

LIBERTY BAPTIST THEOLOGICAL SEMINARY

UNDERSTANDING THE GLORY OF GOD THROUGH THE
EXPOSITORY PREACHING BY YOUNG SUN PARK

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ABSTRACT

UNDERSTANDING THE GLORY OF GOD THROUGH THE EXPOSITORY PREACHING BY YOUNG SUN PARK

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The purpose of this project is to understand the glory of God through the expository preaching by Young Sun Park. The reason I write this thesis is that I was called and challenged to be a preacher and pastor by God, after listening to the sermon by my pastor, Young Sun Park.

What does it mean to bring Glory to God?
How can it be realized? God the Father took glory through the ministry and personality of His Son, our Lord, Jesus Christ. God receives glory by saving sinners and by our obedient living which can be demonstrated through worship and an exemplary Christian life.

We need to understand how God's glory can be accomplished, and how to become a responsible Christian.

Abstract length: 120 words

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CHAPTER 1

Introduction

Younger generation influenced by post modernism and plurality of the world is appearing in the Korean Church, which has entered the second century since the inception of Christianity.

Though the Korean Church seems to try to confront this kind of challenge and change, and is busy preparing for the reformation, its improvement is not visual. This writer thinks that it is because of the lack of solutions and reorientations on the problems and weaknesses of Christians. We need to understand what the chief end of man is and how it can be realized in our daily lives.

First of all, it is not an easy matter to keep holding the identity and mark

of true Church, the body of Christ only with critic campaigns. So I want you to be participators and assistors rather than critics and spectators in church ministry and service. ¹

Furthermore, it also could be easier to reform frames and to establish a new system and institution. But individual spiritual struggles are sure to be much more difficult to win in the battle over sinful nature and selfish habits, which fall short of the dignity and character of Christians who should demonstrate the fruit of the Holy Spirit. (Gal.5:22-23)

The recovery of a spiritual nature with each of us becoming a person like Jesus Christ, or Paul, and true followers like the martyrs in Christian history is a most difficult but urgent thing. This must be the highest and lasting goal of our life. (Romans 8:28-30)

John Piper said that God's ultimate goal in all He does is to preserve and display His glory by presenting biblical evidences for this statement in

¹ Young Sun Park, "Report from Symposium of Ministers' Retreat" (Seoul: Nampo Church, 1999)

Appendix 1, "The Goal of God in Redemptive History"²

From this survey of redemptive history, he concludes that the chief end of God is to glorify God and enjoy Himself forever. He stands supreme at the center of His own affections. For that very reason, He is a self-sufficient and inexhaustible fountain of grace.³

The aim of this thesis is to show how to accomplish this reformation and bring glory to God through our being and living just as our Lord Jesus Christ glorified God by doing God's work to save sinners.

This project seeks to present not only what to do, but also how to realize this purpose, because it is our work to do, just as it was our ancestors' work to change and establish systems and institutions in history.

Incarnation of the Word (John 1:14-18) means that we must demonstrate God's mind, heart and will in every field of life as a principle, an attitude, and an reorientation, based on the instructions of our Lord, especially in

² John Piper, *Desiring God* (Sisters, Oregon: Multnomah Publishers, 2003), p.308.

³ *Ibid.*, p. 321.

our Church first and in our community next. as an outstanding character and scent of follower of Christ.

To be a person who imitates Christ, that is, to become Christlike, is the ultimate goal of Christian education. (Eph. 4:13)

And whenever we choose to respond in faith to follow God's way rather than to follow our sinful nature in daily circumstances of life, we grow mature in the knowledge and character of God.

How can we ascertain this orientation and realize this content abundantly?

How can this writer propose and persuade this project and get sympathy?

The writer thinks that the most urgent thing is to awaken sleeping souls through expository preaching. This is the reason that the writer wants to study the ecclesiastics for sanctification, the nature of faith, and the power of expository preaching by Young Sun Park, who is a representative of the

most influential preachers now in Korea.

This writer had been a Christian since a high school student in 1969, attending church regularly. I met Young Sun Park in 1988 in NAMPO church. I was called to be an education director in charge of adults department in November, 1995. This calling compels me to write this thesis.

Without hearing the sermons of Dr. Park, the writer would and could not have changed his life from an English teacher to a pastor and preacher. The writer had already been a teacher for 16 years, too long to change a calling as an occupation. This is one of the clearest reasons that the writer is fit to write this thesis, "Understanding God's glory through the expository preaching by Young Sun Park."

The writer hopes that the assurance and confirmation of God's Kingdom could be extended and powerfully demonstrated as a faithful promise and reality on this earth, first in churches of the Lord by learning the nature of faith and church, and the expository preaching by Young Sun Park.

Since he planted NAMPO church in 1985, Young Sun Park is consistently expositing the Bible and preaching it in contemporary culture relevantly enough to draw those Christians who are hungry and thirsty for God's righteousness and truth.

Young Sun Park said many times to us pastors that his mission is, first of all, to exposit the entire Bible and to find the treasures and jewels and the abundance of life in the Bible and Christianity.⁴

He urges us to make a broad and high way for more people to enjoy the goodness of God on the basis of his expository preaching, because he knows the delight and power of the depth of the Word.

He is passionately crying out to Korean Christians to fill out the short portion of sanctification (maturity of spirit) on the redemptive work of Christ. In other words, he presents the orientation to walk toward sanctification after salvation, birth from God without ceasing. Truly, this writer respects him and highly regards his insight and passion to make Christians advance toward the

ultimate goal just as Paul confessed his faith attitude and reorientation in Phil. 3:12-16 and exhorted them to follow himself as he followed his Lord.

The readers need to refer to the background and history of NAMPO church and Young Sun Park to understand his theology and so on by two pastors, Lee Dae Won⁵ and Chung Hee Park.⁶

The writer wants to deal with ecclesiastics, the nature of faith, the expository preaching by Young Sun Park for the necessity to understand the glory of God, which will motivate Christians to follow Jesus Christ to the end of life.

STATEMENT OF THE PROBLEM

⁴ Young Sun Park, "Report from Symposium of Ministers' Retreats" (Seoul: Nampo Church, 1998)

⁵ Dae Won Lee, "The Foundations of Nampo Church's Growth: Pastor Young Sun Park's Ministry and Messages" (Doctor of Ministry diss., Liberty Baptist Theological Seminary, 2000).

⁶ Chung Hee, Park, "The Impact of Lamp Presbyterian Church" (Doctor of Ministry dess., Liberty Baptist Theological Seminary, 2003).

Because of the exceptional growth in the membership of NAMPO church, many people have tried to understand the reasons and to learn the principles. One formal conference⁷ and two DMIN projects are the results, but still the writer thinks there is more work and study to be done for the sharing of information and attitude and theology on the biblical preaching by Young Sun Park.

Young Sun Park's understanding of God's zeal and sovereignty and his view of church, the nature of faith, and the power of expository preaching is excellent and powerful in achieving its persuasiveness.

What are the distinguishing characteristics that draw so many believers and preachers, pastors' attention? How can we also learn his understanding of the Bible and his understanding of people? The writer has heard his sermons since 1988 and read nearly all of his books and has taken three classes on preaching in the DMIN course and read about fifty books concerning homiletics and hermeneutics. This is the reason the writer deals with this subject.

⁷ Duk Gyo, Oh, & others, ed. "The First Conference of Young Sun Park and His Preaching", 2001

STATEMENT OF METHODOLOGY

Chapter one deals with the introduction, statement of the problem, statement of methodology, statement of limitations and the review of literature.

The writer thinks that we need to understand what the glory of God is and how it can be realized according to John 14:12-13 to restore the power of biblical preaching.

"I tell you the truth **anyone who has faith in me will do** what I have been doing. He will do **even greater things than these**, because I am going to the Father. And I will do whatever you ask in my name, **so that the Son may bring glory to the Father.**"

Criswell said, "If we can also baptize more than one thousand souls a year and teach our people the mind of God which was in Christ Jesus, we shall be on

our way toward even greater things for our Lord"⁸

The writer has a bird's eye view picture for the accomplishing of God's glory as follows:

Disciples' Hierarchy of Needs begins with salvation in Christ by God. It is the foundation of security in God's eternal love by the new covenant of the blood of our Lord, Jesus Christ on the crucified death and the resurrected life by the power of Holy Spirit.

Next step is the spiritual growth (sanctification).

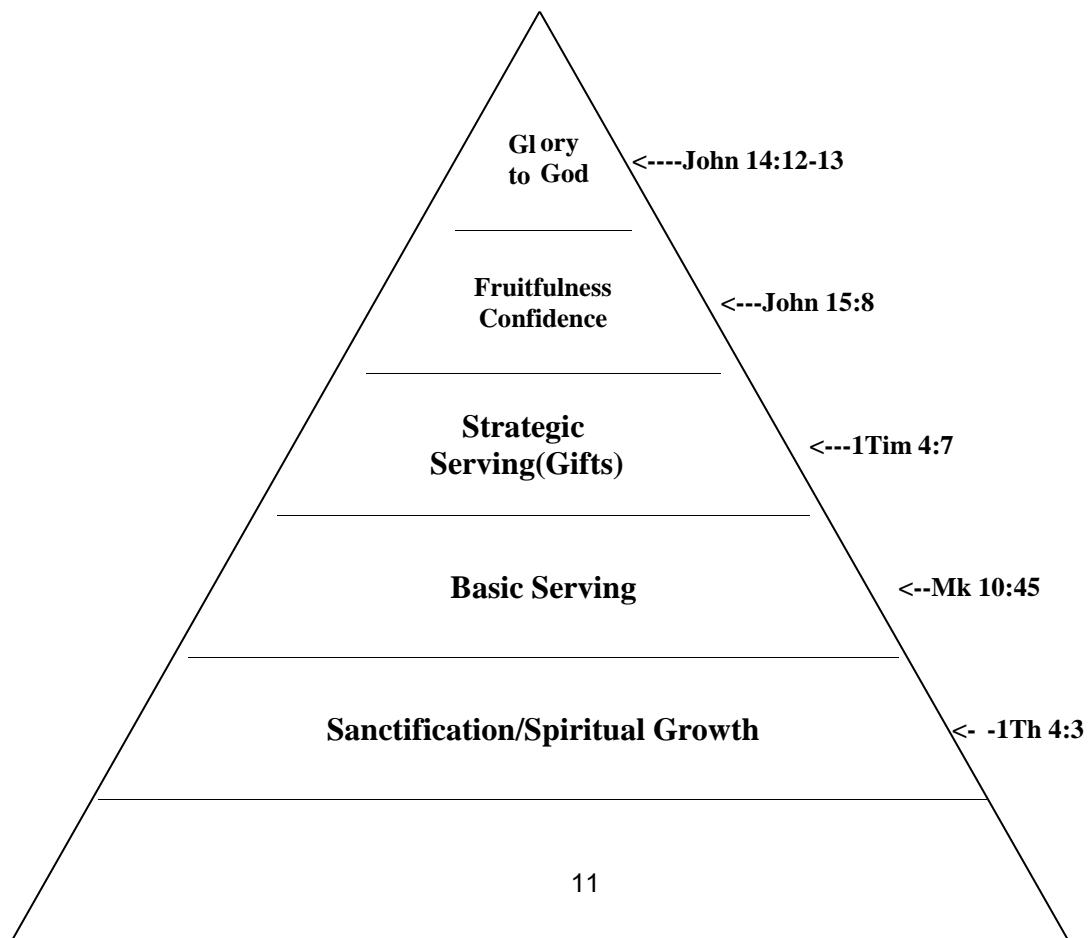
On this process of sanctification are basic serving, strategic serving and fruitfulness, which are the next roads to the ultimate destination to bring glory to God the Father through His Son.

These are the steps and areas that we need to walk and develop into the image of Christ to bring glory to God.

But these steps and areas could be more a matter of relationships and

⁸ W.A. Criswell. *Criswell's Guidebook for Pastors* in Foreword.

character qualities and thoughts and attitudes rather than an ability of success,
fame, popularity and gifts of genius, riches in the world.



Of course these might be how we handle our time and money and gifts.

But in principle God desires to bring every part of our life into conformity to His ways and will, because it is the chief end of man to delight Him forever.

The writer thinks that the top purpose of God's glory can be accomplished only on the step and basis of salvation first and sanctification second and serving ministry next and fruitfulness and faithfulness to witness through Christlike character. We should grow in knowledge, grace and spirit as years go by. It is natural and essential and obligatory, not optional. Today most of Christian problems and troubles are those of immaturity of old and baby Christians.

STATEMENT OF LIMITATIONS

This Doctor of Ministry Thesis will be limited in nature due to the following reasons.

First, the writer's calling and understanding of God's glory originated from hearing the expository preaching by Young Sun Park since 1988.

Therefore, the study and concern is primarily on the understanding of God's work through the power of expository preaching of Dr. Park and will be supplemented by books of famous preachers such as Lloyd Jones, Martyn., Criswell, W.A., Stott, Rick Warren, John Piper and so on.

Second, it was difficult to collect concrete statistics except external growth in numbers, because it is not so easy to measure the spiritual growth, the outstanding change in life, the level (position) of sanctification as mature Christians to bring glory of God.

Lastly, it is chiefly limited to the understanding of God's glory through the ministry of the expository preaching by Young Sun Park.

The Review of the Literature

"Between Two Worlds (The Art of Preaching in the Twentieth Century)"

by John R.W. Stott was very helpful for me to understand the glory of preaching, contemporary objections to preaching, theological foundations for preaching, preaching as bridge-building, the call to study, preparing sermons, and the significance of the qualities such as sincerity, earnestness, courage and humility.

I think its great insights and wisdom, its extraordinary lucidity and persuasiveness, come from his vast experience in preaching and years of consistent self-discipline through the Word of God.

Now it is a classic on preaching and is required to read if anyone seek to approach the pulpit with confidence and power.

It restored vitality and basics to my preaching and encouraged me to pour myself wholeheartedly to this calling.

I could agree with the saying by Warren Wiersbe, "If a man will put into

practice the principles explained in this volume, he can not help but become a better preacher."

The theme of this book is 'Preaching is indispensable to Christianity'.

This is the book which aims to go through both head and heart to the will. For this book challenged and persuaded me to reconsider what God's pleasing will and work is and what my purpose of life is: to preach and teach God's way of salvation to a world that has lost its way.

What is now needed is a revival of confident, intelligent, relevant, biblical preaching which will further the growth of churches in the world and build up mature disciples of Jesus Christ.

Chapters three, seven and eight were especially helpful for me to write this thesis, because they dealt with the theological foundations for preaching and such personal characteristics of the preacher as sincerity, earnestness, courage and humility.

Preaching has an unbroken tradition in the Church of nearly twenty

centuries. We have very much to learn from the greater preachers of the past whose ministry God has so signally blessed. It is the reason that I will read and learn to the end of my life to show an advance in the right dividing and preaching of the whole counsel of God.

"Desiring God" by John Piper achieved its aim to persuade me that the chief end of man is to glorify God by enjoying Him forever according to 1 Corinthians 10:31 and Psalm 37:4.

He reveals excellently that the debate between duty and delight does not truly exist: truly, delight is our duty.

This book ignited a passion for God and a compassion for sinners like me.

The healthy biblical study on Jonathan Edwards was a delight and stimulus as a breath of fresh air to me.

His book, "The Supremacy of God in Preaching" showed me the gravity and gladness of preaching on the basis of his experience as a testimony to the

call of God. It profoundly impacted me.

The communion of a longing soul and a satisfying Christ is at the heart of God's work. Piper wrote seven reasons for this book as follows:

1. It was his pleasure like 2 Corinthians 2:3.
2. God is breathtaking like Psalm 27:4, Isaiah 6:1-3.
3. The Word of God commands us to pursue our joy (Phil.4:4)
4. Affections are essential to the Christian life, not optional.
5. Christian hedonism combats pride and self-pity.
6. Christian hedonism promotes genuine love for people.
7. Christian hedonism glorifies God like Isaiah 58:13-14.

The contents of this book are as follows:

Introduction: How I became a Christian hedonist.

1. The happiness of God: foundation for Christian hedonism.
2. Conversion: the creation of a Christian hedonist.
3. Worship: the feast of Christian hedonism.
4. Love: the labor of Christian hedonism.
5. Scripture: kindling for Christian hedonism.
6. Prayer: the power of Christian hedonism.
7. Money: the currency of Christian hedonism.
8. Marriage: a matrix for Christian hedonism.
9. Mission: the battle cry of Christian hedonism.
10. Suffering: the sacrifice of Christian hedonism

Epilogue and Five Appendixes.

"How People Grow" by Dr. Henry Cloud and Dr. John Townsend also was very helpful to understand personal growth according to the Bible.

The contents of this book are as follows:

Part I. Paradise Lost

- 1) Harder than I thought
- 2) Seeing the big picture
- 3) How the big picture affects the small

Part II. The Master Gardener: The God of Growth

- 4) the God of Grace
- 5) Jesus: Our Example for Living
- 6) The Holy Spirit

Part III. Finding the best Climate

- 7) God's Plan A: People
- 8) Open Spaces: The Power of Acceptance
- 9) Getting to the Warmth of Forgiveness

Part IV. The Path of Growth

- 10) The Gardener's Handbook: the Bible

- 11) No Pain, No Gains: the Role of Suffering and Grief
- 12) Growing tasty Fruit: Becoming a Righteous Person
- 13) The Value of Pruning: Discipline
- 14) Water from a deeper Well: Spiritual Poverty
- 15) Following the Gardener: Obedience
- 16) Pulling the Weeds: The Problem of Sin and Temptation
- 17) Facing Reality: How Truth deepens Growth
- 18) Putting on the Gloves: The Importance of Activity
- 19) Waiting for the Harvest Time

This book made small groups active and lively, which led Saddle Back church to be more systematic and effective through counseling and helping activity of team leaders. The cover picture of this book is an annual ring of a tree, which symbolizes the natural growth as years pass by.

"Purpose driven Church" and "Purpose driven Life" by Warren and

"Seminars" by the purpose driven team awakened me to think about God's purpose in life and church.

I came to learn the power of a passion for lost souls and God's blessing.

"Preaching and Preachers" by D. Martyn, Lloyd-Jones was a shock to me. It was logical, persuasive and distinguished. How thorough and sincere his apologetic arguments for Christianity, the uniqueness of the Bible and Jesus Christ are in his times!

Finally many books by Young Sun Park were quoted in this thesis.

This writer also learned a lot from the broadcasting sermons through Christian radios and Liberty Theological Seminary.

Chapter 2

What is Church?

The Bible is full of stories about churches. Especially, most of the epistles are letters to the people of God, visible churches, mainly dealing with the theme of their sanctification.

The writer will seek the model of future churches, on the proposition that the value of church is for healthy maturity as well as birth of people of God. ¹

Christians are those saved by Jesus Christ and called into the His body, Church to live a life to bring glory to God. So his body, Church, should stand on the power of Holy Spirit only. This spiritual organic Church is greatly challenged by the power of organization in economy and the number of people nowadays.

¹ Oh Duk Kyo, Preachers and Preaching Seminar, (Seoul: Reformed Theology Center, 2001), 8.

1) Definition (meaning)

Church is a spiritual organism which is intended to chiefly demonstrate the characteristics of God's Kingdom. And it is secured by God's power not be able to fail as the Body of Christ, who is the head of Church. It is the will and design of the Creator before creation.

"The history of church is also a part of God's plan for creation. So when we think of it with the goal of creation, the intention of God to unify all universe in Christ must be the top priority as the purpose of creation and church exist to take charge of this mission. It is the aim and value and nature of church-existence on this earth." ²

When we call church the body of Christ, it means that each of us is in Christ, not in Adam.

² Young Sun Park, *Faith Clinic*, (Seoul: Kyu Chang, 1999), 227

Young Sun Park explains it in detail from the view point of God's kingdom.

So he exhorts saints to grow in His body with organic unity in diversity.

Church ought to demonstrate its identity as a healthy Christian who plays the role of salt and light in the world like a saving arc.

Nowadays no community demands such a total personal commitment as Christianity. As civilization develops, human societies become more 'Gesellschaft'. Nevertheless, Church, as a 'Gemeinschaft', should be a place of hope to ascertain meaning of living in spiritual sense rather than in fleshly wealth.

So the writer would like to think of eight models of God's kingdom presented by Howard Snyder. These models are helpful to understand the kingdom of God, Christ, Church, Gospel, world, justice, history, culture and community etc. He uses six polarities (tension points) to express real meaning of God's kingdom. He tried to satisfy the purity of the Bible and the current

adaptability, depending on the Bible as a text and the history as a context. ³

-6 polarities (tension points)-

Is the kingdom of God

(1) Present or futuristic?

(2) Individualistic or socialistic?

(3) Spiritual or physical?

(4) Progressive or radical?

(5) God's action or man's action?

(6) Consistent or inconsistent with church?

-8 models of God's kingdom-

(1) The future kingdom (2) the interior kingdom

(3) The heavenly kingdom (4) the ecclesiastical kingdom

³ Howard Snyder, *Kingdom of God*, (Seoul: Duranno, 2003), 145

(5) The subversive kingdom (6) the theocratic kingdom

(7) The transforming kingdom (8) the utopian kingdom

Likewise we see various models of church in this global age, cultural and well-being age. We try to reform our models from the traditional ecclesiastical kingdom.

2) Problems of its misconceptions

Some pastors have misconceptions about church. And they seek to accomplish their thoughts and desires. It is out of the mark of the Bible.

Therefore these might be the key causes to make churches wrong. As a result of it, believers of church become weak and show no difference between life before regeneration and life after rebirth from God in Christ.

Macburny deploras, "Church is being changed as a religious organization

operated by pastors." ⁴

Young Sun Park says, "The church of God exist for itself, not for other good social works. Every abundant good fruit would be obtained whenever church plays its own faithful role according to the Bible." ⁵

So the writer thinks that we need to seek direction-turning from using Christians as a means only for church-building and growth in number to an end itself of Christians themselves.

It is a matter of anxiety that all churches hope to follow the method of several mega churches, even though small churches under 50 members are over 60%, while mega churches over 1,000 members are 2%. Theological confusion owing to misconceptions on church is naturally expected in these competitive situations. ⁶

Kim Chung Hun says, "Pastors who do not know how to vividly connect church and kingdom of Heaven from biblical theology have no choice but to lose

⁴ Mac Burney, *Study of Early Church*, (Seoul: Ye Mun Sa, 1980), 134.

dynamic energy in ministry. ⁷

Without re-considerations on worldly institutionalized churches, it would be difficult to prevent worldly corruption and secularization.

Acton's saying reminds us of biblical human beings' total depravity.

"All power leads to corruption and absolute power is absolutely corrupted."

Peter Leithart said, "When evangelicals are getting diverse in doctrines, higher visible politicalization happens. As a result of it, the world would regard churches as a Gesellschaft seeking a political profit." ⁸

We must pay attention to his saying.

This kind of misconceptions on church can cause shallow and superficial lives of irresponsible enrolled church-members.

If churches are focused on external success and numerical growth, they could be weak and too liturgical, traditional to deliver Gospel of God to the world.

⁵ Young Sun Park, *Distinguished Sermon*, (Seoul: Kyu Chang, 1988), 303.

⁶ Magazine, *Current Pastorate Scrap*, (Seoul: Durano, 2004), 6.

The writer could read the reality of Korean Church in the confession and '5 No items to practice' by KNCC, at the ceremony of 80 years of its establishment.

In 'the diagnosis and suggestions for the maturity of Korean Church', they confessed that truly we would like to make a church composed of Christians living in the spirit of Jesus with the attitude of Jesus. And they pledged to practice 5 Nos: (1) No Building (2) No Card (3) No Gate (4) No Organization (5) No Mammoth.⁹

3) Its aim and reorientation

The aim and reorientation of church is to bring glory to God. Its value and goal is eternal and spiritual.

To accomplish this, first of all, people of God, Christians must grow in wisdom and character in church as well as in community.

⁷ *Preachers and Preaching Seminar*, 130.

⁸ Horton Michael S, *Power Religion*, (Seoul: Emmao, 1996), 68-69.

During last one century in Korean Church, systematic theology and doctrines were more emphasized than the progressiveness and consistency of biblical revelations. And it is one of key reasons in lack of understanding the glory of church in the world.

Though Korean Church saw its wonderful growth in persecution and much difficulty, its abundant wealth of warmth in life is getting weaker and smaller because of the ignorance of the character in Jesus Christ.

Kim Chung Woo said, "Young Sun Park is reforming church from task-centered movement to character-centered sanctification."¹⁰

It is true that Young Sun Park is making efforts to help saints to grow spiritually on the ground that sanctification and maturity is the first goal of church. His target is person, not task, nor work.

Church must be a spiritual-energy supplying station to help Christians fight against the powers and authorities of this dark world, evil spirits. And it also

⁹ "Current Pastorate Scrap", 6.

¹⁰ *Preachers and Preaching Seminar*, 107

should be a place of training. Church could lose nature and direction to advance if it is hindered to focus on this goal.

We can read the reorientation of church in the saying by John Maxwell, "Discipline is doing what he hates to do in order to do what he really would like to do."

Young Sun Park explains it as follows: "Church is a mysterious organization of God to permit Christians to discipline themselves repeatedly for tolerance and waiting through conflicts and trial and error of families just as at home. So church needs to be more like family rather than camps or schools which need to be managed effectively for training of people for a certain level." ¹¹

Family is a good place to equip the members with the basic capacity to take the social responsibility. Love is the essential in realizing this goal. It is well-known fact.

This is the reason that church should be a place of families.

¹¹ Young Sun Park, *Faith Clinic*, 239.

Hunter says, "Church should grow lives as a living organism, not as a social organization." ¹²

Rick Warren says,

"The goal of church is to supply spiritual, emotional, relational benefits which the world can not do. Of course it is also our responsibility. Worship leads us to put the focus of life on God. Fellowship enables us to confront the problems of life. Training strengthens our faith. Ministry makes it possible to find their spiritual gifts. Evangelism makes their mission perfect." ¹³

Therefore we can ascertain that the goal and contents for us to grow to the height of Christ are transcendental, but the method is not so and therefore we should live different lives from the values of the world through trial and error and training and process.

That is why churches should educate people to think reasonably. Reasonability is the rules for God to operate the world of creature.

¹² John Hunter, *Secret of Life*, (Seoul: Word of Life, 1971), 190.

¹³ Rick Warren, *Purpose Driven Church*, (Seoul: Timothy, 1995), 358.

Ephesus tells us that church needs to grow endlessly till the day of
Second Coming of Christ to bring glory to God, because it is a living community
of Christ in us, not an artificial, mystical, unreasonable community without the
standard of the Bible.

CHAPTER 3

WHAT IS FAITH?

Generally speaking, religious nature of people is one of the problems distorting Christian faith. The writer want to find out the causes to let Christians lose their vitality in daily lives.

Christian faith is to believe and know Jesus Christ who is wisdom, holiness, righteousness and salvation to us. (1 Cor. 1:30-31)

To believe Jesus is to ascertain that we are the children of God and to call Him God the Father is the greatest reward of us.

1) Definition

Faith is knowing God. We can get it through the Bible by faith in Jesus Christ. We can have faith by God's grace.

"What we believe is the existence of God the Creator, the Provider, and

the final Judger according to Hebrews 11: 6. It is to know and reconcile with God only through our Lord, Jesus Christ according to John 14:6. And it means to stay in the grace and blessing of Him. In other words, we are the ones who have truth and life."¹

Therefore faith can not be simply understood as an agreement of knowledge, or a conception. We can cry out truth without a new life.

Above all faith is trust rather than confidence and a personal relationship rather than an abstract knowledge. (Romans 1:17)

Faith is not a magical murmuring to work a miracle, but a confession that God is the only one worthy to be worshiped and loved by us according to Deuteronomy 4:32-40.

Faith is demonstrated through man's action, but it's the result of God's working out and it is accomplished in accord with the plan of God.

Young Sun Park emphasized the significance of this understanding that true faith leads us to the obedience of God regardless of worldly reward on earth, taking the examples of Abel, Enoch, and Stephen.

Faith or prayer is a way to obey God's working and a method to

¹ Young Sun Park, *Disciple Training*, (Seoul: Emmao, 1993), 65

acknowledge God's will.

'Righteous ones shall live by faith' means living enduring lives with delight, peace, freedom and dignity in the conviction of God's love in spite of all suffering and obstacles. (Romans 5:5-8, Gal. 2:20, John 3:16, Hebrews 10:38)

The Bible speaks about the right standpoint on pains in the world. It means that solving the problems of pain are not the first and all of them, but Christians are intended to grow in them.

2) Problems from misconceptions

The writer thinks that wrong teaching and understanding about faith, which is the principle and substance of all faith actions, is the key root leading to corruption and distortion of Korean Christianity.

We must discern that faith is upon truth, while superstition is to do his best upon his wish and desire.

Young Sun Park is exhorting us to change our misunderstandings and misconceptions on faith by the book, "the nature of faith"

Kim Chung Woo evaluates this faith by saying, "Young Sun Park shatters

to pieces understanding faith as a mystical means to get a result in an instant, transcendental, magical, perfect way."²

Such a false and wrong faith causes psychological retarding to lose the goal and substance of faith and leads to the absence of the responsible person to lose the function of judgment.

In the end, he becomes a liar to use God and an irresponsible person. And as a result of it, people around him justifies their avoidance of the Gospel.

In a sense, faith may be evaluated by the level or degree to be a person like Jesus, while people focus on information of salvation and eschatology. In other words, the absence of balance and primacy in faith led to these misconceptions on faith.

Faith can be conceptual and superficial and see no desirable fruits in life transformation if we grew satisfied with the information and agreement on knowing Jesus, having no interest in how to live. In fact faith without self-reformation is like superstition. It is because the faith without doing action is dead.

(James 2:26)

One reason that many people lead to wrong faith is because it is not so

² *Preaching Seminar*, 96

easy to follow the Lord with his cross. (Matthew 16:24-26)

It is the reason that faith in Jesus turns to the lowest cults and positive thinking to accomplish his worldly dreams and sinful desires.

3) Reorientation of faith

We can not emphasize too much that faith is an attitude and sincerity to live toward God and direct his character to the principle of the Bible.

Christians are the ones whose character and personality are of Christ and the impact of the person of Jesus Christ is expressed and demonstrated through their lives and attitudes abundantly and well.

Therefore we can check it by the words, "Do you dedicate your life as an instrument of righteousness to God?" (Romans 6:12-14) Young Sun Park says:

"It gets far away for us to put on a new man made in holiness of righteousness and truth according to God, if we misunderstand faith life is to fall into zeal and fantasy of faith, because of our ignorance to confuse faith as a birth,

with faith as a responsibility."³

On the other hand, Watchman Nee typically misunderstood these two aspects of faith as a justification and sanctification. As a result of it his faith is too reflective and static.⁴

Therefore to avoid this confusion we need to reorder faith in three aspects of tense.

First: Faith as a birth from heaven (faith as a transformation of status).

This is theologically called 'faith as a justification or a gift' and its tense is past in Greek text.

Second: Faith as sanctification (faith as a reformation of position,

level). This is theologically called 'faith as sanctification or a process' and its tense is present in Greek text.

³ Young Sun Park, *the Nature of Faith*, (Seoul: Low Ultaree, 2002), 295.

⁴ Young Sun Park, *the Zeal of Preachers*, (Seoul: Kyu Chang, 1999), 177.

Third: Faith as a glorification (faith as a glorified body).

This is theologically called 'faith as a glorification' and its tense is future in Greek text.

Today's modern science does not know where we are to go and have no concern about what its meaning is. But God has an eternal purpose for man and so He sent His Son Jesus Christ to save us and He is still the same in loving us and achieving His goal. He is still working and seeking us as his ambassadors for the reconciliation.

The writer thinks it must be a good faith to be a responsible and faithful Christian enough to do little work he can with humble attitude, if he truly knows the truth through the Bible. It is to bring glory to God and to show an exemplary model to follow.

The reorientation, goal and substance of faith is about the relationship with God and it is the story of our whole personal understanding and submission and likeness of God.

The only way to perfect faith is 'Word and prayer'. To read the Bible means that I admit God is the ultimate author of my life, the determiner of my

daily contents of living. To pray also means that I ask for God's help because I know my spiritual poverty and weakness and inability.⁵

⁵ *the Nature of Faith*, 373.

CHAPTER 4

WHAT IS PREACHING ? The writer thinks it deplorable that religion plurality is damaging Christian faith and nonbiblical sermons are reducing the authority of the Word to an ethical and religious instruction . This is the reason we should reconsider preaching . James Stuart said, " The aim of true preaching is to quicken the conscience by the holiness of God ; To feed the mind with the truth of God ; To purge the imagination by the beauty of God ; To open the heart to the love of God ; To devote the will to the purpose of God ." ¹

1) Definition

Preaching, which is central in worship and church life, is to proclaim the Word of God about truth and life, not to deliver knowledge or information .

"Preaching is a way of God's searching for us" ²

The writer agrees with this saying, " The goal of preaching is to present

¹ John Piper, *The Supremacy of God in Preaching*, 27.

² *The Zeal of Preachers*, 176.

the truth of the Bible, and the hallmark of it is the spiritual transformation of people . So the responsibility of preachers, who are doing it to the principle of business to gather people, not to the principle of life to give a new life, is immeasurable ."³

God reveals Himself through a sermon and speaks for a soul's maturity, sanctification and obedience through the preacher . That is, God is coming to meet us as a person to a person through the spoken words .

Therefore preaching is a work of God as well as a work of a preacher . It is to have a passion for God with all heart and strength and mind .

The society becomes more shallow and ungodly . Nearly no program and institutions to help us to meet God and prepare for eternity in healthy way in society .

Even in the church it is hard to see true Christians to practice as the Word commands and empty answers and ideas are wandering in the air in spite of the overflowing age of sermon-tapes and various media, like the warning of drought of Word by Amos 8:11-12, "" as a responsibility-awakening is so rare that people

³ Bryan Chapee, *Cautions for Effective Illustration*, (Wheaton: Crossway Books, 2001), 167.

are accustomed to reward and benefit of faith and they become more ignorant of the cost of God's grace and irresponsible, hypocritical Christians . Tillich said, " The ground of man's existence is death, sin, and anxiety facing no - meaning. And Jesus came to the place to be with us right here as we are ."

Therefore through preaching we should tell God's intention and work to save us from the burden of sin and death and let them know the freedom and benediction to be in Christ . As a result of it they could be challenged and comforted to change their sinful thinking and worldly attitude to godly and spiritual ones .**2) Preaching and theology**

Sermons should be thoroughly founded upon the biblical bases and preached relevantly and applicably to the present day Christians as truth and life of God's Word . Sermons without the right theology is like a journey without maps . So it can be dangerous enough to run a blind race .

" The heart of theology is the knowledge of God and man who needs God's grace ."⁴

The aim and foundation of theology is to have God's reason . It is the

⁴ Gee Hyung Eun, *Ministry and Theology*, (Seoul: Durano, 2004/4), 69

basic standpoint to understand the character of revelation of the Bible . We should build up God's reasonability beyond the man's reasonability . That God revealed Himself means that He showed His reasonability . So we must be careful not to limit God within our experience as a means to know God . The reasonability of revelation signifies to have a logic because it can not be understood without logic . Faith is reasonable, because God is also reasonable in a sense . So theology should be studied on the basis of reasonability . Of course this reasonability is not totally categorized in the reason of man because God can not be totally comprehensible by human reason . At any rate science is the basic frame of thought composed of epistemological logic, which leads human history and civilization . So it is also true that we systemize thoughts and speculations through science and find out truth . Theology, which is reorganized epistemologically, is important because man can not understand if it is not reasonable . If we regard it as an unreasonable category to enter the domain of faith , faith is likely to be mystic , unscientific , and supernatural with ease. This is the reason that right theology is demanded.

It is always a problem in the history of Christianity that the category of faith going beyond the reason of man is good, no problem, but the trouble is

going to anti-reason, anti-science.

For example, death is sure to win over life in the category of reason, but we confess and believe that life wins over death in the reasonability of God. It is a spiritual life, not a biological life.

Shaeffer indicates and worries the results of wrong theology as follows:

"The cause of identity loss in modern man is the modern theology which made man dehumanized. Modern theology degraded persons illusions. Relativism and escape from reason destroyed the unity of knowledge. The essential plight of man is a sin of rebellion against God the Creator. Nevertheless, artificial solutions made the matters worse."⁵

Preaching should be delivered by spoken words, not by printed letters. This is the reason that it should be supported by study, learning and training- such as biblical theology, exegetical theology, systematic theology, church history, new and Old Testament theology, practical theology, homily, ethics, pastoral theology, missiology and so on.

⁵ Francis Shaeffer, *Searching for Certainty in Tumult*, (Seoul: Emmao, 1990), 226.

3) Expository preaching

The writer thinks that preaching is the primary and priority to restore God's glory.

Young Sun Park is worried that charisma rather than preaching is appearing as a solution to break the barrier to the growth of Korean Church.

He insists that preaching as the mighty means of God's grace be the only central alternative to charisma, special program (compared to drugs like peps).⁶

Especially expository preaching is the most effective alternative, based on exegesis and application, as a bridge-building between the two worlds. It is the appropriate timing to make a turning-point from evangelical preaching to sanctification-centered preaching.

To approve the absolute authority of the Bible as the Word of God is the starting point of Christian theology and expository preaching.⁷

The key theme and character of the Bible is Jesus Christ and God. So

⁶ Young Sun Park, *Sanctification-Centered Sermon*, (Seoul: Emmao, 2000), 162.

⁷ *Disciple Training*, 150-183

from the beginning to the end the primary purpose of man is to glorify God by delighting in Himself.

Jesus proclaimed the Kingdom of God. Knowing God is needed to deliver the instructions and practices about the Kingdom as its citizen. Even though the substance of the Bible is transcendental, it persuades us to know and believe God by appealing to our mind without burying it in mysticism or transcendentalism. It is because the Bible is not magic words or an amulet. The Bible needs explanation and understanding. It is why the Bible needs the expository preaching.

We learn to know God and faith comes from hearing and the hearing comes from proclaiming the Words of Christ.

The writer thinks it possible to change the worldly ideas and undesirable confidence of Christians through the expository preaching.

The Bible contains all riches of God's wisdom and knowledge necessary for our salvation and truth in life. But it needs interpretation because it should be presented in applicable, concrete form.

We should do our best to interpret correctly and rightly with the prayer for the help of the Holy Spirit.

The knowledge founded upon right interpretation is the basis of faith. The reformation theology does not regard faith as knowledge itself, but total trust and dependence on the words of God through the process of agreement on the knowledge. In other words, faith should grow to action according to the truth he acknowledged.

Therefore the reformation theology calls faith knowledge, agreement and trust altogether.

So expository preachers have the great responsibilities to teach the right theology and the Bible according to the whole counsel of God, with the duty to warn the danger of zeal without knowledge and that of faithfulness without discernment. (Romans 10:2-3)

The purpose of preaching is the transformation of the listeners through the biblical preaching.

Young Sun Park said, "To achieve this goal, the reorientation of the preaching should be to help them to grow in the grace and knowledge of God from now to holiness through expository preaching.

4) One example of sermon on the nature of faith by Young Sun Park.

The Essence of Faith 1

Can you do everything for your Lord Jesus Christ?

Text (Philippians 4:10-13)

"I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it. I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength." (Phil. 4:10-13).

Philippians chapter four, verse thirteen, "I can do everything through him who gives me strength.", displays a too bright and confident mood, doesn't it? But, where on earth is he now? He is in a Roman jail. He is in a very difficult circumstances.

Representatives of the saints at Philippi came to Paul in hardship with

love and consolation. However, they get this saying, "I can do everything through him who gives me strength." How can it be possible? We can not understand his words to the fullest if we don't know the reason for his answer and the shock of the visitors who might have expected a lot of thanks from.

To get a help for our understanding, let's go to the second Corinthians chapter eleven, there we can read Apostle Paul's experience in deep distress, beginning with verse 22, "Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I. Are they servants of Christ? (I am out of my mind to talk like this) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea. I have been constantly on the move. I have been in danger from rivers, in danger from Gentiles: in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. (2 Corinthians 11: 22-27)

Paul roughly speaks of the great troubles he suffered in his life. When do we generally tell the story of hardship? We speak of our hardships after we succeeded, don't we? We usually talk about those difficulties when we achieved something, saying I reached here in spite of all these troubles.

Yet, Apostle Paul is saying, "I can do everything through him who gives me strength", even though he is still in prison after all those hardships. Does it make any sense in the world?

Let's consider it! If he could do everything through Him who gives him strength, he would have been able to avoid being stoned, or being flogged, or being drowned or being sent to prison, wouldn't he? What kind of strength, what ability on earth does he have? Apostle Paul's life doesn't seem to coincide with the confession of verse 13 at a first glance. So we must carefully reconsider it.

Apostle Paul shows his conviction in this text by saying, 'He who gives me strength has nothing to do with hunger or repletion. He is saying, 'It's not a matter of poverty or wealth.' He is not talking about Christ's strength because of hunger, repletion, or poverty and wealth. And Jesus is not giving strength on those grounds. What Paul wants to say is that my way is not helped by repletion, nor is my way hindered by hunger. His saying is he is building Christ's house of

materials and contents not affected by poverty or wealth, hunger or repletion.

The materials and contents come from Jesus Christ who gives strength, not from the world. What did the world do to hinder him? It's to deprive him of the worldly things.

What are those the world can give him? They are wealth and fame of the world. So the world can give him also shame, threat, flogging, stoning, and drowning and so on instead of wealth and fame. The world can give him money or snatch it from him. The world can give him health or take it away. Nevertheless, he is not changed by these factors. His house is not being built of these worldly things. Therefore he is not profited by wealth, nor is he damaged by poverty. All these are of no concern to his work except the mere difference of convenience in wealth and inconvenience in poverty.

So Paul is saying.

"I can do everything through him who gives me strength" means that he can keep on doing spiritual, God-pleasing works committed to him despite of all these obstacles of the world.

I can do everything through him who gives me strength. I will go while being stoned by the world and I will go through all difficulties to my death.

Therefore this expression has the meaning of two sides at the same time.

One side is that I , as a man of God, can do what is committed to myself by God through him who gives me strength. The other side is that I can go through all the difficulties of the world to achieve God's will.

The reason we are thinking of this is that **many of us misunderstand faith in the way that we come to the Lord not because God called us but because we chose and decided to believe in him. In fact, God first called us and he made us have peace with him. So we found rest for our souls in Christ Jesus from heavy burden. But this does not mean worldly prosperity or that all your sinful desires will come true.**

We made the mistake of confusing the right to become children of God with the responsibility of becoming Christlike in character. It's because we emphasized salvation by birth only too much rather than the process of salvation by sanctification after birth by faith.

The status of being children of God is done all at once by grace alone, but the standard of becoming Christlike person takes a life time walk of faithful faith. So Matthew chapter 11, verse 29 says, "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."

If you believe in Jesus, truly you will see yourself in distress, not in prosperity. Why? because God disciplines **us to be Christlike**. And the way God accomplishes this is explained in Philippians chapter 4 verse 13.

Let us turn to Matthew chapter 11 again. After Jesus helped us find solace in him, what kind of burden did he ask us to take up? He says, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls." We must learn from Jesus how to take his yoke upon us. What was his yoke? It was his cross. According to Matthew chapter 16, verse 24, "If anyone would come after me, he must deny himself and take up his cross and follow me." Here lie the difficulties of faith by believers.

Most believers misunderstand Christian faith as a means of achieving prosperity in whatever they do. They think they have the right to prosper because they believe in Jesus. That's wrong. If you believe in Jesus, you must try foremost to be a man of God with the attitude of Christ. You must train yourself for holiness and maturity like Christ, and follow Him, taking up your cross just as Jesus came and walked his way.

We are not called to stand before God for ourselves alone. We are called

to take the greater responsibility for man and wife, sons and parents, neighbors and friends, or a generation. So we must not miss the point that we are called to take up the cross like Jesus or to be persecuted for the gospel like Paul, in the same principle and content, whether the burden is heavy or a little light.

Let us take a look at Colossians chapter one verse 24. Apostle Paul is explaining his way thus: "Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church." (Col. 1:24)

Aren't you afraid? What is still lacking in regard to Christ's afflictions does not mean that his atonement work is not yet fulfilled. It means to follow the way of Jesus willingly. In what way? He is calling us to live lives of kingly priests for others. The Bible demands us to pray, sacrifice, and to have mercy for others. These are key tasks and responsibilities of the faithful. So our faith is a struggle of walking together, not alone. In this struggle of walking together, the most important thing is to understand the predicament of fellow Christians. And what is the most difficult thing in facing realities? It is the pain caused not by my mistakes but by the priesthood I must take up. Believers are not willing to put up with it. Nor is the church. We can make churches better only through committed

efforts by every member. We should mourn and try together to overcome difficulties in church. And we have to do our best to achieve God's will-his good, pleasing and perfect will in distress and hardships.

But what Jesus teaches us is that our suffering can not be more than his in assuming the responsibilities as Christians. Nothing is more distressing than the crucifixion of God, the holy Son, Jesus by his creatures, even when he came to that which was his own with the greatest favor to save them from sin and death. Even the crucifixion of us by our children can not be compared with it, can it?

The difference between parents and children can not be compared with that of creator and mankind in crucifixion. Does this make sense? So we can face and overcome all the suffering and distress in the world. For what? Because our Lord Jesus went ahead toward Golgotha, which means the place of skull, taking up the cross. We must also go willingly and voluntarily. We surely know the truth that unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many fruits. This is God's

pleasing way of working. So we must sow the seeds and live for others. This is the essence of faith. We are called to follow Christ and we must live priestly lives like Christ. We are called to deny ourselves and take up our cross and follow him. This is the quality of faith.

Let us have a look at Romans Chapter 14.

"Accept him whose faith is weak, without passing judgment on disputable matters. One man's faith allows him to eat everything, but another man, whose faith is weak, eat only vegetables. The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him. Who are you to judge someone else's servants?

To his own master he stands or falls. And he will stand, for the Lord is able to make him stand. One man considers one day more sacred than another; another man considers everyday alike. eachone should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God" (Romans 14:1-6)

To eat meat was a disputable matter of concern in the early age of the

Church. Idol worship was common in this age just as Daniel and his three friends were carried off to Babylon. So all the meat in the market was offerings to idols in the country.

And eating meat was eating sacrifices offered to idols in that age. Daniel and his three friends refused to eat meat because they thought it meant to worship gods of Babylon. Likewise, to eat or not to eat meat was a great matter of faith for believers because all meat in the market was first offered to idols in the early age of the church.

Let us look at first Corinthians chapter 8 to understand more.

"Now about food sacrificed to idols; we know that we all possess knowledge. Knowledge puffs up, but love builds up. The man who thinks he knows something does not yet know as he ought to know. But the man who loves God is known by God. So then, about eating food sacrificed to idols: we know that an idol is nothing at all in the world and that there is no God but one.

For even if there are so-called gods, whether in heaven or on earth (as indeed there are many gods and many lords), yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live."

(1Cor. 8:1-6)

What's the main topic? It is that there is no idol in the world. It means there is but one God, nevertheless, there is idols in the world. These idols are not true God. But some people are deceiving themselves, worshiping idols. So Christians don't have any reason not to eat the sacrificed meat offered to idols who are not real beings.

But as for those who don't know that there is but one true God, eating sacrifices can become a trap to let them misunderstand that there is Zeus as well as God because of our eating sacrifices offered to idols.

So don't eat for virtue. Don't make them misunderstand, though we are free to eat because we have knowledge of faith. But not everyone knows this.

Verse 7, "But not everyone knows this. Some people are so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled. But food does not bring us near to God; we no worse if we do not eat, and no better if we do. Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak." (1Cor. 8:7-9)

Please don't confuse others with the sacrificed meat because well-eating

doesn't make your faith better.

In the end of verse 13, "Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall."

This is it. Now God is having Apostle Paul minister to God's gospel and propagation of salvation in distress and persecution wherever he goes.

Paul says to himself, "I will keep on going my way till the day of my death only if he, who is with me and gives me strength, allows me to work for evangelism in whatever hardships and persecutions."

For what is he doing this? God is using Paul as a messenger of God for those souls not yet saved. Likewise nowadays not only we, as God's followers, go out to win souls, but also we are living among people as servants of God. God is using us as a model of Christians to let them see what it is to believe in Jesus.

Just as apostle Paul, 'through him who gives me strength', did everything for gospel and those invited souls, assuming all the worldly persecutions and hardships, so should we sacrifice ourselves for neighbors, building up virtues not to confuse them with knowledge instead of love, but to live a life of concession. This is the just the meaning of the confession that I can do everything through

him who gives me strength. When we concede to others before neighbors just like Christ died for us with pleasure, when we endure everything hard and difficult with the attitude of Christ, then God is glorified through our lives and glowing faith.

Right then, we can see our faith defeat everything. So we should truly perceive that the most abundant fruits come from self-denial, taking up cross, humility and death. So as the Bible says, "Now about food sacrificed to idols we know that we all possess knowledge. Knowledge puffs up, but love builds up. Therefore the essence of faith is love. What is love? Love is O.K. I can die for you. I willingly assume the task of dying for the souls committed to me by God. How do we assume the task? Only through him who gives me the strength do I assume the task. Without faith, we can not fight this fight. According to Romans chapter 14, "Accept him whose faith is weak, without passing judgment on disputable matters", we must accept and help people to be mature to perfection. We must build them up. Absolutely nothing is comparable to faith. After a man is born again, he necessarily has to take the compulsory course to perfect maturity as a son of God.

Let us read Romans chapter 15: "We who are strong ought to bear with

the failings of the weak and not to please ourselves." This one verse is the heart of all our stories. Faith is to become humble and to die for the profit of others. "Each of us should please his neighbor for his good, to build him up. For even Christ did not please himself but, as it is written: "The insults of those who insult you have fallen on me." For everything that was written in the past was written to teach us, so that through endurance and encouragement of the scriptures we might have hope. May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and one mind you may glorify God the Father of our Lord Jesus Christ." (Romans 15:1-6)

Faith is chorus not a solo. It is going together not alone. Later God will take account of your holiness. This holiness is the one in human nature not the holiness of aloofness in competitive dimension.

So the holiness of Christians is to share the heart of God rather than the innocence in ethical, moral dimension. It is to know God's mind. God's hope is that everyone should be saved without perishing and be blessed with God's love and favor. This is God's heart. Verse 7, "Accept one another, then just as Christ accepted you, in order to bring praise to God." This brings us to a matter of love.

Is it possible on earth for us to love, to destroy hatred? It's impossible.

Nevertheless, the Bible orders us to love our enemies.

Let us look at Matthew chapter 5 verse 43: "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you." (Mt. 5:43-44)

This is not a problem of emotion. Let us see first Corinthians chapter 13: "If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing." (1Cor. 13:1-3)

Love is compared with abilities. Abilities without love are meaningless. "Love is patient, love is kind. It is not rude, it is not self-seeking. It is not easily angered; it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres. The contents of love are followed by various interpretations. Love never fails. But where there are prophecies, they will cease: Where there are tongues, they will be stilled: Where there is knowledge, it will pass away. For we

know in part and we prophesy in part, but when perfection comes, the imperfect disappears.

When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror: then we shall see face to face. Now I know in part: then I shall know fully, even as I am fully known." (1Cor. 13:4-12)

Why is this chapter of love at this place? People who received gifts from God say and think that they are better than others, while Paul corrects this wrong view-point by telling them that their lacking something is the reason the gifts were given to them, not because they are better than others. The reason gifts were given is that now is not perfect though we have promises and hopes. We sometimes fail because of our weak body and fragile faith.

So gifts are marks of God's special intervention to our faith and destiny, without leaving brethren only to brethren who are not so sure of the contents of faith. The touch of God's hand is expressed through some people. It was given for the profit of all Christians. Likewise, God is demanding love from us just as God approaches us with gifts because of our shortcomings, faults and imperfections. We must try to understand each other on the basis of these

defects or flaws. You ask reward on the pretext of faith. But you must stand proudly as a responsible man of God on the basis of your faith.

"I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church. I can do everything through him who gives me strength." Faith is the power of this confession, this living and this responsibility. Is this your faith? or Is your faith only crying, weeping, yelling, irritating, and asking God to do something advantageous for yourself? This is not a true faith.

Let us look at Ephesians chapter 5 to understand the essential basic attitude of faith, verse 18: "Do not get drunk on wine, which leads to debauchery, instead, be filled with the spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Submit to one another out of reverence for Christ." (Eph. 5:18-21)

The attitude of faith in lives of Christians or the essence of faith is love, responsibility to love, that is to say, to thank God and to obey His words. This is expressed by being filled with the Spirit. We must have another view-point about being filled with the Spirit.

Holy Spirit comes to us in person and we experience His strength and love. He comes to me with encouragement and I am excited and moved by his love and his regards. the focus of the Spirit is to let me make an effort to love. What was my reward for his concern? It is to submit to one another out of reverence for Christ. So the core in Christian life is to surrender for other's profit and abundant life.

It is a fight to give lives to those who are in despair and death. How should we do these works? Go and serve with humble and submissive attitude if you want to help and lead them. When Jesus came to help, save us, he gave his life for our sins besides teaching us. This is the Biblical way. The way to revive a man is to kneel down before him rather than to instruct and attract him. To revive him we should deny ourselves and take up our crosses with all submissiveness, humility, sacrificial heart of Christ and with all strength of love.

This is faith. Faith is to be a man of God before doing something. He who has a mind to take up his cross with the love and humility to follow Christ and struggle daily to deny himself is a true Christian.

In fact, Christians are those who are dear, kind and beloved. No one is as friendly as Christians. We can be on familiar terms with each other, sharing our

faith with common sense. Then why are we not intimate? It's because we are too competitive, self-conscious and ego-centric.

Dear saints! We are allowed to love one another freely with both privilege and responsibility. Apostle Paul's confession is ours His pride ought to be ours. There is nothing difficult. You can start right now if you acknowledge Christ as your Lord and wish to follow him.

It may take years to advance perfection, but you have no reason to start right now. Why do you hesitate? It's because our attitudes and responses were so irritating and hypocritical that we could not frankly admit our faults and failures.

If you agree with this diagnosis, start from now on to live true lives as Christians and taste the goodness of God abundantly as witnesses of Jesus Christ.

I truly wish that all of you bear abundant fruits of His grace and mercy through the conquering cross of Jesus Christ in your every endeavor of life,.....Let's pray!

CHAPTER 5

HOW SHOULD PREACHERS BE PREPARED?

Preachers should proclaim Savior to sinners, not sell merchandises. (Romans 3:23-24) Therefore the preparation as a messenger is also required in addition to message.

Preachers should meditate how he could proclaim and deliver the gospel of Christ more effectively. To achieve this goal, he should learn without ceasing.

Young Sun Park taught that we could understand the Bible if we understood who God is, the person of God and the reasonability of His revelation and assurance of its communication and heart and mind. All these things are basics and prerequisites of preachers.¹

He exhorts lots of reading and endless study of theology for excellent preaching in application.

¹ *The Zeal of Preachers*, 26.

1) Definition

Preachers are those called as ministers of the Word of God. So above all they should understand the Bible rightly, because they ought to demonstrate positively the salvation only through Jesus Christ to save sinners from death, even though the ages of democracy and space-science have arrived.

Preachers are the witnesses who work for God with the Word of God as contemporary men that are living at the same situations, not as angels.²

Preachers have the responsibility to deliver God's intentions and love to invite those who are heavy-laden, closed, pressed and imprisoned lives. Nevertheless, nowadays it seems that they lack right theology and conviction about the Word of God, regardless immeasurable information on ministry.

Indifference to the biblical theology is one of the unprincipled troubles in pastorate and preaching. Personal opinions which are not grounded on the Bible are troublesome.

Furthermore shallow skill in ministry without thorough study of theology is a problem. People think little of hard study, because it looks too unreligious.

² Ibid., 5.

But we must bear it in mind that there is only faithfulness in pastorate, not the matter of success in the world.

It is a very difficult work to show advance in faith and character. It must be a life-long task. The weakness of theology may cause the lack of logic and knowledge and strengthen feeling and sentimentalism and no maturity in wisdom.

Preaching depends on the understanding and answering for the Bible. So Preachers should be healthy on the Word of God and know how to explain its meaning to believers as well as to non-believers.

Preachers ought to present the direction to advance on the basis of faith for Christians to do his duty with diligence and affection. So, preachers always urge them to truth and love, not to foolishness and illusion.

Paul Tilich said, "Theology and pastorate are difficult to do without the experience of life and identification with the objects, while philosophy should keep distance with the objects to hold objectivity."

Ellul said, "The starting point of Christian living ought to be a transforming place to live together with love and trust in the world of ungodliness, prejudice,

instigation and the law of the jungle."³

Preachers should invade into the fields of life of Christians who are prejudiced and indifferent to the values of the gospel to help them to live by faith contrary to the fashion of the world.

To resist persecution is hard, but not to fall into temptation might be much harder. So to stand as a vivid Christian with identity in society where he works is almost impossible without the confidence of the Word of God.

Therefore preachers' understanding of salvation has a great influence on their ministry. In the end their understanding and knowledge of the Bible, theology, anthropology, hermeneutology, ecclesiology, soteriology, Christology and eschatology decides their preaching.

2) Preparation of their faith persons

Each individual Christian is both a messenger and a message just as Jesus was both of them.

Lloyd Jones divided sermon as a message and preaching as a preacher.

³ Jacques Ellul, *Christians in the World*, (Seoul: Daejangan, 1995), 140-151

He warned us that we should take care not to fall into extreme skill and technique, pointing it out that excellent message and outstanding preaching are not always the same.⁴

The whole person of the preacher is operated in preaching. Especially passion and zeal is required in preaching. It is fatal if the preacher as a witness could not give the impression that he did his uttermost.⁵

So this must be overcome by the responsibility. In fact, the sense of responsibility is the cornerstone of maturity in a person.

Max Muller said, "Knowing one thing is not knowing and the greatest danger is the misunderstanding of his ignorance." It is an essence in dealing with a person.

The writer thinks it will take more time to grow in character in Korean Church. The spirit of keeping rules and thinking in logic and utter preparation leaves much to be desired in church as well as in society.

It leaves us much to think that the possession of faith character is the most urgent virtue of spiritual leaders according to the survey of 'Pastorate and

⁴ D.M. Lloyd-Jones, *Preaching and Preachers*, (Seoul: Christian Literary Co. 1977), 55-66.

⁵ Ibid, 89-97.

Theology'. Some people are shocked at the impudence of Christians. Its result is amazing.

Preachers are also beings of times. So they should take care not to be an idealist because of the ignorance of the times. To prepare for the future must be the duty of preachers to guide Christians.

Peter Druker said, "We need a new local community based on participation and affection different from traditional family community, because we can not meet the mobility owing to the explosion of knowledge. This should be an organization founded upon responsibility."⁶

The writer thinks that we also need to have an interest in it.

Young Sun Park said, "To be considerate for others is the basis of faith character. We tend to despise others if we are competent and gifted. But it is wrong. As we see in chapter five of Matthew, good behavior is light, not fire. In other words, it is the impact of a being, not a force."⁷

The degree of our faith is not mere knowledge, but the utilization of it. Though common sense and decency is not enough, any behavior without it is

⁶ Peter Druker, *Society after Capitalism*, (Seoul: Economy News, 1993), 253-257

⁷ *the Zeal of Preachers*, 300.

dangerous. The sense of balance is primary and essential in common sense.

We always need the cognizance of sinners not to lose the sense of balance and the flexibility to think from others' standpoint.

To help people get a new life, we must have the mind and heart of both principle and flexibility. It means to try to understand the mind and heart of Jesus Christ. It is to participate in the heart of God who desires mercy much more than sacrifice.

Truth must be examined through historicity, ethic morality, and universality. This is the reason we should make an effort to treat others as we wish to be treated. That is, we first keep the golden rule and treat well others with good willing and common sense. So faith character is very important element to preachers.

'Nature' is called things we always are accustomed and can easily get, while 'Transcendence' is named what we get by prayer. So we limited our faith to the sphere of 'transcendence'. As a result of it we came to be indifferent to God's rule over every field of daily trivial lives.⁸

In a sense we became hypocritical and superficial in religious life. We

⁸ Ibid, 314.

became nominal, not substantial in real whole lives.

So we see a lot of examples of hypocrisy between religious observances and daily lives, leading to empty competition of prides clothed with humility. It all makes us tired and miserable.

The reason we should reconsider this common sense is that intended good might cause unintended evil.

What we should be careful when faith is expressed in 'general, common sense, nature' is that it need to be discerned from ethic, moral. There are good people among non-Christians. But their purpose and goal in ethic and moral is to demonstrate their righteousness, while Christians bring glory to God their Creator through the shining of God's person and character.⁹

They should get pass mark in common sense as well as etiquette according to the First Timothy 3:1-7.

That he has a good faith does not signify that he should proceed in something mystic and uncommon.

To be polite to others is an essential basic attitude of Christians in daily lives. It is earnestly demanded from everyone.

⁹ Ibid, 252.

3) Young Sun Park's address in preachers' conference

My Ministry and Preaching

Pastor: Young Sun, Park

To tell the truth, I still do not know well what preaching and pastorate are. Neither did I have an objective or a master plan as a preacher and pastor from the first. Only if I have a short point of view about it, I think it came into being through the ministry little by little. I came to be here through struggling and wrestling over the problems confronted by me during the daily walk of life.

Probably it was in the first year of senior high school that I should be a pastor. I was born in the Christian family and was educated to have the martyrs' faith which is conservative and hereafter-centered without struggle. But about that time I happened to be faced with the problem: why does the church have no saying on the real life? Is it because of the poverty of Christianity or the responsibility of teachers, lack of education?

Furthermore famous preachers used to hold spiritual revivals several times in a year. But their sermons were in most cases hereafter-centered and deterministic. And the method and process were not explained. For example, they exhorted us to have an Abrahamic faith, but they did not show any methodical approach how we could also get such a faith.

They did not give enough explanation on the text of the Bible from my opinion. I felt something to be desired about it and I could preach better than they did. So my calling was primarily realistic rather than the great vision on becoming the servant of God. For heaven's sake, it would be better for me to preach!

The biggest task that I always had in theology study was the problem of 'the reality of faith'. In other words, It was how the problems on the value of present living in lives 'here and now' are to be understood, which is ignored because of its eschatological and hereafter character. But the answer to these problems was the understanding of sanctification in Christians' responsible living. It was very helpful for me to know the meaning of 'here and now'. 'Here and Now' is rather an opportunity and time to be prepared for completion and spiritual maturity than just the waiting time for life after death.

It was a very important perception to me because it is related with the conception of character quality in faith.

It has become an essential element in my preaching and pastorate.

Another key insight I discover in theological study is something on 'general grace'. 'Grace' and 'Transcendence' is not the only domain or blessing of God, 'Common' and 'Nature' is also the domain where God's glory, grace and blessing stay except the problem of sin, which destroys every things. I came to understand that living a life of faith is not to have a religious form of transcendence and life after death, but a responsibility and a privilege permitted to us in a much wide domain. It resulted in fruitful preaching.

From these understanding I came to know that the preaching in Korean church does not deal with all this portion well even though the Bible holds these instructions abundantly. At any rate I think it is true the Korean church chiefly dealt with salvation and eschatology and tended to draw all verses only to these themes. Because I came to recognize this fact, I desired to pursue all the Bible according to the intention of the Word. So I began to preach expository sermon to accomplish this purpose. It all originated from the mind to pursue the content of the Bible, not from choosing a way of preaching.

What I learned through expository preaching is the amazing value of church. Of course I learned it from systematic theology, I came to learn a lot more about church from exposing the Bible. It is full of the stories of churches. Most of the epistles in New Testament are focused on ecclesiology. So the contents of the letters deal with churches' problems. Of course invisible church is the first intended by the Bible. The theme is sanctification of the saints. I came to deep understanding that we are called to the body of Christ and He became the head of us for the purpose and design of God to stand by His power that it is secured by God's grace.

My ministry and preaching through these processes came to have a certain direction. But it is hard for me to answer what my philosophy of preaching is, because from the first my goal was to expose what the Bible teaches step by step. I thought it was my responsibility to bring abundant content in the Bible to the light because the Korean church needed whole understanding of the Bible.

Nowadays Korean churches are absorbed in evangelism and campaign of the Holy Spirit on the foundation of here after-faith handed down from the old church. Campaign might be the cause of unbalance in faith.

To specialize and major in some role of faith is different from its being all

of faith. It is urgent to put all these things of faith in order and introduce them, because campaign without established theology can be easily uniformed and lead to antagonistic misunderstanding of variety and abundance.

The key foundation in my preaching is God's sovereignty, man's sin and God's love. God's sovereignty does not justify man's irresponsibility by the excuse of God's grace, because God loves man. Love demand equal relationship. Love does not make one be a servant or subject of the other. Even though all grace is given by God, man must respond responsibly before God as a receiver of grace.

We should be clothed with all the grace of God. All necessary things come from God. God decides what we need and provides it by Himself. If we could recognize it, we cannot help but to emphasize sin.

The faith of Christianity loses its ground if the value of necessity is moved to man, because of the lack of emphasis on sin, or if the idea of humanism enters just as man could make the contents of necessity. In this case, Jesus Christ is not needed to die for man and total grace loses its ground. 'Total grace' does not allow an irresponsible excuse for us, but demands us to be a responsible being before God on account of the grace, as lovable children of

God.

For me, pastorate was a process to ascertain 'How church is made and what should church do?' according to the Bible. I think this kind of evaluation or thought, 'successful pastorate or successful church' is wrong as long as we continue the work to ascertain the basic question, 'what is church?'

People say preaching is a method to successful ministry, which is quite wrong. The truth is that some people felt hunger and thirst for the explanation of the substance of the Bible. They just came to our church. That's it. So it's quite a nonsense to understand my preaching as a method of success in ministry. In a sense, I think God gave me this external fruit as a kind of success to draw attention from Korean church to the matter of contents in the Bible. This made Korean church listen to my sermon, I think. Many people heard the sermon of famous preachers, not because of their contents of it, but because of their fame. In fact, few people listen to the words of the Bible to know the truth and follow Him.

My pastorate direction, reorientation is 'sanctification' if I am forced to mention it. Sanctification is the process to holiness. It is not yet accomplished, but it is designed to be done in the end. Even though God gives us a new life

and urges us to desire God and works out His grace, we must train and practice ourselves to be a man of God, because the destination is not a matter of a certain place but a matter of contents, substance and position. It's a matter of being.

Being holy is not to inject a certain holy thing which is outside of me into myself, but to become a holy one. I should be holy in thinking, responsibility, character, practice and effort. God do not give us up until we become holy, because we are in His grace. We ought to practice it until we reach it how many times it might be. This is the contents that I understand about sanctification, grace and responsibility.

Therefore reality is very important. God allowed us this life for this reason. We should decide first whether we choose to keep faith in God or to compromise with the world and then put it into practice. We all are fighting this fight in life. Some are easy to finish but some takes whole life. These concrete contents are different to each of us. I always teach and remind believers of this. I think it is more important to have a concern for each one's daily life rather than to do a religious business. My key point in pastorate preaching is to help them to be equipped rather than to do something external. I emphasize it.

Church is a place like a home rather than a school or a camp.

What I want to emphasize finally is, "Be sure to remember please, there are processes in contents and achievement of faith. There are trial and error. It can not be accomplished in a moment. It can not be realized only with wish, zeal, seriousness and above all we must always practice and make an endless efforts. We need much more attitude of waiting and encouragement and support and enduring and understanding because there is a process of trial and error. It is not right to condemn and criticize others on the basis of perfection and legalism. Korean church leaves still something to be desired in these respects. Rather we must wait and exhort him. It is not so desirable to judge 'you are right or wrong. you are good or bad' on the ground of a certain event or a problem. We must not do so.

CHAPTER 6

WHY IS IT HARD TO DELIVER THE GOSPEL THROUGH 00 CAMPAIGNS

Young Sun Park explained the salvation in the Gospels, by saying:

"'Salvation' can have the connotation of gospel, when we ask the question that 'How did God save us?', not 'How can man get salvation?' It would be a matter of a technique if the 'how' is a means for us to believe. But it would be a matter of God's grace and love in His sovereignty if the 'how' is how and why God came to the earth."¹

A good question can lead to a good answer. This is just the case, I think.

In other words, "Gospel is the fact and event that what plan God has had for mankind and how he intervened in history, that is, God's salvation plan

¹ Young Sun Park, *Sermons on Romans 1*, (Seoul: Emmao, 1993), 10-11, 60.

through Jesus Christ."²

Therefore the substance of gospel is not a conception, an idea, or a thought, but Jesus Christ, Himself. This is the reason that the teaching of the gospel can not be identified with one of the methods for the church growth, 000 campaigns.

Comparison is the work of showing differences. The writer seeks the results and weaknesses of 000 campaigns as a method of examining the characteristics of these rather than which is more superior or inferior.

1) The weaknesses of 000 campaigns

The meaning of campaign in the dictionary is 'to act positively to achieve a certain goal in various fields'. It would be difficult to understand why the gospel is hard to be delivered through 000 campaigns without recognizing the ways of thinking of people in Korea.

Korean people have experienced the ruin and division of the country in history. So it is natural for Koreans to think much of form or face, compared to

² Ibid., 53.

Europeans who established the society of complex culture through empire.

Dr Herbert, who came to Korea as a missionary in 1900s, said in the book, 'the ruin history of Korean empire', that Koreans become superstitious in suffering regardless of Confucians or Buddhists. We can read the inclination of Korean spirit right here.

Furthermore Kim Sei Yoon said this strong tendency like this:

"The core of piety in Korean Church is zeal and endurance. This is the foundation for evangelism and devotion to God. This mechanism led people to fanaticism of religion as a motivation to die for evangelism."³

Some people are worried that this zeal might gulp the truth of the Bible (salvation by grace). It is too extreme to lose balance and common sense.

Of course there is sometimes timing to have a 000 campaign through the help of all churches. But the writer thinks it as a temptation to have an offensive campaign as a means or techniques for church growth. It needs reflection and reconsideration to enforce these kinds of campaigns, because the power of His

³ Kim Se Yoon, *Christianity and Korean Culture*, (Seoul: IVP, 1991), 26.

kingdom is not in propagation of campaigns but in examples of living as a true Christian in every field of life.

Dallas Willard, a mentor of Richard Foster, pointed out the danger of training programs to be a new legalism. He reminds us that each Christian has his own particular mission and experience, while uniformed program enforces one style of training.⁴

The nature of believers to bear the good fruit of the Holy Spirit such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. So the maturity of the nature as Christians comes from thinking and through trial and error rather than fanatic behaviors.⁵

Campaigns have the weak points to let people run blindly without thinking the whole picture.

These can be obstacles to the height of Christ, because they are contrary to the faith upon the knowledge of the whole counsel of the Bible.

When people follow the spirit of the world, they are likely to be involved in the struggle with others, rather than struggle with themselves. But spiritual

⁴ Lee Jung Suk, *the Center of Spirituality*, (Ministry and Theology, 2004/4), 77.

⁵ *Faith Clinic*, 229.

advance comes from the struggle with inner self. Christians as witnesses must deliver who he is, different from whom he was, and why such a change happened to him above the mere information of gospel.

Young Sun Park said, "We can lose the whole view of the gospel if we simply regard salvation as an act to be delivered through preaching and think that I am saved by the gospel delivered to me. And I know God now and I am a child of God. So let's go out for evangelism. This is the typical formation of religion."⁶

We are deceived if we think that crying out love is love, and setting up a goal to be humble is humility. (James 1:22)

These malfunctions to drive campaigns under the nominal justification are emerging here and there.

Unnatural manipulated fellowship can not bear desired fruits, because of the lack of vitality. Enforced sharing and hypocrisy weaken the responsibility and volunteer spirit of believers.

000 campaigns can lose the good intentions if they refuse self-examination and enjoy only privileges as a group power.

⁶ Young Sun Park, *Sermon on Matthew 1*, (Seoul: Seum, 2001), 183.

Jang Byung Ill evaluated 000 campaigns as a campaign to draw people into the church with all kinds of secular means. So it lost the pure spirit of evangelism, because its aim is only in the growth of numbers, not in helping them to know Jesus Christ and God.⁷

Randall said, "The identity and mission and power of the church could be lost if we sacrificed faith for the expansion of church, for the power of worldly success."⁸

2) The result of loss in the sense of balance

Campaigns not based on the right theology can result in breaking the healthy fellowship of saints, because they are too uniformed and stiffened to get true spiritual food and strength.

Young Sun Park says, "First of all abundant contents of faith should be equipped to be a healthy Christian to discern the problems of unbalanced 000

⁷ Jang Byung Ill, *Misunderstanding of Faith*, (Seoul: Emmao, 1964), 90-95.

⁸ Randall, Robert, *What do People want from Church*, (Seoul: JIn Heung, 1987), 133.

campaigns."⁹

Balanced faith produces a desired Christian to recognize the sovereignty of God and seek His mercy and compassion, reaching a faithful one according to the Bible.

This makes a sharp contrast with the propagation to cry out success and happiness in the world, trying to solve the worldly things in religious way.

It will result in the death of faith if we exaggerate life of faith as a secret of success and manipulate believers.

It is because to live by faith means not to live by the conditions of the world as well as by upside down of surroundings and conditions.

We should not misjudge that evangelism is sure to succeed with zeal, faith and skill regardless our being as a responsible Christian.

Unbalanced, wrong 000 campaigns of faith can not lead born-again Christians to the height of Christ.

The whole counsel of God in the Bible should be the guide to lead Christians to the balanced life of church with inner faithfulness of humility, meekness, endurance and outer achievements.

⁹ *Preaching Seminar*, 99.

The writer agrees with the sayings by Watson:

"We can sell gospels well-wrapped with Christian programs. And we can manipulate the spectators as consumers. But we must never forget that the disciples of Jesus were trained in the midst of their neighbors through long periods of life and Mass media can only be a subsidiary means to deliver Christian knowledge, not a testimony of the personal Gospel."¹⁰

We have no other short cut but to grow spiritual capacity and competence to keep faith in our own place in order to play the role of salt and light to stop sin's passage, to break the chains of sins, to stifle it in our lives. It is truly hard and incessant struggle to the end of our life.

Abraham Baker said. "It must be the shallowness of Christian optimism, if preachers make believers forget their sinfulness and ignore the conscientious problems and let them think that the world is good and there is no problems."¹¹

Shallowness will play the role of a breakthrough to turn our concern from

¹⁰ David Watson, *Discipleship*, (Seoul: Durano, 1987), 138.

¹¹ Abraham Van de Beek, "the Community before Cross", (Seoul: Ministry and Theology, 2004/4), 218

God's intention and instigate us to worldly prosperity and pride and envy.

Future society is a new society signaled by information, knowledge, technology and science. Old-fashioned enforced 000 campaigns and goals without balance would lose its power of persuasiveness.

Therefore the writer hopes that the zeal and devotion to the Gospel should be demonstrated in various daily lives rather than in unnatural enforced 000 campaigns.

CHAPTER 7

HOW SHOULD THE WORLD VIEW OF CHRISTIANITY BE ESTABLISHED?

This is the age which does not call 'evil' 'sin'. Moreover, it has become the age that even beautifies sin. The value of man is getting more and more depreciated in this age in spite of crying out for the respect of man. The establishment of Christian world view is much more important in this commercial consumerism of lower culture, which threatens the faith life of Christianity.

It is because the goal of faith training is to help Christians to stand on the biblical truth and to act as the salt and light in the world.

1) Definition

James Sayer says that world view is a series of presuppositions which

we hold about the basic frames of the world consciously or unconsciously.¹

The world view includes following questions and their answers:

1. Who is the highest, true being?
2. Who is man?
3. What happens to him after a man's death?
4. What is the foundation of morals?
5. What is the meaning of man in history?

Man's thinking activity is chosen on the way of living, founded upon a certain ground. Man can not know what value is if he does not have an absolute moral standard to reflect his behavior.

Biblical Christianity is the gospel of salvation for sinners and the truth suitable for everything in the universe. In fact, the chief purpose (end) of man is to glorify God and enjoy Him forever.

Christian world view is the Christian view points on every field of life and science.

¹ James Syer, *Christian World View and Modern Thought*, (Seoul: IVP, 1985), 97.

The establishment of these values is essential to practicing and ascertaining the standards of Christian life and the goal and reorientation of Christian faith. (Matthew 5:43-48)

To believe Jesus is to change thinking and the attitude of life upon the principles of the Word of God, not to repeat Lord and Lord. (Matthew 7:22-24)

We are so accustomed to separating knowing from doing in life, because of the influence of shamanistic dichotomy and traditional Confucianism in our society.

It would not be easy to recognize and perceive the biblical world view beyond the prejudice of accustomed culture. In other words, it would be easier to confront the daily life with no relationship of faith.

We are too dogmatic and arrogant to have a right world view and right attitude for an occupation in the world, maybe because of the pride that we have the truth. But we must learn much more to approve God's sovereignty over every field of life.

It might be the key reason the social influence of Christianity is so trivial, compared with the growth and power of church.

Mark Noll, who teaches history at Wheaton College and has thought

much about the work of Edwards, has written:

"Since Edwards, American evangelicals have not thought about life from the ground up as Christians because their entire culture has ceased to do so. Edwards's piety continued on in the revivalist tradition, his theology continued on in academic Calvinism, but there were no successors to his God-entranced world-view or his profoundly theological philosophy. The disappearance of Edward's perspective in American Christian history has been a tragedy."²

This means that the influence of Christianity is generally disappearing from university, society and culture, but remaining only in theological seminary. This is the reason the writer thinks that we should try to connect preaching with the application of Christian world view from the standpoint of culture commandment of Christianity.

John Piper in his book, "Desiring God" which is recommended as "A modern manual of true spirituality" by R.C. Sproul, has written:

² Mark Noll, "Jonathan Edwards' Moral Philosophy, and the Secularization of American Christian Thought," Reformed Journal (February 1983): 26.

"God is more glorious for having conceived and created and governed a world like this with all its evils. The effort to absolve Him by denying His foreknowledge of sin or by denying His control of sin is a fatal error and a great dishonor to His Word and His wisdom..... If you would see God's glory and savor His glory and magnify His glory in this world, do not remain wavering before the sovereignty of God in the face of great evil.....My prayer is that what I have written will sharpen and deepen your God-entranced worldview and that in the day of your loss you will be like Job, who said, 'The Lord gave, and the Lord has taken away, blessed be the name of the Lord.'"³

The teaching of the Bible includes all problems of daily life. So our world view should be formed and examined by the Bible. (2 Timothy 3:16-17, Romans 15:4)

Herman Bavink said:

"The basic definition of Christian faith is that God the Father created man

³ John, Piper, *Desiring God*, (Multnomah Publishers, Inc. 2003), 350-351.

in good intention, but man failed and He reconciled the world through His Son's death on the cross and He refreshes and guides it to the kingdom of God through the Holy Spirit."

Right here we can see that our faith is universal, inclusive and cosmopolitan. So we should vindicate the truth with the Christian world view in every field of life and practice it in culture against spiritual powers governing social structures.

We need to propose alternatives to lead culture and foresee future in this global age of culture responding to the stream and demand of world change.

We must try to broaden the limit of our cognizance to enjoy the freedom of faith in Christ by building the bridge of gospel through Christian culture, because then communication would be possible through this culture.

We would be controlled by the spirit of the world if we become blind to truth. For example, some people deplored that American Christians are devoured by materialism and hedonism and as a result of it most devotions are refused by them.⁴

⁴ Michael S. Horton, *Watch out American Evangelicals*, (Seoul: Nachimpan, 1996), 156.

The writer hopes that we could bring glory to God by helping and exhorting Christians to walk on the road of God's promise that nothing of the world cancel or break the rope of love in Christ. (Romans 8:31-39)

2) Anti-Christian spirit of the age

We should know how to respond to the new inclination of this age in society, because we also live here as a responsible Christian.

Ellul said:

"Sin in modern civilization bears the nature of gregariousness, owing to the development of communication and democracy and mutual dependence of economic organizations. Secular humanism will be more offensive to Christianity under the name of human dignity, because it thinks of sin as a self-suppression and it needs not to control his life and furthermore it is much more positive about sin. So we see a great increase of abortion, euthanasia, free sex and suicide."⁵

⁵ *Christians in the World*, 103.

We tend to see knowledge as free from value and objective, but Knowledge has a directional character, while people are inclined to relativism and self-centered attitude and individual world view on the background of their consciousness.

In other words, people arbitrarily divide knowing and living. But the knowledge of God can not be reduced to the analysis and objective experiment. It should be obeyed and worshipped in living according to the Bible (John 4:23-24)

Man is experiencing a revolutionary change from history, tradition, spirit, philosophy and faith to science, materialism, digital and genetic technology after 19th industrialization and World War I, II.⁶

Man is changing to nomads with the coming of cyber space and www. relationship. The relationship of man changes from the way of analogue to that of digital. And it came to a new age that people meet in information, not in body and they do it as a thing, not as a person.

⁶ Chu Tae Ha, *Ministry and Theology*, 237.

Man is becoming 'it' to each other rather than 'you'. They are dreaming artificial Eden like technopia or scitopia.

Therefore rational approach to absolute reality or value, Christian apologetics and values are losing their appeal with this change in age.

Post-modernism is cynical with its rebellious attitude toward history, politics and centralism. It is a kind of naturalism in desire with no standard of values. The meaning of life can be easily collapsed in this spirit of age which cries out absolute relativism, variety and laissez-faire, ignoring established social morals and customs. There is no hope for progressive reformation.

To make matters worse, some Christian leaders are trying to build Christian faith on mysticism, feeling and prosperity experience of the world rather than on Christian world view. They ignore the Bible and dogma. We need to take care for these trends.

Pluralism, which insists to prohibit evangelism on the basis of equality of each religion, relativism and tolerance, is also a great challenge to us.

Value pluralism is demanding the respect of difference and variety. Any thing can be a value if value becomes arbitrary. Here lies a fearful pitfall for us to fall into, because we might be laughed at.

The value of man fell into a machine or an artificial product by the success of genetics and technology of manipulation. Man is only an incidental product by the combination of 'time + impersonal things' by their understanding.⁷

Therefore it is inevitable to see the crash, conflict and collision on account of differences in principles and substances.

Shafer predicted:

"Christians have two limits. First it is what he can do. Second it is what he should do. But modern people do not have the second limit, so what limits them is only technique and they do whatever they can. They already made H-bomb, and it is a matter of course for them to abuse genetic knowledge and manipulate life in the same way."⁸

John Stott said about the plurality of religion:

⁷ Francis Schaeffer, *Series of Schaeffer 4*, (Seoul: Word of Life, 1995), 14.

⁸ Ibid., 27.

"What we should protect is the uniqueness of Christ, not the system of Christianity. That is, the finality of Christ (no successor), the redemption of Christ, the resurrection of Christ (breaking the power of death), the gift of the Holy Spirit (His dwelling in us and transforming of us into people of God) are the decisive evidence of the uniqueness of His being the Savior of us. We must vindicate this truth."⁹

We must take all these passing vogues of sinful nature of man as they are according to the age. History is lineal and a series of meaningful events which are being achieved by God for the completion of His plan.

It is a destiny for man to have a beginning and an end, so he will go to the destination of glorification, through redemption after creation and fall, even though it looks confused and dimmed.

Therefore Christians should do their best to restore the healthy spirit of church and society, proposing and persuading God's counsel on the ground of eternal values and absolute ethics of the truth of the Bible.

⁹ John Stott, "Christian Today, Sep. 2003, vol. 47. No 9", 50-56>

CHAPTER 8

WHY SHOULD SANCTIFICATION BE EMPHASIZED?

Sanctification is the process to holiness, the perfect maturity. God gives us a new life and helps us go to the destination through His grace by desiring Him. But the destination is rather a problem of level and contents than a place. So it is not such an easy problem, because he should be such a being. It is a real tragedy if a born-again Christian does not grow in grace and knowledge of God. Justification without sanctification is meaningless in a sense. It is a shame.

Young Sun Park explained it in this way:

"The Bible has two contrasting messages. One is to believe Jesus Christ as Savior. The other is to live as a true Christian like Jesus."¹

If we fail to live as a true Christian like Jesus, it can be a scandal to non-

¹ Young Sun Park, *Sermons on John 2*, (Seoul: Emmao, 1987), 114.

believers and bring dishonor to church and block evangelism. This can be a key threat to spreading God's gospel for salvation of sinners. So sanctification is an excellent alternative for this block.

1) Definition

Sanctification as an anti-secularization is to become holy and it is a responsible duty of a believer. It can not be infused or injected from outside, rather it should be acquired through learning and training as a mature Christian in thinking and character.

Sanctification can not be obtained in a second by prayer or any other means or method. Rather it takes much time and endless practice and training through reading the Bible to know God's whole counsel and mind and heart and will.

The sphere of sanctification is a concrete reality. So it is our mission and privilege which should not be carried out by others or our Lord. It is needless to say that we can enjoy the delight and right as a member of church community in fulfilling this duty.

Young Sun Park exhorts:

"Sanctification is not to be excellent alone in theology and practical ethics. It should be accomplished together with members of church in warmth and cleverness."²

Christianity is not a mere religion of learning, but of redemption and it compels us to internalize the person of the redeemer and live the life of dignity made in the image of God. This is the distinguishing point from other religions or superstitions.

We can truly taste the freedom in the truth only when we keep the commandments of God just as Adam should keep the word of God in the Garden of Eden. (John 14:15)

This is the reason we should try to demonstrate the reality of faith by obedient will and this attitude for sanctification brings glory to God.

Watson deplored that Western Christians ignored the cost of being a disciple of Christ and they became languid without thinking and willingness to

² *Distinguished Sermons*, 277.

follow Him to the end.

We shall also be lethargic if we ignore to pay the cost of discipleship.

Young Sun Park is worried that the conception of sanctification is only emphasized in the form of religion such as service, evangelism, mission, prayer. It is no wonder that we will be criticized if we do not show changes in reason, emotion and will in practical life except religious behavior.³

Those who do not know God are empty because of their lack of truth according to Ephesus 4:17-18, we are different in that we know the truth. (Ephesus 4:20-24)

However, we should bear it in mind that we should do what we know, because God will not do what we ought to do.

We should hold it as our key purpose and desire that we will live actively participate in His will and intention, because Jesus Christ is the foundation of our sanctification.

To be in Christ means that we are called to the body of Him as our Head to receive His directions and commandments, not simply that we are in a sphere. Paul said that we should carry each other's burdens and in this way you will fulfill

³ Sermons on Romans 3, p.69.

the laws of Christ, and we should do well to all people, especially to those who belong to the family of believers. (Gal. 6:1-10)

2) Reorientation

Internalization of faith in a person can not be achieved in 000 campaigns.

We should remember that we could be anti-social, and anti-ecclesiastical if we are idle in self-reflection and do not demonstrate advance in sanctification according to 1 Corinthians 9:27.

Theology of protestant taught that we should grow in grace and knowledge after salvation through justification by faith. But it leaves something to be desired in how it should be directed correctly.

We should guide Christians where they must continue to walk after salvation by Jesus Christ. In other words, we ought to propose and demonstrate the direction and reorientation toward sanctification. We should have interest in life after salvation, because God requires it to us as an obligatory course to walk, even though He is responsible for the ultimate goal, perfection.

Young Sun Park also emphasizes that:

"The Bible teaches us that the completion of personal maturity is a chief end in Christian life and we should never stop making effort to do our best in the tension of limits. But the final completion of our salvation is made by God' grace through the faith in Christ, not by our good."⁴

People make an endless effort to make themselves happy through every means of life, but it is empty and fruitless without the real change in Christ through faith. (2 Cor. 5:17)

The hunger for addiction is getting stronger and heavier, because we try to avoid confronting the difficult realities of life, because we are more accustomed to illusion and fantastic advertisements of mass media, which threatens and cripples our souls and too busy to seek God.

The change of view point brings about transformation in attitude. We should hold the attitude of depending on and trusting God, our Lord, who gives us victory in Christ Jesus, who helps us to advance in sanctification against sin.

Watson said, "Trying not to be of the world is a series of suffering in the

⁴ *Preaching Seminar, 77.*

world. So, Christian life is struggle, tension and pain. But the goal of the whole system of social technique is to adapt individuals to it and to eliminate tensions of them."⁵

This word reminds us of the reality of faith in the world. Young Sun

Park exhorted the advancement of faith by saying:

"There are tension, paradox, and discontinuity between goal and the present position. We must keep on walking and fighting for sanctification, salvation as perfection, because salvation can not stop at birth and the daily maturity in obedience to God's Word is more important and required."⁶

⁵ *Discipleship*, 317.

⁶ "the Nature of Faith", 294.

CHAPTER 9

CONCLUSION

The sparkling development in life circumstance owing to technology and capitalism gives no benefit in imitating the character of God and learning the attitude of Jesus Christ.

We ascertained that the world is an endless threat and temptation to Christians, but we are shaped and transformed as children of God through these processes of trial and training.

We know that the kingdom of God is finally realized by His sovereignty and His Word of the Bible is the ultimate authority, not any ideology or 000 campaigns.

We also checked that we do not like to obey His will on account of ignorance and unwillingness.

These examinations will be helpful to understand God's glory.

However, to follow Jesus is to devote and sacrifice his all to Him.

So it can not be a cheap determination or a costless decision.

Therefore we seek how we can function effectively as a member of the body to bring glory to God.

The writer thinks that expository preaching to motivate and encourage Christians to do their duty in this world is the most urgent alternative to have the kingdom of God as goal should be demonstrated on earth.

The writer is assured that: The personal sanctification by Young Sun Park is sure to play an essential role in understanding God's glory, extending God's government, and in restoring the health of God's people among the tumult of false theories of plurality and post modernism.

Christians ought to defend the gospel of God with dignity and exactness of theology from modern false sciences of evolution and propaganda and speculations of various theories.

"I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Son may bring glory to the Father." (John 14:12-13)

Appendix one:

Nampo Church and the Characteristics of Dr. Young Sun Park's

Ministry

This report consists of six parts which state the characteristics of Dr. Park's ministry. It is written for one reason only, namely, that you may be helped to get the understanding of what the characteristics of Nampo Church are.

First of all it is totally God's grace to have the privilege of listening to powerfully biblically expository preaching awakening our souls, touching our hearts, applicable to our daily living.

For his message is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitude of the heart. Nothing in all creation is hidden from God's sight. Everything is uncovered and lay bare before the eyes of Him whom we must give account.

I am a witness to this truth, because I have tasted the living water and

words of God, that is, the goodness of God. We are deeply grateful for having God's messenger who delivers outstanding expository preaching for God's glory and for our benefit.

He is profoundly convinced that the greatest and urgent need of the Church today is a return to expository preaching. He is an expert in both exposition and preaching of its applicable meaning right here, now to us, and especially in the latter. A sermon is not an essay and is not meant, primarily, for publication, but to be heard and to have an immediate impact upon the listeners. This implies, of necessity, that it will have certain characteristics which are not found and not desirable in written studies. He is a firm believer that nothing can take the place of expository preaching in worship of God.

And another characteristic of his expository preaching is that it is not merely an exposition of a verse or passage, or a running commentary on it; what turns it into preaching is that it becomes a message and that it has a distinct form and pattern.

Furthermore, his message is always applied and its relevance shown to the contemporary situation.

Truly he is one of the best examples as an expository preacher in actual practice. Therefore many believers come to this church to listen to his sermon.

Some churches are crowded with people who wish to be healed or to be rich or to experience supernatural gifts such as miraculous powers, prophecy, speaking in different kinds of tongues or interpretation of tongues and so on. But Nampo Church is crowded with people who want to listen to God's message and to be a man of Christlike, a character of modesty, a godly man.

1). Church history in Korea and its characteristic background and problems.

Samuel H. Moffett, a retired veteran missionary in Korea and now at Princeton Theological Seminary, described the explosive church growth:

When my father reached Seoul in 1890, there were 10,000 and 17,000 Roman Catholics. Records in 1890 show only 74 communicant Protestants. Forty years later, when I was a boy in Korea in 1930, the number was 415,000 Christians, or 2% of the population. When I returned in 1955, there were

1,117,000, or about 5 percent. Today(1987), there are over 10 million Christians in Korea, or about 23 percent. Very roughly that would mean one Korean in a thousand was Christian in 1890, 1 in 50 in 1930, 1 in 20 in 1955, and 1 in 4 today.

Foreign mission scholars enumerate factors such as indigenous principles or the Nevius method, the homogeneous character of Korean society, the sociopolitical situation, social work and evangelical activities of missionaries, the divisions of the church, the Great Revival of 1907, nationalism, ministry through home cell groups, the churches' emphasis on healing ministry, and holistic evangelism.

James H Grayson discusses four factors which created conditions that contributed to the rapid acceptance of the Protestant form of Christianity as follows:

(1) The rejection at the end of the last century of the Confucian values of Chosen Dynasty (1392-1910) by the younger, progressive elements of the social elite which in turn predisposed them to accept novel, non-traditional ideas.

(2) The lack of any essential conflict between Christianity and the key values of Korean society, and the highlighting of parallels between Christianity and certain elements of the folk religion.

(3) The early achievement of tolerance for the new religion by the elite, and the eventual close association of the religion with Korean nationalism during the Japanese colonial era. (1910-1945)

(4) The lack of any organized religious resistance to the advent of Protestant Christianity.

But the problem is that Korean Church won converts primarily in the purely animistic areas of Korea. Koreans are aware of supernatural power and have a fear of spirits. They worship their gods in order to make contact with them so that they may have blessing and prosperity.

According to Byung-suh Kim, one of the particular characteristics of the Korean church which contributed to its explosive growth is a prevalent tendency of the Korean church itself that it tends to be shamanistic and it accommodates

indigenous belief system such as shamanistic faith in spirit worship, which is much inclined to seek blessing in material wealth, good health, and other forms of personal and financial well-being.

Donald McGavran states, "Pure animism has great importance for church growth." According to Shearer, "the animism of Korea prepared the way to hearing and understanding this gospel" in 1954, the World Council of Churches Assembly in Evanston reported that large number of people had been converted to Christianity from responsive animistic and shamanistic societies.

Like this, most churches in Korea are still in the beginning stage that is, centered on fundamental evangelism and worldly prosperity rather than on personality and spiritual maturity. This is the problem of Korean church.

Therefore Dr. Park always emphatically urges us to resist to the point of shedding blood in our struggle against sin and follow Christ, denying ego-centric self and bearing his own cross.

Truly he endlessly warns each of us to carry his own load, and not to be deceived; because God can not be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature, will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us

not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do well to all people, especially to those who belong to the family of believers.

2). Revelation and Personality

(1) His top priority is expository preaching. The purpose of it is to build up Christian personality. He is distinctively excellent in biblical exposition and its application. That's the reason all his sermons and teachings are recorded and published, loved and read. His unique sense of responsibility and passion for biblical hermeneutics and its fresh preaching are amazingly wonderful. He thinks and believes that his mission is to expound the meaning of the Bible thoroughly and correctly and apply it to saints for their maturity in spirit, personality, character, attitude and mind. His concern and interest is to invite Christians to holiness and glory of God by expository preaching.

(2) His expository preaching can be compared to that of Dr. Martyn Lloyd-Jones. I am sure that if his books are translated in English, Christian in the world

will get a lot of benefit and insight and wisdom.

(3) His firm belief and understanding in God's sovereignty and His infallible predestination and providence and total love and grace makes his sermon more biblical, theological and persuasive, I think.

(4) His sparkling, correct, biblical definition of faith from different aspects (in hermeneutics on Abraham and Hebrew chapter 11) makes his sermon distinguished and outstanding. To understand it, you have no other choice but to read his books.

(5) God's being and His redemptive, gracious Work persuading us through His Spirit and His messengers are ceaselessly emphasized in his expository preaching. Of course this relationship is not mechanical, but personal, because we are personal beings made in the image of God. Truly God loves us and wants us to know it and respond with delight. In this way God treats us dearly and lovingly just like Father loves His only Son. We feel God's glory and learn God the Creator as the Father in heaven, our Father, every time we serve Him through his preaching.

3). Change of our character for righteousness, truth and holiness=sanctification is the goal of his pastorate.

(1) His correct diagnosis on human nature according to the Bible and courageous warning against our wrong doings always awaken our souls and make us humble and sincere.

(2) We feel that he treats us as a valuable object of personality, not as an instrument of his ministry success. This is his wisdom and our consolation, I think.

(3) By what can Christians be distinguished in the world from non-Christians? Not by superficial religious actions but by inner change of character. Not by the standard of humanism but by the standard of biblical thought.

(4) Warning against shamanistic blessing ignoring God's righteous judgment is constantly proclaimed.

(5) He always emphasizes man's total depravity, God's unconditional selection, limited redemption, His irresistible grace, persevering faith, which are contrasted with man's positive spirit, man's ideologies (for example, communism, capitalism, socialism, democracy and so on) in concrete stories.

4). Sanctification-centered sermon, awakening enrichment of common grace rather than special grace, contrasted with justification-centered sermon which emphasizes more evangelism and spiritual campaign.

(1) Warning against supernatural mysticism-based faith, that is, transcendence-oriented faith or unbalanced faith.

(2) He emphasizes sense of balance, sympathizing with the book, "The Scandal of Evangelical Mind" by Mark A. Noll, and applied its principles (opinion) to us, Christians effectively, by saying, "Don't give up faith in every field of science and living. Evangelism, donation, fasting, Bible reading, Prayer are not all of Christianity. Rather, all kinds of sin-chains should be broken by each of us in daily living areas.

(3) Endlessly stimulating and motivating our responsibilities for sanctified living, he challenged us to pay our tears, sweat and even blood in the process of righteous, sincere life for the sake of Jesus Christ.

(4) He asked us to consider Paul's attitude (cf. 1 Cor. 9:18-27), warning against Christians' closed attitude toward culture and the world, because they

are contact points and common field.

(5) Emphasizing abundant life in Christ, and enriching our world-view, he trained us strong in Truth and ultimately prepared God's people for works of service, so that the body of Christ may be built up until we all reach unity in faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of God.

5). The style of Pastor-Preacher, Young Sun Park.

He is a man of God, loving people and life. He is warm, passionate and humorous and reasonable. Therefore,

(1) He emphasizes autonomous, voluntary and active spirit, that is, willingness to obey God with heart and mind of delight to serve Him.

(2) He hopes and teaches church to be more like family rather than camp.

(3) He is more Word-centered and character-building pastor than gift-centered, spirit movement and event-centered pastorate.

(4) He hopes Korean church to be more healthy, biblical, abundant and

faithful to God, overcoming childish, unbalanced, legalistic, closed and shamanistic understanding of God and Bible.

6). Appendices

(1) Over 80 Books since 1984: about 60 volumes and about 25 study volumes.

*series of sermons on the Gospels of John, Matthew.

on Ephesians, Acts, 1 Corinthians, Romans,

on 2 Corinthians, Hebrews, Deuteronomy.

on Isaiah

*God's zeal, Distinguished sermons, Clinical lectures on christian faith.

*Prayer, The way to deeper faith, The way to glorification,

*Salvation and its after, Family life of christians.....and so on.

*About 25 volumes of study book on Friday.

(2) Introduction of Lampo Church

*Enrolled church members: 10,000 or so (adult 8,000, children 2,000)

*Retired pastor 1, Senior pastor 1, assistant pastors 7, co-pastors 3, licensed pastor 2, evangelist 7.

*Elders 28, deacons 68, encouragers 60, helping christians 985.

*established (planted) in 1985.

Conclusion

We sincerely hope this report would be helpful for you to understand Nampo Church and the characteristics of Dr. Park's ministry. If his books could be translated in English culture circle, I am sure that they should get a lot of benefit and insight.

Truly all his books can be compared to those of Dr. Martyn Lloyd Jones, or the Scandal of the Evangelical Mind by Mark A. Noll, or power Religion edited by Michael S. Horton.

Who can make it done for the spiritual benefit of all Christians around the world? May God give us the grace to get abundant lives through this work! Amen.

들어가는 말

선교 2세기를 맞은 한국 교회는 급변하는 세계관의 영향을 받은 젊은 세대들로 세대교체가 이루어지고 있다. 교계에는 이 변화를 준비하는 움직임도 빈번하고 개혁을 위한 성찰과 비판이 활발하게 진행되고 있음에도 진전은 미미하고 이내 주저앉고 마는 것은 해결책의 내용이 빈약하고 개혁코자 하는 방향이 분명치 않기 때문이라고 생각한다.

비판 운동만으로는 교회의 정체성을 견지해내기 어렵고, 더 나아가 제도적 개혁은 쉬울 수 있으나, 그리스도인 한 사람 한 사람이 예수의 성품을 닮아야 하는 본질의 회복 (롬8:28-30)은 오랜 시간이 소요되는 힘든 영적 전투이다.

제도를 바꾸는 일도 결국은 사람이 해내야 하는 일임으로 이 영적 전투를 계속해 나가는 것이야말로 확실한 개혁 방법의 한 면임을 확신하고 이를 어떻게 할 것인가를 찾아 제시코자 함이 이 논문의 목표다. 즉 개혁의 당위론에 앞서 방법론을 모색할 것이다.

말씀이 육신이 되었다 (요1:14-18)함은 삶의 모든 영역에서 삶의 원리, 삶의 방향, 삶의 자세들이 주의 가르침에 근거해서 각 개인의 인격으로, 공동체의 격으로 나타나는 것을 말하는 것이다. 격은 삶의 질이다.

그리스도를 닮는 인격은 기독교 교육의 궁극적 목표 (엡4:13-14)이며, 직면한 삶의 여러 상황에서 우리의 죄인 된 본성적 경향을 따르는 대신 하나님 방법으로 반응하기로 선택할 때마다 인격은 자라게 된다.

어떻게 이 방향성을 확실히 하고 내용을 풍성하게 채울 수 있을 것인가?
어떻게 이것을 제안하여 설득하며 공감케 할 것인가?

필자는 교회가 교회답기 위해서는 먼저 설교를 통해 잠자는 영혼이 깨어나야 한다고 생각하기에, 현재 한국 교계의 대표적 설교자 가운데 한

사람인 박 영선 목사의 “ 성화론적 교회론” 은 이 문제 제기에 대한 대안으로 연구할만한 충분한 가치가 있다고 생각한다.

그의 신학과 성경 해석을 개괄하고 특별히 그가 설교를 어떻게 이해하고 있는가를 중점적으로 소개하여 그가 밝혀내는 믿음의 본질과 구조를 보편화 시켜, 하나님 나라에 대한 확실성이 하나님의 신실한 약속과 능력으로 펼쳐지기를 소망한다.

박 영선은 남포 교회를 개척한 이후, 20여 년을 일관성 있게 예수 그리스도가 이룬 구속사건 위에 교회를 세우고, 한국교회의 부족한 부분 (성화)을 채우도록 외치고 있다. 즉 구원받은 변화뿐 아니라 성화로 의 전진이라는 방향성을 제시하며, 내용을 풍성하게 채워나가고 있는 통찰력과 열정을 높이 사는 바이다.

그의 설교를 뒷받침하는 신학 구조와 배경, 남포 교회 연혁 등은 앞서 발표된 이 대원, 박 정희 논문을 참고하기를 권하며, 본 논문에서는 한국 기독교의 현실을 제대로 파악하며 구원 받은 성도가 교회에서 바른 신학을 통한 바른 신앙을 훈련하고 변화되어, 시대와 사회 앞에 책임 있는 그리스도인의 삶을 살아내는데 주목하며 아래의 순서대로 살펴보려고 한다.

1. 교회란 무엇인가?

성경은 교회에 관한 이야기로 가득하다. 특히 서신서의 많은 부분들이 성화를 주제로 하여 무형 교회인 하나님 백성들에게 보낸 메시지들이다.

교회의 가치는 성도들의 성화를 위해 허락되고 있음을 추적하며, 미래교회의 모델을 모색코자 한다.

성도는 예수 그리스도로 구원받고 그의 몸인 교회로 부름 받아 그를 삶의 중심으로 하는 자리로 옮긴다. 그러므로 오직 성령의 힘만을 의지하여 교회는 세워져야 한다. 경제적인 힘이나 교인 수 등에 의지하여 서려는 요즈음의 실상에 대하여 영적 기관인 교회는 상당히 도전을 받고 있다.

1) 정의 (의미)

그리스도가 머리가 되심으로써 하나님의 의도가 실패되지 않도록, 하나님의 능력으로 보장된, 하나님 나라의 성격이 가장 뚜렷하게 드러나는 영적 유기체이다.

“ 교회의 역사도 하나님 창조 계획의 일부로, 창조 목적과 더불어 생각할 때, 온 우주가 그리스도 안에서 통일되게 하는 이 일이야 말로, 최고의 목표이기에 이 사역을 감당키 위한 방법으로 교회가 존재하는 것이다.”

교회를 그리스도의 몸이라고 할 때에 이 조직체가 몸이라는 것이 아니라 우리 개개인이 아담 안에 있지 않고 그리스도 안에 있다는 것이다.

박 영선은 교회를 하나님 나라의 관점에서 자세히 설명하며 성도들의 유기적 통일성을 유지하여 성숙한 교회로 자라날 것을 권면하고 있다.

교회는 인간의 가치를 드러내는 구원의 방주로서 세상의 빛과 소금 역할을 감당하는 건강한 그리스도인의 정체성을 구현해 내어야 한다.

오늘날 기독교만큼 전 인격적인 헌신을 요구하는 공동체는 없다. 문화가 발달함에 따라 인간이 점점 이익 공동체 (Gesellschaft)로 되어가나, 교회는 영적 공동체 (Gemeinschaft)로 현세의 풍성한 삶보다 현재를 살아가는 의미와 내세의 소망을 확인하는 것이다.

이에 하워드 스나이더는 하나님 나라의 실제적인 의미를 나타내기 위해 6가지 질문을 사용하여 8가지 모델로 제시하고 있는데, 이것은 우리들이 하나님나라, 그리스도, 교회, 복음, 세상, 정의, 역사, 문화 등을 이해하며, 접근하는데 도움이 된다. 그는 성경과 역사에 의존해 성경적 순수성과 현실적 적합성을 만족 시킨 것으로 보여진다.

-6가지 양극적 긴장 점을 사용한 질문-

하나님 나라는

1. 현재적인가, 미래적인가?
2. 개인적인가, 사회적인가?
3. 영적인가, 물리적인가?
4. 점진적인가, 급진적인가?
5. 하나님 행위인가, 인간의 행위인가?
6. 하나님 나라와 교회는 일치하는가, 다른가?

-8가지 하나님 나라 모델-

1. 미래의 소망
2. 내면의 영적인 경험
3. 신비로운 사귄
4. 제도적인 교회
5. 대안 사회
6. 정치적인 국가
7. 기독교화된 문화
8. 지상의 유토피아

이와 같이 문화의 시대, 웰빙의 시대, 지구촌 시대를 맞아 점차 다양해지고 있는 교회 형태의 변화를 보며 그 동안 우리는 ‘제도적인 교회’ 라는 것으로만 집중되었던 것 같다.

2) 오도된 정의의 문제점

교회는 목회자의 생각을 성취하는 것이 아니라, 성경의 의도를 구현시키는 것이다.

그러므로 그릇된 교회관은 교회를 교회답지 못하게 하는 주된 원인이 된다.

그 결과로 신자들이 무기력하게 되며, 이분화 된 사고방식으로 교회와 세상을 오가고 있는 실정이다.

맥버니는 “ 교회가 목사에 의해 운영되는 종교조직으로 변하고 있다.” 고 한탄한다.

박 영선은 “ 하나님의 교회는 어떤 목적을 달성하기 위해 동원되는 것이 아니며, 교회는 교회 자체를 위해 존재한다. 하나님의 교회됨을 충분히 드러낼 때 모든 일들은 자연스럽게 열매로 맺힐 것이다.” 라고 하고 있다.

따라서 교회 성장, 교회 건축 등의 목표 달성을 위해 신자를 도구로만 동원하는 데서의 방향 전환을 모색할 필요가 있다.

‘ 목회와 신학’ 에 의하면 한국 현실에서 1000명 이상의 대형 교회는 2%에 불과하고 60%는 50명 미만의 소형 교회임에도 불구하고 소수의 ‘ 성공한 교회’ 를 모든 교회들이 선망하고 있다는 점은 우려됨이 크다.

경쟁적 상황의 목회 현장에서는 그릇된 교회관으로 인한 신학적 혼란이 예기된 수순이다.

김 정훈은 교회와 천국 개념을 성경 신학적 관점에서 분명하게 연결시키지 못하는 목회자는 활력과 역동성을 상실한 목회를 할 수 밖에 없다고 이른다.

‘ 제도적인 교회’ 라는 것으로 과도하게 포장되어온 기독교에 대한 반성이 없이는 지금과 같은 세속화와 권력화를 막을 수 없을 것이다. 반성의 계기는 발전의 초석이 될 수 있으므로 지속적인 성찰이 필요하다.

‘ 모든 힘은 부패하고 절대적인 힘은 절대적으로 부패한다’ 는 영국 정치 철학자 액튼의 말은 성경적 인간관을 상기 시킨다.

인간과 인간의 집단은 힘을 소유하면 거의 확실히 부패하고 힘이 커지면 커질수록 그 만큼 더 부패한다. 그러나 교회는 이것의 대조적인 측면을 강하게 드러내어야 함에도 불구하고, 그렇지 못함이 안타까운 현실이다.

피터 리이다르트는 ‘복음주의가 점점 교리적으로 다원화 되어질 때 고도의 가시적 정치화 현상이 일어난다’ 고 한다. ‘그 결과 세상은 교회를 정치적 신장을 꺾는 하나의 이익 집단으로 간주하기도 한다’ 는 말을 유의해야 한다.

이처럼 오도된 교회관은 단순한 등록자 개념의 천박하고 피상적인 교회 생활을 초래한다.

교회가 수적 성장, 외적 성공에 집착하면 내용이 부실해질 수밖에 없고 내용이 부실해지면 형식, 분위기, 전통, 의식 등만 강화되어 급변하는 이 세대에 유연하게 복음을 전할 수 없다.

교회가 참과 거짓의 문제를 버리고 효용성과 현실 적응으로 돌아서 세련되게 잘 조직 되어도 진리의 권위가 결여되면 무기력해지기 때문이다.

한국 기독교 협의회가 창립 80 주년을 맞아 발표한 ‘한국 교회의 성숙함을 위한 진단과 제언’ 에서 ‘정말 예수 사상을 갖고 예수 정신으로 살고자 하는 교인들을 모은 교회를 만들고 싶다’ 는 고백과 ‘5 No 실천’ 을 결의함에서 필자는 한국 교회의 현실을 읽었다.

(1)No Building (2)No Card (3)No Gate (4)No Organization (5) No Mammoth.

3) 교회의 목적과 방향성

교회의 존재 목적과 방향성은 하나님께 영광을 돌려 드리기를 위한 것이다. 교회는 그 목표와 가치가 영적이고 영원한 것이다.

이 일을 실현키 위하여, 교회에서 하나님의 백성들이 성도답게, 하나님의 사람답게, 자녀답게 자라나야 한다.

지난 1세기 동안 한국교회는 성경 계시의 점진성과 통일성의 영역을 균형

있게 다루기보다 조직 신학적인, 어떤 교리적인 틀만을 강조했다고 보여진다.

즉 하나님께서 역사하시는 영역을 너무 좁게 해석한 것이다.

그리하여 핍박 속에서 순교 정신으로 자라온 한국교회의 귀함이 생명에서만 풍겨 나오는 따뜻함과 부요함 등의 결여로 경직되고 왜소해져 가고 있다.

김 정우는 박 영선이 온갖 운동과 사업으로 분주한 교회에서 성도의 바른 자세를 가르치고 훈련시키는 교회로 방향전환 시키고 있다는 평에 동감 한다.

인격적 성화론에 근거하여 ‘ 사업 중심의 교회’ 가 아닌 ‘ 신자의 신앙 성숙을 우선하는 교회’ 즉 성도 자체가 목적이 되는 교회를 실천하고 있다.

교회는 어두움의 세상 주관자들, 악의 영들과의 싸움을 계속 하도록(엡 6:12) 영적 충만을 공급하는 충전소이며, 믿음의 유산을 물려주는 훈련장이다. 이 목적에 집중함을 방해 받을 때 교회는 본질을 상실하고 방향을 잃을 것이 자명하다,

존 맥스웰은 “ 훈련이란 자신이 진정으로 하고 싶은 일을 하기 위해 정말로 하기 싫은 일을 하는 것” 이라는 말에서 교회의 방향성을 읽을 수 있다.

박 영선은 “ 교회는 훈련소나 학교가 지향해야 할 일정 수준의 신앙 훈련을 위해 효과적인 운영이 필요한 것에 앞서 가정에서의 인격적인 삶이 부딪히는 관용과 기다림과 시행착오가 반복되는 훈련이 있는 하나님의 비밀기관이다.” 라고 설명한다.

가정은 가족 구성원이 가정 밖에서 제 몫을 잘 감당할 수 있도록 역량을 키우는 곳이기때, 이를 실현함에 가족의 사랑이 필수적임은 이미 알려져 있는 바이다.

헌터는 “ 교회가 사회적인 하나의 기구가 아닌 살아있는 기관으로 생명을 키워 내어야 한다.” 고 한다.

새들백 교회의 릭 워렌은 “ 교회의 목적은 우리의 책임이기도 하지만 우리에게 세상이 제공할 수 없는 영적, 정서적, 관계적 유익을 공급한다. 예배는 삶의 초점을 하나님께 집중케 하고, 교제는 삶의 문제들을 직면할 수 있는 힘을 주고, 훈련은 믿음을 강건케 하며, 사역은 사람들의 은사를 발견케 해주고, 전도는 그들의 사명을 완수케 해 준다.” 고 한다.

이에 그리스도의 장성한 분량까지 자라도록 요구 받는 내용은 초월적 일지라도 방법은 초월적이지 않고, 훈련, 과정과 시행착오를 통해 세상의 원리, 세상의 목표, 세상의 가치와는 다른 삶을 살아 내어야 함을 확인한다.

그러므로 교회는 합리적 사고를 할 줄 아는 사람을 키우는 교육을 해야 한다. 여기서 합리란 하나님이 피조 세계를 운행하기 위해 제정하신 규칙을 의미한다.

에베소서 2:20-23와 4:13-16에서 “범사에 그에게 까지 자라며....., 온 성도가 거룩한 하나님의 성전으로 지어져 가는 교회.....” 는 인위적인 방법, 신비적인 체험 등에 의존해서 공동체의 결속을 추진하는 것이 아니라, 그리스도의 삶을 함께 실천해 나가는 공동체이므로 주님 오실 때까지 끊임없이 개혁하며 하나님께 영광을 돌려야 한다.

2. 믿음이란 무엇인가?

일반적으로 사람들이 지닌 종교적 본성이 기독교 신앙을 왜곡시키는 문제점들 중 하나임을 지적하여, 그리스도인들이 현실에서 역동성을 잃고 있는 원인을 규명하고자 한다.

기독교 신앙은 착하게 살자! 라는 도덕성의 근거, 목표와 힘이 되는
예수를 믿고 알자는 것이다. (고전1:30-31)

인격적 하나님이 배제된 채 윤리와 도덕 같은 무 인격적 가치를 요구하여,
옳다, 맞다, 좋다는 개념이 아닌 ‘하나님은 이런 분이시다.’ 라는 하나님의
어떠하심이 목표, 표준이며, 내용이다.

예수를 믿는다 함은 하나님의 자녀 됨의 자리로 바르게 돌아가서,
하나님을 아버지라 부르는 것이 신자 된 최고의 보상임을 확인하는 것이다.

1) 정의

믿음이란 하나님에 관한 지식이며, 이는 성경을 통해서만 얻을 수 있다.

“우리가 믿는 것은 히브리서 11장 6절의 말씀처럼 하나님의 존재와 그
유일한 권위인 창조권, 섭리권, 심판권이다. 그러나 요한복음 14장 6절에서
예수로 말미암지 않고는 아버지께로 가지 못하기에 믿음은 하나님을 알고
화목 하는 것이며, 그의 은혜와 복 주심 안에 거하는 것이다. 곧 우리는
진리와 생명을 가진 자라는 의미이다.”

이에 믿음을 지적 동의 정도나 관념적으로 이해하여, 진리를 외치기는
하나 생명이 없을 수 있음을 우려하여 이를 자세히 설명해 보려고 한다.

믿음이란 일차적으로, 신념이라기보다는 신뢰이며, 추상적 지식이라기보다
인격적 관계의 문제다. (롬 1:17)

신명기 4장 32-40절에서 확인되듯이, 믿음은 주문이 아니며 모든 것을
비교하여, ‘하나님만이 사랑과 경배를 받으시기에 합당하다는 고백을
받아내는 것이 믿음이다.’

믿음은 인간 행동을 통해 드러나나 하나님께서 일하신 결과이며 하나님의
계획을 따라 성취되어 나갈 것이다.

박 영선은 아벨과 에녹, 스테반에 관한 부분을 예로 들어 믿음은 세상적인 보상과는 관계없이 믿음의 본질에 대한 이해가 그들을 순종으로 이끌었음을 기억함은 중요하다고 한다.

믿음이나 기도라는 것은 하나님의 일하심에 순종하는 방법이요, 하나님의 뜻을 깨우치는 방법이다.

의인이 믿음으로 산다고 함은 모든 고통의 실존에도 불구하고 하나님의 사랑에 대한 확신으로 기쁨, 평화, 자유, 자존 감을 누리며 인내하는 삶이다. (롬 5:5-8, 갈 2:20, 요 3:16, 히 10:38)

성경은 고통의 존재에 대해 의문치 않고 그것을 보는 올바른 관점에 대해 이야기한다. 이는 고통의 문제 해결이 전부가 아니고 신자가 자라야 함이 의도되는 것이기 때문이다. (벧후 3:18)

2) 오도된 정의의 문제점

모든 신앙 행위의 원리와 내용인 믿음에 대한 잘못된 가르침과 잘못된 이해가 한국 기독교의 부패를 증폭시키고 변질을 유도하는 첩병이라고 필자는 생각하고 있다.

믿음은 진리에 근거하여 생각하는 것이고, 미신은 소원에 근거하여 치성을 드리는 것임을 분별해야 한다.

박 영선은 이 부분을 “ 믿음의 본질” 이라는 저서를 통해 세밀하게 설명하며 믿음에 대한 인식 전환을 촉구하고 있다.

김 정우는 박 영선이 “ 초월적, 신비적, 획기적, 즉각적으로 완벽하게 어떤 결과를 얻어내는 신비한 방법으로서 이해하는 것을 산산 조각 낸다” 함에 동감한다.

거짓되고 잘못된 믿음은 믿음의 내용과 목표를 상실하게 되어 심리적 퇴행을 초래하고, 이는 자기 판단 기능까지 마비시켜서 인격의 공백을 낳는다. 하나님을 수단으로 사용하며 자신의 책임을 놓치고 상대방에게 짐을 떠넘기게 된다.

그 결과, 주위 사람들이 복음을 외면케 하는 한 요인이 되기도 한다.

신앙은 전 인격이 하나님을 닮아가는 수준으로 평가되는 것인데 구원과 종말에 관한 정보에만 치우친 결과, 삶과 인생의 가치에 대한 신앙의 현실성 문제에 대한 인식 결여가 믿음을 오도하게 되었다고 보여 진다.

믿는다는 것을 지적 동의나 예수가 어떤 분인가를 아는 정도로만 파악하게 되면 믿음이란 관념적이고 피상적이 되어 은혜로 구원이 약속되는 것에만 만족하고 어떻게 살 것인가는 무관심하게 되어 신자다운 삶의 변화가 일어날 수 없다. 자기변화를 동반하지 않는 믿음은 미신과 방불하게 되는데, 이는 행함이 없는 믿음은 죽은 믿음이기 때문이다. (약 2:26)

믿음이 오도되는 주된 원인은 자기 십자가를 지고 주님을 따르는 일(마 16:24-26)이 쉽지 않기 때문이다. 따라서 예수 믿는 것이 세상살이를 험통케 하는 비결, 암시 정도로 여기는 저급한 신앙 형태로 변질될 여지가 많다.

3) 믿음의 방향성

믿음이란 “ 하나님을 닮아 가는 인격과 삶을 지향하는 태도이며, 열심이며, 신앙의 본질은 하나님을 닮는 것” 이라고 누누이 이르고 있다.

그리스도인은 그리스도의 성품과 인격으로 존재하며 행동하는 것이고 생명력을 발휘하여 삶의 내용을 건강하고 풍성하게 하는 것이다. 즉 주님의 영향력이 표현되는 통로가 되는 것이다.

그러므로 매일 매일의 삶을 의의 병기로 바치고 있느냐? (로마서 6장

12-14절)로 점검할 것을 권면한다.

박 영선은 “ 선물로 받은 믿음과 책임져야 하는 믿음의 구분이 모호하면 신앙 생활이 신앙적인 열심과 환상 속에 빠지는 일이라 오해하게 되고, 그 결과 ‘ 하나님을 따라 의와 진리의 거룩함으로 지으심을 받은 새 사람을 입는 것’ (엡 4:24)이 요원하다.” 고 한다.

이와 대조적으로 위치만 나는 칭의적 믿음과 성화적 믿음을 오해한 결과 신앙이 활동적이지 못하고 관조적으로 흐른다고 지적함을 깊이 생각해 보아야 한다.

그러므로 이 혼돈을 피하기 위해 믿음의 과정을 세 시제로 정리할 필요가 있다.

첫째는 출생으로서의 믿음 (신분 변화로서의 믿음)을 신학적으로 “ 칭의적 믿음” , 즉 과거 시제로 표현된다.

둘째는 성화로서의 믿음 (수준 변화로서의 믿음)을 “ 성화론적 믿음” , 즉 현재 시제로 표현된다.

셋째는 영화로서의 믿음 (영광된 부활 체로서의 믿음)을 “ 영화론적 믿음” 즉 미래 시제로 표현된다.

오늘날의 첨단 과학은 인간이 어디로 향해야 할지 고민치도 않고 알지도 못한다. 그러나 하나님께서는 인간에게 영원한 목적을 가지시고, 그 완성을 위해 예수 그리스도를 보내실 만큼 열심이시다.

성경 계시를 통하여 이 사실을 잘 알고 있는 신자들이 방향을 제시해 내어야 함에 겸허한 마음으로 할 수 있는 작은 일부터 감당함이 좋은 믿음일 것이다.

즉 평범한 삶을 통해 하나님의 손길을 발견하고 자족의 삶을 살아내는

것부터다.

믿음의 방향, 목적, 내용은 하나님과의 관계에 대한 것이고, 우리의 전 인격에 걸친 이해와 행복과 답음을 이야기하는 것이다.

온전한 믿음에 도달하는 유일한 방법은 ‘말씀과 기도’이다. 말씀을 본다는 것은 내 삶의 내용을 내가 정하지 않고 하나님이 최종 권위자며, 결정권자임을 인정하는 것이며, 기도는 연약하고 무능한 인간의 상황을 인식하여 하나님의 도우심을 요청하는 것이다.

3. 설교란 무엇인가?

종교 다원주의가 기독교 신앙에 파괴적 영향을 미치고 있고, 비 성경적인 설교가 말씀의 권위를 추락시켜서 일개 종교적, 도덕적 교훈으로 축소되고 있음을 안타깝게 생각하기에 설교에 대해 성찰코자 한다.

제임스 스튜어트는 “진정한 설교의 목적은 하나님의 거룩하심으로 양심을 소생시키고, 하나님의 진리로 영혼을 먹이고, 하나님의 아름다움으로 상상력을 정결케 하며, 심령이 하나님의 사랑에 열리도록 하며, 의지가 하나님의 뜻에 집중케 하는 것”이라고 함에 동감한다.

1) 정의

교회 생활과 예배의 중심에 있는 설교는 지식이나 정보에 관한 것이 아니라 진리와 생명에 관한 하나님 말씀을 선포하는 것이다.

“설교는 하나님이 우리에게 찾아오시는 방법”이라고 한다.

“설교의 목표는 성경 진리를 제시하는 것이며, 진정한 설교의 표식은 영적 변화이다. 따라서 사람을 살리려는 생명의 원리에 의해서가 아닌, 사람을 끌어 모으려는 사업의 원리에 의해서 설교하는 설교자의 책임은

무한하다.” 고 질타하고 있음은 옳다.

설교를 통해 하나님 자신을 나타내시고 말씀하시며, 한 영혼을 행복시켜 성숙하고 의롭게 하신다. 즉 인격 대 인격으로 우리를 만나러 오시는 것이다. 그러므로 설교는 하나님 편에 놓인 작업이면서, 동시에 사람 편에 있어야 하는 것이며, 하나님을 편들고 하나님을 위해 열심을 내는 것이다.

사회는 점점 경박해지고 삶의 의미를 생각하고 정리해줄 프로그램이란 거의 없다. 교회에서도 아모스 8장 11-12처럼, “ 여호와께서.....양식이 없어 주림이 아니라.....여호와의 말씀을 듣지 못한 기갈을 경고하심과 같이” , 설교가 미디어나 테이프를 까지 범람하는 시대임에도 불구하고, 이상과 정답만 허공에 맴돌 뿐 말씀대로 실행하려는 시도는 기꺼이 하지 못함이 부끄럽다.

신앙의 보상과 혜택만 기대하며 책임으로 언급함은 부족하여 복음으로 인한 변화보다는 변화한 척하는 변장만 결과함도 허다하다. 예수를 믿어 얻은 보상이 무엇이나? 라는 질문에, 죄에서 해방되어 의와 진리와 거룩하심으로 지으심을 받은 새사람이 되었다. 나는 하나님을 안다. 그의 기뻐하심을 나의 소원으로 삼고 있다고 대답해야 하는데 말이다.

그러므로 설교는 복음을 통해 스스로 생각하고 판단하며 동의하는 내면화 과정을 도와 성숙한 신자로 자라나도록 도와야 할 것이다.

틸리히는 인간 실존의 근거를 죽음, 죄, 무의미를 직면하는 인간의 근심으로 묘사하고, 예수는 그 근심 가운데 있는 우리와 함께 하기 위해 우리의 실존에 찾아 오셨다고 했다.

그러므로 설교는 하나님이 사람을 불쌍히 여기셔서 진리를 가르쳐 복되게 하려 함을 전해야 하며, 구원 받은 신자는 죄가 더 이상 주관치 못함을 알리고(롬 6:14), 하나님 편과 세상 편의 대조를 인식하게 하여 육신의 생각과 자세를 바꾸는데 도전케 해야 한다.

2) 설교와 신학

설교는 성경 신학에 철저히 근거하여 오늘날의 성도에게 진리와 생명으로 하나님의 말씀이 현재적으로 적용될 수 있게 선포되어야 한다.

바른 신학이 없는 설교는 지도 없는 여정과 같아서 신앙이 맹신으로 치달을 수 있기 때문이다.

“하나님에 대한 지식과 하나님의 은혜가 필요한 사람에 대한 인식이 신학의 중심” 이라고 한다.

신학의 목적이자 토대는 하나님의 합리성을 가지는 것이다. 이것이 성경을 보는 기본 시각이다. 인간이 이성의 합리성을 뛰어넘어 하나님의 합리성을 쌓아나가는 작업을 해야 한다.

하나님이 자신을 계시하셨다 하심은 우리에게 하나님의 합리성을 보여 주셨다는 것이다. 따라서 우리의 경험 속에서만 만난 하나님을 아는 시각으로는 계시의 합리성과는 상당히 빗나갈 수 있다. 계시의 합리성이란 논리성이 있어야 인식할 수 있으므로 어떤 논리성이 있다는 것이다. 합리적이란 말을 이성적이란 범주 속에 가두면 착오가 발생할 수 있다. 신앙도 합리적이므로 합리성을 근거로 신학 해야 한다. 학문은 인간의 역사와 문명을 이끌어 가는 사상의 기본 골격을 이루는 인식 논리를 구성케 하며, 인간은 학문을 통하여 사상과 사유를 체계화 하며, 진리를 발견케 됨도 사실이다.

합리적이지 않으면 인간은 이해할 수 없기에 인식론을 정리해 주는 신학은 중요하다.

그러나 신앙의 영역으로 들어서는 것을 비합리성의 범주로 들어서는 것으로 봐 버리면 신앙이 신비스럽게 되기 쉽고 또 합리성을 포기케 되어

비과학적 비합리적 초자연적인 영역으로 가기 쉬우매 바른 신학이 요청된다.

믿음이란 범주로 이성을 넘어 선 것은 좋으나, 반 이성 반 지식으로 가버린 결과로 발생한 문제들이 기독 교회사에서 늘 부침하였다.

일례로 이성의 범주에서는 사망이 생명을 이김이 확실하나 하나님의 합리성에 의하면 생명이 사망을 이기는 것을 우리는 믿고 고백한다. 이는 생물학적 차원이 아닌 영적 차원의 생명이다.

바르지 못한 신학의 결과를 췌퍼는 아래와 같이 지적한다.

“ 현대인의 자기 정체성 상실 원인은 인간을 인간 이하로 비인간화 시킨 현대 신학이다. 현대 신학은 인격을 환영으로 전락 시켰고 상대주의와 이성에서의 도피는 지식의 통일성을 파괴했으며, 인간의 본질적인 문제는 창조주 하나님을 거역하는 죄임을 놓치고 인위적인 해결로 시도한 결과 상황을 더 비참하게 만들었다.”

설교는 인쇄된 문자가 아닌 말로서 전달되기에, 효과적인 전달을 위한 연구와 학습, 훈련-성경 신학, 주경 신학, 조직 신학, 교회사, 신약, 구약 신학, 실천 신학, 설교학, 윤리학, 목회학, 선교학 등등-의 종합적 공부로 이어져야 한다.

3) 설교의 방향성 (강해 설교)

필자는 설교가 하나님 영광 회복에 최우선이라고 생각한다.

박 영선은 20세기 말 한국교회 성장 둔화의 타개책으로 설교 보다 은사 중심으로 변질되는 것을 우려하고 있다.

그는 은사, 특별 프로그램 (보약으로 비유됨)으로가 아닌 하나님께서 주신 강력한 은혜의 수단인 ‘ 설교를 통해서만 가능하다고 주장한다.

특히 주해와 적용에 근거한 두 세계의 다리 놓기로서의 강해 설교가 효과적인 대안이라고 보기에, 전도 중심 설교에서, 성화 중심의 설교로 전환이 이루어져야 할 때라고 사료된다. 하나님 말씀으로서의 성경에 대한 인정이 기독교 신학의 출발점이자 강해설교의 시작이다. 성경에서 예수가 그리스도라는 핵심적 주제로 통일성을 갖고 일관성 있게 점진적으로 펼쳐진다.

예수는 하나님 나라를 선포하며 그 나라에 대한 바른 가르침과 실천을 전함에 있어 하나님에 대한 지식이 대두된다. 성경의 내용이 초월적인 것일 지라도 성경은 초월을 신비에 묻어 버리지 않고 설명하여 우리의 지성에 호소하고 납득시켜서 하나님을 알고 믿을 것을 요구해 옴은 성경이 내용을 모르고 외우는 주문이나 부적과 다름을 나타내며 강해 설교로의 방향성을 요구한다.

믿음은 들음에서 나고, 들음은 그리스도의 말씀 선포에서 비롯되며 그리스도 안에서 하나님을 알아가는 것이다.

세속적 이념들을 덧입고 들어와 있는 성도들의 일상적 신념들은 강해 설교로만 인식 전환이 가능하다고 생각한다.

성경은 하나님의 진리와 우리의 구원과 삶을 위해 필요한 모든 것을 가르치며 하나님의 지혜와 지식의 부요 함이 드러나 있으나 우리에게 구체적으로 적용될 수 있는 형태로 제시 되어야 하기에 해석을 필요로 한다.

성경 해석을 위한 보혜사로 성령을 주셨음을 늘 기억하며 바른 해석에 최선을 다해야 할 것이다.

바른 해석에 근거한 지식은 신앙의 기초다. 개혁주의 신학은 신앙을 지식 그 자체로 여기는 것이 아니라, 지식과 동의의 과정을 거쳐서 완전히 의존하는 신뢰의 단계에 이르러야 신앙도 온전하게 된다고 본다. 즉 우리의

전 인격이 깨달은 진리를 따라 행동하는데 까지 나아가야 할 것이다.

그러므로 개혁주의 신학은 신앙을 ‘ 지식’ , ‘ 동의’ . ‘ 신뢰’ 라고 한다.

따라서 강해 설교자들은 성경과 신학을 올바르게 전할 책임이 있으며, 지식 없는 열심과 분별없는 신실함의 위험성 (롬 10:2-3)을 각인시켜야 한다. 지식 없는 열심은 화로에 담겨 있지 않은 불과 같이 주변을 불사를 위험이 있다.

설교의 목적은 신실한 말씀 선포를 통한 청중의 변화이다.

변화된 그리스도인의 역량을 키워내기 위해서 박 영선은 설교의 지향점은 지금 순종할 수 있는 만큼부터 시작하여 하나님께서 자라게 하심으로 거룩한데 까지 이르게 해야 한다고 한다.

4. 설교자는 어떻게 준비해야 하나?

설교자는 소비자에게 상품을 판매하는 것이 아니라, 죄인에게 구원자를 선포하는 것이다. (롬 3:23-24)

그러므로 메시지뿐만 아니라, 메신저로서의 준비가 요망되는 바이다.

설교자는 예수 그리스도의 복음을 어떻게 하여야 효과적으로 선포하고, 전달할 수 있는지를 숙고하며, 바른 신학적 깊이를 더해야 한다.

이에 선행하여, 박 영선은 “ 하나님의 인격 개념, 계시의 합리성에 대한 확신, 의미와 심정의 소통으로서의 성경 계시에 대한 바른 관을 세워야 성경을 알 수 있다” 고 하며,

"폭 넓은 독서와 씩 없는 신학 연구만이 적용력이 뛰어난 좋은 설교를 할

수 있다“ 고 권면한다.

1) 정의

설교자란 말씀의 사역자로 부름 받은 사람이다.

그러므로 성경을 바르게 이해해야 함이 제일 우선이다.

왜냐하면 민주주의 시대가 되었고 첨단 우주 과학 시대가 왔어도 인간은 여전히 죄인이고 구원은 오직 예수를 통해서만 말미암는 것을 적극적으로 변증해 내어야 하기 때문이다.

설교자는 “ 설교를 듣는 청중과 동시대를 살며 동일한 환경에 있는 어떤 사람이 하나님 말씀을 들고 서서 열심히 하나님 편을 드는 천사가 아닌 사람 중에서 세운 증거자” 라 함에 많은 뜻이 함축되어 있다.

달려있고, 갇혀있고, 눌러있는 인생들을 믿음으로 열어 놓으신 하나님의 의도를 찾아 성도들에게 바르게 전달해야 할 책임이 있는 것이다. 그러나 오늘날 설교자들에게는 목회 정보는 풍부한 반면 바른 신학의 정립과 말씀에 대한 확신은 부족한 것 같다.

다른 학문 분야의 수준은 크게 향상된대 비하여, 바른 신학에 관한 설교자의 무관심은 원칙이 없는 의견만으로 서는 교회의 변형을 초래하고 있다.

미국 언어학자 촘스키는 무엇인가를 해야 하는 것이 중요한 게 아니라, 원칙을 지키는 것이 중요하며, 원칙을 지키지 못할 바에야 아무것도 하지 않는 것이 더 낫다는 말이 많은 것을 생각하게 한다.

또 신학을 너무 쉽게 생각하며 일부에서는 연구, 학습하여 되는 것은 종교적인 것이 아니라는 생각도 해서 신학 교육은 형식적 과정으로만 남아 있고 목회 성공을 위한 기술 연마에만 매달리고 있다.

그러나 목회에 성공은 없고 충성만 있을 뿐이라는 말을 유념해야 한다.

인식의 개선 작업은 힘든 과정이며 일생에 걸친 숙제이다. 위와 같은 신학의 약화는 인식력을 약화시켜서 신앙의 껍데기만 좇을 위험이 있다. 대부분의 사람들은 규범적이라 (정직해라, 기도해라...) 신앙을 논리성으로 요구하지 않는데 이는 도덕적, 종교적 가치라는 근거 위에 결론을 요구하는 경향을 더 강화시킬 수도 있다.

설교는 신학적 바탕 위에 세워져야 하며 설교자의 성경에 대한 이해와 답변이 설교를 좌우하는 책임을 통감하고 하나님께서 우리에게 주신 절대 기준을 약하게 만들지 말고 오늘날 우리에게 무슨 의미인지를 잘 나타내어야 한다.

즉 설교로 신앙의 원칙을 세워 방향을 제시해 주므로 신자들이 자존 감, 책임감, 역동성을 지니고 인생에 임할 수 있게 도와야 하므로 진리가 아닌 것으로 신자의 시선을 현혹해서는 안 될 것이다.

폴 틸리히는 철학은 대상을 객관화시키기에 대상에서 떨어져 있어야 하나 신학과 목회는 대상과 자신을 일치시켜야 하므로 삶의 경륜 없이는 불가능하다고 함에 공감하는 바가 크다.

엘룰은 하나님도 필요 없고 건전한 관계도 필요 없고 경건은 이익의 재료로만 필요하고 시대적 상황을 이용한 선동만 난무하며 생활여건, 계급의식, 편견들에 의해 왜곡된 인간 상호간의 관계들을 인격적으로 더불어 사는 수준으로 변화시켜야 하는 지점이 신자의 출발점이 되어야 한다고 한다.

사회적 변화 속도를 기독교 가치관으로 따라잡지 못하여 복음에 무관심해지거나 편견에 사로 잡혀있는 신자들 사이를 설교자는 비집고 들어가 일으켜 세워야 한다.

핍박에 저항하기도 어렵지만 유혹에 무너지지 않기는 더 어렵다. 그런데 소속된 사회와 교류하며 신자의 정체성을 확립해야 하기에 말씀으로 서약함이 더욱 절실하다.

그러므로 설교자가 “ 구원을 어떻게 이해하는가?” 가 설교 사역에 지대한 영향을 미칠 수밖에 없다. 결국 설교자의 성경관, 신관, 인죄론, 교회론, 성령론, 기독론, 종말론, 및 그의 세계관이 설교를 결정한다.

2) 신앙 인격의 준비

예수가 메시지인 동시에 메신저인 것처럼, 그리스도인 개개인도 메시지인 동시에 메신저이어야 한다.

로이드 존스는 설교를 두 가지로 구분했다. 설교 내용(message)으로서의 설교(sermon)와 설교 행위자로서의 전달 행위(preaching)가 그것이다.

훌륭한 설교 내용과 훌륭한 전달 행위가 동일하지 않음도 지적하며, 지나친 기교와 방법으로 빠지는 것을 경계하고 있다.

설교에는 설교자의 전체 인격이 동원된다. 특히 설교자에게 요청되는 것은 열정이다. 설교자가 증인으로서 자기의 전 인격을 동원시켰다는 인상을 주지 못하는 것처럼 치명적인 것은 없다.

따라서 이는 책임으로 인식하고 극복해야 할 문제이며, 책임감은 인격 성장의 초석이다.

막스 무러는 하나만 아는 자는 아무것도 모르는 자이며 가장 큰 위험은 무지보다 알고 있다는 착각이라고 한다. 이는 신앙 인격을 논함에 적합한 지적이다.

필자는 한국 교회가 신앙의 모양새는 잘 형성되어 가고 있으나, 생활이나 인격으로서 뿌리내리는 데는 좀 더 시간이 가야 할 것이라고 생각하고 있다. 한국 사회 뿐 아니라 한국 교회에도 철저한 준법정신과 합리적 사고방식, 치밀한 준비정신이 필요하다.

‘목회와 신학’에서 영적 지도자의 자질에 관하여 조사한 결과, 제일로 ‘신앙 인격의 소유자로 꼽고 있음은 암시하는 바가 크다. 복음을 접하기도 전에 무례한 그리스도인에 질려버린 경우를 보며, 인격 공백의 영향력을 실감한다.

설교자도 시간에 갇힌 존재이므로 시대 상황을 잘 읽어 내어야 현실을 무시한 이상주의로 나아가지 않을 것이다. 다가올 사회는 지금과 다를 수밖에 없고 이는 구성원의 삶에 영향을 줄 것이고, 사회 구성원인 신자들도 예외일 수 없다. 이들을 지도함에 변화를 예측하고 준비해야 함이 설교자들의 본분일 것이다.

피터 드러커는 전통적 지역 사회는 지식의 증가로 야기된 개인의 이동성을 감당할 수 없으므로 혈연관계의 가족이 아닌 참여와 애정에 근거하는 지역 공동체를 필요로 한다. 이는 책임에 기초한 조직이 되어야 한다고 했다. 즉 당신은 무슨 자격을 가지고 있는가가 아니라 당신은 무엇에 대해 책임을 지고 있는가라고 한다.

교회도 여기에서 이르는 책임에 관심을 가져볼 필요가 있다.

박 영선은 상대방에게 예의를 갖추는 것이 신앙 인격의 기본이다. 우리는 옳고 잘났고 앞섰으면 상대방을 경멸하나 마태복음 5장에서 보듯 착한 행실은 ‘불’이 아니고 ‘빛’이다. 즉 힘으로의 영향이 아니고 존재로의 영향을 이르고 있다. 자기의 옳은 것이 남에게 유익이 되어야 한다는 것이다.

그러므로 빛으로의 존재는 숨겨질 수 없고 치료와 위로의 힘이 나오는

생명을 발휘하는 것이다. 그리하여 우리의 이웃이 인간의 가치를 생각하게 하고 생명과 진리에 도전케 해야 할 것이다.

우리의 신앙 실력은 아는 만큼이 아니라 아는 것을 내 것으로 사용하는 만큼 나의 것이다. 상식과 교양만 가지고 충분한 것은 아니지만 그것 없이는 어떤 행동도 위험하다. 상식의 존중은 균형 감각을 전제로 한다. 균형 감각이 둔해지면 상식이 아닌 것을 상식이라고 우기며 분별력을 잃게 된다.

균형 감각을 잃지 않기 위해서 우리는 ‘죄인’임을 늘 자각함이 필요하며 상대방의 입장과 나의 입장을 바꾸어 생각하는 융통성도 필요하다.

생명을 살려내기 위해서는 바른 원칙에 서고 그것을 제대로 이해하며 융통성이 있어야 한다. 여기서 융통성이란 변칙이 아니고 하나님과 하나님의 일하심에 좀 더 깊은 이해심을 갖는 것이다. 이는 제사보다 자비를 더 원하시는 하나님의 심정에 동참하는 것이다.

진리는 역사성, 윤리성, 보편성으로 검증되어야 하므로 상식과 예의로 상대방과 관계를 맺으며 하나님께로 나아가야 한다. 초월은 상식과 과학을 넘어선 것이지 외면이 아니며 몰상식도 아니다. 그러므로 신앙인격은 설교자에게 중요한 요소이다.

늘 익숙하고 늘 얻을 수 있는 것을 ‘자연’이라고 하고 기도해서 얻은 것은 ‘초월’이라고 우리가 분리해서 신앙을 초월로 제한했다. 따라서 신앙이란 몇 가지 형태로 명분만 살아 있고 삶의 전 영역에 걸친 하나님의 통치를 각자 안에 실현시키는 일에는 무관심하게 되었다.

그러므로 종교적 경쟁과 겸손을 가장한 자존심 대결만 남아 종교적 행사와 일상생활에 상반된 두 얼굴로 행하는 위선의 사례는 허다하다.

의도된 선이 의도하지 않은 악을 초래할 수 있으므로 상식이란 부분을

재고한다.

일반, 상식, 자연이라는 형태로 신앙이 표현되어야 할 때에 조심해야 될 것은 윤리, 도덕과의 차이를 분별해야 한다. 불신자 중에도 착한 사람이 많다. 그러나 그들이 갖는 윤리 도덕의 기준 목표는 자기 의와 자신의 증명에 있으나 신자는 우리를 지으신 하나님의 인격과 성품의 발현에 있음은 중요한 차이이다.

디모데 전서 3장 1절부터 7절까지 에서 확인되는 것 같이, 일반 상식과 예의 범절 에서도 합격 점을 얻어야 함이 이와 같다. 즉 신앙 인격의 기본을 잘 갖추어야 하는 것이다.

신앙이 좋다는 것이 어떤 초월적이고 신비하고 특별한 일에 앞서는 것이 아님을 알 수 있는 위와 같은 사항들은 교회 밖의 시각에서도 간절하게 요청되는 바라고 생각된다.

5. 복음은 왜 00운동으로 전해질 수 없는가?

박 영선은 “ ‘ 구원’ 이란 인간이 어떻게 구원을 얻느냐? 의 문제가 아니라 어떻게 하나님께서 구원을 베푸셨는가? 라는 물음을 던져야 함에서 복음이다. . 그 ‘ 어떻게’ 가 우리가 믿는 방법으로서 라면, 일종의 테크닉을 의미하나, 하나님께서 어떻게 오셨는가 는 테크닉이 아닌 하나님의 전능과 은혜와 사랑이 강조되는 것” 이라고 설명한다.

좋은 질문이 좋은 답을 유도함이 이 경우가 아닐까 싶다.

즉 복음이란 “ 하나님이 역사와 인류에 대해 어떤 뜻을 가지셨고, 개입하셨느냐는 사실” 이며, 예수 그리스도를 통해 확인된 하나님의 구원 계획이다. (롬강1, 53)

그러므로 복음의 내용은 어떤 관념, 개념, 사상이 아니라, 예수 그리스도 자신이므로 복음의 가르침은 작금에 유행하는 교회 성장을 위한 방법론 중의 하나인 여러 가지 운동으로 이끌 수 없음을 밝히고자 한다.

비교는 차이를 드러내는 작업이다. 반드시 우열을 논하는 것이기 보다 특질을 찾는 한 방법으로 보며 아래의 맹점과 결과를 살펴보려고 한다.

1) 00운동의 맹점

사전적인 의미의 운동이란 ‘어떤 목적을 달성키 위하여 여러 방면에 적극적으로 활동하는 일’이다. 왜 복음은 운동으로 전해질 수 없는가?의 제기는 한국 사회와 한국인의 사고방식을 이해하지 않고는 이해하기 힘들 것이다.

한국은 망국과 분단을 경험하며 좁은 나라에서 분열의 역사를 살아왔다. 세계제국을 이루며 복합 문화사회를 만들어 낸 서구인들에 비하여 더 폐쇄적이고 경직되어 형식이나 체면을 중시함은 당연하다.

자기정체성에 대한 자신감이 부족하고 유약할 때 폐쇄성은 더욱 강화된다.

구한말 선교사로 온 험버트 박사는 저서 ‘대한 제국 멸망사’에서 한국인들은 사회적으로는 유교도, 철학적으로는 불교도 고난을 당할 때는 미신적이 된다고 했다. 이에서도 한국인의 정신적 성향을 짐작할 수 있다.

더 나아가 한국 교회의 강한 정신적 성향이랄 수 있는 열심주의적 구원관을 김 세윤은 이렇게 말한다. 한국교회의 경건의 핵심이 대부분 열심과 인내로 나타나며 이 열심을 근거해서 복음을 전하고 이 열심을 통해 하나님께로 헌신을 확인하는 메카니즘을 형성케 하여 이 열심이라는 신앙 동기를 전도의 열기로 이어지도록 가르치고 일사 각오라는 열성 주의적 종교 열광주의에 빠지도록 호도하고 있다.

한국교회의 열심 신앙이 성경의 진리(은혜로 구원 받음)를 삼켜버리지 않을까 우려할 정도라고 한다. 진지한 마음과 의로운 것에 대해 열심을 품는 것을 진리와 동일시 할 수는 없기 때문이다.

범 교회적 차원으로 운동을 펼쳐야 할 때가 있다. 그러나 필자는 교세 확장을 위한 테크닉으로의 운동은 성숙한 기독교회의 시험 꺼리라고 본다. 정석과 원칙으로는 교회 성장이 불가능하다고 보고 교파를 초월한 000 운동 (전도하자, 성령 받자, 사랑하자...)으로 강요됨은 재고해야 할 것이다.

리차드 포스터의 멘토인 달라스 윌라드는 훈련 프로그램들이 새로운 율법주의로 부상할 수 있는 위험성을 지적한다. 획일화된 프로그램이 모두에게 획일적인 훈련을 강요할 수 있는데 모든 그리스도인은 각기 독특한 소명과 개성과 경험을 가진다고 환기시키고 있다.

신자의 본질은 각자 기독교적 열심을 갖고 있고 주를 위해 어떤 일을 하는 것이 아니라 무엇을 하든지 그것에서 성령의 선한 열매가 나와야 한다. 신앙은 생각함으로 크고 시행착오 속에서 자란다.

운동은 생각할 틈을 주지 않고 유행과 여세를 몰아서 전체를 생각 없이 달리게 하는 맹점이 있다.

이는 생각하는 것을 본질로 하는 신앙과 배치될 뿐 아니라, 알맹이는 빠트린 채 행위 자체만을 앞세우기 쉬우며, 그리스도의 장성한 분량에 까지 이르게 할 수 없기 때문이다.

사람들이 유행을 따를 때는 자신과의 싸움보다는 타자와의 싸움을 치르게 된다. 영적 전투는 자기 자신의 내면에서 시작되어야 인격의 향상이 있다. 종인된 신자는 내가 무엇을 전한다 가 아닌 내가 무엇이 어떻게 왜 변했는가를 전해야 한다.

박 영선은 “ 구원이 설교적 차원에서 전달을 받는 한 행위로 수행되고, 전달 받은 복음에 의해 구원 받았다. 이제 하나님을 알았다. 하나님의 자녀가 되었다. 천국에 간다. 다른 사람에게 이 복음을 전하자. 이런 종교적 형태화가 되면 복음의 전체적 시각을 놓칠 수 있다” 고 한다.

사랑하자고 외치는 것이 사랑을 열매 맺는 것이 아니며, 겸손하자고 목표 세운 것이 현재 겸손한 것이 아님에도 불구하고 우리는 속고 있다. (약 1:22)

신앙의 명분을 앞세워 운동으로 몰아가는 부작용은 지금 곳곳에서 나타나고 있다. 급조된 교제는 자라나는 관계보다 억지관계로 위장되어 생명력이 실릴 수 없으며 강요된 가시성, 강요된 공유, 강요된 위선 등이 나타나 책임을 동반하는 신자의 자율성을 약화시키는 맹점이 보여 진다.

000 운동이 자체 성찰 능력을 잃게 되면, 의도했던 순 기능들은 상실되고 기존 체재의 기득권만 누리는 종교 집단 운동으로 변할 수 있는 맹점이 있다.

장 병일은 전도 운동을 “ 전도라기보다는 예배당에 끌어들이는 운동이며, 예수를 알게 하기보다 교인 수 확보에 열중하고 교세 확장 수단으로 전환되고 있다고 한다.”

랜달은 교회를 팽창시키기 위해 신앙을 희생시킬 때, 사명(정체성, 능력) 잃게 된다고 염려한다.

2) 균형감 상실의 결과

바른 신학에 근거되지 않은 운동은 치우치고 획일화되어 진실한 피드백이 없을 수 있으며, 성도들 사이에 자라나는 관계를 단절시킬 수도 있다.

박 영선은 000 운동이 신앙의 균형을 놓칠 수 있으므로 신앙의 풍성한 내용이 먼저 정리되어야 한다고 한다.

균형 있는 신앙은 신자로 하여금 하나님의 주권을 인정케 하며 공훈과 자비를 구하며, 충성하는 자리로 옮겨가게 하는 변화를 결과한다.

이는 세상일을 종교적 방법으로 해결하려고 세상의 성공, 행복을 외치는 선동과는 대조를 이룬다.

신앙생활을 성공의 비법으로 과장하고 신자들을 조작하는 것은 신앙의 죽음을 초래하는 것이다.

왜냐하면 믿음으로 산다는 것은 환경이나 조건을 뒤집어 놓는 것이 아니고 세상의 조건으로 살지 않는다는 것이다.

하나님의 사람으로 서있는 존재로의 책임이 신앙으로 정리되지 않은 채, 전도가 기술, 열심, 믿음만 있으면 성공하는 것이라고 부추겨서는 안 된다.

로이드 존스는 “종교에 관한 한 모호한 것처럼 편리하고 위안이 되는 것이 없다. 종교 자체는 불확정, 불투명하게 유지해 두고, 신자들을 각종 활동에 바쁘도록 해 놓으면 모든 일이 잘되어 간다고 쉽게 설득시킬 수 있고, 명확하고 정확한 정의가 결여된 곳에서는 불편이 생기지 않는다. 모든 걸치레의 장식들을 제거시키고 영혼들을 벌거벗기며 그 위에 하나님의 빛을 비추는 단순하고 직접적인 복음처럼 사람을 불편하게 만드는 것은 없다” 고 했다.

치우치고 그릇된 신앙운동은 거듭난 성도들을 그리스도의 장성한 분량에 까지 이르게 할 수 없는 안타까움이 있다.

겸손, 온유, 인내로 결실된 내적 충실과 외적 성취가 균형 잡힌 교회생활은 성경 전체가 기준이 되어야 할 것이다.

왓슨은 잘 짜여진 기독교 프로그램으로 포장된 복음을 팔며, 시청자들을

조종해서 소비자가 되게 할 수는 있다. 그러나 예수의 제자들은 영상이 아니라 이웃들과 함께 오랜 과정을 거쳐 훈련됨을 기억하면 대중매체는 기독교 지식을 전파하는 보조 수단이지, 인격적 복음 증거는 아니다 함에 공감한다.

어느 곳에 처하든 신앙을 잘 지켜낼 역량을 키워 각자의 자리에서 죄가 통과하지 못하게 하며 죄 사슬의 고리를 끊고 죄가 증폭되지 않게 소금의 역할을 하며 빛이 비추임으로 어두움이 물러날 수밖에 없는 지난한 싸움을 해야 한다.

아브라함 베이커는 설교자가 신자들로 하여금 죄악을 잊어버리게 하고 성가신 문제들은 외면하며 엉뚱한 방향으로 돌려 세상이 잘 돌아가고 있다고 생각게 하는 것은 기독교 낙천주의의 천박함이라고 한다. 천박함이란 우리의 관심을 다른 곳으로 돌릴 수 있는 돌파구 역할을 하며, 그 아래는 어떤 깊이도 없으며 이는 기복 신앙의 형태로 나타난다고 한다.

미래사회는 정보, 지식, 기술, 과학이란 말로 대변되는 신 사회다. 구태의연한 강제운동이나 균형감 없는 목표는 설득력이 없다. 사회적 변화에 무리하게 역행되는 운동성으로 표현하기보다는 복음의 헌신을 일상적이고 다양한 현실에서 자연스런 실천을 통해 드러내길 소망한다.

6. 기독교 세계관을 어떻게 확립시킬 것인가?

“악”을 “죄”라고 말하지 않는 시대, 더 나아가 죄를 미화하는 시대가 되었다. 인간 존중을 외치나 사람가치는 점점 떨어지는 시대, 문화를 외치나 상업적 소비문화와 결합한 하위문화만 득세하여 신앙생활을 위협하고 있는 이 시대정신에 대해 기독교 세계관의 확립은 아주 중요한 실천 강령임을 확인한다.

신앙 훈련의 목표는 성경적 가치관으로 홀로 설 수 있는 신자를 양육하여, 세상 속에서 빛과 소금의 역할을 담당하게 하는 것이 무엇보다 중요하기

때문이다. 흔히 이르는 세상을 변화시킨다는 것도 교회라는 독립 조직체의 힘으로 밀어붙이는 것이 아닌 다른 이들과 섞여서 이들을 변화시키는 것이 소금의 역할이다.

1) 정의

제임스 사이어는 “ 세계관이란 우리가 살아가는 세계의 기본적 구성에 대해 의식적이든 무의식적이든 견지하는 일련의 전제들” 이라 한다.

또 세계관이란 다음과 같은 질문에 대한 해답을 포함한다.

1. 참된 최고의 실재는 무엇인가?
2. 인간은 무엇인가?
3. 인간의 사후에는 어떤 일이 일어나는가?
4. 도덕의 기초는 무엇인가?
5. 인간 역사의 의미는 무엇인가? 등이다.

사람의 사고 활동은 어떤 근거에 의해 살아가는 방법을 선택하게 된다. 만일 사람이 자신의 행동을 비추어 볼 수 있는 도덕적 절대 기준이 없다면 가치가 무엇인지를 알 수 없을 것이다.

성경적인 기독교는 죄인들을 위한 구원의 복음이며 만물의 존재 양식에 부합되는 진리이다. 사람의 제일 되는 목적은 하나님을 영화롭게 하며, 그를 즐거워하는 것이다.

기독교 세계관이란 삶과 학문의 모든 영역에 대한 기독교적 조망이다.

그리스도인의 삶의 좌표, 신앙의 방향과 목표 (마 5:43-48)를 확인하고 실천해 내는 데는 이 가치관의 확립이 아주 중요하다.

예수를 믿는 것은 ‘ 주여, 주여.....’를 복창하는 것이 아니고, 하나님

말씀의 원리에 입각하여 생각을 바꾸고 삶의 자세를 바꾸는 것이다.

우리 사회는 오랜 세월의 유교 전통에 의한 위계화 된 체면 문화와 무속적 이원론의 영향으로 ‘ 아는 것’ 따로 ‘ 행하는 것’ 따로 로 살아왔다.

우리가 자라난 문화에서 받아들인 선입견을 넘어 성경적 세계관으로 삶을 인식하기에는 매우 생소하고 어려울 것이다. 즉 신앙과 유리된 삶의 방식으로 실제적 상황에 부딪힌다는 것이다.

아브라함 카이퍼의 ‘ 영역 주권’ 이론에 의하면 각각의 영역이 직접적으로 하나님께 복종하는 것이고 각자의 영역에서 하나님의 주권을 인정하는 것으로 우리의 신앙이 나타나야 한다.

우리는 진리를 가졌다는 교만으로 신앙 영역 외에는 지나치게 배타적이고 폐쇄적이어서 신자들의 생활 전반에서 하나님 주권을 인정하며, 하나님의 통치권에 복종하는 바른 세계관, 바른 직업관 등을 정립해 주지 못했다고 생각한다.

그 결과 교세는 확장 되었으나 기독교의 사회적 영향력은 미미하게 나타나고 있다.

교회 역사가 마크 높은 미국 기독교사에서 에드워드의 사상이 사라진 것은 비극이라고 진술한다. 그가 떠난 지 250년 만에 미국 복음주의 에서는 삶이 그리스찬의 본질로부터 사고하기를 그쳤다. 이유는 그들의 전 문화가 기독교적 사상에서 떠났기 때문이다. 에드워드의 경건은 계속 부흥 전통으로 교회에서 이어지고 있고 그의 신학은 학문적 칼빈주의에서 지속되고 있을지라도 그의 하나님 중심의 세계관과 철학의 계승은 단절되었다고 이른다.

이는 기독교의 영향력이 대학, 사회, 문화 전반으로부터는 사라지고

교회와 신학교에서만 명맥을 유지하고 있다는 것이다. 여기서 필자는 기독교 문화 명령의 관점에서 설교와 기독교 세계관의 적용을 연관 시켜야 한다고 생각한다.

성경의 가르침은 일상적인 모든 문제들을 포함하기에 우리의 세계관은 성경에 의해서 형성되고 점검되어야 한다. (딤후 3:16-17, 롬 15:4)

헤르만 바빙크는 기독교 신앙의 기본적 정의를 ‘ 성부 하나님은 그가 선하게 창조 했으나 인간에 의해 타락한 세계를 그의 아들의 죽음을 통하여 화목케 하셨다. 그리고 성령을 통해 그것을 새롭게 하시고 하나님 나라로 이끄신다.’ 고 한다.

이에서 우리는 신앙이 보편적이고 포괄적이며 우주적인 것을 이해할 수 있다. 그러므로 삶의 전 영역에서 기독교 세계관으로 진리를 변호하며 사회구조를 지배하는 영적인 권세들과 대적하며 문화 속에서 실천되어야 한다.

문화의 세기라고 명명되는 시대의 흐름과 세계사적 변화의 요구를 직시하여 미래를 전망하고 문화를 선도할 대안을 제시함은 필요하다.

문화는 사람과 사람 사이의 소통을 가능케 하므로 기독교 문화로 복음의 다리를 놓아 예수 그리스도 안에서 진정한 신앙의 자유 (요 8:32)를 누리도록 인식의 한계를 넓혀야 할 것이다.

진리에 눈먼 자로 살면 세상이 우리를 지배할 수밖에 없다. 일례로 ‘ 기독교인들의 세계관 파산 결과 미국 그리스도인은 물질주의, 쾌락주의에 먹혀 버렸고 충성스런 종들에게 요구되는 헌신의 대부분을 거부하는 기독교가 되었다’ 고 한탄한다.

세상의 그 무엇도 우리를 하나님의 사랑으로부터 끊을 수 없다는 약속

위에서 소신껏 신자의 길을 가야 함이 삶의 원칙으로 펼쳐질 수 있도록 설교로 가르치고 격려하여 하나님께 영광 돌리기를 소망한다. (로마서 8:31-39)

소신이란 객관성이나 공동 선을 전제로 할 때 진정한 가치가 있다. 나름대로의 소신은 물가치적인 현상에도 의미를 부여하는 부작용을 일으킬 수 있으므로 주의해야 한다.

2) 반 기독교적 시대정신

우리의 활동 영역인 사회와 이 시대의 인간들이 지니는 모습을 잘 이해하여 그들의 관심 변화가 만들어 내는 새로운 경향에 대처할 수 있어야 한다.

엘룰은 “ 통신 수단의 발달, 경제 기구들의 상호 의존, 민주주의의 발전 등으로 이루어진 현대 문명에서는 죄란 점차 집단성을 띤다. 죄에 대한 성경의 진단을 자기 억압이라고 보고 자기 삶을 통제하지 않으며, 세속적 인본주의는 죄를 무시하기 때문에 인간의 존엄성이란 이름 하에 성의 자유, 낙태, 안락사, 자살을 증진시키고 죄에 대해 철저히 긍정적이며, 기독교를 적극적으로 공격하고 있다.” 고 한다.

우리는 지식을 가치중립적이고 객관적인 것으로 보나 지식은 지향적 성격을 가진다. 그런데 사람들의 의식 배경에는 인간의 개별적 세계관과 사상에 대한 상대주의적이고 자기 중심주의적 태도만 만연되어 있다.

죽어 가는 것과 사는 것을 편리하게 구분해버리는데 반하여, 하나님에 대한 지식은 하나님을 객관적으로 알고 분석하는 것으로 축소될 수 없다. 하나님을 아는 대로 순종하며 사는 것을 말한다

19세기의 산업화, 20세기의 1, 2차 세계 대전을 겪으며 인류는 역사, 전통, 정신, 철학, 신앙 등의 분야를 떠나서 현실, 과학, 유물론, 물질주의로

선회하기 시작하여 디지털과 유전공학의 시대를 맞아, 삶의 영역에서 혁명적 변화를 맞는다.

새로운 공간(cyber space)이 생겨나고, 새로운 관계(www.)가 형성되어 디지털 유목민으로 변해가고 있다. 인간관계가 아날로그 방식에서 디지털 방식으로 존재하며 인간적 체온으로 만나기보다는 정보로 만나고, 인격으로 만나기보다 상품으로 만나는 시대에 접어든 것이다.

사람과 사람이 서로 ‘너’가 되어야 하는데 ‘그것’이 되어가며, 기술의 만능 시대(technopia), 과학의 천국(scitopia)과 같은 인공적 에덴을 꿈꾸고 있다.

그러므로 절대적인 실재와 가치에 대한 합리적 접근이나, 기독교 변증학, 기독교 가치관 등이 힘을 발휘하지 못하고 있는 실정이다.

대표적인 것을 살펴보면 아래와 같다. 인간이 무엇이냐는 것에 대한 기본전제가 인간들의 문제와 해결책을 좌우한다. 세속적 인본주의는 인간 스스로 모든 것을 해결하려는 시대정신이다. 박 영선은 이런 시대정신 하에서 예수 믿는 것도 현실적인 이익으로만 확인하는 경향이 생겼다고 이른다. ‘나는 기뻐요’, ‘내게 능력 주시는 자 안에서 능치 못할 일이 어디 있느냐?’ 등이 신자의 표가 된 듯하나 그리스도인의 모습은 하나님 앞에 선 은혜 외에는 다른 것을 요구할 자격이 없고 우리에게는 하나님과의 관계가 지금뿐 아니라 영원토록 중요함을 아는 자라고 설명한다.

포스트 모더니즘은 탈 중심주의, 탈정치화, 탈 역사화를 표방하며, 냉소주의적이다. 아무런 가치론적 준거가 없는 일종의 욕망의 자연주의로 귀착된다고 볼 수 있다. 절대적 상대주의를 주장하고 다양성과 자유방임을 외치며, 미풍 양속을 무너뜨리는 이러한 시대정신 속에서는 삶의 의미가 함몰되며, 삶의 점진적 개혁도 있을 수 없다.

그런데 기독교 안에서도 ‘ 탈경전화’ , ‘ 탈교리화’ 하여 교회와 신앙을 기독교 세계관 위에 세우려 하지 않고 체험, 신비, 느낌 중심의 세상적 가치관 위에 세우려 함에 주의를 환기 시키고자 한다.

개개 종교의 타당성을 근거로 복음전도를 용납할 수 없다는 다원주의의 두드러진 영향력도 무시할 수 없게 되었다.

가치 다원주의는 우리에게 차이나 다양성의 존중을 요구하고 있다. 가치가 자의적이 되면 어떤 것도 가치가 될 수 있고, 목적을 위해 현대의 여러 조작 방법을 사용치 말아야 될 이유도 없는 무서운 함정이 된다.

인간공학과 인간 조작 기술에 있어서의 개가는 인간을 비인격적인 것+시간+우연의 산물이라는 사상들과 결합해 인간 가치를 하나의 기계에 불과한 것으로 전락시키고 있다.

그러므로 원리와 내용이 다름으로 인하여 일어나는 충돌은 필연적이다.

쉐퍼는 그리스도인에게는 두 가지 한계조건이 있다고 한다. 첫째는 사람이 할 수 있는 일이고 두 번째는 사람이 해야 할 일이다. 현대인은 두 번째 한계를 가지고 있지 않아서 현대인을 제한시키는 것은 오직 기술뿐이며 할 수 있는 일이면 무엇이든지 한다. 한 가지 한계 조건만 가졌던 사람들이 수소 폭탄을 만들었던 방식으로 생명조작, 유전자 지식 남용 같은 여러 장난을 칠 것이라고 예견한다.

종교 다원주의에 대해 존 스타트는 우리가 옹호해야 할 것은 기독교 체계의 유일성이 아닌 그리스도의 유일성이라고 말한다. 즉 그리스도의 완결성(계승자가 없음), 그리스도의 구속하심, 그리스도의 부활하심(사망권세를 깨트림), 성령을 선물로 주심(우리 안에 거하게 하시고, 하나님 백성으로 변화시키심)을 근거로 유일한 구세주임을 변증해 내어야 한다고 말한다.

이렇게 오고 가는 유행들은 인간의 죄성이 시대를 따라 변형적으로 나타나는 것임을 직시해야 한다. 역사는 직선적이며, 인간에 대한 하나님의 계획을 성취시켜가는 의미 있는 사건들의 연속일 뿐이다.

인간행위가 혼란스러워 보일지라도 분명히 시작과 끝이 있으며 창조-타락-구속-영화의 길을 갈 것이다.

그러므로 그리스도인은 절대적 윤리, 영원한 가치에 의거하여 교회와 사회의 공동체성을 회복하며 하나님의 경륜을 제시하고 설득해야 한다. (전 1:11)

7. 성화가 왜 이토록 강조되어야 하는가?

성화는 거룩하게 되는 과정, 즉 신앙 인격의 완성이다. 하나님께서 우리 안에 새 생명을 주셔서 하나님을 사모하게 하고, 하나님께서 원하시는 목적지까지 가도록 은혜를 베푸신다. 그러나 그 목적지가 장소적인 자리가 아니라 내용과 수준의 문제이기에 각자가 그것을 자기의 것으로 가져야 함을 전제로 할 때, 성화로 나아가지 않는 칭의는 의미가 없기 때문이다.

박 영선은 “ 성경의 대별된 두 개의 메시지 중 하나는 예수 그리스도를 구주로 믿어야 되는 것이고, 다른 하나는 예수를 믿는 자로서 믿는 자답게 사는 것이 어떤 것이냐 하는 것이다.” 라고 설명한다. (요강2. p.114)

믿는 자가 믿는 자답게 살아내지 못한 결과, 사회적 역 기능을 일으켜 교회에 대한 부정적 인식을 키워내고 복음을 외면케 하는 원인이 되기 때문이다. 교회의 정체성 약화는 복음 전도에 대단히 위협적 요소가 됨으로 이에 대처할 수 있는 방안 중 하나가 성화로의 방향성 제시다.

1) 정의

성화는 세속화의 반대 과정으로 거룩하게 되는 것이며, 신자의 책임 있는 의무이다. 즉 생각과 성품과 책임에서 거룩한 자가 되어야 하는 것이지 거룩을 외부에서 이입시키는 것은 아니다.

성화는 인격적으로 성숙해야 하는 문제이므로 기도로 단숨에 받아 낼 수 없으며, 성경을 읽고 하나님 뜻을 알며 기도하며, 실제로 행하는 훈련이다.

그리고 성화의 영역이 구체적인 현실이므로 주님께 대신 맡길 수 없는 우리의 특권이며 사명이다. 이 의무를 다 하는 데에서 교회 공동체의 권리나 기쁨을 누릴 수 있음은 말할 것도 없다.

박 영선은 “ 성화는 신학적 윤리적 실천적으로 홀로 잘난 사람이 되는 것이 아니다. 똑똑함과 따뜻함을 겸비하여 교회 지체들과 함께 이루라” 고 권면한다.

기독교는 단지 듣고 배우는 종교가 아니라 대속의 종교며, 대속하신 그리스도의 인격을 내면화 시켜 하나님의 형상으로 빛으신 인간의 존엄성을 삶으로 살아 내어야함이 미신이나 타 종교와 구별되는 점이다. 말씀 이해를 통한 자발적 변화와 성령의 인도하심을 구하며 표현해 내어야 할 것이다.

에덴동산의 ‘ 선악과 금령’ 을 지켜내어야 했듯이 오늘날도 여전히 하나님께서 명령하시는 것들을 실천해야 진리 안에서 자유를 누릴 수 있을 것이다. (요한복음 14:15)

이에 신앙의 실재성을 나타내며 실천적 의지를 필요로 하는 성화야 말로 하나님께 영광 돌리는 삶이 될 것이다.

왓슨은 서구의 기독교가 그리스도의 제자가 된다는 의미를 무시한 결과 생각 없이 노래 부르고 설교를 입 맛 대로 맛보는 사람들로 채워졌다고 한다.

즉 신자들이 신자답지 못함을 이르는 말이다.

박 영선은 성화 개념을 종교적 형태 (봉사, 전도, 선교, 기도 등)로 강조하는 경우를 우려하고 있다. 지, 정, 의가 균형을 이룬 신앙 인격으로 변하지 않고 강화되는 종교적 행위는 사회의 외면을 받을 것은 자명하다.

에베소서 4장 17-18절 하나님을 믿지 않는 자들에게는 진리가 없어 어떻게 살 줄을 몰라 허망하나 우리는 진리를 아는 자들이다. (엡 4:20-24)

하나님께서 진리를 주셔서 무엇을 어떻게 행할 것인가를 보여 주시나 대신해 주시지 않음을 유념해야 한다.

신앙은 결국 하나님의 권위와 말씀의 진실성에 근거하여 선택하는 문제다. 사실과 거짓, 복과 저주, 생명과 사망 사이에서 선택해야 하므로 말씀을 배워야 하는 것이다.

“ 말씀이란, 사실을 조명하여 우리로 하여금 하나님이 요구하시는 진리됨과 복됨을 이해하고 설득하는 것이다. 따라서 성경을 선동적인 도구로 쓰지 말고 하나님 말씀으로서의 가치에 비중을 훨씬 더 두어야 한다.” 고 함은 중요하다.

성화의 근거는 예수 그리스도이므로 예수의 모범을 따라서 그의 인격적 성품적 차원에 동참하는 것을 가장 중요한 소원과 목적으로 삼아야 한다.

예수 안에 있다는 것은 어떤 영역에 있다는 것이 아니라 예수를 머리로 하는 몸으로 부름 받아 끊임없이 머리의 지시와 요청을 받는 것이다. 바울은 우리에게 짐을 서로 지고 그리스도의 법을 성취하라고 하며, 기회 있는 대로 모든 이에게 착한 일을 하되 더욱 믿음의 가정들에게 하라고 한다. (갈. 6:1-10)

2) 방향성

신앙인격의 내면화는 일회성 운동으로 그칠 수 없다.

고린도 전서 9장 27절에서와 같이 자신의 성찰에 게으르게 되면 버린바 되고 더 나아가 반사회적, 반교회적이 될 수 있음도 기억하고 성화의 진보를 보여야 한다.

개신교의 신학은 이신 칭의로 구원 받은 인간이 성장해야 한다고 가르치면서도 정확하게 어떤 모습으로 완성되어야 하는지 해답을 주지 못했다는 지적은 옳다.

즉 예수는 믿었는데 그 다음 할 일이 무엇인지 모르는 사람들에게 성화를 나아가야 할 방향, 목표로 제시해야 한다.

궁극적인 목표인 온전한 모습에 이르는 결과를 하나님께서 책임지시면서도 과정을 우리에게 요구하시는 뜻이 있음을 깨닫고 구원 이후의 삶에 관심을 가져야 한다.

신자가 무엇을 목적하고 있고 무엇을 채우는 사람인가를 모르면 세상이 두려울 수밖에 없다.

박 영선은 “ 성경은 신앙 인격의 완성이라는 당위와 무능한 인간 한계의 긴장 속에서 부단히 노력하나 선을 행함으로서가 아닌 오직 그리스도를 믿음으로 하나님의 은혜로 구원의 완성이 이루어진다.” 고 강조한다.

인생을 행복하고 즐겁게 하려는 전반적인 시도가 전문화되고 있다. 그러나 인간이 변화하지 않고는 외부적 변화의 한계는 뻥하다.

우리는 모든 영역에서 잡다한 기능들만 수행하느라 분주하게 돌며, 대중매체들의 위협적인 광고에 영혼을 마비시키고 환상 세계에 길들여져서 어려운 현실과 마주치면 도피하고자 하는 중독증이 날로 증가하고 있다. 커지는 체격을 체질이 따라가지 못 하는 실정이다.

태도는 시각의 변화이다. 안되고 부족한 것만 보고 좌절하지 말고 우리에게 이김을 주시는 주님을 붙들며 죄와 더불어 세상에서 싸워야 하는 성화의 과정을 살아 내어야 한다.

왓슨은 “ 세상에 있으나 세상에 속하지 않는다는 것은 고난의 연속이다. 그러므로 그리스도인의 삶은 긴장이며 고통이다. 그러나 사회적 전체 기술체계의 목표는 개인을 세상에 순응 시키며 긴장들을 제거하는 것” 이라는 제언은 가슴에 새겨야 되겠다.

박 영선은 “ 목적지와 현재 위치 사이의 긴장, 이율배반, 불연속성을 지적하며, 구원은 출생으로 끝나지 않고 자라나는 과정인 성화야 말로 수준의 구원임을 독려하며, 믿음의 진보를 촉구하고 있다.”

결론

기술 문명과 자본주의의 발달로 인한 생활환경의 눈부신 발전도 죄와 악행을 싫어하시는 하나님의 성품을 닮는 데에는 전혀 영향을 끼치지 못하고 있다.

앞에서 살펴 본 바대로 세상은 끊임없이 우리에게 위협이 되고 유혹이 되나, 이 모든 것이 하나님 자녀로 만들어 가는 훈련의 과정임을 우리는 알고 있다.

그리고 하나님 나라는 인간들의 어떤 운동이나 이데올로기에 의해서가 아니라 하나님 말씀만이 최종적인 권위를 가지며, 하나님의 주권 사역에

의해서 실현됨도 알고 있다.

우리는 대안을 몰라서 못하는 경우도 있지만, 알지라도 싫어서 하지 않는 것들도 살펴보았다.

이와 같은 점검들은 하나님의 영광과 뜻을 이해하는데 도움이 될 것이다.

그러나 예수를 따르는 일은 아무런 대가를 치루지 않아도 될 값싼 결정이 아니라 희생을 무릅쓰는 헌신이며 결단임을 숙지하고 부름 받은 그리스도의 몸으로 유기적 체계를 갖추어서 효율적으로 기능하며 이상적으로 발전할 수 있는 방향을 모색하여야 할 것이다.

갈멜산 전투의 승리에도 불구하고 이세벨의 탄압에 엘리야가 좌절했을 때 칠백 명 기도 용사를 준비하심을 기억하고 어렵고 지리한 개개인의 영적 전투를 계속해 나감이 개혁의 방법이 될 것이며 희망은 항상 소수에서 시작됨이 확인될 것이다.

목적이며 결론인 하나님 나라는 지금 현존하는 실재이기에 여기서 종말론적 삶을 살아 내도록 설교로, 말씀으로 격려하며 진리를 인식하여 책임감 있는 성도로 서는 것이 강력한 대안이라고 생각한다.

그리스도인들이 품위와 신학의 엄밀성을 갖추어서 현대과학, 난무하는 선동, 여러 가설의 억측으로부터 하나님의 복음을 지켜냄에 박 영선의 “인격론적 성화론”은 하나님의 영광을 이해하며, 하나님 나라를 확장하며, 주의 백성들을, 교회를 건강케 회복하는 일에 중요한 역할을 감당하리라 확신한다.

“내가 진실로 너희에게 이르노니 나를 믿는 자는 나의 하는 일을 저도 할 것이요. 또한 이보다 큰 것도 하리니 이는 내가 아버지께로 감이니라.

너희가 내 이름으로 무엇을 구하든지 내가 시행하리니 이는 아버지

하여금 아들로 인하여 영광을 얻으시게 하려 함이라.“ (요 14:12-13)

본 논문의 목적은 하나님께 영광을 돌려드리는 것이 무엇인지를 이해하고자 함이며, 이를 이루기 위해서 어떻게 해야 하는가를 살펴보고자 한 것이다.

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Young Sun Park's Publications

Total volumes: over 85 books since 1982 to 2004.

Refer to Appendix 3 by Dae Won Lee, " The growth of Nampo Church:

Young Sun Park's Ministry and His Expository Sermons"

Books published since 2000 are as follows:

1. Series of expository sermons on Matthew
2. Series of expository sermons on Revelations
3. Series of expository sermons on Isaiah