively and positively, on the Korean church. Negatively, Korean Buddhism can be detected in the early form of Christianity in Korea, which incorporated within itself many non-Christian elements in the course of its spread. In other words, Korean Buddhism influenced the Korean church and developed a diluted form of Christianity through syncretism with other religious elements (Paik LG, 1970: 22).

Positively, the idea of a supernatural god made Koreans more receptive to the Being and the attributes of God the Father (Paik LG, 1970: 27ff; Yun SB, 1964: 249ff; Lee CS, 1983: 40). The Buddhist doctrine of '*nirvana*' is

somewhat similar to the Christian doctrine of salvation and the Christian ideas of heaven and hell are similar to the idea of *nirvana*. Thus, Koreans can understand the Christian doctrines of salvation, heaven and hell with greater ease (Hong HS, 1983: 172–173; Kim TH, 1984: 72).

In conclusion, God used even Korean Buddhism to accomplish His final goal or goals. On the basis of horizontal contextualization, God has effectively developed His Church along Korean lines in the Korean land. However, Buddhism in itself had no relationship to the Korean ecclesiology. The modifier of Korean Buddhism was a mystical entity, *Buddha*, not Jesus Christ.

#### 4.6.3 CONFUCIANISM

Confucianism is a religion that was first developed in China.<sup>32</sup> Confucius<sup>33</sup>

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<sup>32</sup> We need to briefly examine Chinese history. The 'Jucho' age in China lasted from C12 B.C. to C3 B.C. (for about 900 years). From 770 B.C. to 450 B.C. (about 320 years), there was the period of Chunchoo and 450 B.C. to 221 B.C. (about 230 years) was the Chunkuk Age. At that time, Ju country administered the whole of China. But strong feudal princes battled each other frequently. Therefore it was a very confused age politically. Confucius and Mencius were born and active in China at the time.

<sup>33</sup> The originator of Confucianism, Confucius was born in the Kno country on the 28th of September 551 B.C. While his surname was 孔 (Kong), his first name is 丘 (Ku) and 仲尼 (Jungni) is what he was called. There is not much that is known about Confucius' childhood. His father, Sukryang, had nine daughters by his first wife. She died at 60. Confucius was the son of his father's second concubine (Anjingjae), a virgin of 17 years. When Confucius was three years old, his father died. His mother, Anjingjae, who was very young, brought up Confucius. Unfortunately, his mother died when Confucius was 24 years old. He worked hard in several occupations because of this unfortunate situation. But Confucius adored learning and music, in spite of his unfortunate situation. He said 'I may die in the evening if I hear and remember truth in the morning' (Ji BW, 2001: 82). He said if one knows and is ruled by music, one's mind is peaceful. Music makes honest, lovable and good of mind. It flatters the mind and keeps the body happy. Confucius married at 19, but got divorced soon after his wife gave birth to two children. Confucius began education as a disciple at 30. He established a temple over a period of twenty years and fostered many disciples. At 51, Confucius rose to be the minister of Home Affairs and the Attorney General in Kno country. He tried to bring in reforms but failed.

wrote in the Suli of his Analects, that he himself was not the originator or founder of Confucianism, but only the editor of Confucianism. But his disciples informed the teachings of Confucius in the name of Confucianism. After Confucius died, Mencius developed the doctrine of Confucianism. Thus, it is often referred to as a Con-Men religion.

Confucius has been worshipped as god by his successors. They developed Confucianism into a national religion. A temple was erected in China. Confucianism had a strong influence in Taiwan, Korea<sup>34</sup> and Japan. It became deeply embedded in people's lives in each country. In Confucianism, the main Scriptures are the Four Books (Noneu, Mangja, Jungyong and Daehak) and the Five Classics (Sikyung, Sukyung, Juyuk, Yegi and Chunchoo).<sup>35</sup>

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After his downfall he travelled and advised several countries. He died at the age of 73. Confucius was a politician and a scholar. But he failed as statesman and succeeded as a scholar.

<sup>34</sup> Korean Confucians held an extraordinary general meeting on November 28, 1995. Seonggyungwan, Yudohoe and the Seonggyungwan board of directors were united. They declared a single body of Confucians.

<sup>35</sup> Noneu is the most important of the analects of Confucianism. His disciples edited Confucius' words, deeds, questions and answers after Confucius died. It amounts to 20 chapters. The contents deal with 'morality and politics' within philanthropy (EEN). Maengja emphasizes man's good original nature and life. It records Mencius' politics dealing with conduct and outlook on life. Jeungja, Confucius' disciple, recorded Daehak. Its contents are the three essential bonds and eight moral disciplines in human relations. This was a book to teach people their duty and was an ethical textbook in the highest institution. Jasa, Confucius' grandchild, recorded Jungyong. It is based on ethical doctrine, starting from the ground that the human's inborn nature is good. It was imprinted with the idea of human centralism. Sikyung is the oldest book in China and consists of 300 chapters. It deals with emotion and free love, hatred of suffering and the life of people. The image of the human being is given as the groundwork. Sukyung briefly recorded the Chinese history. It mainly professes high morality. Chuyuk recorded the fact that the human road changes as all creatures change in harmony with the principles of Yin and Yang. Yegi is a book that recorded ideas of courtesy in China, at that time. Chunchoo was edited as a simple political history by Confucius.

Philanthropy is the central idea in Confucianism. Confucius used the word 'EEN' about 40 times in his analects (Noneu). But a correct definition of the word 'EEN' is very difficult.<sup>36</sup> The concept of sky was understood as an aloof and non-objective existence. It originated in the idea that all humans were created in the Christian God's shape.<sup>37</sup> The Confucian target is to accomplish the morality of the person. What it appears by action is 'Yeh' and representative 'Yeh' is a ceremonial occasion.<sup>38</sup>

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<sup>36</sup> Various examples of its use are found in his speech. Generally, the word 'EEN(仁)' means love between people or human love in the world. That is, it was known as humanistic fundamental and lovely thinking. The word 'EEN' was extended and used to encompass personality or character. Personal best model of the world was a true gentleman at the time. Thus, EEN was the cardinal virtue of the true gentleman. If a man abandoned EEN, he was not a true gentleman. Confucius emphasized that the true gentleman must always think EEN in dangerous times.

<sup>37</sup> At that time, the Chinese also had the worship of Sky. Humanity (which meant in its narrowest sense, the loss of God's shape) who had the shape of the Christian God, found their gods. Thus human gods were just in human minds. It is worshipful thought about sky. The Confucian originator, Confucius, taught disciples with religious natures. But, religious personal thinking about sky was tainted by the disciples. It was subverted for political aims. It was not developed as the god's revelation of religion as an attribute of worship. Confucianism does not recognize myths, miracles and the concept of Heaven. It made the human being central in religion. Thinking around this human center yielded the idea that man's inborn nature is good from the beginning. It even emphasized the principle of the unity of god and humanity. It led to the deification of the human being. It strengthened the worship of ancestors. Confucianism revealed strong religious characteristics after Confucius and Mencius. It was recognized as a religion since King Muje in the age of the Han country (100 B.C.), but it later passed into humanism and religionist remained. We therefore today sometimes think of Confucianism as the injunction of social ethics, not as a religion.

<sup>38</sup> After a coming-of-age celebration a man wears a crown and a woman inserts an ornamental hairpin as a sign of being an adult. The man can go into government service and the woman can get married. The wedding ceremony acknowledges the fact that man and woman combine. Marriage was understood as the most felicitous day in life. After the marriage ceremony, two people can serve at the shrine of royal ancestors (king or ancestral mortuary tablet). The marriage ceremony was understood as means to serve ancestors. Mourning decorum is seen as the ceremony to finally ensure happiness in the world. At this time, Confucians remove a Korean harp with six strings and kayagum (a Korean instrument with 12 strings) and perform a ceremony of reclothing in new clothes. Sacrificial rituals represent the formality of worship. They prepare food for the divine (ghost) or ancestors and off sincere devotions. Confucians taught that, 'if a person dies,

Confucianism was founded by Confucius, as explained above. Afterwards, it was developed by Juja and was referred to by the name of Jujahak. It was imported into Korea in the 13th century A.D., during the time of the Koryo Kingdom. Anhyang recommended to the government to erect a great sacred shrine and worship Confucius. But Confucianism was developed largely by Lee Hwang and Lee Yi during the Chosun Dynasty. So, Korean Confucianism relates to the Chosun Dynasty. Our research is focused on the Chosun Dynasty period.

We shall investigate Yi Dynasty Confucianism under two headings: Neo-Confucian character (ethical character) and Religious character. Most scholars refer to the Confucianism of the Yi Dynasty as Neo-Confucianism (Choi JK, 1997; Eliade, 1987). According to Neo-Confucianism, all of society should be organized to conform to the ethical order and an individual should try to live in accordance with ethical thinking (Lee KB, 1984: 217). Thus, the Neo-Confucianism of the Yi Dynasty served not so much as a religion but as an ideology of ethical teaching<sup>39</sup> (Brown, 1997:

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the flesh returns to the earth and the spirit (mind) within flesh remains in the world. The holy spiritual force becomes the ghost. It was understood that people must respect and believe in ghosts. In sacrificial rituals we occasionally see 'a pig's head' on the altar. It arose from the custom of devoting a beast such as cow, pig or lamb as sacrificial offering. They prayed to the gods with sacrificial offerings for their own fortune. People devoted beasts in sacrifice to receive a secular fortune. Once upon a time, a person was contributed as sacrifice. It was the belief that god's mind could be changed with sacrifice. The sacrifice of a pig's head originated from here.

<sup>39</sup> Neo-Confucianism is a doctrine that seeks to establish an ethical basis for the enlightened, Confucian thinking is that political order is achieved substantiation of the premise that the nature of man is fundamentally good, but it is also a metaphysical system of thought that endeavors to find the roots of this premise in the natural order of the cosmos. Neo-Confucians divide all into two inseparable components, *i* and *ki*. The one, *i*, is a patterning or formative element that accounts for what things are and how they behave, or normatively should behave, while the other, *ki*, is the concretizing and energizing element. The two are interdependent and inseparable, since *i* could not exist concretely without *ki* and *ki* would be but formless and directionless energy without *i*.

7; Choi JK, 1997: 8). Neo-Confucianism was practised within households as four ceremonies, namely at the coming-of-age, at marriages, at funerals and at ancestral worship (Choi JK, 1997: 8). One cannot speak of Korean Confucianism without considering Neo-Confucianism. The Yi Dynasty built Neo-Confucianism on certain cardinal virtues, i.e., loyalty to the king; faithfulness to friends; conjugal fidelity and fraternal love. Koreans emphasized filial piety as the root of the ethical life. Ancestral worship was the result of extending this filial piety to the dead (Paik LG, 1970: 24). Koreans developed the Neo-Confucian character to support the hierarchical order by promoting the inequality of family members and reducing one to the authority of the other. Its order was revealed in the seven commandments for married women.<sup>40</sup>

The Neo-Confucian character of Yi Dynasty Confucianism was the ethical foundation of Korean society. Based on the Neo-Confucian order, Koreans developed a hierarchical family system. Accordingly, they structured the basic human relationships, namely, between king and subjects; father and son; husband and wife; old and young. The latter (subjects, son, wife and the young) were inferior to the former (king, father, husband and the old). The latter had to obey the former absolutely. These relationships were fulfilled under the banner of a code of proper conduct (Yeh 예).

We find the religious characteristics of Confucianism in three sacrifices, i.e., sacrifices to Confucius, the founder of Confucianism; to heaven and

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Based on this dualism, two distinct schools of Neo-Confucian thought developed in Korea, one giving primary emphasis to *i*, the other arguing the primacy of the role of *ki*.

<sup>40</sup> Be obedient to your husband's family; Bear your husband sons; Do not commit obscene acts; Do not be jealous of your husband's concubines; Do not catch malignant diseases; Do not chatter or gossip; Do not steal (Palmer, 1967: 40).

earth; and to the ancestors. Confucians performed the sacrifice to Confucius in the Confucian temple and the sacrifice to heaven and earth at the national shrine. They sacrificed to ancestors in private shrines. Korean Confucians performed the great sacrifice to Confucius. During this sacrifice, they used an uncooked offering and they held the great sacrificial ceremony in *Sungkyoonkwan* twice a year during the second and eighth lunar months. They used curious-shaped bronze vessels in which they placed raw beef and pork, uncooked rice, fruits, wine, and flowers. Everything in the sacrifice was uncooked. They believed that offering uncooked food gave greater honour than cooked food. All devotees wore the old court dress and either the King or the President of the temple led this important ceremony. Attendants respectfully read a prayer from the prayer book.<sup>41</sup>

Confucians held the second sacrifice to heaven and earth at the national Sajik Shrine. They thought that heavenly and earthly beings were the progenitors of all humanity. They believed that heaven was father and earth was mother. Each year at the Sajik Shrine, the King put on the ceremonial priestly dress with its breastplate. He burned the objects of sacrifice upon the altar, i.e., cattle, sheep, pigs and chickens. Confucians selected animals without blemish only.

The third sacrifice incurred ancestral worship. It was the most important

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<sup>41</sup> Great art Thou, O perfect Sage! Thy virtue is full, thy Doctrine complete. Among mortal men, there has not been Thine equal. All Kings honour Thee. Thy statutes and laws have come gloriously down. Thou art the pattern in this Imperial School. Reverentially have the sacrificial vessels been set out. Full of awe, we sound the drums and bells. I, the Emperor, offer a sacrifice to the Philosopher Confucius, the Ancient Teacher, the Perfect Sage, and say: O Teacher in virtue equal to Heaven and Earth, whose doctrines embrace the past and the present, in reverent observance of the old statutes, with victims, silks, liquor and fruits, I carefully offer sacrifices to Thee. Mayst Thou enjoy the sacrifice (Clark, 1961: 109).

sacrifice in the entire cult of Korean Confucianism. Korean Confucianism revolved around the emphasis placed on the correct practice of the ancestral ritual. The highest virtue in Korean Confucianism was filial piety, which was best expressed in ancestral worship. The ancestral worship developed from the *Shanimistic* Korean belief concerning souls. They believed that everyone had three souls (Clark, 1961: 113). At the time of death, one soul stayed in the dead body and went into the grave; one went into the tablet, and the last departed to the realm of heaven or hell. Korean Confucians performed the ancestral sacrifices in three stages. A sacrifice was made first in front of the grave. Confucians held this great worship service on the first and third day after death. All the family or clan gathered and worshipped in front of the grave. Worship took the form of weeping and wailing. This sacrifice originated from the idea that one soul stays in the grave. The second sacrifice was held in front of the tablet in a private shrine. This was due to the belief that one soul remained in the tablets. Korean Confucians lit torches on the special shrine for three years after death and worshipped through weeping and wailing three times a day. The sacrifice was held at the private shrine, or living room, every year. Confucians called this sacrifice '*Jesa*' in Korea. It originated from the belief that one soul of the dead person stayed in heaven.

We can evaluate Confucianism on the concept of horizontal contextualization. Confucianism mostly pursues the blessing of the person. It is one of ethical religion. It equips with courtesy for the fortune of the individual and the world. But, in Christianity God is central to religion. God first gives fortune to people. People give thanks and worship to God. The scriptures of Confucianism are moral textbooks that teach human truths. But, the Bible is revealed to people by God. Therefore Christianity is

essentially different from Confucianism. Korean Confucians practise three sacrifices, namely to Confucius, to heaven and earth, and to ancestors. They perform these sacrifices in hierarchical order. Negatively, the sacrifices of Korean Confucianism were an intense obstacle to Christian mission work in Korea. Many Korean Christians still feel the need of those Confucian sacrifices at home. Korean Christians believe that Confucian sacrifices involve worship of Confucius, heaven, earth and ancestors, not God, so they refuse those sacrifices. This is an important element of discord between new Christians who are converted from Confucianism in the family. In Korean Confucianism, the patriarchs of the Korean extended family acutely influence the authoritarian eldership of the evangelical church. The elders are regarded in a manner similar to the patriarchs of Confucianism. In Korea the patriarch infers the head of the family. The elders exercise their power and authority in the church as masters of the congregation. They often become authoritarian in their governance of church affairs (Kim BS, 1992: 228).

Positively, the Confucian ethical order developed the relationship between high and low (Hong YS, 2001: 83). Confucianism always defends the social order and hierarchy of authority at the cost of individual rights and freedom. It prepared an almost ideal situation for receiving a supernatural God as Father (Clark, 1961: 124–125; Hong HS, 1983: 172). Confucianism emphasized ethical conduct in individuals and government, and maintained a high standard of education. Neo-Confucianism adopted the philosophical, metaphysical and religious terms concerning human existence and nature of reality (Chou SA, 1983: 317). In this way, God has developed the Korean church on the foundation of horizontal contextualization. God has guided to horizontally overcome the gaps

between Palestine of the 1<sup>st</sup> century and Korea of the 21<sup>st</sup> century.

Nevertheless, as in the cases of *Shanimism* and Korean Buddhism, we conclude that Korean Confucianism *per se* had no relationship with the Korean church. The modifier of Korean Confucianism was Confucius, heaven, earth or ancestors, whereas Jesus Christ typifies the Korean church.

#### 4.6.4 TAOISM

In the 6th century B.C., Lao-tzu in China established Taoism.<sup>42</sup> In 212 B.C., Shih of Jin country initially unified China and made Taoism a state religion. He burned Confucian books. He sent an expedition to Korea and Japan to get the elixir of life. He was intoxicated with Taoist thought. It then spread to Korea. The followers of Taoism exerted themselves to the utmost to make an elixir of life. They wanted to have supernatural powers and eternal life in the world. In the 8th century A.D., an elixir of life and 'stone' medicine (iron or litho mineral medicine) was used in China. Taoism is a faith that assembles several religions according to its own convenience. It can be seen in Danyak (medicine that eat for health) and Danhak (that cultivates a spirit for health), today.

Lao-tzu, originator of Taoism, recorded morality scriptures. These consist of a total of 81 chapters. The first volume (37 chapters) is the 'Principle of truth' and the 2nd volume (44 chapters) is about 'Virtue' (action). Lao-

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<sup>42</sup> At that time, China was in a period of political confusion, the Chunchoo Age. In 4th century B.C., Chuangtzu developed and recorded Lao-tzu's thought. So, it was called Laotzu-Chuangtzu thought. The originator, Lao-tzu did not write a book on his thoughts. Nor did he put his thoughts forward as religion. Later, his disciples added religious colour. Miscellaneous faith, Taoist magic and deification were mixed in Taoism and established as an aboriginal religion in China. It was one of the biggest religions in China. At that time, two religions (Confucianism and Taoism) ruled Chinese thought.

tzu understood 'Truth' as deification of nature. Virtue means 'Action' by the truth of fainéant nature. Lao-tzu differentiated between upper and lower virtue. Upper virtue involves behaving vacuously in freedom from avarice. Lower virtue refers to keeping moral rules, such as the practise of humanity, justice, wisdom and confidence.

Chuangtzu scripture is an important Taoist scripture. It consists of seven chapters in the first volume, 15 chapters in the second volume and 11 chapters of miscellaneous writings. This book developed Lao-tzu's morality scriptures. The first volume (seven chapters) was recorded by Chuangtzu. Its leitmotif is 'inactive nature theory'. That involves the belief that confusion of the world will disappear through the deification of nature and then the tranquil age will come.

Taoism understands nature as a truth. Nature was understood by 'what is naturally' or 'what is according to what'. Taoists understood nature as that which is achieved without depending on artificial manufacturing. Finally, they spoke of the 'inactive deification of nature.'

Lao-tzu said that a sage is the best human being in the world. A sage must live by inactivity, freedom from avarice and in ignorance of secular knowledge. Inactivity is behaviour without artificial manufacturing according to the way of nature. The 'best man' must abandon the desire for fame, for property and carnal desire. A Sage must have true ignorance in the world. It doesn't mean that he must be without knowledge. It means that he must not use his learning or knowledge for machination. Today, Taoism explains that the human origin of life is in physical energy (KI/氣).

In 624 A.D., (when Youngyang was king of the Goguryeo Kingdom), Taoism entered Korea, after Buddhism and Confucianism. Bojang, the next King, encouraged the growth of Taoism in Korea. Taoism occupied a higher position than Buddhism and Confucianism. They understood Taoism to be the right religion for the development and safety of the country (Choi JH, 1996: 50). In fact, Taoism was linked with politics and steadied statesmen's positions. But Taoism did not develop in the Goguryeo Kingdom. Bojang was the last king of the Goguryeo Kingdom. In the Unity Shilla period, students who were studying in Tang (China) and endeavored to practice Taoism in temples. Gimgagi and Choeseungyu were the main leaders. In the Koryeo period, a rite of Taoism became a national event. Bokwon palace was the head temple of Taoism in the Koryeo Kingdom. Through the Bokwon palace, Taoism was propagated among the people. Gang gamchan and Lee sulgan and Gwoncheong were Taoist generals. The Choson Dynasty established the Sogyekjeon temple for Taoism. Sogyekjeon was a place for serving the gods of Taoism. People prayed for their own fortunes in Sogyekjeon. People worshipped Lao-tzu, as the highest god. Royal families bowed to him respectfully to cure disease. Accordingly, Korean Taoism has a Shamanistic form. Lao-tzu was served to receive blessing in this world. Worship was aimed at obtaining eternal life and youth. Today, the effects of Taoism are still present among the people in Korea. Korean churches are under the influence of Taoism.

Taoism is polytheism (belief in supernatural powers, Shamanism, Buddhism) based on ancient popular beliefs, which serve several sundry evil spirits. It focuses on the fortunes of this world and ignores the next world. At present, many Korean churches use it to enhance church growth. It emphasizes a doctrine such as eternal youth and eternal life in the world.

Korea inherited Taoism from China in the period of the Three Kingdoms, and developed it in the Chosun Kingdom. The Taoist Temple was built in Koryo Kingdom. When the life is difficult, it supplies a basis for life in seclusion. Taoists serve the King of Heaven of Taoism (Okhwangsangje) as the highest of the heavenly gods for all human beings (Ji BK, 1996: 51).

Although Korea was influenced by Taoism, Christianity does not connect with Taoism essentially. It has however had a profound effect on Korean Christianity although there is much that is contradictory. But God used Taoism and planned Christian development. He changed the Taoist god into the Christian God. The ethical sense of Taoism was changed to Christian ethical sense. The piety of Taoism was converted to piety before the Christian God. Accordingly, Korean Taoists found it very easy to understand the Christian truth. They accommodated Christianity easily. Conversion to Christian religion was very easy. It is not by chance that many Korean Taoists have been converted to Christianity. God the Father used the Korean context and prepared it for Korean Christianity in the Korean context.

Horizontal contextualization aims to overcome the horizontal gap. The horizontal gap occurs between Palestine in the first century and Korea in the twentieth century (Shin SJ, 1974: 1). The Bible was written in a specific place, Palestine, and at a certain time, two thousand years ago, and we therefore experience a gap between Christ, who lived on earth two thousand years ago in Palestine, and our existence in 2003 in Korea.

The idea of horizontal contextualization is absolutely necessary to understand the Gospel within modern Korea. In fact, it is a matter of life

and death for the church, since it is through horizontal contextualization that the Korean evangelical church has grown in the world. Without an understanding of the Korean context, the church could not have been built in Korea. The early Roman Catholic Church and the early missionaries failed to evangelize the Korean peninsula due to their ignorance of this Korean context.

#### 4.7 SUMMARY

Contextualization is a biblical and theological principle for the effective building and development of the church or ecclesiology on Christology. It signifies a conscious effort to put down the roots of the Gospel in a particular context (*communio* / communion). This principle is proved and originated by the incarnation of Jesus Christ and the mission works of Paul as recorded in the Bible. Jesus Christ was born as a pure child of Israel in a specific space and time of Jewish culture. He took a cultural name, Jesus, and the Great Commission was the product of contextualization in the particular region of Galilee. Paul used diverse Gnostic metaphors to evangelize Gentile lands. On the principle of contextualization, Paul endeavored to transplant the Gospel into Gentile *communio* (communion). This contextualization is conceived as the theological command of God.

Bevans presents the five methods of contextualization as the translation, anthropological, praxis, synthetic and transcendental methods. We use the terms vertical and horizontal contextualization. Vertical includes the anthropological, praxis and transcendental models and horizontal is a union of the translation model and the synthetic model. Vertical contextualization originated from the secular theology of Bonhoeffer, the historical theology of Moltman and the liberation theology of Latin America.

These are intended to narrow the vertical gaps between God and the human being. The vertical model ignores the limitations of the human being as a creature. Horizontal contextualization, on the other hand, aims to overcome the horizontal gaps between Palestine of the 1<sup>st</sup> century and Korea or South Africa of the 21<sup>st</sup> century. This model is absolutely necessary for developing the Church of Jesus Christ.

To explain this model we analyzed the historical cases in Korea, namely the non-Christian religions: Shamanism, Buddhism, Confucianism and Taoism. Shamanism assisted Koreans in their comprehension of Christian references to God, heaven and hell, even if it had a negative influence in excessively emphasising worldly blessing and in possessing an abnormal hierarchy. The doctrine of a supernatural god in Buddhism made the Koreans receptive to the Divine Being and the attributes of God the Father, which was intrinsic to the doctrine preached by the Korean Church. Confucianism was developed on the basis of the hierarchical order in society. This order made the Korean church receptive to the idea of God the Father as supernatural being. The piety of Taoism was converted to the piety of Christianity by the Holy Spirit. Korean Taoists easily understood the Christian doctrines, so their conversion to Christianity was very easy. God uses even the context of non-Christianity to accomplish His final goal, even if non-Christianity *per se* bears no resemblance to Christianity. The modifiers were natural gods, Buddha or Confucius whereas Jesus Christ typifies the Christian Church.

In conclusion, the biblical, theological model is horizontal contextualization (not, vertical contextualization), which is a matter of life and death for the Church of Jesus Christ. Horizontal contextualization is an important

principle to effectively develop His Church, or ecclesiology, in the world. Horizontal contextualization is a biblical, theological command to develop *communio*. Jesus Christ and Paul also developed and practised the church on horizontal contextualization.

## CHAPTER 5

# A CRITICAL EVALUATION OF THE KOREAN ECCLESIOLOGY ON THE BASIS OF *COMMUNIO* AND CONTEXTUALIZATION

We designated that the church must be built and developed on text and context in the above chapters. The Church on the lips of Jesus Christ (text) is a *communio* in faith and ethics. Horizontal contextualization is matter of life and death of the church. From the perspective of *communio* and contextualization, we will critically evaluate the Korean ecclesiology.

Roman Catholicism and fundamentalism ignored the particular Korean context, which God gave to the Korean people only. Lack of emphasis of the context resulted in the failure to effectively evangelize Korea. The Korean evangelical church over-emphasized contextualization. Through emphasis on contextualization, she has accomplished quite remarkable church growth in Korea. But she neglected the Biblical text. She too, failed to evangelize the Korean land effectively. We are going to prove this through various historical data.

### 5.1 EVALUATION ON THE CONCEPT OF HORIZONTAL CONTEXTUALIZATION

We will examine the main Korean churches, namely the early Korean churches (Roman Catholic and fundamentalist) and the evangelical church. Evangelism is the important trend in the Korean church, today. Some theologians have another idea concerning the early Korean churches, namely that the Nestorian church was introduced first in the Korean

peninsula (Ko BI, 1984: 431).

Nestorius, a disciple of Theodore (the representative theologian of the Antioch school), started the Nestorian Church. Nestorius was appointed as superintendent in Constantinople in 428 A.D. and was faithful to the theology of the Antioch school. The Antioch school emphasized the human nature above the divine nature of Jesus Christ, while the Alexandrian school asserted the perfect union of both natures in Jesus Christ. During the Chalcedonic synod, the Nestorian school was declared to be a heresy, in 451 A.D. The Nestorian school sent abroad missionaries from the beginning of the 7<sup>th</sup> century A.D. The representative countries were India and China. Nestorian theology prevailed in the Yuan dynasty (1234–1367) in China when Korea had a close connection with China. Therefore, some theologians have suggested that the Nestorian church might have been established in Korea (Ko BI, 1984: 431). Historical evidence is too paltry to support the above hypothesis (KCHI, 1998: 37). Accordingly, we hold that the first Christian church in Korea was probably established by Roman Catholicism (Lee MY, 1996: 27ff).

In this Chapter, our research will commence with early Roman Catholicism in Korea. We will be studying the fundamentalist church and the evangelical church in Korea.

#### 5.1.1 A HISTORICAL SURVEY OF THE ROMAN CATHOLIC CHURCH IN KOREA

The Korean peninsula was a melting pot, for a long time, of various non-Christian religions, namely Shamanism, Buddhism, Confucianism and Taoism. Such religious syncretism revealed the thirst for true religion.

Korean Christianity was anticipated by this thirst, which seemed to be quenched with the arrival of the early Korean Roman Catholic Church and foreign missionaries of the Korean fundamentalist church. In a barren land devoid of Christianity, but abounding in non-Christian religious syncretism, the Roman Catholic Church first introduced Christianity into Korea.

Korea missionary work was influenced by the religious situation in Europe in the 16th century. Europe carried out a religious reformation at the time. Against Reformation, the Roman Catholic Church pushed foreign mission and, in particular, concentrated its efforts in the Eastern area. Catholic missionaries arrived in Japan in 1549 and in China in 1583. In China and Japan, Roman Catholic churches were growing fast by the end of the 16th century and the early 17th century.

Because powerful surrounding countries formed relationships with Catholicism, Korea also experienced the effects of Catholicism. Korean missionary work therefore, was not developed by peaceful methods.<sup>1</sup> Generally, the first thrust of Christianity by the Roman Catholic Church can be traced back to 1592 A.D.<sup>2</sup> (Kim E, 1966: 13). The First Jesuit Missionary

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<sup>1</sup> Japan sought Korea's subjugation to solve the discord of internal government through Hidyoshi's invasion of Korea in 1592. The Ming dynasty dominated China at that time and had formed a close link with Korea. Ch'ing conquered the Korean territory that had an affinity with the Ming dynasty during the Manchu war, from 1627 to 1637. Through two wars, Catholicism was compulsorily transplanted into Korea.

<sup>2</sup> At this time, an army of eighteen thousand Japanese soldiers invaded Korea (Paik LG, 1970: 29). As the invasion was prolonged, they retreated to Ung-chon, where they had established a stronghold (Choi JK, 1997: 14). Scholarly speculation is that Roman Catholicism found its way into Korea through some Japanese Christians (Kim E, 1966: 13). Among the vanguard of the Japanese troops that invaded Korea during the Hidyoshi invasion of 1592, was a daimyo named Konish Yukinaga (KCHI, 1998: 57). To improve the morale of his officers, Konishi Yukinaga requested that a chaplain from the Society of Jesus in Japan should be dispatched to the camp (Paik LG, 1993: 25). At his request, a

introduced the Gospel to Korea in 1592 (Kim E, 1966: 13; Choi JK, 1997: 14).

An Important missionary influenced took place in Japan. During Hidyoshi's invasion, many Koreans were taken along to Japan by force and were converted to Catholicism.<sup>3</sup> Koreans were also converted by Roman Catholics in China. Ch'ing invaded Korea in 1627. The Korean Crown prince, Shogun, was caught and taken to Peking, where he became acquainted with J. Adam Shall von Bell, a Jesuit priest. When Sohyun returned to Korea, he was accompanied by Catholic believers in accordance with the request of Adam Shall. The Korean mission plan was started through them.<sup>4</sup>

Some believe that the Roman Catholic Church began the Korean mission under the leadership of H. Hamel, in 1668 (Paik LG, 1970). Hamel published his experiences in Korea and became the first European to

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priest, Gregorio de Cespedez, and a Japanese friar, Foucan Eion, entered Korea (Choi JK, 1997: 14). In 1594, Gregorio de Cespedez, the Jesuit priest, first set foot in Korea and, together with Foucan Eion, began the missionary work (Paik LG, 1993: 26). He stayed in Korea for about two months only. They initially confined their religious labour to Japanese soldiers and performed the rituals of Roman Catholic baptism and confession (KCHI, 1998: 58). Nevertheless, some of the Korean prisoners of war were converted to Roman Catholicism (Choi JK, 1997: 15).

<sup>3</sup> Hidyosh's invasion of Korea resulted in about fifty thousand Korean prisoners of war (KCHI, 1998: 59). Korean prisoners were converted to Romanism in Nagasaki (Ryu HY, 1997: 35). It is calculated that about seven thousand Koreans became Catholic believers. Many people attempted to work as missionary in Korea and eleven people are known to have been martyred (Ryu HY, 1997: 37).

<sup>4</sup> This war continued for 10 years until 1637. Adam Shall approached Sohyun intentionally about Korean missionary work. But Sohyun died within 70 days after his return to Korea, and the Korean missionary plan failed. Nevertheless, the story of Sohyun was told in a pamphlet that was published in France. The 'Societe des Missions Etrangeres de Paris' was established (Ryu HY, 1997: 48) and Roman Catholicism was solidified in Korea.

provide publicity concerning the Korean peninsula in Western Europe. The first contact occurred with the introduction of H. Hamel in 1668.<sup>5</sup> Korea was highlighted as an object of Roman Catholic mission work around the Western world. According to this, it was not till the seventeenth century that the earliest Christian evangelization was carried out by the Korean Roman Catholic Church.

However, there is much more definite evidence to prove the arrival of the Korean Roman Catholic Church in 1784 (Hong IS, 1959: 234). The first autonomous Roman Catholic Church in Korea was established by Yi Sung-Hun and Lee Pyok<sup>6</sup> (Choi JK, 1997: 21; KCHI, 1998: 73).

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<sup>5</sup> In 1653, the *Sparwehr*, a trading vessel of the Dutch East India Company, was wrecked on the Coast of Cheju Island in Korea. H. Hamel, the supercargo of the ship, was subsequently detained in the Korean peninsula for fourteen years, from 1653 to 1668. After Hamel returned to Holland in 1668, the Korean peninsula became known to the West through his book, *'Narrative of an unlucky voyage and shipwreck on the coast of Korea.'* Hamel narrated the quaint and racy account of his experiences in Korea. This narrative was subsequently translated into French, English and German (Paik LG, 1970: 30).

<sup>6</sup> In fact, Korea imported Catholic books through China at the beginning of the 17th century. In the 18th century, Korean scholars studied Catholic doctrines. Gwon Cheolsin, Jeong Yakjeon and Yi Pyok were representative scholars. They gathered in the Buddhist temple and studied Catholic doctrines. With regard to Catholic research, the most avid researcher was Yi Pyok, of the military nobility. He became enthusiastic about studying Catholicism through reading Catholic books. But he did not satisfy his research through Catholic books in Korea. In the winter of 1783, Yi Sung-Hun and his father Yi Tong-uk went to Peking in China as envoys. Yi Sung-Hun's friend, Yi Pyok, asked him to visit a Catholic Church there, meet with a Western scholar, and bring back some Catholic books (KCHI, 1989: 71). Yi Sung-Hun arrived in Peking and met French missionaries at the North Church who taught the Catholic doctrines and gave him Catholic books. He studied the Roman Catholic doctrines and subsequently decided to convert to the Roman Catholic Church. Priest Louis de Grammont baptized him and bestowed the baptismal name Peter on him. It was hoped that he would be the first stone of the Korean church, reminiscent of Peter, the first disciple of Jesus Christ (Paik LG, 1970: 32). He was 27 years old, and this happened towards the end of January in 1784 (Choi JK, 1997: 22). Yi Sung-Hun, the first stone of the Korean Roman church, returned to Korea in 1784. Yi Sung-Hun thoroughly investigated Roman Catholic doctrines and propagated the teachings of Roman Catholicism among his friends and relatives. He baptized his Korean mission partners, e.g. Yi Tok-cho and Yi Pyok. With them, Yi Sung-Hun established the first autonomous

The Korean Roman Catholic Church has a longer history than the reformed church in Korea. The Korean reformed church was transplanted in the latter half of the 1880s. Nevertheless, Roman Catholicism failed to evangelize Korea. After the Korean Catholic Church was founded, her history was painful for a hundred years. The present number of people in the Catholic Church is very small. There may be many reasons for this, but to facilitate our study, we are going to limit our research of this to the contextualization.

#### 5.1.1.1 THE EVALUATION OF THE ROMAN CATHOLIC ECCLESIOLOGY

Steady progression characterized the growth of the Roman Catholic Church. However, persecution by the Korean government soon occurred and many Korean Christians gave up their faith under threat of death. Persecution of the Korean Catholic Church began in 1785, a year after the founding of the autonomous church.<sup>7</sup> The Board proclaimed Roman Catholicism to be an evil doctrine and a heresy<sup>8</sup> (Paik LG, 1970: 32). In 1787, the Government arrested Yi Seunghun, Chung Yakyong and Kang Ewon. The importation of Catholic books was prohibited entirely. The problems of Catholics increased.

After the incident of 1787, a great persecution occurred from 1801 (Sinyu

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Catholic Church in Korea (KCHI, 1998: 73; Choi JK, 1997: 21).

<sup>7</sup> Those who had already accepted Roman Catholicism earlier on gathered regularly at the house of Kim Pom-u to practice their faith. In the spring of 1785, the gathering place was discovered by an officer from the Board of Punishments who had been patrolling in the capital (Choi JK, 1997: 55). The officer arrested the worshippers and confiscated several items, including an image of Jesus and books, which were submitted to the Ministry of Justice (Yi MC, 1984: 105).

<sup>8</sup> This is known as the 'Eulsachujo Event.' Through this event, Catholicism became known in Korean society. In 1785, Lee Young and Chung Suh announced the Writing against Catholicism. Ahn Jeongbok even requested the Korean Government to prohibit Catholicism.

Persecution) to 1866 (Byungin Persecution). During the Sinyu Persecution, more than 300 people are known to have died in prison as a result of torture.<sup>9</sup> The Roman Church suffered from the collapse of its organizations, while its books were confiscated and burned (Yu HN, 1975: 129).<sup>10</sup> In 1839, very severe oppression occurred in Korea, the 'Kihae Oppression.'<sup>11</sup> Suffering spread across the whole country. The Byungin oppression began in 1866 and lasted until 1873.<sup>12</sup> The number of martyrs is calculated to be between eight and twenty thousand. In 1884, nearly six hundred Christians were killed during the anti-Christian campaign of the government (Kim BS, 1992: 207-208). In 1890, more Catholics were murdered on Cheju Island during the Korean Catholic Civil Uprising (Lee SJ, 1988: 56).

We briefly examined the history of persecutions in the Korean Catholicism, so far. These severe persecutions resulted in the early Korean Roman Catholic Church abandoning the Korean missions, which was evaluated as a failure to evangelize on the part of the Roman Catholic Church (Lee SJ, 1988: 45). The Catholic Church was misunderstood as a spearhead of

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<sup>9</sup> The pioneer, Lee Sung-hun was beheaded. Over one hundred more lost their lives and over four hundred were exiled. Ju Munmo, a priest from China was killed at that time. In the meantime, Hwang Sayeong escaped secretly to Chungchong-bukdo, Jecheon. He tried to send news of the persecution of Catholics to Peking. But he too, was killed after being exposed by the Government.

<sup>10</sup> These things happened when King Suncho ascended the throne. Because Suncho was very young (11 years old), his great-grandmother administered the state affairs from behind the veil. She introduced 'Ogajaktongbup' which is a system of spying on each other. Through being identified by this system, many Catholic believers were persecuted.

<sup>11</sup> Many Catholic believers, such as Nam Myeonghyeok and Gwon Deukin were murdered. Fifty-four believers were beheaded and about 60 were imprisoned.

<sup>12</sup> Daewon-kun exercised sovereign power in Korea. He oppressed the Catholic Church vigorously because he recognized it as a factor of social unrest.

Western European imperialism. Korean Confucianists cruelly oppressed them. During these persecutions, most of the members of the Catholic Church in Korea relinquished their faith (Lee SJ, 1988: 45). We conclude that the early Roman Catholic Church failed to widely evangelize the Korean peninsula.<sup>13</sup> We are going to investigate concretely why the Roman Catholic Church failed to evangelize the Korean peninsula. Our evaluation will be proved in the next sections. This will be focused on the perspective of the context or contextualization.

Korean theologians have presented diverse causes of the Roman Catholic failure to evangelize the Korean peninsula. L.G. Paik pointed out two causes, while S.J. Lee saw its failure in terms of four factors.

According to Paik, the Roman Catholic Church failed because of too little emphasis on the translation of the Bible and their involvement in political activities (1970: 43). In Lee's opinion, the church was little prepared for the Koreans' spontaneous receptivity; the direct pastoral ministry of the missionaries lacked Korean counterpart; there were simultaneous political activities; and Roman Catholic Church members in Korea were re-named (1988: 39ff).

Here, we shall summarize the main causes of failure in four factors. We also stress that the Roman Catholic Church placed no emphasis on the Korean context. There was, furthermore, 'no attempt to translate the Bible,

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<sup>13</sup> Yet, ironically, as persecution was extended nationwide, it also afforded an opportunity for the common people to become aware of Catholicism. When the Roman Catholic Church members fled from persecution, they formed a group of church members living together in hiding, pursuing an even more devout religious life (Choi JK, 1997: 94-95). It became settled in Korea as a religion of the lower class. We have to acknowledge the considerable contribution of the Catholic Church, which was based on the sacrifices of many martyrs. Their martyrdom became the foundation on which the Korean reformed protestant church was developed in the 19th century.

neglect to develop the Korean leaders, their involvement in political activities and the re-naming of the Korean Catholic members' (Paik LG, 1970: 43; Lee SJ, 1988: 39ff).

#### 5.1.1.1.1 PROOF (1): NO ATTEMPT TO TRANSLATE THE BIBLE

The Roman Catholic Church did not attempt to translate the Bible and this was the most important factor in the failure to evangelize the Korean peninsula. According to the great historian L.G. Paik, the converts to Roman Catholicism were untaught in Scripture (1970: 43). From the foundation of the church by Yi Sung-Hun in 1784 to 1866, eighty-two years passed without any attempt to translate a single Gospel or any portion of the Bible. Bible translation embodies a conscious and important effort to put down the roots of the Gospel in native soil in order to communicate the Bible to particular persons in their particular native land. This important effort can be substituted by the word contextualization, which refers to the work of putting down roots in the native soil (Shin SJ, 1972: 64; Visser't Hooft, 1963: 5).

At that time, the vernacular (Korean language) was used by the ordinary people, while higher classes (scholars or yangban)<sup>14</sup> used the Chinese language. The Bible was translated into the difficult Chinese letters, so the ordinary people could not read the Bible. The church ignored these facts

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<sup>14</sup> The governing class of Chosun (1392-1910) was known as Yangbans. Originally, Yang bans were civilians and military bureaucrats who gradually became the ruling governing class. They enjoyed many privileges. They advanced to become bureaucrats through the civil service examinations, but some of the sons of the upper level bureaucrats, who possessed many special privileges, became bureaucrats without having to pass the civil service examinations. Among the Yang bans, the civilians were given preferential treatment over military men. Yang ban did not engage in productive labor. They read the Confucian classics or history books and lived their lives according to Confucian rites (RKI, 1995: 89-90).

and so brought about the failure of the Korean mission. With so little emphasis on contextualization in Korea, the early Roman Catholic Church could not effectively spread the Gospel to the general population.

#### 5.1.1.1.2 PROOF (2): NEGLECT TO DEVELOP THE KOREAN LEADERS

The direct pastoral ministry of the missionaries in the hostile and remote new field was ineffective, and even harmful, to a growing indigenous church (Lee SJ, 1988: 39). Regarding this, we find a representative example in the events of 1831.

In 1831, by Pope Gregory XVI's order a few French Catholic missionaries came into the Korean peninsula. Gregory XVI recognized the importance of an independent diocese in the Korean peninsula. Until 1831 the Korean peninsula had been part of the Chinese diocese of the Roman Catholic Church. Not until 1831 was Korea recognized as an independent diocese and the Roman Catholic Church then sent independent missionaries (Min KB, 1982: 40).

These missionaries were zealous and courageous. Through their ministry, some Koreans received the doctrines of Roman Catholicism. Some Koreans in rural areas even treated the missionaries as religious heroes, or quasi-gods (Lee SJ, 1988: 39). These missionaries neglected to develop the Korean religious leaders who knew the Korean context. Instead, they continued to work by themselves in the Korean peninsula. This also contributed towards their failure to effectively evangelize the Korean peninsula.

At the time, Roman Catholic missionaries did not understand the

importance of context or contextualization of the Gospel. This weakened the Korean Roman Catholic Church, despite its historical presence of about 400 years in Korea.

#### 5.1.1.1.3 PROOF (3): INVOLVEMENT IN POLITICAL ACTIVITIES

One of the most undesirable features of the Roman Catholic missionary proselytizing methods concerned their political activities. Following the advice of their teachers, the Korean converts played the part of traitors to their country. They not only deceived officers of their government, but also violated the law of the land (Paik LG, 1970: 43). The Roman Catholic Church did not separate church from secular state or faith from politics. They believed that the sovereignty of God in the world was realized by the just strategy of the Roman Catholic Church. Thus, they stimulated the political activities of the church members. However, missionaries had difficulty in presenting this doctrine within the Korean context. Korea was steeped in Confucianism, which taught that the king was the only ruler of the world.

With their ignorance of the Korean context, Roman Catholics managed to infiltrate the palace, which resulted in terrible persecutions. Due to the political activities of the Korean Roman Catholics, factions were formed, namely a Roman Catholic faction and an anti-Roman Catholic faction.<sup>15</sup>

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<sup>15</sup> In 1839, the Roman Catholic faction was led by Andong Kim's family and the anti-Roman Catholic faction by Pungyang Cho's family. Kim's family (in-laws of the king) and Cho's family (in-laws of the crown prince) were political enemies. When king Sooncho died, Cho's family gained the political power and their son-in-law, Hyunjong, became the newly enthroned king.

Having political control, they eliminated Kim's family and persecuted the Korean Roman Catholics. Cho's family proclaimed that Roman Catholicism was a wicked western religion. This was called the 'Kihae Persecution' and at the time the prisons were filled with Catholic believers. The leaders of the Korean Roman Catholic Church were beheaded,

Due to their insensitivity to the Korean context, the early Roman Catholic Church in Korea experienced a terrible tragedy.

#### 5.1.1.1.4 PROOF (4): RE-NAMING OF ROMAN CATHOLIC MEMBERS

The failure of the Roman Catholic Church also originated from the humanistic custom of baptism in Korea (Rhodes, 1935: 67). In fact, the Christian baptism bespeaks the New Covenant in which we are the elect in Christ with God, and not the Old Covenant with its Law and the doctrine of circumcision. There can only be one theological framework according to which all Christian truths must be understood and interpreted. This is the Christocentric paradigm. Christ is the Word by whom everything is created and maintained (John 1:1-3). He is the image of God unseen. The *communio* in faith exists out of Him, through Him and to Him (Rom. 11:36).

Nevertheless, upon being baptized, Koreans were given Western names; for example, Kim Daegun was baptized as Andrea and Lee Sung-hun was baptized as Peter. Names were very significant in Korean culture because they expressed the generation level in the clan. Names were shared among the same generation of a family (clan). Consequently, re-naming was perceived as a gross imposition of the Western world upon Korean culture. This insensitivity to Korean culture and ignorance of the Korean context eventually resulted in retarding the Roman Catholic Church in Korea.

In conclusion, the early Roman Catholic Church failed to effectively evangelize the Korean peninsula. She ignored the Korean context or horizontal contextualization as foundation of the ecclesiology (Lee SJ,

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along with Bishop Joseph Imbert and fathers Chatan and Maubant, on the bank of the Han River.

1988: 3). The Roman Catholic Church endeavoured to proclaim their doctrines without understanding the Korean context. As a result of this failure, the Koreans' religious thirst increased even more.

### 5.1.2 THE EARLY KOREAN FUNDAMENTALIST CHURCH

Here the Korean fundamentalist church, or fundamentalism, refers to the church that was established by the early fundamentalists, before 1890. J.L. Nevius instructed the early Korean missionaries in the three-self formula, namely self-propagation, self-support and self-governance. The three-self formula is one of the important elements in evangelicalism, but there is a different view in Korea, which did not accord with the fundamentalism of the early church (Park YK, 1994: 53ff). So, we are going to consider the definition of fundamentalism.

#### 5.1.2.1 DEFINITION OF THE KOREAN FUNDAMENTALIST CHURCH

For a definition of fundamentalism, we need to study the word 'fundamental.' The word 'fundamental' is translated from the Latin word *fundamentalis*, which sometimes is translated into the word 'foundation' in English. The English word 'foundation' signifies the fact or principle on which something is based (Summers, 1992: 511). Literally, the word 'fundamental' means 'basic, essential, or ground support' (Komonchak & Lane, 1990: 408). Fundamentalism deals with the fundamental ground or basics of theology. This definition does not allow us to understand it correctly. We shall, therefore, define it through the study of the practical fundamental movements.

It is difficult to study the fundamentalist movement in view of the short history of Korean evangelical Christianity, which is estimated to be about

120 years. We shall search for a definition of the Korean fundamentalist church (fundamentalism) through an examination of American fundamentalism or the fundamentalist movement. The Korean fundamentalist church was directly and indirectly influenced by the American fundamentalist church or fundamentalism (Ahn MJ, 1998: 23). The first missionary from America, Allen, started mission work in Korea and he seemed to base his missionary work on fundamentalist theology.

Generally, most scholars agree that the American fundamentalist church originated from the American Protestant church during the latter part of the nineteenth century (Livingstone, 1992: 200ff; Douglas, 1974: 395ff). There are different opinions as to the exact date. Some consider that the American fundamentalist church started in 1895 with the Biblical Conference of Niagara (Livingstone, 1992: 204; Douglas, 1974: 396), launched in Niagara by the American Protestant churches. The conference laid down the five doctrines of the American fundamentalist church. They were 'the verbal inerrancy of Scripture, the divinity of Jesus Christ, the virgin birth, a substitutionary theory of the atonement and the physical resurrection and bodily return of Christ' (Livingstone, 1992: 24ff).

In 1910, the American Presbyterian General Assembly adopted these five doctrines as the foundation of fundamentalism. The five doctrines were published as a series of twelve small pamphlets from 1905 to 1915, under the title 'The Fundamentals.' They were subsequently published as a protest against Darwinism and social modernism (Brauer, 1990: 348).

Other scholars consider that the American fundamentalist church began about 1870 (Park YK, 1998: 32). Then, the five doctrines of the

fundamentalist church (fundamentalism) had already been declared, namely, before the Niagara Biblical Conference (Park YK, 1998: 32ff). At that time, the industrialization and modernism of American society had begun. Theological modernism began and modernists insisted on modifying traditional theology (fundamentalist theology) into modern social theology (socialization of the Gospel or secularization of the Gospel). The American fundamentalist church fought against modernism (Park YK, 1998: 32).

In spite of different opinions regarding the beginning of the American fundamentalist church, it started, without doubt, in reaction to modern social theology or modernism (Komonchak, Collins & Lane, 1990: 412; Douglas, 1974: 396). The fundamentalist church plainly opposed religious and cultural liberalism. Fundamentalism aimed to protect orthodox tradition and fundamental theology only. Excessive protection, however, made the American fundamentalist church belligerent and separatist because of its closed mind towards social and cultural concerns (Marsden, 1975: 4; Komonchak, Collins & Lane 1990: 412).

In spite of its contribution to the protection of orthodox, traditional theology against modernism, the fundamentalist church ignored the context of the Gospel and the role of the church. It was H.J. Ockenga who proposed the new evangelical church as a substitute for the exclusively fundamentalist church. He indicated that the fundamentalist church lacked social concern and social responsibility. J.D. Douglas, F.H. Henry, E.J. Carnell and B. Graham concurred with the opinion of Ockenga (Ockenga, 1960: 397).

Meanwhile, many American missionaries had come to Korea from 1884: in October of 1884, HN. Allen; in April of 1885, HG. Underwood; in April of 1885, H. Appenzeller (Paik LG, 1970). Although they came before the Niagara Conference of 1895, most of them had espoused American fundamentalist theological thought, which included the five fundamental doctrines (Park YK, 1994:75). They were educated in fundamental theology and had experienced, directly or indirectly in 1870, the influence of the social modern theology of the vertical contextual church in America. They did not even like the horizontal contextualization of the Gospel because of the influence of the vertical contextualization in America. They did not perceive horizontal contextualization as an inevitable factor in building the church. The fundamentalist theological colour of the early missionaries significantly influenced the early Korean church. Accordingly, the early Korean church was established under the spell of American fundamentalist theology, with five fundamental doctrines.

We can, now, attempt to define the Korean fundamentalist church. It was a church built on the five doctrines, namely, the infallibility of scripture; the virgin birth of Christ; His substitutionary atonement; His physical resurrection and the authenticity of the miracles. It ignored the contextualization of the Gospel and advocated the proclamation of the Gospel alone, with no emphasis on the Korean context. The Korean fundamentalist church was begun in 1884 when Allen, the first resident missionary from America, came to Korea, although the short-term missionaries had, earlier introduced fundamentalism to the Korean church.

The early Korean church (including long-term and short term missionaries) was built on the basis of the fundamental theology. But, the Korean

fundamentalist church failed to evangelize the Korean land. It was announced informally with the inception of the evangelical church by Nevius in 1890.

#### 5.1.2.2 EVALUATION OF THE FUNDAMENTALIST ECCLESIOLOGY

We will critically evaluate the fundamentalist church in Korea from the viewpoint of horizontal contextualization. Koreans accept that the reformed church in Korea was established with the coming of the first resident missionary in 1884. The church, however, had already been started with the coming of the non-resident short-term missionaries.

##### 5.1.2.2.1 PROOF (1): FAILURE OF NON-RESIDENT MISSIONARIES

Charles Gutzlaff<sup>16</sup> entered Korea in 1832 as the first non-resident missionary. He originally visited the Korean peninsula to distribute a few Bibles and religious tracts (Lindsay, 1920: 224), but failed to produce recognizable results for the Korean mission (Paik LG, 1970: 46). He proclaimed the fundamentalist Gospel (or theology), neglecting the Korean context for mission (KCHI, 1998: 129–134). He declared an unshaken faith only. He intended to Westernize the Korean peninsula, just as the early Korean Roman Catholic Church had hoped to Romanize the Korean peninsula. His passion for the Westernization of the Korean Christians or church eventually failed. However, we cannot ignore this humble beginning. His visit was a sign that better days would soon dawn for Korea.

After the uneventful visit of Gutzlaff, no other Protestant missionary visited Korea for thirty-three years. The zealous person who broke the long

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<sup>16</sup> He was born in Pomerania and was educated at Halle, the centre of the German pietistic movement in the seventeenth century.

silence was R.J. Thomas.<sup>17</sup> Thomas came to Korea in 1865 and stayed a few months at Paikryung Island. He was a zealous and courageous missionary whose heart was burning for the Korean mission. However, he also had no knowledge of the Korean context or the need for the contextualization of the Gospel (KCHI, 1998: 137). He fervently proclaimed the Gospel to Korean people, but even his zealous work ended in failure.

In 1874, John Ross, a missionary of the United Presbyterian church of Scotland Mission in Manchuria, arrived in the Korean peninsula (Ion AH, 1993: 82ff). He did not achieve his aims for the Korean mission due to ignorance of the Korean people and the Korean land (Paik LG, 1970: 51). An interest in Korea led him to revisit the Gate in the following year. He met a Korean who was willing to go with him as his Korean teacher. J. Ross translated the Gospel of Luke into Korean with the assistance of Yi Ungchan, his Korean teacher. This was one instance of a positive recognition of the Korean context. The translation of the Bible is an important factor for the contextualization of the Gospel.

In conclusion, as to the early non-resident missionaries, despite the lack of adequate historical evidence for a study of their theology, they were zealous about mission in Korea. They sowed the seed of the Gospel in Korea, but proclaimed the fundamentalist doctrines only, with no emphasis on context or contextualization. They failed to effectively evangelize in Korea. Ross realized this fault late in the day and revised his thinking on the concept of contextualization. He translated the Bible into Korean and achieved his missionary purpose in Korea.

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<sup>17</sup> He graduated with the degree of B.A. from New College, Edinburgh and was ordained to the ministry at Hanover Chapel (Paik LG, 1970: 48).

#### 5.1.2.2.2 PROOF (2): THE FAILURE OF RESIDENT MISSIONARIES

Even if the Korean fundamentalist church or fundamentalism did germinate from seeds sown by the non-resident missionaries, it blossomed only after the arrival of the resident missionaries. The first resident missionary was H.N. Allen, member of the Presbyterian Missionaries Board of America, who arrived in Korea in September 1884.<sup>18</sup> He was not an ordained missionary, but only a medical doctor and diplomat from America. H.G. Underwood,<sup>19</sup> who was a Presbyterian missionary from America, was the first ordained resident missionary in Korea. After 1884, many foreign missionaries successively entered into the barren land of Christianity, the Korean peninsula.<sup>20</sup> The end of the 1880's was the beginning of the golden age for Korean mission.

However, among the early missionaries there was considerable discord. For example, Gale insisted that Allen must be eliminated from the list of Korean missionaries (Lee YH, 1983: 78). Underwood and Heron supported the insistence of Gale. They were dissatisfied with the missionary policy of Allen who agreed with the opinion of the Korean King, Kojong. At that time,

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<sup>18</sup> He was born in Delaware, Ohio, on April 23 of 1858 and eventually became a medical doctor and diplomat. In 1881 he graduated from Ohio Wesleyan University with the degree of B.S. He received his medical training at Miami Medical College and graduated in 1883. He was appointed as a Korean diplomat of the American Government. In April 1885, he established the Korean Governmental Hospital (Kwanghei-won), the predecessor of Severance Hospital.

<sup>19</sup> He arrived at Inchon in April 1885 and began his missionary career as a teacher of Chemistry and Physics in the government medical school.

<sup>20</sup> In 1885, HG. Underwood, WB. Scranton, HG. Appenzeller, JW. Heron; in 1888, JS. Gale; in 1889, JH. Davis, Mary Davies; in 1890, J. Wiles, EB. Landis, MN. Trollope, R. Small, LO. Warner, JH. Pownall, MW. Davies, MC. Fenwick; in 1890, RA. Hardie; in 1891, JH. Mackay, B. Menzies, Fawcett, J. Perry; in 1893, OR. Avison, WJ. McKenzie; in 1897, R. Grierson, DM. McRae, WR. Foote (KCHI, 1998: 185-190).

the King proposed that the Korean peninsula was not the place for direct mission (Lee SJ, 1988: 55) and Allen agreed with that proposal. Due to the attitude of Allen, the early Korean missionaries could not work directly for mission.

Their discord stemmed from their lack of experience in foreign missions. They were very young missionaries, under 30 years of age. After graduating from seminaries, they started mission work without having accurate knowledge of the Korean context. In their zeal, they ignored the Korean context and by so doing crushed their hopes of successfully evangelizing Korea. We can conclude that the early Protestant missionaries in Korea were fundamentalists. They tried to proclaim the Gospel only according to fundamentalist doctrines, with little emphasis on the Korean context, the soil of their mission. This eventually brought about the failure of early missions in the land of Korea.

## 5.2 EVALUATION ON THE CONCEPT OF *COMMUNIO*

At the crucial moment, certain young fundamentalist missionaries invited Nevius<sup>21</sup> to join them. Nevius taught them the importance of contextualization as the foundation of ecclesiology. He instructed them to employ the three-self formula, namely self-propagation, self-support and self-governance. The three-self formula is an important principle of horizontal contextualization and through this principle, Korean fundamentalists realized the importance of contextualization. Contextualization was an essential constituent to the transplantation of Gospel in Korea.

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<sup>21</sup> He was an American missionary of 61 and had abundant field experience, amounting to 36 years, in China (Shin SJ, 1974: 125).

As a result, in 1890, the early Korean fundamentalist church experienced a turning point brought about by the teaching of Nevius. At last, the evangelical church became established in the land of Korea. The church gained a footing through an understanding of the native Korean context. Nevertheless, the Korean evangelical church has failed to evangelize the Korean land. They have experienced numerical growth through contextualization, but, the power of the text (Bible) has been diminished through excessive emphasis on contextualization. This has exposed many problems in the church. In this section, we shall examine the Korean evangelical church in detail.

#### 5.2.1 AN EVANGELICAL CHURCH IN KOREA

Today, despite the subject being on the lips of many people, there are many different understandings of 'evangelical church' because it is an abstract idea. First of all, we shall investigate the definition of the word 'evangelical.' Derived from the Greek word 'Euaggelion' the term 'evangelical' came into use at the time of the Reformation to identify Protestants, especially as they held to the belief in justification by grace through faith and the supreme authority of scripture (Achte-meier, 1985: 286; Well & Woodbridge, 1977: 26ff; Kim E, 1998: 11; Schaff, 1977: 206ff). The New Dictionary of Theology explains it in detail, as follows (Ferguson & Wright, 1988: 239):

It (evangelical theology) is deeply committed to the centrality of the Bible, to its power by the Holy Spirit with special reference to preaching, to its final authority in all matters of doctrine and life, and to the necessity of interpreting it as naturally as possible and disseminating it widely in the vernacular. It is equally committed to justification by faith in which acceptance with God is received by trusting his loving self-disclosure and not by any human accomplishment. It also readily confesses that the

church is composed of all believers who have thus been incorporated by the Holy Spirit, and who have direct, personal and constant access to their Heavenly Father.

Evangelicals hold unswervingly to the doctrine and practice of biblical infallibility (Richardson & Bowden, 1983: 191; Conn, 1968: 35). Evangelical theology goes back to the creeds of the first century of the Christian era, in which the early Christian Church sought to correlate the teaching of Scripture, penetrate its meaning and defend it. The evangelical church affirmed that:

The Bible is the truthful revelation of God and through it the life-giving voice of God speaks; God is the almighty creator and we are his dependent creation; God has entered history redemptively in the incarnation of Jesus Christ; God's nature exists in Trinitarian expression; Jesus Christ is fully divine and fully human; the power and judgment of sin is a reality for all humanity; God graciously takes the initiative in coming to us savingly in Jesus Christ and by the Holy Spirit; Jesus Christ is building his church; and the consummation of history will be expressed in the second advent of Jesus Christ, the general resurrection, the final judgment, heaven and hell (Ferguson & Wright, 1988: 239).

Thus, without the emphasis on biblical infallibility, Roman Catholicism was excluded from being classified as 'evangelical' (Livingston, 1992: 183). JC. Brauer (1990: 316) restricted 'evangelical' to the Pietism of Lutheranism and Calvinism within the Western or German Christian context. According to Douglas (1974: 361), 'evangelical' should be distinguished from three other broad groupings within the faith that professes Christianity: non-evangelical Protestantism, Catholicism, and the sects and cults.

Meanwhile, during the Reformation, 'evangelical' would have to do with the relation of the church to culture and state (Ferguson & Wright, 1988: 239).

'Evangelical' should aim for the improvement of society, with social contextualization of the Gospel. Since the eighteenth century, this trend was also spread through England, Germany and America.

The English evangelical church constituted the London Evangelical Alliance in 1846.<sup>22</sup> At this event, the nine doctrines of the evangelical church were laid down, namely, 'the absolute inspiration of the Bible; the trinity; whole corruption; salvation through Jesus Christ; righteousness by faith; sanctification by the Holy Spirit; the second coming and judgment by Jesus Christ; the Eucharist and baptism' (Well & Woodbridge, 1977: 25; Douglas, 1974: 359). These more or less corresponded with the American fundamental doctrines, which were to be declared at the Niagara Conference in 1895. But, unlike the Niagara Conference, the London Evangelical Alliance did not ignore the contextualization of the Gospel. The Alliance was concerned about the social responsibility of the church (Brauer, 1990: 314), and laid emphasis on the contextualization of the Gospel.

In Germany, the term evangelical was synonymous with Lutheranism and the Reformation. The German evangelical church was based on three doctrines, namely, 'the infallibility of the Bible, absolute authority of the Bible and the righteousness by faith' (Schaff, 1977: 206ff). Its identity was concretely defined during the 'Evangelical Social Congress in 1890.' At this time, Adolf Stoecker declared that the evangelical church must be founded on the contextualization of the Gospel as well as on the fundamental doctrines (Brauer, 1990: 317).

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<sup>22</sup> At that time, Merle D'Aubigne of Switzerland, S.S. Schmucker of America and evangelicals of England attended this Alliance (Park YK, 1998: 32).

The American evangelical movement started in 1734, under the leadership of J. Edward. Basing his slogan on Romans 1: 17, namely 'the righteous will live by faith' (Well & Woodbridge, 1977: 26), Edward taught the faith of the Puritans which depended on 'justification by faith alone, the priesthood of all believers, the sinful depravity of man, infallibility of the Bible' (Well & Woodbridge, 1977: 26ff). These were similar to the five doctrines of the fundamentalist church, which had been declared in 1895 (Livingstone, 1992: 24ff).

Meanwhile, in the twentieth century, the rise of modern socialism confronted the American evangelical church. The founder of the Social Gospel, Walter Rauschenbusch, insisted that the church should be the vanguard of reform for secular society (Park YK, 1998: 37). At the time, modernists were critical because the American evangelical church had neglected to reform society. They called for the contextualization of the Gospel, but paid little attention to fundamental doctrines (Woodbridge, 1979: 69ff; Garrel, 1986: 134ff). They only emphasized the socialization of the Gospel and tried to overcome the vertical gap between God and human beings. Against this challenge, the American evangelical church stood, declaring that the church was built on fundamental doctrines as well as on the contextualization of the Gospel, and here the word contextualization refers to horizontal contextualization <sup>23</sup> (Well & Woodbridge, 1977: 193; Streiker, 1972: 112).

In conclusion, the designation 'evangelical' was developed in reaction to

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<sup>23</sup> This is not original, but coincides with our interpretation. At that time, the American Evangelical Church did not try to overcome the gap between God and human beings, but tried to overcome the gap between first century Palestine and eighteenth century America.

Roman Catholicism and to theological liberalism, which put little emphasis on the infallibility of the Bible. But evangelicals accept the contextualization of the Gospel. Here contextualization is not vertical but horizontal.

We aim to understand the Korean evangelical church. Most scholars understand the word by analogy, but according to a transplanted situation, the meaning of the term 'evangelical church' can vary. So it is important that the term 'evangelical church' is understood in the Korean context.

In Korea, to be 'evangelical' is also understood to be accentuating both the horizontal contextualization of the Gospel, and the inspiration and infallibility of the Bible (Park YK, 1998: 32; Lee KM, 1982: 1012; Conn, 1966: 26; Han CH, 1983: 58ff).

We are going to briefly consider two principles to understand the Korean evangelical church. This is not a general explanation, but an explanation of the principle in the particular Korean situation. We will use the Korean data, and we will focus specially on the latter idea of contextualization, that is horizontal contextualization. This kind of contextualization, as mentioned above, is an important aspect of the 'evangelical church.' It may be proved clearly that the Korean evangelical church was established on this principle in 1890.

Of course, the principle of the inspiration of the Bible is very important in the evangelical church. But, it is also a common principle of the fundamentalist church. In fact, no church denies Biblical inspiration. Here, we have looked at the difference between fundamentalism and evangelicalism, so we have focused more on contextualization than on

Biblical inspiration. We do not ignore the importance of the inspiration of the Bible. It must be an unchangeable truth in the church.

Most scholars discuss the inspiration of the Bible according to three theories: mechanical, dynamic and organic. In Korea, most evangelicals do not accept the theories of mechanical inspiration and dynamic inspiration, but of organic inspiration. Those who believe in mechanical inspiration say that the Bible is a mere passive instrument in the hand of God. When the amanuenses wrote what God dictated, they were not writing with any consciousness of their own.

Those who believe in the dynamic inspiration of the Bible owe its inception to the inspired teaching of Schleiermacher (Berkhof L, 1953: 158). According to them, some parts of the Bible contain the highest truths, but some are fallible and imperfect. This theory does not do justice to the Biblical status regarding inspiration. It robs the Bible of its supernatural character and destroys its infallibility. Berkhof (1953: 158–159) points out that the theory of the dynamic inspiration is faulty:

This theory renounces the idea of a direct operation of the Holy Spirit on the production of the Scriptural books, an operation that finds its purpose precisely in the production of those books; and substitutes for it a general inspiration of the writers. Strictly speaking, it transfers the idea of inspiration from the intellectual to the moral sphere. The writers of the Biblical books were holy men, who moved about in the presence of Jesus, and lived in the sphere of revelation, which naturally had a sanctifying influence on their character, thought, and speech. ... This inspiration was a permanent characteristic of the writers, and therefore naturally also influenced their writings.

As mentioned above, the Korean evangelicals believe in the organic

inspiration of the Bible (Lee KM, 1982: 1012). God did not employ the writers of the Bible in a mechanical way. God wanted them to write the Bible and acted upon them in an organic way in harmony with the laws of their own inner being. In other words, God used their various characters, temperaments, gifts, talents, education, culture, vocabularies, diction and style. God guided them in the choice of their words and in the expression of their thoughts. Thus, the writers of the Bible were not passive, but active and each of the writers has his own unique style. The writers put upon their productions their own personal stamp and the stamp of their times. Accordingly, the Bible itself was not mechanically inspired and the Holy Spirit used the writers as He Himself had formed them for their task. He qualified them and guided them, and thus inspired the Bible organically.

In Korea the important issue is the extent of the inspiration. As to this, there are three different opinions, namely that the thoughts are inspired but not the words; that parts of the Bible are inspired and other parts are not; and that inspiration extends to every part of the Bible.

According to those who believe the thoughts to be inspired but not the words, the thoughts of the Bible were divinely inspired, but the words were chosen by the writers of the Bible without any divine guidance. But thoughts cannot be distinguished from words. To give the thought is to give the words. If there is inspiration at all, it must penetrate words as well as thought. Berkhof says that the Bible clearly teaches the inspiration of the words of the Bible (1953: 158ff).

Under the influence of eighteenth century Deism and Rationalism, some accepted a partial inspiration. As to the partial inspiration of the Bible,

there is no unanimity. Some think the inspiration refers to doctrinal matters, others to the New Testament, others to the words of Jesus and others to the Sermon on the Mount. Berkhof emphasizes that the moment one accepts the partial inspiration of the Bible, he has lost his Bible (1953: 162). Thus, the Korean evangelical church accepts that inspiration extends to every part of the Bible (Lee KM, 1982: 1012; Conn, 1966: 24ff). The doctrine of the inspiration of the Bible is explained well by Berkhof (1953: 163) and the Korean evangelical church teaches it.

According to Scripture inspiration extends equally to all parts of the Bible. The law and the historical books, the psalms and the prophets, the gospels and the epistles, ... they were all written under the guidance of the Holy Spirit, and are therefore all in the same measure *he graphe*. An appeal to it is equal to an appeal to God. The Epistles of Paul are placed on a level with the writings of the Old Testament, II Pet. 3:15, 16. The New Testament contains quotations from 25 Old Testament books, and among these there are several of a historical character, which in the estimation of some are least, if at all, inspired. Jesus and the apostles evidently regarded them as a part of *he graphe*, and ascribed to them divine authority. Moreover, there are several collective quotations, or catenae of quotations, i.e., quotations gathered from several books, which are all advanced as equally authoritative to prove the same point, Rom. 3:10-18; Heb. 1:5-13; 2:12, 13.

In Korea the evangelical church has been built on the doctrine of the infallibility of the Bible. The infallibility of the Bible is the quality of being divinely preserved from error. Generally, the word infallibility is sometimes equivalent to inerrancy, though the use of the former word is usually restricted to its reference to the Bible and the latter term is used to endorse the basic Christian truths presented by the Roman Catholic Church (Richardson, 1969: 169). In 1870 the first Vatican Council of the Roman Catholic Church defined the inerrancy of the Pope as an expression of the infallibility of the church (Burn-Murdoch, 1954). The doctrine of the

inerrancy of Popes and general councils has not generally found favour outside the Roman Catholic Church (Richardson, 1983: 297). Of course, we find that the Westminster Confession (1647) spoke of the Bible's inerrant truth, the Belgic Confession (1561) called it an inerrant rule, and Wyclif (1380) named it the inerrant rule of truth (Ferguson & Wright, 1988: 337). Nevertheless, the word 'inerrancy' is mostly used by the Roman Catholic Church. The Roman Catholic Church understands it as a divinely given assistance, implied in Christ's promise to send the Holy Spirit to his apostles and their successors to enable them to believe and to teach without error those truths that are necessary for salvation. Thus, acceptance of the church's inerrancy is a commitment of faith that presupposes that God provides the church with effective means both for faithfully believing and authoritatively proclaiming the authentic message of the Gospel. This understanding is not shared by most evangelical churches. Thus, we shall hereafter use the word 'infallibility' only.

The word 'infallibility' is used by evangelicals to explicate biblical authority. The term designates the Bible's quality of being free from error, and the truthfulness of the Bible. Belief in the Bible's infallibility is rooted in the conviction that it was inspired by God, the preeminently truthful one, who is incapable of falsehood. The infallibility of the Bible is defined as that 'the Bible in the original manuscripts does not affirm anything that is contrary to fact' (Grudem, 1994: 90). The Bible clearly teaches that God cannot lie or speak falsely (2 Sam. 7:28; Titus 1:2; Heb. 6:18).<sup>24</sup> All words in the Bible

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<sup>24</sup> (NIV 2 Samuel 7:28) O Sovereign LORD, you are God! Your words are trustworthy, and you have promised these good things to your servant.

(NIV Titus 1:2) a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time,

(NIV Hebrews 6:18) God did this so that, by two unchangeable things in which it is

are claimed to be completely true and without error in any part (Num. 23:19; Ps. 12:6; 119:89; 119:96; Mt. 24:35).<sup>25</sup>

In Korea the second characteristic of the evangelical church is horizontal contextualization, which was well designated in the methods of Nevius. Without understanding the Nevius method, the Korean evangelical church is difficult to explain. The most significant turning point in the Korean Christian Church was Nevius's visit to Korea and the teaching of the Nevius method to seven missionaries. In 1890, Nevius received an invitation from a group of seven missionaries who were just beginning their work in Korea. Then, the three-self formula, namely self-support, self-propagation and self-government, was adopted by the Korean church. The three-self formula is the principle of the contextualization of the Gospel. In the preface of Nevius's book, *Planting and development of missionary churches*, B. Hunt praised the Bible-centred mind of Nevius. According to Hunt, Nevius believed that the three-self formula should be biblical and he tried to use God's word as the guide in his mission work. He believed in the absolute authority of the Bible. Accordingly, the teaching of Nevius is often summarized as a 'three-self formula' (Shin SJ, 1974: 125) based on the 'authority of the Bible or the Bible-centred perspective' (Kim HK, 1998: 50-51).

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impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.

<sup>25</sup> (NIV Numbers 23:19) God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

(NIV Psalm 12:6) And the words of the LORD are flawless, like silver refined in a furnace of clay, purified seven times.

(NIV Psalm 119:89) Your word, O LORD, is eternal: it stands firm in the heavens.

(NIV Psalm 119:96) To all perfection I see a limit: but your commands are boundless.

(NIV Matthew 24:35) Heaven and earth will pass away, but my words will never pass away.

According to Underwood, Nevius suggested four principles, as follows:

- (1) Each Christian must abide in the calling wherein he was found and support himself by his own work and be a witness of Christ.
- (2) Church methods must be developed only so far as the native church is able to take care of and manage the same.
- (3) The church itself must call out for full time work those who are qualified best and whom the church can support.
- (4) Churches are to be built in native style and by the Christian themselves from their own resources (Underwood, 1908: 109–110).

Most scholars understood the main teaching of Nevius to be the three-self formula (Clark, 1937: 241–242; Kim TH, 1997: 50; Kim BS, 1992: 226) and Clark (1937: 241–242) explains the three-self formula as follows:

Self-propagation: every believer is to be a teacher of someone, and a learner from someone else better fitted; every individual and group seeking by the 'layering method' to extend the work.

Self-government: every group under its chosen, unpaid leaders; circuits under their own paid helpers, who will later yield to pastors; circuit meetings to train the people for later district, provincial and national leadership;

Self-support: with all chapels provided by the believers; each group, as soon as founded, beginning to pay towards the circuit helper's salary; even schools to receive but partial subsidy, and that only when being founded; no pastors of single churches to be provided by foreign funds;

The contextualization of the Gospel was erected on the basis of the three-self formula. With the formula, the Korean evangelical church grew rapidly (Kim BS, 1992: 224–225). In the Korean context it was able to develop many native churches independent of the foreign missionary teams (Kim BS, 1992: 226; Shin SJ, 1974: 125ff; Kim HK, 1998: 45).

In the preface of Nevius's book, *Planting and development of missionary churches (1958)*, Hunt writes as follows:

His (Nevius') articles breathe a spirit of humility. In reading them, one feels in touch with a man who has tried to use God's word as the guide in his missionary work, and who has sought to find what God's word teaches concerning procedure in missionary work. There are places where Nevius can say, in regard to missionary procedure, 'I know this is right and that is wrong,' because of the clear authority of God's word. At other points he confesses his ignorance but reminds his readers that the final authority is and must be God's word, instead of mere practicality. The young missionaries in Korea adopted his principles as policy because they believed these principles were founded on the Scriptures. Dr. Nevius had tried them, and found that the biblical methods were also the most practical, and the young missionaries in Korea who adopted them testified to the same thing.

The Nevius method was founded on the doctrine of the absolute authority of the Bible (Kim HK, 1998: 50). The early missionaries whom Nevius taught adopted their mission policy from the Bible. At that time the important activity of the Korean evangelical church was systematic Bible study. It was carried out on the basis of the Nevius teaching. Clark summarizes the teaching of Nevius concerning Bible study in Korea as follows (1937: 241-242):

Systematic Bible study for every believer under his group leader and circuit helper; and for every leader and helper in the Classes; strict discipline enforced by Bible penalties;

Accordingly, the Korean evangelical church was founded in 1890 on the Nevius principles of contextualization and the authority of the Bible.<sup>26</sup> The

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<sup>26</sup> Concerning the beginning of the Korean evangelical church, there is no unanimity of opinion. We shall examine two inadequate suggestions and thereafter propose its correct beginning.

J.K. Kim considers that the Korean evangelical church was begun in 1947. The students (51 people) of Chosun theological college were fighting against social modern theology. At that time, the representatives of social modern theology were J.J. Kim and C.K. Song (Park YK, 1998: 1). According to this opinion, Korean evangelicalism corresponded with the fundamental doctrines. Kim confused the evangelical church with the fundamentalist

rapid growth of the Korean evangelical church has resulted especially in the adoption of the Nevius method.

But in due course the Korean evangelical church started to place excessive emphasis on the three-self formula to build the Korean evangelical church (Underwood, 1908: 109ff; Paik LG, 1970: 228; Shin SJ, 1974: 125; Lee CSh, 1983: 50ff; Vischer, 1992: 225; Kumazawa, 1993: 143; Kim NS & Conn, 1997: 163ff; Kim MY, 1998: 52). It over-emphasized the horizontal contextualization of the Gospel (Clark, 1937: 121; Kim HK, 1998: 50) and neglected the Biblical text. This brought about certain problems in and outside the Korean evangelical church. Accordingly, the Korean evangelical church did not evangelize the Korean land effectively. In the next section, we shall prove those trends in history from the perspective of the modifier, Jesus Christ (text).

### 5.2.2 EVALUATION OF THE KOREAN EVANGELICAL ECCLESIOLOGY

When we look at history from the viewpoint of quantitative growth, the Asian evangelical Christian church, with the exception of the Korean Peninsula, has failed (Han CH, 1983: 56; Kim BS, 1995: 231-248). The evangelical Christian population of Thailand, India, Burma, Japan and

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church.

Others again consider that the Korean evangelical church was begun in the Korean Christian Congregation in 1973 when B. Graham, main preacher of the Korean Congregation, emphasized the contextualization of the Gospel and the fundamental doctrines of the inspiration and inerrancy of the Bible (Park YK, 1998). The latter opinion is significant, but was wrong in its estimation of the date of birth of the Korean evangelical church. It is clear that the two elements of the evangelical church were already presented in Korea as early as 1890. At this time, J.L. Nevius sowed the seeds of Korean evangelicalism with the three-self formula and the Bible-centered church. Horizontal contextualization occurred with the three-self formula (Moffett, 1973: 214ff) and the fundamental doctrines (inspiration and inerrancy of the Bible), in the Bible-centered church (Underwood, 1908: 241ff; Lee SJ, 1988: 62; Hunt, 1994: 50; Kim TH, 1997: 50; Kim MY, 1998: 58).

China amounts to less than two percent of the whole population. Korean Evangelical Christians, on the other hand, number more than twenty-five percent of the whole population, in spite of the short mission history of about 120 years since 1884. Internationally there is a deep desire to know how the Korean evangelical church has grown so rapidly within such a brief space of missionary history. The cause, although there is no consensus of opinion, is generally explained with reference to the three-self formula of Nevius. Through the three-self formula, the Korean evangelical church has grown phenomenally (Cho DJ, 1983: 107; Kumazawa, 1993: 143; Hunt, 1994: 195;). BS Kim explains it as follows:

The missionary activities in the Presbyterian Church of Korea were firmly based on the so-called Nevius methods. The Nevius methods are the principles of Christian mission, which were formulated by Rev. John Nevius, an American missionary in China.

... Under the Nevius system, the Korean Presbyterian Church grew very rapidly, with the spirit of self-propagation, self-governance, self-support; thus it was able to develop many churches independent of the foreign missionary teams (1992: 225-226).

DJ Cho also says, 'there seems to be a consensus among people that the phenomenal growth of the Korean church is a result of the adoption of the so-called Nevius Method by the early missionaries' (1983: 107).

In spite of its ingenuity, the excessive emphasis on the three-self formula has resulted in the neglect of the modifier of the church, Jesus Christ (text). In the Korean evangelical church, pastors and elders become the modifiers of the church. The word modifier comes from 'My church' (μου τὴν ἐκκλησίαν) in Matthew 16:18. 'My church' (μου τὴν ἐκκλησίαν) means the church of Jesus Christ. The word 'my' (μου) indicates Jesus Christ Himself. As mentioned above, the word modifier is a broad concept that includes

the fundamental doctrines (see, 'important terminology' in the introduction of our study).

With neglect of the modifier, Jesus Christ (text), the Korean evangelical church mostly shows three negative trends, namely:

- 1) The Korean evangelical church neglects the fact that the church is a community (*communio*) of Jesus Christ (Son BH, 1983: 332-347).
- 2) The Korean evangelical church neglects the elements of faith by placing excessive emphasis on education and the Shamanizing earthly blessing (Chung H, 1998: 64).
- 3) The Korean evangelical church neglects the essence of the church as a communion (*communio*) of ethics (Kwak JK, 1983; Kim BS, 1995: 231-248; Park CK, 1995: 155; Yang NH, 1996: 29-42; KCHI, 1998: 281;).

We are going to examine the three elements concretely and will show the problems of the ecclesiology in Korea that over-emphasized one side of contextualization. Through historical data, we will prove the failure of the Korean evangelical church. The evaluation will be from the viewpoint of social *communio*, faithful and ethical *communio*.

#### 5.2.2.1 PROOF (1): FROM THE VIEWPOINT OF *COMMUNIO*

The Korean evangelical church disregards the fact that the Christian church is the *communio* of believers representing the body of Jesus Christ. We shall show this trend through the historical data of the Korean evangelical church.

The Korean evangelical church has continuously experienced unbiblical divisions. The Korean church has suffered seriously from the malady of

separatism. The apostle Paul refers to the church as the body of Jesus Christ (1 Cor. 12:27;<sup>27</sup> Eph. 1:22–23<sup>28</sup>). He clearly believed that the church consists in the togetherness (*communio*) of Christians with Jesus Christ. Thus, the Christian *communio* cannot be divided into two or more bodies. Members of this *communio* are connected with each other and with Jesus Christ in an inseparable union. J. Calvin insists that the Christian Church is a single church as follows:

The church is called 'Catholic,' or 'universal,' because there could not be two or three churches unless Christ be torn asunder, which cannot happen! But all the elect are so united in Christ that, as they are dependent on one head, they also grow together into one body, being joined and knit together as are the limbs of a body. They are made truly one since they live together in one faith, hope and love, and in the same spirit of God (1994: II. 4.1.3.)

The Christian church as a communion (*communio*) is one and cannot be divided into two or three, yet the Korean evangelical churches are fragmented and the reasons for separation are quite ironic (Rhee JS, 1995: 280). The division of the church in Korea began at the time of the 'Presbyterian Mission Council' in 1905. The Korean Presbyterian Mission Council was held in Seoul to coordinate missionary activities and eventually to establish a single Korean evangelical church (Paik LG, 1970: 381; Rhee JS, 1995: 279). Then the Korean Presbyterian Mission Council assigned a specific territory to each denomination.<sup>29</sup> Initially, the aim of the Council

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<sup>27</sup> 'Now you are the body of Christ, and each one of you is a part of it.'

<sup>28</sup> 'And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.'

<sup>29</sup> The first definite territorial division between the Presbyterian and Methodist bodies took place between the Northern Presbyterians and Northern Methodists in North P'yongan province in 1905. The counties Taechon, Huichon, Yongbyon, and a half of Pakchon in

was the effective deployment of missions in the Korean peninsula. For this, the Council assigned the regional responsibility for missions to each denomination. It did not intend to divide the Korean evangelical church. However, the catch phrase of the Council, 'one Korean evangelical church,' came to naught. The Korean Mission Council became the vanguard for the division of the Korean evangelical church (Kim MY, 1998: 57) which was smashed into fragments.<sup>30</sup> Eventually, in the course of

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North Pyongan province were transferred to the Northern Methodists, while the rest of the province was placed under the jurisdiction of the Northern Presbyterians... In 1906 mission boundaries in South Pyongan province were demarcated between the Northern Methodist and Presbyterian missions. In the following year an arrangement was made between the Southern Methodist and Northern Presbyterian missions whereby the former received the northern two-thirds of Kangwon province and all the Presbyterian work to the north of Seoul, and the latter the southern one third of Kangwon province and groups of Southern Methodist converts to the east and the west of Seoul. In 1908 the Southern Methodist and Canadian Presbyterian missions entered into a territorial adjustment whereby the former ceded the territory south of Wonsan to the latter, giving the Southern Methodists a solid block from Seoul to Songdo and Wonsan, and to the Canadians the rest of the two Hamgyong provinces. In the south, the Northern Presbyterians, Northern Methodists, and Southern Presbyterians entered into an agreement, which gave North Chungchong province to the Northern Presbyterians, South Chungchong province to the Northern Methodists, and the two Cholla provinces to the Southern Presbyterians. In the southeast, the Northern Presbyterian mission held the two Kyongsang provinces except strips of territory southeast and southwest of the South Kyongsang province, which were given to the Australian mission (Paik LG, 1970: 382-383).

<sup>30</sup> In 1952, the Koshin Presbyterian Group split from the General Assembly. They explained the cause of division as follows, 'Even though the Japanese had persecuted Christians and forcefully demanded that they worship Japanese gods, Koshin Presbyterians had refused to participate in the Japanese Shrine worship. Thus, many suffered in Japanese prisons for a long time. However, the majority of Presbyterians chose to worship Japanese gods and later refused to repent. Koshin Presbyterians thus felt obliged to separate from them (Conn, 1968: 174).'

In 1953, the Kichang Presbyterian Group split from the General Assembly. This schism was caused by the followers of the condemned liberal Jae-Joon Kim, who became an advocate of NCC ecumenism. They explained the cause of division as follows 'We oppose a narrow-minded isolationism and urge cooperation with Christians around the world in the formation of a world church attitude' (Park YK, 1994: 341). Its theology is Neo-Orthodox and ecumenical in concern. In this sense it represents the most liberally oriented of the major Presbyterian groups (Son MG, 1974: 285). By 1954, the Kichang Presbyterian Group had attracted approximately 568 churches, two hundred and ninety-one ministers had joined their ranks and 20, 937 baptized members were listed on their rolls (Conn,

these developments, from 1950 to 1979, five different evangelical churches (Haptong, Tonghap, Korshin, Kaehyuk and Kichang) and innumerable small groups came into existence in Korea. Each group has repeatedly expressed a desire for an effort to recover the unity of the evangelical church, but each still exists separately, along with eight or more minor splinter groups. In fact, the original Korean Presbyterian Church has been divided into many antagonistic fragments. Each denomination has been busy justifying the reasons for the separation and has accused the opponents of being Liberalist. These fragmentations have been influenced by the fundamentalist separatism in the American Presbyterian church that Gresham Machen initiated with an ideal to build a pure church (Rhee J.S. 1995: 280). And under Confucian sectarianism<sup>31</sup> and power struggles in the name of orthodoxy, Christian separatism has been enforced in Korea.

Korean separatists have aggravated the division, however, ignoring that the modifier of the church is Jesus Christ. They have mistakenly identified the modifier of the church as a pastor or elder. According to them, the Korean

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1968: 182).

In 1959, the WCC brought the biggest schism, which divided the Korean Presbyterian Church into two denominations of the same size. So the WCC has not been responsible for ecumenism but separation, as far as Korea is concerned. At that time, the Tonghap Group split. Tonghap wanted to join WCC, while the General Assembly, on the other hand, refused to do so. At the time, the Tonghap group accredited the General Assembly Seminary with its own theological college in Seoul, which represented the moderate conservative wing of the Presbyterians in Korea.

The division of the Korean evangelical church continued with the Kaehyuk Group (in 1979), the Hapsin Group, the Haptong Group and innumerable minor ones.

<sup>31</sup> In Korea, Confucianism has developed into sectarianism through the endless conflicts among competing parties. A strong idea concerning orthodoxy or heresy caused Confucians to be fond of theoretical disputes. This had a significant effect on the Korean Christians and sectarian groups.

evangelical churches should be split.

These fragmentations have arisen from an excessive emphasis on the three-self formula (horizontal contextualization) (KCHI, 1998: 218ff). The Korean evangelical church does not seem to know the real significance of the Christian Church. The evangelical church thinks of the church simply as a group of people and disregards the idea of the body of Jesus Christ (Han KC, 1983: 359). Each group defines the Christian church without reference to the will of the modifier, Jesus Christ. Thus, according to the interests of each group, the church has been divided into many fragments.

In conclusion, the Korean evangelical churches have disregarded and overlooked the point that the Christian Church is the body of Jesus Christ, which cannot be divided.

Another form of neglect is apparent in the discrepancies between the urban evangelical churches and the rural churches. The churches in rural regions number more than those in urban regions. According to one Korean Presbyterian group, the churches in the rural areas comprise about 65% of the total (Kwak JK, 1983: 291). Yet the rural churches are neglected and rural Korean ministers earn low salaries.

The pastors of the rural churches generally experience acute problems of which we shall name seven: insufficient remuneration to cover family expenses; the heavy burden of education; lack of medical care; lack of library facilities; poor communication systems; lack of modern facilities; unavailability of pension plans and insurance (Kwak JK, 1983: 294). The pastors of the rural churches need to have a second job to provide

adequately for the expenses of the family. The urban ministers, on the other hand, earn much higher salaries. The pastors of the Korean evangelical church in a large city are perhaps more highly paid than anywhere else in the world. The minister of an average-sized congregation in Seoul earns a salary almost twice that of a university professor, if all his benefits are counted (Son BH, 1983: 343ff).

The egoism in the Korean evangelical church comes from over-emphasis of the three-self formula and, especially, the principle of self-support (KCHI, 1998: 1/225). Because of the principle of self-support, urban churches do not look after the poor rural churches. The urban churches ignore the fact that the Christian church is a single *communio* because it is the body of Jesus Christ.

Until the nineteenth century, the Christian church played a significant role in drawing many people together in communion (*communio*). The leaders of the Christian church have been social communion (*communio*) leaders who were prominent in what Donald Mather called 'an organizing process,' the establishment of schools, hospitals, orphanages, colleges, magazines, etc. (Hammond, 1992: 8).

But modernity and the fragmentation of the postmodern spiritual search generates 'multitudes of men and women who are impelled, if they have religious yearnings, to embark on their own individual quests for symbols of transcendence' (Lindbeck, 1984: 126). This change can be understood as a significant increase in 'personal autonomy,' meaning both an enlarged arena of voluntary choice and an enhanced freedom from structural restraint (Greeley, 1990: 24-25). The change is in the direction of greater

individual autonomy. This personal autonomy is a way of encompassing the variety of sociocultural changes experienced by many Americans since 1960s. Many of these changes have no doubt also occurred elsewhere in the world, in other industrialized nations where the hold of a heavy-handed traditionalism had already been broken (Hammond, 1992: 62). Rasmussen (1993:103-104) describes this as follows:

Furthermore the churches have largely become conveyors of this 'commodity' (individually tailored quests for transcendence) rather than communities that socialize their members into coherent and comprehensive religious outlooks and forms of life. Religious groups are less communities of moral socialization into distinctive ways of life than they are, now in Catherine Albanese's phrase, 'booth keepers in an emporium of transcendence.' What brought us to this role for the churches, Albanese explains, is the progressive weakening of moral communities combined with the increase of a therapeutic and individualistic orientation in the middle classes. Thus, 'ego boundaries' have become 'more pronounced' in this century while community boundaries have faded. This in turn means that churches and synagogues not only compete with any number of other organizations that confer meaning, advertise values, and try to grab people's attention for the tasks of living well, but the style is one suited to going it alone in religious matters and/or trafficking in transient communities...the rock concert, the sporting event, the never-miss TV series, the self-help or support group. For much of this, the 'clientele' (to use an archetypal modern word) privileges inner and even mystical states, is suspicious of organization, authority, and exclusive allegiances, prefers the oxymoron of 'nonbinding commitments,' and chooses religious fit and authenticity by judging how well it answers 'personally identified life situations and experiences.'

We can also find these modern trends towards individualism in the Korean evangelical church and present three views.

In 1899-1900, Harnack delivered a lecture to students of all faculties at the University of Berlin, under the title 'the essence of Christianity.' This lecture included the following:

Anyone who wants to know what the kingdom of God and the coming of this kingdom mean in Jesus' preaching must read and meditate on the parables. There he will learn what the kingdom is all about. The kingdom of God comes by coming to individuals; making entrance into their souls, and being grasped by them. The kingdom of God is indeed God's rule...but it is the rule of a holy God in individual hearts (1977: 43).

Harnack understands that the reign of God does not come to a communion (*communio*) it comes to an individual. The word 'individual' is the key term, which occurs frequently in Harnack's books (Lohfink, 1988: 2). He is far too familiar with the New Testament to have overlooked the notion of communion (*communio*), which accompanies the gospel of the reign of God. Yet, according to Harnack, the focus of the Sermon on the Mount is on the motivation of the individual, and the church is only a fraternity of all well-meaning people throughout the entire world (1977: 51-53, 73). He is, in fact, representative of a broad tendency of liberal theology active at the end of the nineteenth century and at the beginning of the twentieth (Lohfink, 1988: 3).

Despite all opposing tendencies, the individualistic position of the liberal theology of Harnack continues to be influential in the Korean evangelical church today. The individualizing tendency is, indeed, tangible everywhere in Korea (Hwang KS, 1995: 170ff). This probably derives from non-Christian religions. J.S. Rhee (1995: 294) says:

The Korean church understands sanctification individualistically and even egoistically. It is definitely not a Christian teaching but the influence of traditional religions which have taught that religious discipline is for one's own happiness...his own soul, life, family and nation. This individual and collective egoism has hindered the understanding of the true motif of Christian sanctification for which Jesus Christ died on the cross.

Aubrey refers to the elements of the individualism of the church in detail (1938: 74–76). Even today, these can be applied to the Korean evangelical church. We shall therefore apply Aubrey's ideas to the Korean Christian church.

There is at present, in the Korean evangelical church, an urgent call to re-establish close relationships with the common life of the people among whom it is called to work (Hwang KS, 1995: 174ff). In other words, there is a call from God to the Korean church, to embark on authoritative study of mooted problems in such areas as race and industry, and to draw together Christians of different races, vocations and groups for united study, fellowship, and action. There is a call to Korean Christian men and women in the same vocation or industry, to meet together for prayerful discussion as to how, in their particular sphere of common life, the problems, which arise, can be dealt with, as God would require. There is a call to members of the Korean Christian church to be ready to undertake responsibilities in local and national government. There is laid upon the Korean Christian church in all lands the obligation to create and to foster a solidarity and co-operation with one another stronger than all the divisions which now disrupt the family of mankind.

The Bible presents the church as a communion (*communio*), (Brown RE, 1979: 13ff). To describe it, phrases such as 'the people of God, the communion (*communio*) and body<sup>32</sup> of Jesus Christ, and the fellowship of the Holy Spirit' are used (Ferguson & Wright, 1988: 140).

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<sup>32</sup> In the New Testament 'body' is used approximately 150 times. The English term 'body' is translated from 'κωλον' (a limb) in Heb.3:17; 'χρωτος' (skin) in Ac. 19:12; 'σαρξ' (flesh) in Col.2: 5, Heb. 9:10; 'πτωμα' (corps) in Mt.14: 12, Mk. 6:29, 15:45, Rev. 11:8–9; and 'σωμα' (body), approximately 140 times (Elwell, 1989: 164).

Peter applies terms used in the Old Testament for the 'people of God' (1 Pe. 2:9) to the New Testament church. As mentioned above, the word 'church' means 'assembly' or '*communio*.' Jesus Christ came to gather God's assembly (Mt. 9:36; 12:30; 16:18). He gathers his disciples as the flock that will receive the Kingdom. As ruler of the universe and Lord of the church, He sends disciples to gather the nations (Mt. 28:19). Paul describes the church as the body of Jesus Christ (Ro.12:5; 1 Cor.10:16-17; 12:12-27; Col. 1:18; 2:19; 3:15) because of its union with Christ (Eph. 1:22-23).<sup>33</sup> The one loaf of the communion (*communio*) Supper symbolizes the union of the church with the broken body of the Lord (Berkouwer, 1976: 78; Ridderbos, 1990: 362; Küng, 1971: 203-260). Paul uses the body metaphor to describe the interdependence of Christians as members of Christ and of each other (Best, 1955: 93). Jesus Christ is united to his body, the church, as a husband to his wife (Eph. 5:27-32). Certainly, Paul believed in the 'togetherness' of Christians with Christ.

The Holy Spirit creates a holy fellowship in the bonds of love (Gal. 5:22). The church confesses to the guidance of the Holy Spirit. The gifts of the Holy Spirit equip the church to praise God, nurture the saints, and witness to the world. The stewardship of diverse gifts does not divide; it unites the

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<sup>33</sup> According to Reformed theology, 'it is necessary to take into account that the being of Christ (His body) can be purely understood only in all the connections and aspects of the church's being. This fellowship in being of Him is indicated in numerous ways. Not only can Paul speak about the body as a temple of the Holy Spirit (1 Cor. 6:19) and describe union with the Lord as being one spirit with Him (1 Cor. 6:17), but also, in another connection, partaking in Christ does not clearly signify identification, but fellowship. ...Through this fellowship, in which Christ becomes ours, we are engrafted into His body, and we are made one with Him. It is emphasized that fellowship is not simply with Himself. This excludes all isolation of His gifts and accentuates the personal character of fellowship with Christ. At the same time, however, the Reformed tradition rejects all identification and mixture, as, for example, is the case with Calvin in opposition to Osiander' (Berkouwer, 1976: 84-85).

church as a functioning organism.

The Korean Christian Church is eager to send missionaries into the world, but has not found any theological relationship between mission and *communio*. It might thus undertake missions egoistically for the sake of competition, pride, denominationalism, or nationalism (Rhee JS, 1995: 294). JG Kim (1983: 129–130) describes it as follows:<sup>34</sup>

Competitive individualism has been the most crucial factor in the Korean church's involvement in mission. A few outstanding mission advocates in the early seventies made a significant contribution in awakening the Korean church to mission. Yet, sorry to say, these pioneers were not immune from the spirit of competitive heroism.

Now almost every church in Korea talks about mission and tries to do something about mission. I dare to say that they are also motivated mainly by this same spirit of competitive heroic individualism. Each church attempts to send out its own missionary. Each church is enthusiastic for its own mission project but not for others. The reputation of the individual pastor or church is a significant motivation for doing mission. The same is true with each denomination. Denominations do not cooperate in mission; rather, they compete with each other. ... Every church is almost entirely absorbed with constructing or reconstructing a larger church building and with expansion. Mission becomes an accessory to satisfy competitive individualism. As a result, the churches have no consistent and comprehensive mission policy for the field. Some are even confused. The doctrine of church and denomination is at stake, posing a serious threat to mission.

Here the Korean Christian Church is in great danger, for it should identify itself with the one universal church and the universal Kingdom of God as a *communio* in the world. As a result, the Korean evangelical church has lost the essence of the church as a *communio*, a family of God or a household of God. It was founded without acknowledgement of the modifier of the

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<sup>34</sup> Although written in 1983, these are also applicable to the Korean Christian Church today.

church, Jesus Christ. Accordingly, the Korean evangelical church, which excessively emphasizes the Nevius method for rapid church growth and has lost the concept of the church as a unified *communio*, must rediscover Jesus Christ's church model of *communio*: a family of God or a household of God. This is the unique route for the Korean Christian Church to follow.

#### 5.2.2.2 PROOF (2): FROM THE VIEWPOINT OF FAITHFUL *COMMUNIO*

We shall review the Korean evangelical church as a faithful *communio* in the light of Jesus Christ's Church. Koreans sometimes regard the Christian Church as a centre for education with little emphasis on faith (Chung HT, 1998: 64). This tendency originated from the traditional religions (especially, Confucianism), the educational activity of the early missionaries and the Christian Bible study (Huh SK, 1975: 10).

As mentioned above, Korean Confucianism was the national religion in Korea from the time of Chosun (1392–1910). The Chosun dynasty utilized Confucian politics founded on metaphysics. Thus, Koreans researched and received education on Confucian culture, and only the civilian bureaucrats who rose to position by passing the exams on Confucianism could hope to become high-ranking bureaucrats. The literati formed the dominant social class that directed the Chosun polity. The Confucianists taught that Confucian virtues of loyalty and filial piety were highly valued in the world. Loyalists, filial sons and exemplary women received commendations from the state and were highly respected. Confucianism became the centre of education. The highest learning institute, Songgyun-gwan College in Seoul, taught advanced Confucianism. The Korean evangelical church accepts without criticism this tradition for education and becomes the centre of education. In Korea the church is known as 'gyohoe,' meaning education

centre. HT Chung (1998: 64) points out the following:

... but it does not refer primarily to an intellectual activity in which the congregation focuses on teaching and learning. The greatest danger which the word *gyo-hoe* holds is...as is often found in the Korean church...that all the people who gather to teach others so as to arouse faith in their minds and all those who meet for the purpose of learning and gaining faith are considered as the church or as one of the congregations of the church.

The early missionaries emphasized education from the start and enlightened the masses of uneducated people. They worked especially hard to educate women. As the evangelistic work spread into the interior, educational work followed.<sup>35</sup>

At that time, aware of a woman's special role and activities in the family, they focused on Christian education for women. Women could easily reach their children, husbands and relatives. Thus, the early missionaries established many Christian schools for women and many Christian institutes where married women and middle-aged women could learn. The purpose of these schools was to develop better Christians and to evangelize non-Christian women.<sup>36</sup> With the education of women, Korean

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<sup>35</sup> The educational efforts at Pusan were begun by the ladies of the Victoria church. In 1899, Mrs. Bertha established a night school for girls, to teach them to read the Bible and other books. Mrs. Swallen undertook a similar work at Wonsan, in 1896, to teach girls to read the Bible and other books. Mr. McKenzie started a school for women at Sorae and the women's school at Pyongyang was begun in 1894.

<sup>36</sup> DL.Gilford reported as follows: 'When Mrs. Scranton took her furlough, in 1891, the school passed under the care of Miss LC. Rothweiler, who had been with her since 1887. Later arrivals at the school were Mrs. GH. Johns in 1881, Misses JO. Paine and LE. Frey, and Mrs. Dr. Follwell (formerly Miss M.W. Harris), in 1893. The teaching force consists of Miss Paine, who has been in charge since 1893, and associated with her, Miss Frey. The Korean assistants are one woman and three pupil teachers. Certain days in the week also Mrs. Bunker teaches them fine sewing and embroidery, and Mrs. Hulbert trains them in vocal music. The pupils number forty-seven boarders and three day-scholars. The

women have contributed much to the growth of the Korean evangelical church.<sup>37</sup> The contribution of Christian women is revealed through their roles as witnesses and educators in the church.<sup>38</sup>

In Korea, Bible study first came into being, not through the churches but through several student mission groups such as Campus Crusade for Christ (CCC)<sup>39</sup>, Navigators<sup>40</sup>, University Bible Fellowship (UBF)<sup>41</sup>, Inter-

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average age is twelve years, with ages ranging between eight and seventeen years. English and *eunmun* (the Korean script) are the media through which knowledge is imparted. Elementary Western branches are taught in English; certain Western studies and religious literature are studied in *eunmun*. English is optional and is taught to perhaps one-third of the girls. The domestic economy of the school is interesting. In addition to the training in sewing and embroidery, native and foreign, mentioned above, the clothes of all are made and cared for by the older girls. Then the school is divided into eight groups according to their rooms, each under a leader and sub-leader, who, turn about, two weeks at a time, clean rooms and school-rooms and assist in the culinary department. The leader in each case is made responsible for all that goes on in the room. The aim of the school is to give a through Christian education and to make them better Korean women' (1970: 229).

<sup>37</sup> As educators, women likewise contributed to the growth of the Korean evangelical church (Chun CO, 1983: 77). The national women's evangelistic associations have been active since the early period of missions. The associations trained many women leaders who became teachers of the Bible and pillars of the church. Their education transformed women in the church into zealous propagandists who proclaimed the Gospel to the unchurched. In providing women with education, the Korean evangelical church aims to facilitate the quantitative growth of the church. Indeed, the church plays an important role as an educational centre in Korean society. In the process, the Korean evangelical church has been called an educational centre, mostly to teach the Bible.

<sup>38</sup> As regards witnessing, the first organization for women, established in 1898, was known as 'Women's Witnessing Committee.' This committee dispatched evangelists to places where no churches existed and established many evangelical churches (Lee YO, 1983: 235-236).

<sup>39</sup> Campus Crusade for Christ was introduced into Korea in 1958. Since that time it has grown rapidly in numbers and influence and has become the largest Christian student educational centre. CCC is convinced that the key to reaching the collegians is to mobilize and train students who will win, build and send others for Christ as a multiplication effort. CCC teaches laymen how to help others know Jesus Christ personally as Lord and Savior, how to live in the power of the Spirit, how to introduce others to Jesus Christ, how to live by faith, how to be part of a strategy to help fulfil the Great Commission in our time, and how to engage in spiritual multiplication. CCC has excellent

Varsity Christian Fellowship (IVCF)<sup>42</sup>, JOY Mission<sup>43</sup>, Youth for Christ (YFC)<sup>44</sup>, and Student Bible Fellowship (SBF)<sup>45</sup>. All these organizations are educational centres for teaching the Bible. These educational centres have come to be known to the Korean evangelical churches through the three mass crusades held in 1973, 1974 and 1980. Meetings aim to teach the Bible and Christianity to Koreans, Christians or non-Christians.<sup>46</sup>

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Bible study materials. The 'Ten Steps Study Books' designed for follow-up of new believers and many other small booklets have been published, which provide very useful aids to growth.

<sup>40</sup> The Navigators started the Korean ministry in 1966 as an international and interdenominational Christian mission. The aim of the Navigators is to make disciples all around the world, thus helping to fulfill the Great Commission which the Lord gave in Matthew 28:19-20.

<sup>41</sup> The University Bible Fellowship began activities in Korea in 1961 and had become a nationwide organization by 1968. The Bible study material, Daily Food, has a twofold emphasis: help in regular Bible study and encouragement toward a meaningful devotional life. The University Bible Fellowship's rigorous and enthusiastic Bible study approach challenges the Korean evangelical churches.

<sup>42</sup> Inter-Varsity Christian Fellowship was introduced in 1959. It has two major fellowships, namely the campus fellowship and the graduate Christian fellowship. The Bible study materials, One-to-One, The Way of Living, Invitation to Happiness, and Being Willing to Suffer for the Gospel, are available to laymen in the church.

<sup>43</sup> In 1958, Joy Youth Club was formed to teach high school students. In 1976 its name was changed to Joy Mission with a purpose to fulfill Christ's Great Commission in Matthew 28. Joy Mission concentrates on the ministry of multiplication through the small Bible study group weekly meeting.

<sup>44</sup> This centre aims to evangelize the University campus through Christian fellowship. This centre has two kinds of meetings, namely for witnessing to the unbelievers and for training its members.

<sup>45</sup> The Student Bible Fellowship separated from the University Bible Fellowship in 1976. The SBF desired to have a good relationship with the churches while the UBF does not want to relate to the churches. This centre sends trained student leaders to the church for teaching the Bible in the church.

<sup>46</sup> In 1973, one million people attended the meetings, in 1974, 1.3 million people and in 1980, 1.6 million people (Kim JG, 1983: 23-29). During the 1980 crusade, more than 13,000 pastors and evangelists attended the special conferences (Chung CH, 1983: 323). Over 90 percent of Korea's 18,000 churches were involved (Kim JG, 1983: 29). As a result

The Korean evangelical church used Christian Bible study for numerical church growth. In Korea, Bible study has been a main factor of church growth (Chou SA, 1983: 314). Christians voluntarily and strongly promote Bible study. Korean Christians believe that Bible study is the only way to evangelize Korea. Churches have many Bible study groups, not only on Sundays, but also during the weekdays. The Korean Christians start each day with Bible Study at dawn. The Korean evangelical church believes that, as the Korean Christians diligently read, memorize and discuss the Bible, they are motivated to lead others to the church. This started around 1920 and it is said that about 65 % of all church members take part in such Bible study (Chou SA, 1983: 314).

In the church, education is an important element (Getz, 1982: 27–30). J.D. Smart says that education is the essence of the church and a church that neglects this function has lost something that is indispensable to its nature as a church (1954: 11). Harro Hopf perceives that the church's main task is to teach the Bible and it might seem obvious that the church might therefore be described as a school (1982: 203). John Calvin was also acutely aware of the importance of teaching and learning to accomplish the mission work in Geneva. Calvin understood his calling to the Genevan Church in educational terms, the nature of his work being to discharge the office of teacher in the church. Calvin chose teaching to effectively achieve the major mission work of the Genevan Church (Calvin, 1994: 4.1.4). His Institutes and the catechism were used as the curriculum materials in the teaching–learning process of the Genevan Church (Hwang

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of these conferences and meetings, many Korean pastors and evangelists have realized the importance of education in the church. Thus, they promote the church as an educational centre and aim to quantitatively increase congregations, just as several student mission groups have done.

SC, 1997: 131). With the primary aim of education in the Genevan Church, Calvin sought to secure the salvation of the soul in faith (Calvin, 1984: 37; Calvin, 1984b: 33-4). Calvin instituted the second catechism in 1542 as an educational tool for teaching the Christian. This catechism is a summary of the Christian faith within the church (Hwang SC, 1997: 131). Accordingly, in Calvin's mind, education was a means to establish the Christian church as a *communio* of faith. Through education, Calvin tried to qualitatively edify and train Christians in the church. But, as to education, the primary aim of the Korean evangelical church, which is said to accept Calvin's theology, is the quantitative growth of the congregation (Chou SA, 1983: 312; Chung HT, 1998: 64; Huh SK, 1975: 11). Calvin's educational philosophy has been distorted in the Korean evangelical church, which has become an educational centre for numeric growth rather than for qualitative nurturing. In Korea the evangelical church is known more as a gathering where Christians teach and learn about Christianity and the Bible (Chung HT, 1998: 64). Through Christian education, the Korean evangelical church aims to train zealous workers for quantitative church growth. It is constantly confronted with the confusion between church growth and quantitativism. J.S. Rhee (1995: 279) describes this as follows:

Sound theology was ignored for the sake of quantitative church growth, and it was the Theology of church Growth from the Fuller School of Mission that supplied the grounds and methodology for the contemporary desire for church growth. Some evangelical pastors imported several techniques and methodologies that achieved quite a success in America, including Discipleship, the Evangelism Explosion, Keswick expository preaching, Robert Schuller's psychological preaching, Bethel Bible Study, Inductive Method and the like. So some of them succeeded in making big churches by the means of such methods. The so-called 'Big Church Movement' seems natural in the contemporary Korean situation, where massive urbanization and rapid church growth happened together.

In Shamanism, which is the most primitive natural religion of the world, innumerable demons are believed to bless and curse men according to the demon's whims. Both blessings and curses are entirely worldly, not of the next world. Blessings include wealth, health and power and curses, disease, poverty and failure in business. The Shamanistic background has played an important role in the quantitative growth of the Korean evangelical church.<sup>47</sup> Most Koreans attend the Sunday morning service to receive earthly benediction. The Korean evangelical church emphasizes that, if people believe (or attend the Sunday morning service) they can obtain earthly blessings. The services become occasions where earthly blessings are bought and sold. The church teaches that all believers will be rich in material possessions and healthy in body. Thus, Korean Christians pray for material blessings while at the same time giving offerings in large amounts (Rhee JS, 1995: 277ff).

In the same way, the church is experiencing moderate success in the quantitative increase of her membership. Thus, while neglecting to nurture faith in Jesus Christ, the modifier of the church, most Korean evangelical churches Shamanistically promise quantitative earthly advantage as rewards for prayer and sacrifices in return for offerings and service to the church.

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<sup>47</sup> 'As Korean Christians tended to follow a powerful spiritual leader in this period, the imported Pentecostal church met the people's need of faith healing and material blessing and suddenly emerged on the scene in the 1960's. Yong-Ki Cho, the Pentecostal leader, has preached the so-called 'Prosperity Theology' and his own congregation has attracted half a million people and is now the biggest church in the world. This fantastic achievement of quantity has aroused many imitators and they have attempted to develop different methods of attracting people, including Christian versions of Shamanistic demonology, psychological mass hypnotism, spiritual surgery, imminent eschatology or the like' (Rhee JS, 1995: 278-279).

Christians can pray without hesitation for earthly usefulness; nevertheless, quantitative earthly blessings are not the only blessings promised to Christians. The most important blessing that Christians receive is the salvation of the soul through Jesus Christ. The Korean evangelical church negates the element of faith in Jesus Christ by emphasising earthly blessings. J.S. Rhee writes (1995: 278) as follows:

What they desired was their own family's physical health, material blessing, social success, and the like. Also it included the happiness of life after death. All these wishes and desires are very traditional. They were exactly the same things for which Korean people have prayed to any object of prayer, including ancestor spirits, animistic spirits and Buddhist deities for thousands of years. Traditionally, housewives have the religious responsibility of prayer for the physical, material and social prosperity of the household, and the majority of the Korean church is made up of women who are eager to pray for their own family. In the 1950s and 60s when Korea suffered the post-war tragedy of family loss and separation between the North and the South, material poverty, and physical diseases, a powerful movement of mystical but materialistic Christian sects arose, the strongest of which are the Elder Park's Olive Tree Sect of the Evangelism Hall and Moon's Unification church. Both promised their followers that their Kingdom would come soon to Korea and then they would be materially and socially blessed. This shamanistic movement that we can achieve the physical and material prosperity by the mystical power has gradually penetrated into the whole Korean church and secularized it so that they became the worshippers of both God and Mammon.

Accordingly, the evangelical church in Korea is perceived by most Koreans as Shamanistic in its quest for earthly blessings, while overlooking the elements of faith.

In conclusion, faith is understood in Korea as a strong conviction concerning quantitative church growth and Shamanistic earthly blessing. To achieve numerical church growth, the Korean evangelical church uses education, thus it is unceasingly referred to as an educational centre. It

emphasizes earthly blessing towards the same end. When the children want to enter the best university, and when the husbands want to become Dietman, Koreans frequently go to church. Many do not sincerely believe in Jesus Christ, His incarnation, death for redemption, resurrection, ascension, reign through the Holy Spirit and the second coming (Chung H, 1998: 64). This is tragic, for, without emphasising Jesus Christ, conviction for the sake of earthly blessing is not faith in Jesus Christ. The Christian church must seek to be the centre for belief in Jesus Christ, not to be an educational centre or a social club (Fortner, 1991: 8). Any church that functions as such has missed her calling.

#### 5.2.2.3 PROOF (3): FROM THE VIEWPOINT OF THE ETHICAL *COMMUNIO*

Here we shall review the Korean evangelical church in the light of Jesus Christ's Church as a *communio* based on ethics. In this review, we shall point out some problems in the Korean evangelical church, which excessively emphasize quantitative church growth on the basis of the three-self formula (Horizontal contextualization).

By placing excessive emphasis on the numerical growth of the church, the Korean evangelical church neglects the ethical demands of being a church. This is especially conspicuous in the luring away of members, the morbid authoritarianism in the church, and its stand on divorce, political ethics and ecological ethics etc.

The rapid growth of the church in Korea has been reported in various Christian and secular magazines. The phenomenal growth of the Korean evangelical church is a result of the adaptation of the so-called Nevius Method (Cho DJ, 1983: 107). No Korean Christian could be unhappy or

ungrateful for such growth in Korea. Quantitative church growth is an indispensable requirement for countries like Korea where the majority of the population is still unevangelized. A church that does not grow quantitatively will die (Mead, 1993: 39). The healthy evangelical church aims to increase its membership. Indeed, the Bible speaks in a positive sense about quantitative church growth (Acts 2:47).<sup>48</sup>

There is, however, also a negative aspect to such growth, and this is present in the Korean evangelical church, namely the luring away of other churches' members (Son BH, 1983: 334). To increase church membership and the size of the offerings, most Korean evangelical churches snatch members from other congregations, other local churches. They apply 'a battle of all against all' game, which has no rules. This has originated from the morbid individualism of self-congregation.

We should review the authoritarianism of the Korean evangelical church. Such morbid authoritarianism can be investigated on two levels: inequality between clergy and laity; and the patriarchal eldership.

Luther believed that all believers have the same standing as priests (Luther, 1961: 345). He insisted on equality between clergy and laity (Huh SK, 1975: 48). The clergy and laity have different functions or duties in the church, but there can be no distinction based on superiority and inferiority between them (1 Cor. 12:4-13).<sup>49</sup> The inequality between them originated

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<sup>48</sup> 'praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.'

<sup>49</sup> 'There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works

in the medieval churches (Roman Catholic Church) where the laity was prohibited from taking the cup of wine in the sacrament of the Eucharist (Luther, 1961: 260). At that time, the status of the clergy was regarded as superior to that of the laity. Luther points to it as follows:

Here is the root of the terrible domination of the clergy over the laity. In virtue of a physical anointing, when their hands are consecrated, and in virtue of their tonsure and vestments, the clergy claim to be superior to the Christian laity, who nevertheless has been baptized with the Holy Spirit. The clergy can almost be said also to regard the laity as lower animals, who have been included in the church along with themselves. Thus it arises that they make bold to command and demand, to threaten and oppress, as they please (1961: 345).

Similarly, a dangerous degree of authoritarianism exists in the congregations of the Korean evangelical church due to a rigid hierarchical system (Kim BS, 1995: 231). This is mostly pictured as follows: pastor (founder) – elders – deacons – deaconesses – normal members; or elders (founder) – pastors – deacons – deaconesses – normal members.<sup>50</sup>

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all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each other, just as he determines. The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body whether Jews or Greeks, slave or free and we were all given the one Spirit to drink'

<sup>50</sup> This especially originated from the power pyramid of the Roman Catholic Church, which was as follows: Pope–Bishops–Clergy–Lay people (Burke, 1988: 110). In the second century, Clement compared bishops to the Jewish high priests. He advocated the apostolic succession of bishops and demanded forcibly the absolute obedience to bishops. Those who opposed the hierarchical system of the Roman Catholic Church were removed from influential places (Jeffers, 1991: 194).

It is clear that the hierarchical system perverted the biblical orders (Poling, 1991: 28ff; Mead, 1993: 33ff) and was used only as an instrument to maintain or edify the congregation (Osterhaven, 1982: 179; Anderson, 1972: 83ff).

In the Korean family, 'patriarch' signifies the head of the family. The word 'patriarch' literally means 'family's father-head,' and he represents the unity of father and husband. The authority of the patriarch in Korea extends especially over women; thus a woman is regarded simply as an instrument to bear a son who would continue the sacred patrilineal family line. This patriarchy has persisted in its fundamentals in an authoritarian form even into the present in Korea. Still today, most Korean men still have a consciousness of patriarchal authority.

This authoritarian patriarchal system has greatly influenced the Korean concept of the elders (Kim BS, 1992: 223). In the Korean evangelical church the patriarchal authority blends with the eldership. Elders are thought of as the 'heads of the church' as in the Korean expression '*jangnoh*.' The *jangnoh* is often considered the master of the church, based on the analogy of the patriarchal heads of extended families (Kim BS, 1992: 221). In the Korean evangelical church, elders are those male heads who are the supreme leaders and external representatives of the church. The major Presbyterian churches reject the idea of women in the eldership.

Traditionally, the elders in the Korean evangelical church mostly come from the noble class or wealthy families, and are expected to be in charge of the material resources for their churches. A significant number of elders

are owners of industrial complexes and men of wealth (Kim BS, 1992: 218). They give generously to building funds and for evangelical works. They bring the 'bigness syndrome' to the church and emphasize massive size, which they regard as the ultimate goal of the successful church. The explosive church growth has been due primarily to the contribution of the elders.

In the Korean evangelical church, authoritarianism, the power pyramid that echoes that of the hierarchical system of the Roman Catholic Church, is the result of excessive emphasis on the three-self formula (KCHI, 1998: 1/225). In the process of developing independent churches, the input of the elders was indispensable, since they acted as the old heads of the church. In this self-supporting function, the elders made significant contributions, without which the Korean evangelical church would not have been able to keep up with its growing congregation. Indeed, in the early days of political, economic and social difficulties, the elders were the backbone of the church. With the increased growth of the church, the elders have become the authoritarian modifiers of the church.

But Jesus Christ presents a church that is established as an ethical *communio*, without competition among members or morbid authoritarianism. Accordingly, the Korean Christian Church needs to follow the church model of Jesus Christ, the modifier of the church. Otherwise the Korean evangelical church cannot be Jesus Christ's church as an ethical *communio*. The only way for the Korean Christian Church is to apply Jesus Christ's model of the church.

Today, the divorce rate is rapidly increasing in Korea. About 30 % of

couples divorce within five years after marrying (Mang YG, 1994: 327). Thus, divorce is one of the most important issues in Christian ethics. The family is the basic unit of society. The Bible assents in asserting the primacy of the family among all social relations. Genesis 1:27-28 comes to a great climax in the words: 'so God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, be fruitful and multiply, and fill the earth and subdue it.'

We must look at the way in which the Christian outlook on family life is rooted in the ethics of Jesus. The primary words of Jesus Christ concerning marriage are linked with the order of creation in Matt.19: 4-6: "Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one?' So they are no longer two but one. What therefore God has joined together, let no man put asunder."

This is the bedrock foundation of Christian marriage, and on it all that is best in Christian family life has been erected (Harkness, 1952: 127). To Jesus Christ the family is a holy relationship, marriage a holy bond not to be broken lightly. Within it there are obligations and responsibilities as well as joys; all are centred in the creative act of God and the blessing of God upon the union formed under his sight and in his name. In a day when marriages are too easily and too selfishly entered into and soon severed, this word of Jesus Christ stands as a beacon pointing toward security, goodness, and truth.

Accordingly, divorce is always a frustration of the true intent and purpose of marriage. Harkness (1952: 138) expresses this as follows:

It is easier to say when divorce is not Christian than when it is. These negatives, if conscientiously observed, would enormously cut down on the present state of easy and frequent divorce, which seriously honeycombs our culture and undermines the foundations of the home. Divorce is unjustifiable when permanence is not intended in the first place. It is not justified when the couple makes of their union simply a legalizing of sexual passion or any other form of selfish personal indulgence. It is not justified before and until every effort has been made at reconciliation where there is quarreling or incompatibility. It is not justified when one simply tires of one mate and desires to marry another. It is not justified in selfish disregard of the effect of such a broken home upon the children.

Historically, the Korean Christian Church had a strong political tradition. The separation of Christianity and state had never been part of Korean history.<sup>51</sup> Nevertheless, most Christians and churches in Korea now neglect the biblical political ethics in society (Mang YG, 1994: 346ff). In fact, the Korean Christian Church has no sound political theology, even though it is continually confronted by political issues (Rhee JS, 1995: 293). Almost every Christian is at the same time a citizen of a national state, which is a sovereign political unit. It offers protection to its people and in turn demands obedience to its laws.

We can find the most direct political reference in the words of Jesus Christ: 'Render to Caesar the things that are Caesar's, and to God the

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<sup>51</sup> In 1784 the introduction of Christianity was regarded as a serious challenge not only to the state but also to the official religion, Confucianism. In 1884 the Korean Christian church was planted by American missionaries after Japan had gradually invaded Korea. At that time, the government was corrupt and Korea was hopeless. American missionaries were kind, so many desperate people came to them for protection. Great personal affection developed between the Korean king and missionaries. So the Korean king suggested that the Presbyterian Church be established as the national religion to save Korea.

things that are God's (Mk. 12:17). This passage has had great significance in past political ethics, and this remains so today. It recognizes the right of duly constituted civil authority to exercise control. More significantly still, it recognizes that God has claims upon the citizen that cannot be wholly subsumed within the claims of the state.

In general the church has followed the lead of Paul in enjoining obedience to the ruling powers. Paul says 'let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.' (Ro. 13:1). This has been truer of the Lutheran than of the Calvinist tradition.<sup>52</sup> Yet, to the Christian there is a higher sovereignty, that of 'God the Father Almighty, maker of the universe.' Since the state is an order of creation, it owes its very existence to God. Before the sovereign ruler of the world, every political state must be judged defective, and all Christian citizens must seek to bring their state more nearly into harmony with what is believed to be God's will for human life.

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In the late 1930s all Koreans, including Christians, were compelled to worship at Japanese Shinto shrines. Shintoism is Japan's indigenous syncretic religion under the headship of the Sun goddess Amaterasu. To the Korean Christians, this was spiritual idolatry. However, many Korean Christians failed to refuse to worship the Shinto deities.

Since 1961 the Korean Christian church has been confronted with the political power of a military dictatorship. It has been polarized into two positions: support and resistance. The conservative group supported the military governments by participating in the Presidential breakfast prayer to bless the military regimes and to prohibit any criticism of the government in the church. On the other hand, the NCC group (Korean branch of the WCC) has continuously protested against the extension of the military regime.

<sup>52</sup>It led Luther to side with the princes against the peasants in the Peasant' Revolt, and modern Lutheranism in Germany to defer revolt against Nazi tyranny until it became clear that Hitler was usurping the place that belonged only to Christ. Calvin established a theocracy in Geneva in which the church dominated the state, though not without a long struggle to establish this control, and this temporarily resolved the tension between the two.

In the New Testament, the second principle is the recognition of the supreme and equal worth of all persons to God. It is here that democracy is grounded. Basic to the principles of democracy are equality and liberty. Equality includes the principles of intrinsic personal worth, of endowment, of opportunity and, of function. Liberty means freedom of thought, freedom to do as one pleases without social restraint, and the right to act in social relations within limits set by the group (Harkness, 1952: 195). Rightly used, it grants 'liberty under law,' uniting freedom with order; misused, it unduly restricts freedom for the sake of order or upsets order for the sake of freedom. Harkness (1952: 197) summarizes this as follows:

A democratic political system makes possible both more equality and more liberty in the right sense, and hence more justice, than any other alternative system. Under it the values the Christian ethic exalts can thrive and grow as in no other system. Hence, not only from its roots but its fruits there is a valid sense in which it is possible to speak of Christian democracy. But always this needs to be spoken with caution. Democracy ought not by any superficial synthesis to be identified with Christianity simply because in the democratic West the majority of the citizens profess to be Christians. Political power and spiritual power are not identical, and no actual democracy has been...or while sin remains will be...the city of God.

In Korea, a policy for full-fledged economic development was promoted from the beginning of 1960. The basic direction of economic development at this time was to build factories with foreign capital and to export goods produced in Korea to foreign markets. The rapidly growing power of Korea became the focus of worldwide attention after the beginning of the economic development. Economic development brought vast changes in Korea's industrial structure and to the lives of the people. Yet, the economic development in Korea has been concerned with nature chiefly at the level of exploitation. Korea's economic development has helped to

bring about an ecological crisis.

Lynn White (1969: 349) has argued that the roots of the ecological crisis lie in the biblical view of man's relation to nature. The biblical text indicates that God gives man dominion over the lower orders of nature and places all things under his feet (Gen. 1:26-30; Ps. 8:3-8). These biblical ideas have created the attitude in which man has become 'superior to nature, contemptuous of it, willing to use it for our slightest whim.' But these biblical ideas do not mean that man has absolute power, for his dominion is given him by God and his authority is a delegated authority (Rust, 1980: 165).

Today, some look to the church for the resolution of the ecological crisis. Yet the church, especially the Korean evangelical church, does not provide a biblical answer to the ecological crisis. The Korean Christian church neglects her ecological responsibility (Son KT, 1992: 409ff).

The Bible portrays humans as occupying a unique place and fulfilling a key role in the working out of God's plan for the whole of his creation. In other words, humans stand together with God as co-operators in his plan for perfect and complete creation. Thus, we are given a clear commission by God to exercise dominion over the rest of creation (Ps. 8). This principle of stewardship has long been prominent in Christian thought about the relationship of humans to their environment. It was stated in the seventeenth century by Matthew Hale (1677: 370), as follows:

The end of man's creation was that he should be the viceroy of the great God of heaven and earth in this inferior world; his steward, bailiff or farmer of this goodly farm of the lower world. Only for this reason was man

invested with power, authority, right, dominion, trust and care, to correct and abridge the excesses and cruelties of the fiercer animals, to give protection and defense to the mansuetude and useful, to preserve the species of divers vegetables, to improve them and others, to correct the redundancy of unprofitable vegetables, to preserve the face of the earth in beauty, usefulness and fruitfulness.

This notion takes up the biblical theme of dominion in a way that respects God's sovereignty over all the earth. A good steward acts as a faithful deputy of God sustaining his creation and preserving it for future generations. This stewardship involves accountability; thus human beings are to be gardeners as well as guardians (Bradley, 1990: 92). Adam is set in the Garden of Eden to till and keep it. MacLeod (1990: 29-30) puts it thus:

He starts off as God's co-operator in a garden where everything is lovely. It is important that it is a garden. ...The work of man in tillage is as essential as the rain for bringing into existence true nature. God the eternal worker created man to be a worker. The purpose of creation is fulfilled when worker meets worker in the fruit of their co-operation. Thus, further, as the type of true nature is not vegetation but a garden, so the expression of spiritual fulfillment is not 'the natural', nor even the cultivated wheat and vine, but Bread and Wine, products of Divine-human co-operation.

Meanwhile Jesus Christ was more than a steward of the natural world. He loved it and communed with it to such an extent that it responded by allowing him to walk on the water, still the storm and wander with the wild beasts in the wilderness without being harmed. Many of the early church Fathers adopted an attitude of love and kindness to animals, which was informed by their sense of Christ's cosmic purpose and the sanctity of all creation (Bradley, 1990: 94). In conclusion, we must be ever more than stewards of the natural world and love it, just as Jesus Christ did.

### 5.3 SUMMARY

The early Korean Christian churches, the early Roman Catholic Church and the early fundamentalist church in Korea, little emphasized horizontal contextualization as foundation of the ecclesiology and failed to effectively evangelize Korea. We examined the causes for the failure of the Korean mission by Roman Catholicism. First, the early Roman Church ignored the need for a translation of the Bible into the Korean language. This was a serious drawback, even if its work can be seen as an important effort to put down the roots of the Gospel in the native soil and among the native persons in a particular land. The second factor concerns their shortsightedness in neglecting to develop the Korean leaders who knew the Korean context well. Instead, the Roman Catholic Church relied on the missionaries to do the work themselves. The missionaries who did not know the Korean context, proclaimed the fundamental Gospel only and encountered limitations in proclaiming it. The Roman Catholic Church was unable to spread the Gospel effectively as a result. Third, the Roman Catholic Church interfered with political activities. At the time, Korea was steeped in Confucianism, which taught that the king only was the ruler of the Korean land, but the Roman Catholic Church ignored this and infiltrated the palace. As a result, political factions were formed in Korea. This caused them to experience terrible persecutions. Fourth, Koreans were given Western names at their baptism, e.g. Peter, Andrea. In Korea, names express the generation level in the clan. The re-naming meant the destruction of a family structure. Due to the disregard of the Korean context, the early Roman Catholic Church experienced severe persecution and many Koreans turned away from their faith in Jesus Christ.

The early Korean missionaries, who came from America after 1884, were

under the sway of fundamentalism in America. The Korean fundamentalist church, or Korean fundamentalism, came into existence in 1884. It proclaimed the fundamental doctrines only, and placed little emphasis on contextualization. Due to their ignorance of the Korean context, many confrontations occurred among the early missionaries. These brought about the failure to evangelize the Korean peninsula.

We conclude that Jesus Christ utilizes the context to build His church in the world. He has used even the non-Christian context to establish it effectively. Nevertheless, the early Korean Roman Catholic Church and the early Korean fundamentalist church ignored the Korean context and endeavoured to proclaim the fundamentalist doctrines alone with little cognizance of the Korean context. As a result they failed to evangelize Korea.

We showed that, with its excessive emphasis on horizontal contextualization, the Korean evangelical church has ignored the essence of the church as a faithful, ethical *communio*. We examined the characteristic of 'evangelical.' We illustrated how the evangelical church is defined on the doctrine of horizontal contextualization and the inspiration and infallibility of the Bible. The Korean evangelical church accepts the doctrine of the organic inspiration and believes that inspiration extends to every part of the Bible. The doctrine of the infallibility of the Bible was understood to mean that 'the Bible in the original manuscripts does not affirm anything that is contrary to fact' (Grudem, 1994: 90). Contextualization was explained as a Biblical principle and proved by the incarnation of Jesus Christ and the mission work of Paul. The most successful attempt in horizontal contextualization was that of Nevius,

whose three-self formula and doctrine of the authority of the Bible was followed after 1890.

We pointed out that the Korean evangelical church over-emphasized the three-self formula, the doctrine of horizontal contextualization, without the necessary emphasis on the modifier of the church, Jesus Christ (Text). This has caused the Korean evangelical church to neglect the essence of the church as the *communio* in faith and ethics.

## CHAPTER 6

# SUMMARY AND CONCLUSION

We aimed to prove that the church as on Jesus Christ's lips is a faithful and ethical *communio* with emphasis on horizontal contextualization. For this, we have used historical (Chapter 2), biblical (Chapter 3) and theological data (Chapters 3 and 4) along with the following hypotheses. Using the concepts of *communio* and horizontal contextualization, we critically evaluated the Korean churches.

In Chapter 2, we hypothesized that the doctrine of the church was accomplished on the concepts of a faithful and ethical *communio*, and contextualization was reflected in the different periods. Through history, some of the doctrines debated in the church were developed without consideration of the text (ecclesiology of the Modern Period). On the other hand, some doctrines were developed with emphasis on the text only (ecclesiology of the Anabaptists).

We surveyed the ecclesiastical doctrines of the Patristic Period, the Middle Ages, the Reformation era and the Modern Period. The views concerning the church that were held by important theologians were briefly introduced. The Orthodox Reformed Confessions formed part of the section dealing with the Reformation era.

The key theologians of the Patristic Period were Justin, Irenaeus, Tertullian, Cyprian and Augustine. Justine understood the concept of church with the idea of the Kingdom of God. The church was seen to aim to develop the social order and justice. The doctrine of this period was developed through

the controversies that arose through heresies. Even if there was no direct interest in the doctrine of the church, the church was mostly understood as a spiritual *communio* in Jesus Christ. Outside the church, there was no salvation, because the Holy Spirit was understood to dwell in the church only. Cyprian strongly emphasized the idea that the church comprised the faithful in union in the Holy Spirit. Schism was absolutely unjustified and the unity of the church could not be broken on any pretext. But Augustine understood that the church was a *communio* in which the elect and the reprobate were mixed. The separation would take place at the end of time. The Donatists and Cyprian claimed that the church was a body of saints only, thus the sinners had no place within the church.

In the Middle Ages, the key theologians were Anselm, Aquinas, Scotus, Ockham and Erasmus. The secularization and hierarchy of the church were strongly criticized in this age. At the time, the pope and the church insisted on dominion over the secular world. For Erasmus, the vitality of the church could only be accomplished by *communio* of the laity.

The Reformation is treated as the most important era for our study concerning the historical doctrine of the church. We introduced the views of Luther, Calvin and the Anabaptists, and included the Orthodox Reformed Confessions: the Belgic Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Westminster Confession and the Westminster Larger Catechism. Luther claimed that the church was a *communio* in faith and Calvin understood the essential nature of the church on the basis of faith and ethics. Calvin emphasized that the church as a faithful *communio* did not exist apart from the world, because she had an ethical responsibility to restore order in the world. For Anabaptists, the

church is a faithful *communio* consisting of the elect only. According to the Orthodox Reformed Confessions, the church was a spiritual, universal *communio* of believers washed by the blood of Jesus Christ (faith). The church existed beyond the limitations of place and time. The church in the world was a *communio* comprising both the elect and the reprobate.

In the Modern Period, the Enlightenment, Romanticism, Liberal Protestantism, Feminism, Liberation and Black Theology have claimed that the church is a horizontal union established by human beings. In this sense, the church is a gathering of people who have the same social purposes. In the Modern Period, the church is understood on the basis of the human-centred view, without consideration of God-centred ideas.

Historically, the doctrine of the church was accomplished on the concept of a *communio* with emphasis on faith, or ethics, or faith and ethics. The ecclesiology of different periods was a product reflecting their contexts. But some have presented the doctrine of the church with an emphasis on the context only (Modern Theology) and some, on the other hand, have emphasized the Scriptures only (Anabaptists). Neither is seen as the correct method because the bipolarity of text and context is the true foundation of the church and ecclesiology.

In Chapter 3, we have hypothesized that the church, as on the lips of Jesus Christ, is a *communio* that comes into existence through faith and ethics. To demonstrate this we studied the Greek words *ἐκκλησία* and *οικοδομησώ* as they are recorded in the Gospel of Matthew, in 16:18 and

18:17.<sup>1</sup> A comparative study of Chapter 16 and 18 of Matthew was performed simultaneously. Jesus Christ used the word *ἐκκλησία*, meaning the church, in two chapters of Matthew's Gospel only. We first defined *communio* with the help of different views suggested by sociologists as a body of people who demonstrate self-denial and as a *communio* of Jesus Christ. The concept of church was studied with consideration of the etymology of the Greek word *ἐκκλησία* as on the lips of Jesus Christ. The word *ἐκκλησία* etymologically indicates a social *communio*. This highlights the fact that the church, as on the lips of Jesus Christ, has the characteristics of a *communio*. To prove that the church on His lips signifies a *communio* in faith, we used the translation of the Greek word *οικοδομησω*, as used in 'οικοδομησω μου την εκκλησιαν' in Matthew 16:18. We suggested that the word *οικοδομησω* as a predictive future means 'to newly build' and not 'to enlarge.' Thus the church spoken of by Christ was first built on the day of Pentecost, with the essential factors of faith. The facts of the faith include both already accomplished events and a not yet accomplished event in the life of Jesus Christ. The former events are the incarnation, suffering, death on the cross and His resurrection, while the latter is the second coming of Jesus Christ.

We suggested that the church (*ἐκκλησία*) mentioned in Matthew 18:17 is a *communio* in ethics, which has to do with love for others. Jesus Christ refers to ostracism from the church and the ostracism must be applied in the light of love for others. Ethics provides a way of determining the good and the right in the world. Christian ethics is a way or rule governing the practical life of Christians. The way is demonstrated through the life of

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<sup>1</sup> κἀγὼ δὲ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς (Matthew 18:17).  
ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἔθνικὸς καὶ ὁ τελώνης (Matthew 18:17).

Jesus Christ, who is the standard of Christian behaviour. His life comprised humiliation and exaltation. The former is especially applicable to Christian ethics in the world. His humiliation follows from love for others. The rule of Christian ethics is love for others. Love requires obedience to the commandment recorded in Matthew 22:39, 'You shall love your neighbour.' We undertook a comparative study of Chapters 16 and 18 of Matthew's Gospel. The church (ἐκκλησία) spoken of in Matthew 18 has the same reality as that of Matthew 16. Accordingly, the church as on the lips of Jesus Christ must be a *communio* based on ethical principles. Jesus Christ predicted that His Church would be built with the elements of faith and ethics. Paul practised the church as a *communio* in faith and ethics. Christ's Church is not an educational centre, though we make known to men the manifold wisdom of God. His Church is not a counselling centre, though we proclaim to all men all the counsel of God. His Church is not a social welfare agency, though we willingly help the poor and needy. The Church of Jesus Christ is not even a rallying place for morality, patriotism and the home. It is true that the church does influence the political world, the educational, moral and ethical values of society and the stability of the home and family, but she was established and has practised as a *communio* in faith and ethics as on Jesus Christ's lips.

In Chapter 4, we hypothesized that the church is effectively developed through horizontal contextualization at the theological command of God. Contextualization originates from the incarnation of Jesus Christ and the missionary work of Paul. Jesus Christ was born in a specific space and time with regard to Jewish culture. Paul worked to transplant the Gospel into Gentile society.

To prove this point, we have introduced the five models of

contextualization identified by Evans: translation, anthropological contextualization, praxis, synthetic contextualization and transcendental contextualization. Vertical contextualization includes the anthropological, praxis and transcendental models and horizontal contextualization is a union of the translation model and the synthetic model. Vertical contextualization ignored the limitations of human beings as part of any creation. The vertical model aimed to narrow the vertical gaps between God and human beings. Horizontal contextualization intended to overcome the horizontal gaps between Palestine in the 1<sup>st</sup> century and Korea or South Africa in the 21<sup>st</sup> century. This model is necessary for developing and establishing the Church of Jesus Christ. Horizontal contextualization was effectively identified through the study of representative non-Christian religions in Korea: Shamanism, Buddhism, Confucianism and Taoism. Some of the doctrines of these religions made it easy for the Koreans to be receptive to the doctrines of Christianity. God used even the contexts of non-Christianity to accomplish His final goal, even though secular religions *per se* bear no similarity to the Christian religion. We showed that horizontal contextualization is an important foundation for effectively developing the church or the doctrine of the church. Horizontal contextualization is a matter of life and death for the Church of Jesus Christ in the world.

In Chapter 5, we hypothesized that the early Korean churches (the Roman Catholic Church and the fundamentalist church) placed little emphasis on horizontal contextualization while the Korean evangelical churches over-emphasized it. All of them failed to effectively evangelize the Korean Peninsula.

The Roman Catholic Church ignored the need for a translation of the Bible

into the Korean language and neglected to develop the Korean leaders. With ignorance of the Korean culture, the Roman Catholic Church interfered with political activities and renamed the Korean converted. The ignorance of the Catholic Church concerning horizontal contextualization resulted in severe persecution and many Koreans turned away from the Catholic Church. Due to its ignorance of contextualization, the Korean fundamentalist church also failed to effectively evangelize the Korean land. She emphasized the fundamental doctrines of Christianity only. The Korean evangelical churches over-emphasized the horizontal contextualization in the three-self formula, with little emphasis on the modifier of the church, Jesus Christ. This led to neglect of the essence of the church as a *communio* in faith and ethics.

In conclusion, Jesus Christ is the only modifier of the church. Without considering Jesus Christ (Christology), we cannot develop and establish the church (ecclesiology). We clearly proved that the Church as on the lips of Jesus Christ (Christology) is a *communio* in faith and ethics. The horizontal contextualization is a foundation (deposit) of His Church (ecclesiology). On historical, biblical and theological reflection, we bear the above conclusion.

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## ABSTRACT

We intended to prove the fact that the church is a faithful and ethical *communio* in context. For this purpose, we used historical (Chapter 2), biblical (Chapter 3) and theological data (Chapters 3 and 4). And we critically evaluated the Korean church from the viewpoint of what a faithful and ethical *communio* entails, and of horizontal contextualization (Chapter 5).

In Chapter 2, our research focused on the doctrine of the church as revealed in different historical periods. The important theologians of the Patristic Period were Justine, Irenaeus, Tertullian, Cyprian and Augustine. They mostly understood the church as a spiritual *communio* of people bound together in faith and ethics. In the Middle Ages, Erasmus defined the church as an ethical *communio* against the background of secularization and the unethical hierarchical system. The monastic theology was built on the basis of vertical contextualization. The theologians of the Reformation era described the nature of the church with the use of the ideas of *communio* in faith and ethics. Anabaptists recognized the church as a *communio* in faith only without emphasis of the contextualization. The Orthodox Reformed Confessions defined the church on the basis of *communio* in faith and ethics. In the Modern Period, the Enlightenment, Romanticism, Liberal Protestantism, Feminism, Liberation and Black Theology have claimed that the church is a horizontal *communio* established for the social purposes of human beings only. They developed the ecclesiology on the principle of the vertical contextualization. The doctrine of the church throughout history reflected the different contexts of these historical periods. But some doctrinal teachings emphasized the

context only, while some emphasized the text only. Both groups are in the error. The doctrine of the church is rightly designated through the bipolarity of text and context.

This study examines the doctrine of the church as derived from the lips of Jesus Christ in Chapter 3. We mostly focused on the Greek words *ἐκκλησία* and *οικοδομησῶ* as used in the Gospel of Matthew, in Chapter 16 and 18. Matthew recorded Jesus Christ's use of the Greek word *ἐκκλησία* in two chapters only, with Jesus Christ predicting that the first Church would be built on the day of Pentecost. She would be established as a *communio* linked by faith and ethics. The *communio* would be a body of people who demonstrate self-denial for the sake of others. The facts of faith include the already accomplished events (Jesus Christ's Incarnation, Suffering and Death on the Cross; the Resurrection, the Ascension, the baptism of the Holy Spirit) and a not yet accomplished event (the Second Coming of Jesus Christ). The ethics is revealed in the practical life of Christians, as was portrayed in the life of Jesus Christ. His life (humiliation and exaltation) is summarized by the word 'love.' The love for others is the formative fact of Christian ethics. Paul practiced the church as a *communio* of people bound together in faith and through the ethics that determined how they lived.

In Chapter 4, we proved that horizontal contextualization is a foundation of the church. The church is effectively developed in horizontal contextualization. This contextualization originated in the works of Jesus Christ and Paul. This is the theological command of God. Horizontal contextualization is intended to overcome the horizontal gaps between Palestine of the 1<sup>st</sup> century and Korea or South Africa of the 21<sup>st</sup> century.

God sometimes uses even the contexts of secular religions to develop His final purpose. For this, we analyzed the Korean history from the viewpoint of religion. The Korean religions selected were Shamanism, Buddhism, Confucianism and Taoism. On the concept of the horizontal contextualization, we concluded that God used the above religions to make Koreans receptive to Christian doctrines, even if non-Christianity *per se* bears no similarity to Christianity.

We have evaluated the Korean churches, namely the Roman Catholic Church, the fundamentalist church and the evangelical church in Chapter 5. The former two have ignored the need for horizontal contextualization, while the latter has over-emphasized the contextualization with ignorance of the Biblical text. All of the Korean churches have failed to effectively evangelize the Korean Peninsula.

In conclusion, we suggest that the church or the doctrine of the church can be effectively established and developed on the bipolarity of text and context. Jesus Christ, Head of the Church, presented the principle to develop His Church in the Gospel of Matthew 16 and 18. The concepts of faith and ethics as the essence of the church are derived from the words of Jesus Christ. Horizontal contextualization as the theological command also provided the important foundation to develop His Church. Without Jesus Christ, the church cannot be built to last forever. He is the only builder.

## OPSOMMING

Ons doel met hierdie navorsing was om kontekstuele bewys te lewer dat die kerk 'n gelowige en etiese gemeenskap is. Hiervoor het ons historiese (Hoofstuk 1), bybelse (Hoofstuk 2) en teologiese data (Hoofstukke 3 en 4) gebruik. Verder het ons die Koreaanse kerk krities geëvalueer, vanuit die oogpunt van wat dit beteken om 'n gelowige en etiese gemeenskap te wees, en volgens die idees van horisontale kontekstualisering (Hoofstuk 5).

In Hoofstuk 2 word die navorsing op die leer van die kerk soos dit gedurende verskillende historiese tydperke ontbloot is, gerig. Die belangrike godgeleerdes van die Patristiese Era was Justinianus, Irenaeus, Tertullianus, Cyprianus en Augustinus. Hulle het die kerk hoofsaaklik as 'n geestelike gemeenskap van mense wat deur die geloof en die etiek aan mekaar verbonde is, verstaan. Gedurende die Middeleeue het Erasmus die kerk teen die agtergrond van sekularisasie en 'n hiërargiese sisteem as 'n etiese gemeenskap (*communio*) gedefinieer. Die teoloë van die Reformasie het die aard van die kerk met die gebruik van die idees van gemeenskap in geloof en etiek beskrywe. Anabaptiste het die kerk slegs as 'n gemeenskap in geloof en sonder enige klem op die konteks erken. Die ortodokse Gereformeerde belydenisskrifte het weer die kerk op grond van gemeenskap in geloof en etiek gedefinieer. In die moderne periode het bewegings soos die Verligting, Romantisisme, Liberale Protestantisme, Feminisme, Bevrydingsteologie en Swart Teologie beweer dat die kerk 'n horisontale vereniging van mense is wat geskep is om sosiale doelstellings van mense te bereik. Hulle het die ekklesiologie volgens die beginsels van vertikale kontekstualisering ontwikkel.

Dwarsdeur die geskiedenis het die leerstellings van die kerk die

verskillende kontekste van verskillende geskiedkundige periodes gereflekteer. Sommige leerstellings het slegs die konteks beklemtoon, terwyl ander slegs die teks beklemtoon het. Beide benaderings fouteer. Na regte berus die leer van die kerk op die twee pole van teks en konteks.

In Hoofstuk 3 ondersoek hierdie navorsing die leer van die kerk soos afgelei uit die woorde van Jesus Christus. Ons kyk hoofsaaklik na die woorde *εκκλησια* en *οικοδομησω* soos hulle in die Evangelie volgens Matteus in hoofstukke 16 en 18 gebruik is. Matteus teken Jesus Christus se gebruik van die Griekse woord *εκκλησια* slegs in twee hoofstukke aan, wanneer hy skryf oor hoe Jesus voorspel het dat die eerste kerk op die Pinksterdag gevestig sou word. Die Kerk sou gevestig word as 'n gemeenskap (*communio*) van mense wat deur die geloof en etiese beginsels aan mekaar verbonde sou wees. Dié gemeenskap is 'n liggaam van mense wat gewillig is om hulself ter wille van andere te verloën. Die feitelike aspekte van die geloof sluit gebeure in wat reeds voltrek is (die inkarnasie van Jesus Christus; sy lyding en dood aan die kruis; die opstanding; die doop met die Heilige Gees) en wat nog voltrek moet word (die wederkoms van Christus). Die etiese aspek word in die praktiese lewe van Christene weerspieël, soos dit ook deur die lewe van Jesus Christus uitgebeeld is. Sy lewe (van vernedering en verheerliking) word in die woord 'liefde' opgesom. Die liefde vir andere is die vormgewende feit van Christelike etiek. Paulus het die kerk beskou as 'n gemeenskap van mense wat saamgebind is deur geloof en etiese beginsels wat bepaal hoe hulle lewe.

In Hoofstuk 4 word bewys gelewer vir horisontale kontekstualisering as die grondslag vir die kerk. Die kerk word effektief ontwikkel met gebruik van

horisontale kontekstualisering. Dié soort kontekstualisering het deur die handeling van Jesus Christus en dié van Paulus tot stand gekom. Dit is 'n teologiese gebod van God. Horisontale kontekstualisering beoog om die horisontale gapings wat tussen die eerste-eeuse Palestina en die een-en-twintigse-eeuse Korea of Suid-Afrika bestaan, te oorbrug. God gebruik soms selfs die kontekste van sekulêre godsdienste om sy finale doelstellings te bereik. In dié verband het ons die Koreaanse geskiedenis vanuit die oogpunt van die godsdiens bestudeer. Die Koreaanse godsdienste waarna gekyk is, is die Sjamanisme, Boeddhisme, Confucianisme en Taoïsme. Volgens die konsep van horisontale kontekstualisering het ons tot die slotsom gekom dat God bogenoemde godsdienste gebruik het om Koreane meer ontvanklik vir Christelike leerstellings te maak, selfs al is daar geen ooreenkoms tussen die nie-Christendom as sulks en die Christendom nie.

Ons het die Koreaanse kerke, naamlik die Rooms-Katolieke Kerk, die fundamentalistiese kerk en die evangeliese kerk in Hoofstuk 5 geëvalueer. Die eersgenoemde twee het die behoefte vir horisontale kontekstualisering geïgnoreer, terwyl laasgenoemde dié kontekstualisering oorbeklemtoon het, met gepaardgaande ignorering van die Bybelse teks. Al die Koreaanse kerke het gefaal om die Koreaanse Skiereiland effektief te evangeliseer.

Ten slotte stel ons voor dat die kerk of die leerstellings van die kerk effektief gevestig en ontwikkel kan word met teks en konteks as pole daartoe. Jesus Christus, die Hoof van die kerk, het die beginsel vir die vestiging en ontwikkeling van sy kerk soos in die Evangelie volgens Matteus, in hoofstukke 16 en 18, verhaal word, voorgestel. Die konsepte van geloof en etiek as die essensie van die kerk is verkry uit die woorde

van Jesus Christus. Horisontale kontekstualisering as teologiese gebod bied ook die belangrike grondslag waarop sy kerk ontwikkel word. Sonder Jesus Christus kan die kerk nie gebou word om ewig te bly staan nie. Hy is die enigste bouer.

# KEY TERMS OF THIS DISSERTATION

1. *COMMUNIO*
2. *COMMUNIO* AS ON JESUS CHRIST'S LIPS
3. FAITHFUL *COMMUNIO*
4. ETHICAL *COMMUNIO*
5. CONTEXT
6. CONTEXTUALIZATION
7. VERTICAL CONTEXTUALIZATION
8. HORIZONTAL CONTEXTUALIZATION CHURCH
9. CHURCH
10. KOREAN ROMAN CATHOLIC CHURCH
11. KOREAN FUNDAMENTALIST CHURCH
12. KOREAN EVANGELICAL CHURCH

