The Study on the Problems of the Current Korean Churches

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ABSTRACT

THE STUDY ON THE PROBLEMS OF THE CURRENT KOREAN CHURCHES

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Christianity in South Korean experienced unusually rapid growth for almost 100 years: the revival of church members, the growth of prayer, worship, and evangelism. However, current Korean churches face many problems that have stopped the growth, and actually put the Korean church in a decline. The problems, but are not limited to, are unethical aspects of pastor; including tax problem, huge church constructions, and loving materials. Korean churches should know why these kinds of problems occur and what the solutions are. There are many studies regarding the development of Korean churches but there are few studies examining the problems of Korean churches. This is the reason why the researcher chose this topic. The problems and their causes need to be identified, and recommendations made to correct them, and prevent them from happening in the future. This project will seek to accomplish this. This study will include a search of literature including books, journals, newspapers and a survey of at least 40 ministers, professors, and scholars.

Abstract length: 165 words.
DEDICATION

To my great God, the Creator, I offer my reverence and love, and I sincerely give thanks to the master of all Christians- Jesus Christ. To my eldest son in Heaven, Joshua, to my parents in their older age, to my older brothers and sister, and to my youngest son Moses and his mother Maria, I owe my deepest thanks. To my mentor, Dr. C. Fred Smith, to my leader Sungtaek Kim, and to all professors of the School of Divinity at Liberty University, I heartily thank you.

To Pastor Valentine Han who has served thirty years of ministry in the United States, to Rachel Hoagland who offered me much of help with the translation in English and taught my youngest son during staying of my family in the United States, thank you. Also, especially thanks to Pastor Sung-Shin Park who has served the Pebble Community Church in Lynchburg. In addition, Pastor Yang-Gu Han who has served a pastor at Bethany Church in Korea and takes care of the elderly and homeless, Pastor Matthew H. Lee who has served Clay-city ministry in Lynchburg, and his American friend, Mr. Ade, I give heart-felt thanks.

Until God calls me to Heaven, may the Holy Spirit give me guidance and obedience to the truth of the Bible, and may I continue to endure with joy. May I gain a deeper understanding of the fear of God through striving to understand the Bible. God has given me life; may I never forget the greatest commandment - to love Him. To my family and neighbors, may I live as their faithful servant, striving to love and serve them and to spread the word of Jesus Christ.
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Chapter 1

Introduction

Christian ethics are the criteria and principles of the Christian faith and life. Christian ethics start by accepting the teachings of Scripture as their sincere and unique authority. In other words, “it is to embody imperatives of the Scriptures in the life of the Christian community.”¹ Christian ethical values are never learnt or accepted forcefully. This is because the comprehension of Christian ethics is a gift of grace given to those who sincerely listen to and keep the teachings of the Holy Spirit.² Thus, Christians with true faith voluntarily defend these teachings and even enjoy keeping them for themselves. God’s teachings are not to demand labor that forcefully binds people up, but to make them obey joyfully and with a mind of gratitude.³ In conclusion, the foundation of Christian ethics can be summarized as a faith of obesiance and joy which comes from gratitude toward God for his grace and a complete reliance on the Scriptures, the Word of God. In this context, this paper intends to propose a scheme to emphasize the recovery of true Christian ethics following biblical principles for the modern Korean church, which has been deeply collapsed by worldly values, and to further enhance genuine Christian ethics.

The Statement of the Problems

The principal cause of the problems that confront modern Korean churches is the absence

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² John MacArthur, Jr. and the Master’s Seminary Faculty, Rediscovering Expository Preaching (Nashville, TN: A Division of Thomas Nelson, 1992), 114-115.

³ Ibid., 356-357.
of Christian ethical consciousness in the scriptural teachings. In today’s post-modern era\(^4\), the modern Korean churches are losing their identity in the midst of the large spiritual, economical, cultural and ideological confusion due to the rapid development of politics, society and science. Specifically, the Korean church is facing condemnation from secular society due to the various ethical problems which are occurring in and inside or outside of the churches.

The authority of Scripture is ignored, causing the collapse of the worth of orthodox theology; liberal values and modern materialism have had a significant impact on the South Korean Church. Pastors determine whether the ministry of the church is successful based on the number of members. This phenomenon to pursue mere quantitative growth has been remarkable; to take any moral or ethical criticism for these developments is considered irrational, creating a widespread non-religious image for the church. Thus, among the large or midsize churches face the problem needing forced mandatory donations while conducting indiscriminate offering schemes to increase grandeur, only interested in constructing a large building beyond practical and financial means. Thus, the problems of quantitative growth in the Church are made manifest.\(^5\)

In addition, whereas many churches are experiencing a lot of difficulties in poor situation, but the fallen partial church of Korea has long suffered social conflict\(^6\) regarding tax issues for paid ministers and churches,\(^7\) while unclear and inappropriate abuse of contributions


from some churches have caused a complete loss of social confidence. Furthermore, Pastors even use the body of Christ as a means to maintain their vested interests. The issue of hereditary succession to maintain special relationships in the Church has been hotly disputed in South Korean society as a whole. Meanwhile, despite these circumstances and issues, the Korean church stresses salvation gravely, but paradoxically it does not properly teach biblical ethics or sanctification.

It is apparent that the main reason for the Church is to clearly reveal God's holiness and righteousness towards the world. Though the church strives to respect secular society, it paradoxically receives criticism from secular society. As described above, unethical problems in the South Korean Church, which were largely self-inflicted, have caused the loss of societal trust in many ways.

There are several unethical issues that the Korean church faces, but the major, representative ones can be summarized in the following three problems. Due to these problems, the church which previously has to shed light to the world and revealed the glory and holiness of God is relatively assimilated. Worldly values have corrupted the Korean church and thus it is not properly doing its role as a true church.

However, God loves and saves all His children, but commands them not to live under any sin. God has ordered, in Genesis 17:1 (NKJV) “I am Almighty God; walk before Me and be blameless.” Scripture says that since Abraham believed in Jehovah, the Lord credited that as his

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8 Jae-Young Jung, *Church of Korea: The Future of 10 Years: Church of South Korea, 10 Things to The Church should be Noted*, (Seocho-Gu, Seoul: SFC publishing, 2012), 119 – 126.


rightful behavior in Genesis 15:6; Hebrews 11:8-16. This is the very basis of the ethics that God requested of human beings. Thus, true believers who have faith in Jesus Christ and obtain salvation should establish Christian ethics correctly through the teachings of the scripture and illumination of the Holy Spirit. Furthermore, believers should continuously make sincere efforts to apply them to their conduct in church and in the midst of the world.\textsuperscript{11}

Thus, this paper will proceed with the statement that a biblical criteria of ethics for the equipping of pastors must be arranged. The reason for this is that the work of establishing and practicing the Christian ethical values is not requested of pastors only. In most of the modern Korean churches, the correct understanding and correct application of the teachings of God are explained and taught by pastors.

In addition, this paper will address the necessity of Biblical studies, which help believers recollect and correctly understand God’s Teachings, the Word of God, inside the Korean church.\textsuperscript{12}

Not a single philosophical, religious or academic achievement from the world can

\textsuperscript{11} Rom. 6:12-13; Eph. 4:22; Phil. 2:15-16; 1 Thess. 4:3, 7; Heb. 4:12-13.

\textsuperscript{12} Hos. 4:6 (NKJV) “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children.”

Mal. 2:4 (NKJV) “Then you shall know that I have sent this commandment to you. That My covenant with Levi may continue, “Says the LORD hosts.”

Ps. 50:22-23 (NKJV) “Now consider this, who forget God, Lest I tear you in pieces, And there be none to deliver: Whoever offers praise glorifies Me; And to him who orders his conduct aright I will show the salvation of God.”

1 Col. 2:6 (NRSV) “Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish.”

Phil. 3:1 (NRSV) “Finally, my brothers and sisters, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safeguard.”

Heb. 11:6 (NKJV) “But without faith it is impossible to please him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”

Jas. 4:3-4 (NKJV), “You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.
become sincere truth. Merely to assemble in the name of Jesus Christ, the Redeemer, following the intentions of the Creator, God, is the life-source of believers who pursue Christian ethics (Gen. 1:27-31; Deut. 10:12-22). The values of Christian ethics should be correctly established and practiced based on a correct understanding about teaching of the Bible. When that is accomplished, the Korean church will be able to evade worldly values, follow Christian ethical values and properly fulfill its role as a true and holy church, receive the gift of salvation from sin, and be the light and salt of the earth.

Biblical Basis

Christian ethics find their roots in the scriptures. All the books of the Bible, including the book of Genesis, record that the obeisance toward teachings of God as an ethical commandment given to human beings. God gave the first commandment to Adam and Eve and ordered them to follow it (Gen. 2:17). This was the first commandment given to human beings. When the first human being renounced the ethical relationship with God and disobeyed Him, the Lord was enraged. (Rom. 5:12-21; 3:31; 8:1-4). God, who was forcefully enraged when His people’s ethics were disobeyed, annihilated all the human beings except for the eight family members of Noah. (Gen. 6:2-9; Hebrews. 11:7). In this phase, the shape of the modern Korean church gradually evading the criteria of Christian ethics is a very serious problem.

When God called Abraham to be one with Him in character, the sole commandment He emphasized to him was “Walk before Me, be blameless.” (Gen.17: 1 ESV). It was with those words that the almighty God commanded Abraham to the practice an ethical life. (Heb. 11:17-19) Jesus also taught the core of the Christian principle, giving a new commandment of love.

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One Christian ethic that the Korean church and all Christians should obey is simply the practice of love for neighbors.

Jesus recommended keeping the commandments, as they contain the personality of God. He announced, “Till heaven and earth pass away, one jot or one title will by no means pass from the law till all is fulfilled.” Matt. 5:18 NKJV. Finally, as Saint Paul announced, until Christ comes back again for the second coming, the Christian’s commandment is that all human beings should strive to practice an ethical life of listening to the teachings of God and obeying them.14

Theological Basis

The objective of the Christian life, from the Christian ethical point of view, is to obey the statutes of God, practice His commandments, and share His true love. Saint Paul explains the importance of ethical teachings in a broad and apparent way and teaches about the ethical criteria in life that Christian should practice naturally. According to Saint Paul, Jesus positively confirmed God’s covenant with His “the obedience to the faith” (Rom. 1: 5 NKJV).15 Romans 5:15-19 explains the death of Jesus as an “act of faithfulness”.16 Due to honest and trustworthy behavior, Christians can live in harmony with God and, at the same time, enjoy true freedom with which they can live the type of life described in Galatians 2:20.

Therefore, the faith community which believes in Christ should “in the Lord” no longer “walk as the people” in the world “as the rest of the Gentiles walk, in the futility of their mind” (Eph. 4:17 NKJV). Nor should they behave as the world does in Ephesians 4:17-25. The church,

14 Acts. 4:31; Phil. 1:6; 1 Col. 15:51; Rev. 11:15.
16 Ibid., 31. “trust, loyalty, fidelity” rather than “believing.”
the head and body of Christ (Eph. 4:15-16), should proceed toward maturity, overcoming being “carried about with every wind of doctrine” (Eph. 4:14 NKJV) and resist all the tricks which lure the community in Ephesians 4:16. Finally, Paul summarizes his encouragement using the commandment to “be imitators of Jesus Christ” in Ephesians 5:1-2 (NKJV). This reminds us of the importance of the Bible’s ‘teachings’ and ‘tutoring’. ‘The good doctrine’ in 1 Tim 4:6 is the essential solution for all the unethical behaviors in 1 Tim 1:8-11, “giving heed to seducing and doctrine of devils” in 1 Tim 4:1 (KJV). Timothy had received lessons under the Apostle Paul’s pious teachings, learning to use choice words, “Even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness” according to 1 Tim 6:3 (NKJV). This verse speaks of the ethical doctrine that is to be practiced naturally and received by the people who are saved, as referred to in 1 Timothy 1:15. As evidenced by this, Christians should set boundaries in order to avoid the dangers, envy, and seduction of wealth (1 Tim. 6:9). Furthermore, the church should teach God’s children to be satisfied in every circumstance and in every condition. (1 Tim. 6:8; Eph. 4:17-32).

The church should instruct and help Christians to have a correct attitude about wealth, encourage them to share what they possess leniently, and lead them toward the rightful path of practicing Christian ethics and obedience to the teachings in 1 Timothy 6:17-19. The exceptionally dynamic practice of principles founded on God’s holy instructions, the Bible, is a true blessing that all of God’s Children should pursue and enjoy.17

Statement of Methodology

This study will diagnose the crisis and ethical problems that the Korean church faces and

17 Lev. 26: 3-13; Deut. 28: 2; Ps. 16:11, 55: 22, 65:9-11; Mal. 2:5; Matt. 13:8; 1 Col. 2:6; 2 Col. 2:14.
propose a practical and accurate solution based on biblical principles. Thus, the study of this paper is proceeded by the following methods and procedure.

First, a theory shall be established through a literature study related to the reality of contemporary Christian ethics of the Korean church.

Second, a proposal and diagnosis of the problems and realities of the Korean church shall be made by use of questionnaires.

Third, this study will discuss biblical solutions and propose alternatives for the ethical problems in the Korean church. According to this method, this paper will be composed of the five chapters as follow.

Chapter 1 will raise the problems of this paper, propose a study method, and review related literature.

Chapter 2 will survey the important characteristics of the Christian belief through the literature study and point out the ethical problems of the Korean church. Furthermore, it shall investigate the biblical ethical principles through a survey on the practicability of biblical ethics.

Chapter 3 will perform a questionnaire for Korean pastors, professors and related professionals surveying the importance of Christian principles and the practical application and methodology for biblical, religious life based on the points disclosed after analyzing the results of the questionnaire.

Chapter 4 will propose a detailed method of application for the biblical principles of Christian ethics and discuss the validity and efficiency of them. In such a way, it shall propose a detailed, specific doctrine and a set of standards of religious ethics which can be more practically applied to the lives and beliefs of Christians.

Finally, chapter 5 will summarize the conclusion of this paper.
The Statement of Limitation

The few limitations that this paper has are as follows.

First, it has not proposed a solution or answer to all of the numerous problems that affect the modern Korean church. This paper has pointed out only the three more urgent and imminent problems that the Korean church has in the Christian ethical point of view.

Second, this paper has adopted the questionnaire as an investigational study method. This questionnaire depends on the subjective opinions of those who answer the questions, which may work as a shortcoming of this paper.

Third, in performing the questionnaire included in this paper, the objects were limited to be around 40 scholars and pastors and they were not selected in a random method. This, the result of this paper cannot be generalized as the opinion of the whole Korean people.

Review of Literatures

In the book, *Korean Church- Who is it for? : Innovate the Church, Denomination and Doctrine!* the author, Ju-Hyung Lee, deals with the various important issues related to personal belief, worship and worldview, the essence of Christianity, and problems in the world church and Korean church. Rather than criticizing the hurt, bruised and aching part of Korean church, he proposes sober alternatives that will lead Korean church for going forward toward a more correct direction.\(^{18}\) Through this, he emphasizes strongly the fact that the head of the church is Christ after all. (1 Tim. 3:15)

The pastor of President Ezra Church, Woo-Ho Ro, wrote *Doing Perfect*, a book that

\(^{18}\) Joo-Hyung Lee, *Korean Church. Who is it for: Innovate church, Denomination and Doctrine!* (Goyang City, Gyeonggi-Do: Imagine a Tree, 2014), 13-16.
suggests that the principal reason that the Christian churches of the world today are continuously being split and corrupted is the lack of holistic understanding of the Holy Scripture. According to Ro, when studying the history of Christianity, it is apparent that when a church has a hard time settling in one district, it becomes dry or easily corrupted, not even lasting 300 years.

According to Ro’s words, that the total number of Korean churches today is rapidly decreasing, while the divisions of denominations and the religious bodies are increasing. This comparison states the fact that only cults and false religions are being produced.

Thus, Ro asserts that biblically ethical education, based on the biblical values, is an urgent need in the Korean church. This means that the only way of recovering the already-lost faith of the church, which is rapidly being rejected by the world, should be practicing ‘good behavior’19, or in other words, religious ethics of Christian people.20

Professor Dong-Su Kim’s book *Ecclesiology of the Gospel of John* has divided John’s gospels into “the church and the world, the church and the counselor (Holy Spirit), John’s Christology and ecclesiology, discipleship and the church, the church as the children of God, the church as a unit, ecclesiological symbols” et cetera, focusing on a narrative form of John’s gospels in his Ecclesiology of them. He regulates the meaning of ‘the disciple’ to the most basic category, which refers to the believer, and says that ‘a disciple is, in principle, he who lives his life with Jesus and goes with him’ (John. 6:66). Also, he asserts that community-based friendship with the Holy Spirit must eventually be established in the lives of disciples who understand and follow the teaching and life of Jesus, since a complete understanding of biblical teachings can


only be possible by the ministry of the Holy Spirit.\textsuperscript{21}

Professor Han-Su Lee’s book *The Secularization of the Church: How will We Overcome it?* critiques this crisis by saying that the gospel of the cross has disappeared in the modern Korean church. Although the churches are growing in quantity, the identity of a church which should become similar to Jesus Christ is being lost. He explains that, in addition to this, as identity as a cross-driven community is lost, the scene of the churches being tainted and secularized with all sorts of worldly, corrupted customs is evident. Authoritarianism and selfishness are spread in the church, which becomes ill with arrogance and conceit. He finds a clue toward the solution to the numerous problems that modern churches confront in the first letter to the Corinthian Church, sent by Paul. According to Professor Lee Han-Su, Saint Paul taught this clue to the Corinthian churches, which was confronted by the crises of over eleven spiritual and ethical problems. According to the letter, Jesus Christ, who was crucified, becomes the believer’s wisdom, sanctity and ability. Thus, Paul is emphasizing that the gospel of the cross should be taught\textsuperscript{22} as ethical and moral lessons to the modern church as well, which today has lost its identity.

Professor Won-Gyu Lee’s book, *Perspective on Sociological Religion, Crisis and the Hope of the Church in Korea* points out one of the serious problems of the modern Korean church. He states the fact that although the Korean church has a strong religiosity, the social confidence of Korean churches and believers is very low. He says that the reason the congregation of Protestantism, which grew rapidly since 1960s and entered the declining phase

\begin{itemize}
\item \textsuperscript{21} Dong-Su Kim, *Ecclesiology of the Gospel of John* (Gangnam-Gu, Seoul: The Christian Literature Society of Korea, 2005), 33-36.
\item \textsuperscript{22} Han-Soo Lee, *The Secularization of the Church: How will We Overcome it?* (Dongjak-Gu, Seoul, Korea: Solomon Publishing Co., 2012), 16-19.
\end{itemize}
in the 2000s, is mostly because churches are losing their social and public confidence and reliance. Particularly, he laments that the future of the Korean church cannot help but be gloomy, since it lacks sincere reflection on modern realities and effort for change. In this phase, Lee Won-Gyu gives a social scientific diagnosis and evaluation of the reality of the Korean churches. Lee encourages a thorough analysis and reflection of the crisis which confronts the Korean church.\footnote{Won-Kyu Lee, \textit{Perspective on Sociological Religion, Crisis and the Hope of the Church in Korea} (Jongno-Gu, Seoul: KMC Book, 2010), 256.} He also foresees that Christianity\footnote{Won-Kyu Lee, \textit{21st \textit{Christian Spirituality: From Religion of Head to the Religion of Heart} (Jongno-Gu, Seoul: KMC Book, 2012), 256.} will change from a religion of intelligence to a religion of spirituality, from a religion of reason to a religion of emotion, and thus from a religion of the head to a religion of the heart. Furthermore, he foresees that this phenomenon will be reinforced in the twenty first century.

Pastor Yong-Sun Park has the experience of being a senior minister in Australia. He has returned back to Korea and is currently working in a church in Seoul. In his book, \textit{Christian Falling into the trap of world}, deals with problems which distorts truth, renegade the church, and lures them away today. He criticizes the state of the church, which is absorbed like psychology, pragmatism, mysticism, religious pluralism, and other ideas based on post-modernism that divide the fundamental facts into historical perspectives, theological perspectives, and investigation.

According to Park, the misunderstanding and transmutation of the Bible and theology is not only a modern problem, but goes back even to the mysticism of Platonism. Above all, the author encourages and impresses the fact that in order to recover correct theology that is so urgently needed in the modern Korean churches, they must refer to the historical theological phase. He asserts that the principles of biblical churches should model the ethical lessons and
theology of the religious reformers, which is done through only the Bible, only the grace, only the Christ, only the belief and only the Glory to God.²⁵

Jung-Seok Lee, who worked as the professor in systematic theology at Puller Theological Seminary, wrote a book titled The Challenge of Modern Society and Response of the Churches. Professor Lee laments that although Korean churches were objects for wonder and admiration in the beginning, they are being degraded into objects of repression and criticism. According to his words, during their early development, Korean churches enlightened the Korean society and had a leading role in improving the ethical, moral and cultural decisions. However, today the modern Korean churches have been downgraded to the point of only possessing as much power, authority and vested rights as any other religious bodies or political bodies. The author analyzes that the reason why Korean churches have no longer become objects for sympathy and protection, but objects for containment and protests like this, is because of the secularization of the church, which occurred during its rapid growth in the last half century. According to Lee, the secularization of the Korean churches can be seen in three types at large: the growth-oriented policy, clericalism, and unsound religious behavior of form. The author emphasizes church discipline and subservicing based on the Bible.²⁶ The Christian ethical life, as told in the Bible, is the unique solution that churches can rely on in the spiritual battle against the world.

John MacArthur, who has been called the M. Lloyd-Jones of America, is the author of Rediscovering Expository Preaching. In his book, MacArthur finds the purpose for his sermons in and bases his teachings on lessons from the book of Amos. More specifically, he bases them

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²⁵ Yong-Sun Park, Christian Falling into the Trap of World (Mapo-Gu, Seoul: Revival and Reform History, 2009), 47-56; 183-218.

on Amos’s indication that the spiritual and moral corruption of Israel was due to the people fundamentally ignoring the teachings of God. “Not a famine of bread, nor a thirst for water, but of hearing the words of the LORD” (Amos. 8:11 NKJV).

Professor John MacArthur asserts the truth that the Bible is the unchanging word of God, and that this should be the premise of spreading the Bible. Particularly, McArthur emphasizes that what is most needed in modern people today is not the wisdom of human beings, but the eternal and true Word of God. When the modern church accepts the Bible as the teachings of God and then announces it as inerrant\textsuperscript{27}, it will then become possible to teach the true gospel and Christian ethical teachings taught by the Bible correctly.

Howard A. Snyder’s book \textit{Mapping the DNA of Christ’s Body} questions if the church of our times really has “Jesus DNA”\textsuperscript{28}. He says that the church is mysterious in that the church is the body of Jesus and also the marvelous complexity of a physical-spiritual gene structure. Also, he analyzes the character of the believer and the importance of community in church life. Snyder reputes that since behavior comes from the personality, it should not be first focused on Christians acting like disciples, but rather focused on being disciples directed by God. Farther, after the focus on being is clear, the Christian will feel lead to act on Biblical principles.

By talking about the identity and role of the church through its biblical, theological, historical and dynamic ecological phase, regarding the structure and functions of the church, Snyder says that all created beings have specific roles, strengths, and characteristics. His main focus is on how the church practically responds to the practice of urgent social problems of the

\textsuperscript{27} John MacArthur, Jr. and the Master’s Seminary Faculty, \textit{Rediscovering Expository Preaching}, Edited by John MacArthur (Dallas, TX: Word, Inc., 1992), 34-35.

\textsuperscript{28} Howard A. Snyder, \textit{Mapping the DNA of Christ’s Body: The Decoding the Church} (Grand Rapids, MI: Baker Books, 2002), 45-59.
twenty first century by presenting several theological perspectives. Also, he analyzes the past and provides a new possible theory that the religious community is differentiated from the world through their vision as futurologists and as growth scholars.

Author David Browning is the creator of the international church CTK (Christ the King Community Church). His book, *Deliberate Simplicity: How the Church Does More by Doing Less* emphasizes a new type of church as one that Christians ought to pursue. Browning states that places of worship should be made in various places and designate ministers to lead the members to all become one organic community, in other words, a ‘deliberately simple church’. According to the famous Christian magazine, Outreach, CTK is one of the most innovative churches in the world. The leaders who work in the church are simply called ‘administrators’.

He asserts that the true duty of the minister, or “administrator”, is to create and maintain an environment in which an obstacle can be minimized and the outcome can be maximized. When believers perform their duties as administrators who supports the values that churches pursue, this becomes possible.

Browning proposes that the church should acknowledge the traditional church, but also pursue the ‘deliberately simple church’ as an alternative method in the United States, where the “mega churches” bubbles are deflating.


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30 Ibid., Chapter 4, 128-137.

Hayes investigates how the Biblical theology can effectively propose the rules and guidelines for modern ethics and gives detailed examples about if it can function as the authoritative source for the ethical introspection and behavior of Christians. Thus, the author speaks seriously on ethical teachings through interpretation and application of scripture, which is center of life for the Christian community. Hayes approaches these from the basis of modern ethical discussions. Through this, the author concludes that the core authority required of Christians ought to be Christian ethics.\(^\text{32}\)

Professor Dave Earley and Rod Dempsey’s book, *Leading a Small Group* asserts ‘the organic small group model’\(^\text{33}\) as the church’s most effective rearing system from the disciple-training perspective. In his opinion, the organic small group is the typical shape of the early Church, which is evidenced in the Bible.

Professor Dempsey clearly emphasizes that to apply ‘the small group system’ to the modern church is to recover the church’s essential identity and duty. (Jas. 1:22-25).

Further, he asserts that the small group is extremely effective and useful in rearing the believers as spiritual leaders. He proposes detailed practice methods by which the small group system can be applied to the modern church\(^\text{34}\) step by step.

Won-Ju Lee’s master’s thesis, *A Study on the Taxation System for the Religious Organization and Clergy*, states that the situation of abuse or misuse of tax benefits under the

\(^{\text{32}}\) Ibid, 10-11. “Thus, normative Christian ethics is fundamentally a hermeneutical enterprise: it must begin and end in the interpretation and application of Scripture for the life of the community of faith.”

\(^{\text{33}}\) Dave Earley and Rod Dempsey, *Leading a Small Group: 52 ways to help you and your small group grow* (Houston, TX: TOUCH\textsuperscript{®} Publications, 2007), 9-12.

pretext of promoting social welfare and public interest is occurring often in South Korea. Furthermore, taxation problems of religious organizations and religious people are becoming enormously controversial. According to a questionnaire performed by the “Criticism against Religion, Realization of Freedom and Solidarity of Citizens”, 85.7% of the participants agreed to taxation on the payroll of pastors. This evidences that the tax authorities should provide taxation guidance in this area, and that all people should have tax-paying duty. It asserts that all the nations of OECD, except the country of South Korea, impose a tax on the payrolls of pastors - the same amount of tax as the general laborers.35

Myeong-Dol Kim’s doctoral dissertation, A Study on the Korean Tax System for Religious Organizations, asserts that Christianity should receive confidence from society. In this context, he strongly criticizes the taxation problems of pastors and Christians. Kim’s message is that it is not desirable that Christians not fulfill their obligations of tax payment, for it shows an insincere and corrupted image.

Kim points out that although the public opinion of Korean society already recognizes that taxation on pastors and religious people is a natural need, the pastors and the Christians themselves, who are anticipated to be models of society, are not accepting this reality. He asserts, therefore, that the tax payment responsibility of religious people should be instilled, and that religious people should be lead to honestly pay their taxes.36

In the content of a questionnaire performed by the Global Research team, upon request of ‘Korean Christianity Pastors Association’, which was recently included in the doctoral


36 Myong-Dol Kim, “A Study on the Korean Tax System for Religious Organizations” (Doctor’s thesis, Department of Business Administration Graduate School of Business Administration Yongin University 2009), 118-123.
dissertation of Sang-Mun Lee, there was the question, “How much do you think the life of believers concurs with the life of faith?” According to the responses, “they concur” was only 13%, “they do not generally concur” was 78.6%, and “they do not concur at all” was 8.4%. This phenomenon evidences the contradiction in consistency of speech and action. It also displays the frigidity of modern Christian ethics and shows that South Korea’s Christians are not effectively performing their responsibilities and roles of having interest in public problems.

Lee states that the churches give the impression that they are constructing a kingdom of their own only by building a wall against the world. They do this with the expansion of congregation, church architecture, and the establishment of ecclesiastical authority through hereditary succession. Lee proposes practical directions for Christian ethics, along with true understanding about the church and ethical criteria for true faith by taking Tolstoy’s theological ideas as a tool.37

Chapter 2

The Principles of Christian Ethics

Relations Between Lives of Contemporary People, Religion, and Ethics

Lives of Contemporary People and Religious Ethics

Historically, religion has played the following role in maintain society: “to contribute to the wellbeing, social security, and maintenance of order by properly controlling the desires of various individuals and groups, and to suggest criteria, judgment, and evaluation as principle for developing appreciate personal attributes and desirable communities”. Making this possible depends on a religion’s practice of moral ethics. Sociologically, morality is defined as “a series of values related to methods that make human beings collaborate and adjust their activities in order to improve their wellbeing and resolve conflicts in individual interests.” Namely, morality is to agree with norms in pursuit of the correct actions while speaking and acting in good conscience.

In the Postmodern Era, it is truth that religion was not necessary, but optional. It is because each person has different ideas on good, value, meaning, or purpose, of life; even various concepts of morality existed.” That is, Postmodernism insists that ‘the truth is not one’ and turns its attention from absolute and universe meaning to relative and subjective meanings, from public moral norm to private norms. Therefore, one important features of Postmodernism is a motion

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38 Won-Kyu Lee, From This Perspective, Religion Sociological Crisis, and the Hope of the Church in Korea (Jongno-Gu, Seoul: KMC Book Publishing, 2010), 196.

39 Ibid.

40 One of the features of the postmodernism acknowledges a variety of truths called pluralism, deconstruction, relativism, and cultures the current churches. Seong-Bae Jang, Correctly Constructing the Church Fulfills Its Mission: Reconstruct the Church, M-Church (Millennium Church) (Jongno-Gu, Seoul: Book Publishing, kmc, 2009), 65.

41 Won-Ha Shin, Ethical Problem that Churches Should Answer (Gwanghwamun Post Office, Seoul: Yeyoung Communication, 2006), 8.
towards other things that are different from the past, essentially, escaping the previous framework. For this, the Reverend Young-Seon Park argues that the “traditions of mysticism, Postmodernism, Hellenic philosophy and Gnosticism are common in that they are derived from human side.” So, as J. Dunn said, in the Postmodern Era, religion was believed to be responsible for interpreting with regard to situations or certain requested characteristics of unified factors, the process of unification, and diversity.

A Believer’s Life and the Main Principles of Christian Ethics

Traditionally, many religions including Christianity, requires the ‘duty’ of morality in human relationships as well as in a relationship with God. Christian ethics focuses on one God of absolute Trinity in the perspective that Christians should follow and act in the will of God, who is Good, as seen Deuteronomy 6:5-6. From this perspective, a Christian whose life is based on Christian ethics means a life with application of God’s Word from the Scripture, from Scripture, an appreciation of both time and space in the Church as well as the various situations and cultures around it. This is why Jesus Christ said that one piece or part of the commandments, the words of the Creator God, would not be complete before the world would disappeared. Jesus taught us the ethics people should practice, requesting that we never ignore even a small part (Matt. 22:37-40).

42 Yong-Sun Park, Christianity, Falls into the Trap of the World: Invalid Christianity Discrimination Series 05 (Mapo-Gu, Seoul: Revival and Reformation history, 2009), 307-308.
44 Gen. 1:26; John. 15:26; Eph. 4: 4-6.
46 David Browning, Deliberate Simplicity: How the Church Does More by Doing Less (Grand Rapids, MI: Zondervan, 2009), 49. David Browning explained to compare the complexities of the church and its DNA. “Throw in the complexity of personality types, cultural backgrounds, family experiences, job involvements, physical health or illness, denominational traditions, aesthetic tastes, and the multitude of choices each person makes daily, and you begin to get some sense of the church’s real complexity.”
Therefore, the commandments on morality, as ethical code in Christianity, are based on the words of Jesus Christ (Jas. 4:12; Phil. 1:9). The greatest commandment for Christians is to love God, then to love our neighbors as ourselves.\textsuperscript{47} In addition, Jesus taught words of truth, which Christians should follow, through the ‘Sermon on the Mount’ in Matthew 5:1-12 and Psalms 7:17. Similarly, every lesson from Jesus is specific commandment to practice ethical lifestyle towards individuals and society. Believer should strive to have right and truthful Christian ethical beliefs and live ethical lives based on love. Love is the ultimate value taught by Jesus who was incarnated into the world. Love is also an ethical commandment that a Christians, who are faithful to God, should practice.

Requirements and Necessities of Christian Ethics

The Ethical Problems in the Modern Christian Church in Korea

What is the current reality of the modern Korean church? Today, serious problems in Korean church are derived from rapid ‘secularization’, ‘humanization’, and ‘disunion’\textsuperscript{48}. Even in ‘the Survey on social trust in Korean Church’, conducted by ‘Global Research upon commissioned by Central Newspaper’, \textsuperscript{49} Christianity’s social role in redemptions and services was somewhat

\begin{itemize}
  \item Luke. 10:27. (NKJV) “You shall love the LORD Your God with all your heart, with all your soul, with all your strength, and with all your mind”.
  \item Deut. 6:5; Matt: 22:37-40; 1 John. 4:11, 5:3.
  \item \textsuperscript{49} “Christian Ethics Movement ‘Opinion Poll for Social Confidence,’” Korea Daily News (Central Newspaper), February 11, 2014, Accessed March 17, 2016, http://www.koreadaily.com/news/read.asp?art_id=2318714. The rate of credibility of Korean religions: Buddhism 28%, Catholic 29.2%. Protestant 19.4%. The reasons they do not trust protestant pastors or leaders: 1) discord between one’s words and actions (14.2%), 2) accumulation of wealth (13.9%), 3) their lives do not set an example for people (13.3%), 4) ethical problems (12.7%), and 5) giving their churches to their sons (8.3%). The respondents (45.5%) said that in order to restore the credibility of Korean churches the pastors and leaders should focus on ‘ethical problems.’ The respondents (85.9%) said that Korean pastors should pay the income tax. The inner problems of Korean churches: 1) their attitudes about other religions (24%), 2) The unclear use of their offerings (22.8%), 3) Church leaders (21%), 4) Only focusing on their growth church (14.5%), 5) The lives of Korean Christians (13.1%).
\end{itemize}
recognized, while Christian’s ethics and attempts to unify their words and actions were the most urgent issue. The Global Research representative analyzed the crisis of Korean church as follows: “With the lowest percentage of trust in the 20’s, a decrease from the previous percentage in the 50’s, has been caused most greatly by Korean church’s unethical problems. Specifically, such problems include: 1. Ignorance against social issues, 2. Simony and church leaders gaining their powers, 3. Prophets’ lack of critical consciousness of country and society, 4. Lack of clean life and spirit of martyrdom, 5. Privatization of church’s properties, 6. Sexual corruption, and 7. dogmatic fundamentalism.

As Chair Professor, Young-Seok Oh criticizes that some pastors in large churches embezzle gifts from believers and purchase properties with the money. They are conducting mischiefs and, he points out, preach like Judas Iscariot by emphasizing only prosperity and blessings, without justice, repentance, and the suffering of the cross. In fact, in Korea church, public churches are privatized and owned exclusively by some ministers. This Even results in many pastors handing their churches to their own offspring. Principally, the Korean church lacks both common sense and ethics. Instead it focuses on things of the world including Mammon-ism, hedonism, and Epicureanism and leans on worldly success and blessing rather than the ‘Spirituality of the Cross.’ Like the church of Laodicea, which was blamed by God in Revelation 3:15-17, 

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52 Korean Broadcasting System. 2012. 12. 26. A news program: the KBS reported that most Koreans (over 60%) do not trust Korean churches because they only pursue mega-churches and do not take care of their neighbors. Negative opinions of Korean churches were three times higher than positive opinions. KBS TV, last modified March 11, 2013, Accessed March 20, 2016. http://www.kbs.co.kr/WZ_CMS/board/view.asp?bcode=com05&seq=89. However, many Koreans liked several churches in Korea: God’s will Mission Church, Bundang Our Church, Kwangsung Church, Sinbanpo Jung/Ang Church, and Gwanchon Hope Church.

53 1 Cor. 2:1-5. Divine Nature: God’s power revealed by the power of the Holy Spirit. The attitudes,
because of its blindness, the Korean church cannot see its own true appearance. As the scripture says, the Korean church is neither hot nor cold and is permeated by the world. The Korean church talks about making money and discussing it as the most important issue; it does not seek good way to love. Accordingly, even unethical, the greatest beliefs and purpose of the Korean church are to eat well, enjoy life’s pleasures, and live a merry life. All of this is done but without ethical index or holy guidance, in order to pursue individual safety or a particular group’s own goal. In this way, the ethical status of Korean church has collapsed and failed to raise social leaders.  

On shallow faith, the Korean church pursues prosperity and seeks fortune, according to The Survey on Korean’s Religious Life and Consciousness published by The Korean National Association of Christian Pastors (KACP). According to this study, in case of Christians, the reason of faith was answered as ‘redemption, everlasting life’ lowering from 41.7% in 1998 to 38.8% in 2012, while ‘health, money, success, and blessing’ increased from 6.5% to 18.5%, during the same period, reflecting spread of materialism and secularism. In the same way, like an illness, there is still fortune-seeking belief combined with shamanism that is rooted in Korea society. Social communities do not consider personal respect and perspectives of others; Mammon-ism is widespread with the goal of seeking fortune and increasing group selfishness. For example, the tragic Sewol-Ferry Accident, with its 300 casualties missing persons, is due to basic capitalism:

condition and behaviors for Christians to fulfil God’s words. (Phil. 4:11-13)

54 After President Myung-Bak Lee (President Lee was a member of Somang Presbyterian’s Church), for the first time there was no Christian Korean presidential candidates. The Voice of Seoul, last modified July 27, 2013, Accessed March 16, 2016, http://amn.kr/sub_read.html?uid=10106&section=scl.


56 Seong-Min Cho, et al., The Theological Answers for Se-Wol Ho and Historical Suffering (Dong-Gu, Daejeon Metropolitan City: Blacksmith’s Workshop, 2014), 12. The Republic of Korea the Press: In USA, TBS “CONAN SHOW” ‘Taking a moment at the memorial site for the child victims of the South Korea Ferry Tragedy’ Korea Times, last modified February 2, 2016, Accessed March 19, 2016,
the prioritization of money, rather than people, with an indifference attitude toward safely, which shows dishonesty and a disregard for human life.

In particular, as an example of material decrease, there is an alarming amount of embezzlement happening with church finances. For instance, in one of the largest churches, Disciples Church, the Reverend Sam-Ji Jeong and some of the elders had deepening conflicts over management of annual finance, 13 billion won (approximately $13 million). The elders who problematized his acts expelled the minister from his church. The elders also prosecuted him for his embezzlement\(^\text{57}\), and Rev. Jung then spent 2 years in prison.\(^\text{58}\)

In addition, The Christian Council of Korea (CCK), the integrated organization for Korean church has had internal conflicts and fights starting from monetary election, to revision of its statues, to issue of heresy.\(^\text{59}\) The leaders’ lack of ethics and communal sense is an enormous problem. There is no will and determination, to think the entire Korea Church, to look toward the future, and have hope and concern for it. As leaders argues their own positions and desires, in the spirit community, solution for problems are more difficult.

On the other hand, in Protestantism, the elder minister, Reverend Chang-In Kim passed down Chunghyun Church. This was the first case of a large church being passed down to a pastor’s offspring. In 1997, the church was passed down to his son, and, later, there were more cases\(^\text{60}\) in


\(^\text{60}\) “The Core of the Korean Church Reform is The Reform of Church Leaders.” Ecumenical Press, last
other churches, including Gangnam Gwangrim Church in Seoul, Korea. Then, several churches had disputes and tests due to such ‘inherited churches’; there has also been criticism against them because of this. Some retired pastors a large churches take billions through heredity. In spite of this, the Korean church has rationalized this behavior with ridiculous explanations and childish logic while also criticizing those who are against them as leftists or people who do not tolerate the happiness of others. However, these cases where some ministers of large churches pass the churches to their sons and excessively built up the church, also criticized and made charges of negligence against churches struggling with bankruptcy.

Also, from a pastoral ethical perspective, Reverend Byung-Wook Jeon left Samil Church with about 20,000 believers, including adolescents and college students when his sex scandal became a big problem in 2010. Though he started in a pastoral position at Hongdae New Church in 2012, he had to publish another apologies in ‘Newsnjoy Paper.’

Regarding such unethical sex scandals, Dr. Bong-Ho Son, who offers advice for pastors,
points out the following: 1) heavy responsibility in Matthew 18:6, 2) a thorough temperance of desires in John 10:1; 12, 3) self-esteem in Isaiah 1:17 and 1 Corinthians 9:15. He also emphasizes that pastors have a noble job, and people with who such self-respect cannot act plausibly, cowardly, and bluntly; he wants pastors who are ‘jobbers’\textsuperscript{67} to, drastically, quit their job as a pastor or repent and become true pastors.\textsuperscript{68} After all, since the church was unable practice virtues and be a model in the world, its authority was irreparably destroyed.

With regard to them, we should listen to the President of Christian Academic Institute, principal Young-Hwan Kim: “Today’s problems in Korean church started from disclosure of monetary election in CCK and has extended to various corruptions and downfalls including fortune-seeking and prosperous homilies, simony, sexual scandals by pastors, embezzlement of Church finance, and passing of pastor position to the next generation.”\textsuperscript{69} Young-Hyan Kim then prioritizes reforming leaders as a practice to help the Korean Church to reform: “The core of reform in Korea church is that of church leaders, and to do so requires the institutional reform and recovery of each leader, starting with love and commitment in the presence of God.

Today, Korean church has various humanly mischiefs and mistakes due to lack of faithful virtue in leaders who do not act properly as public figure, which results in social blame against the church. The Korean church should go beyond every earthly wealth and honor. In this aspect, every Christian has to take a win on battles against Materialism and Mammon-ism by taking the

\begin{footnotes}
\item[67] John 11:10-16, verses 11-12: “I am the good shepherd; the good shepherd lays down His life for the sheep. He who is a hired hand, and not shepherd, who not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them.” (NASB).
\end{footnotes}
prophet Habakkuk’s honest poverty and faith.\textsuperscript{70}

**Necessity of Christian Ethics**

As mentioned above, the Korean church is losing the ethical ‘spirituality’ of being close to God, the Trinity (Father, Son, and Holy Spirit)\textsuperscript{71} and resembling Him. The duality of the Protestantism has played an important role in causing this crisis in the Church, both quantitatively and qualitatively and does not even properly represent the Christian faith.\textsuperscript{72} The other-world-oriented faith becomes form to avoid responsibilities for the society and falls into a faith of ethics. This is a belief without morality, not able to discern an incorrect religious way of life or changes in life, believing only with mouth and brain, but, in reality, not acting. In such a situation, even missionary efforts will just be useless noise (1 Cor. 13:1.)\textsuperscript{73}

Dr. Bong-Ho Son accurately diagnosed that the reason people lost trust in the Korean Church and the reason for its trust and decline is ethical failure. He argued that “Ethical act cannot

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\textsuperscript{70} David W. Baker, *Nahum, Habakkuk and Zephaniah: An Introduction and Commentary* (Downers Grove, Ill: VIP Academic, 1988), 59. Habakkuk 2:4; “Behold the proud, His soul is not upright in him; But the just shall live by his faith. (Hab. 2:4. NKJV.) In ‘the just shall live by his faith,’ when interpreting the word ‘faith’ in Hebrew, original language, has diverse meanings. When interpreting this word in Hebrew original language, it could be: ‘faithfulness,’ ‘faithful,’ ‘faithfully,’ ‘truth,’ ‘be the stability,’ ‘believe’. Thus, there are a variety of meanings. So, even in Romans 1:17, ‘faith’ or ‘believe’ should be reinterpreted. In this moment, ‘faith’ is original \textsuperscript{71} in Hebrew language. See Woo-Ho Noh, *Walk before Me, and be thou perfect* (Sancheong-Gun, Gyeongsangnam-do: Ezra Korea Publishing office, 2014.), 57-62. In Romans 1:17 and Habakkuk ‘faith’ means ‘integrity’ ‘honesty’ ‘loyalty’ and ‘truth.’ However, Korean Christians believe the faith as ‘Believe’ or ‘Belief.’ If Korean Christians show their faith by being honest and loyal servant to the world, most people will respect them.


\textsuperscript{73} Elmer L. Towns & Roy B. Zuck, *The Prayer Bible: A Modern Translation* (Lynchburg VA: Liberty University Press, 2014), 1588. Love is Greatest: Inadequate Words Prayer, 1 Cor. 13:12. “In the same way, I only see things darkly through a stained-glass window. But when I see Jesus face to face, I shall know Jesus as He perfectly knows me.”
be the basis of redemption. However, those who are redeemed should be ethical.” He also emphasized that, “to do ethically is not to harm others, while to act unjustly is to extort another’s just rights and make them suffer.”

Abraham’s faith in belief and actions shows him giving his fruitful lands to his nephew, Lot, in relations between humans in Genesis 13:9. He also prioritized the word of God in relation to God and humanity, when he offered his only son, Isaac, who was born when he was 100-years old, as a sacrifice in Genesis 22:2. Like this, Christians should follow God’s Kingdom and Law, as in Matthew 6:33, and “keep the principle thing the prioritization of the law of God, rather than interests of each person’s group. When the laws of the world and those of God conflicts, the faithful prioritize and follow God’s law accordingly.”

The Bible says that in order to come closer to God, we have to give up everything we love in the world, including money, pleasure, and ourselves. In order to do so, we have to absolutely love repentance as well as abstinence and chastity, while also being determine to deny the world and consider everything useful in the world as excrement.

If church is corrupt, it must be serving idols. Contemporary society’s idols are money,

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75 Ibid., 36-37.
76 Elmer L. Towns & Roy B. Zuck, The Prayer Bible: A Modern Translation (Lynchburg VA: Liberty University Press, 2014), 44. Abraham’s Faith Is Tested: God wanted to test Abraham, so He called Abraham by his name. Abraham’s answer, “Here I am,” (22:1) shows Abraham recognized God’s voice if He called, how quickly would you be ready to answer, “Lord, speak for your servant is ready to serve You. Forgive me for having so many distractions in my life that I missed Your call in my life in the past. Amen.”
78 Matt. 9:13; 10:38; Luke. 11:36; Gal. 4:19; Phil. 3:10; Prov. 11:30.
79 Gal. 2:20; Phil. 3:7-9; Luke. 3:4.
honor, and power.\textsuperscript{80} Richard Foster expresses Money, Sex and Power by quoting Thomas á Kempis on Christian Perspective: “It is vanity to seek riches that shall perish and to put one’s hope in them. It is vanity also to aspire to honors and to climb to high degree. It is vanity to follow the lust of the flesh.”\textsuperscript{81}

In 1 John 2:16-17; 2 Corinthians 6:17, Jesus, the apostles, and great forefathers of belief ignored these things as the worthless and transcended them, but today’s Korean Church has become corrupt. It has not conserved such traditions and succeeded in developing them. As long as the Korean church is unable to ignore secular values including money, power, or honor, we cannot be ethical. Subsequently, if the church’s ethics cannot be repaired, there will be no hope for the Korean Church (1 John. 2:15-17). Accordingly, Christians should not become and live an ‘evil and lazy servant’ who goes the way of death and extinction due to unethical acts.\textsuperscript{82} The true people of God should become ‘good and faithful servants,’\textsuperscript{83} going the way of life and peace in this world toward to new heaven and new earth, as stated in Revelation 22:2-4. They should righteous lives without being assimilated into the world, but changing the world and adhering to Romans 12:1-2.

Christian ethics should be a model for how to win social evil with good.\textsuperscript{84} In the perspective of mission in society, who is preaching the gospel testifies to the origin of truth. Through the sincerity of Christian ethics, this truth is based on the words of the Bible, like the


\textsuperscript{84} 1 Pet. 3:17; 4:12-13; Heb. 2:9-10.
method of unifying ‘both external and internal’ to show consistency between God’s word and the actions of the children of God. With sincerity and honesty, Christians should become ‘faithful witnesses’ as in John 20:31. As a result, the commitment of the ‘witness of Christ’ is to receive true trust both from their neighbors and society as a whole.

Principles and Possibilities of Practice in Christian Ethics

**Fundamental Principles of Christian Ethics**

Ultimately, the principles and criteria for Christians to lead ethical lives are based on the Bible. The Ethicist, Richard Niebuhr also says that the most important book for studying the ethics of Christianity is the Bible. The Bible is not academically exclusive to theologians or pastors and teaches us ethical lessons as the fundamental source for every Christian to learn the right direction for faith and life, while also adding a practical drive to the process. Therefore, Christians should live to realize God’s Kingdom in this world, practicing ethical lives mentioned in the Bible.

Today, every Christians, including pastors, should distribute good ethics into society using honorable, good, and, as mentioned in 1 Pet 3:16-17, conscientious act. This will consist not only

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86 Thomas S. Kidd, *Patrick Henry: First Among Patriots* (New York, NY: Basic Books, 2011), 251. “Henry is an attractive figure to those Christian conservatives interested in sustaining the image of America as a Christian nation, because among the major founders. He probably held some of the most committed Christian beliefs”


88 Matt. 4: 10; Mark. 1:1; Immediately (see Mark. 1:12), Luke. 18:3.
of an emphasis of belief as words, but also of a recovery of the ethics of the Bible to serve Jesus Christ, our true host, in the middle of faith and life. First, with thorough a thorough study of the Bible, with a sincere and honest belief, we have to recover a spirit of repentance and a spirit of charity and love using both understanding and affirmation. In particular, according to James 2:13, those who do not act in charity will be judged by God without mercy.

Thus, it is the absolute will of Jesus for His followers to practice Christian ethics by having the holy spirituality of the cross, love, and a merciful heart for one’s neighbors and humankinds. Additionally, in a practical sense, all Christian today are clearly required to fully live lives modeled after Christ, our Host.  

**Possibility to Realize Christian Ethics**

Dr. Kyung-Bae Min emphasized the organic relationship between the church and society as ‘the church’s role for a healthy society’: "The presence and substance of the church itself should become motivation for pity and positive social development." Dr. Kyung-Bae Min pointed out that the problems in Korean society problems included the words, morality, and order mentioned in Proverbs 29:18, and argued that the church should play an important role in making society healthy. How, do we practice Christian ethics? According to Dr. Kyung-Bae Min, Christians are required depend on an absolute faith in God, thankfulness, commitments from each person, and clear vision. Dr. Young-Seok Oh argued that we should learn the social testimonies and activities

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89 Acts, 1:8: “But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the Uttermost part of the earth.”; 1:11: “who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaver.” (NKJV).

of Christians in the early 20th century when the movements appeared in the history of church. This includes when the morning star rose over dark history of Chosun, from the holy passion to the evangelization of 30 million Koreans, and when American missionaries and spiritual leaders in the Korean church conducted the ‘Movement to Redeem one million people’ after Dae-Hyun Chang’s church in Pyungyang in North Korea, with other churches, created a patriot movement to preach the gospel and save the country (Jas. 1:25). Therefore, he says, “the pastors in the church should live a Francisco’s life of poverty and obedience. Pastors in the largest Korean churches should live and die like the great pastor, Kyung-Jik Han, in order to revive the church.”

In order to solve ethical issues in modern Korea Church, it is necessary to establish an understanding of Christian ethics based on the words of God, the Bible Then, it should be applied and practiced specifically in the middle of the faith and lives of the Faithful. Like the Ephesian church, recovering the lost first love in Revelation 2:1-9 can be done. As Professor Jong-Hoon Jung said, “In order to convert the bottom-up direction of Adam who wanted to be like God, we have to secure God’s top-down direction, who became a human being like us.” To do this,

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93 The Bible testifies to the facts that God gives us concrete and practical answers to all problems church members for face. For example, Habakkuk thought he could not understand why the righteous should experience hardship and why the wicked prosper, since it was contrary to God’s justice. However, he received clear answers to these questions from the Word of God. Habakkuk could praise God despite the questions that he could not understand. Therefore, the Bible should be the concrete foundation of Christians’ lives and where they look for answers. Woo-Ho Noh, Book View the Entire Bible: See the Forest to See the Trees (Dongdaemun-Gu, Seoul: One literature publishing, 1993), 107-109.

the pastors who teach God’s Word, as leaders of the church, should first establish a clear criteria and values on the ethics of the Bible and make an effort to practically apply ‘the Work of Faith’\textsuperscript{95} to seed the balanced justice, ethics, and morality in their faith and lives.

Ideal of Christian Ethics

The central and core ethics of Christianity, the basis of Christian ethics, is Jesus Christ’s crucifixion, which maximizes sorrow, poverty, weakness, and pain. As there is “only one Lawgiver” and “Judge” according to James 4:12 (NIV), the reason God sent his only Son, Jesus, into this world and saved us with his precious Blood\textsuperscript{96} on the cross was that, despite our sins, he loved us and wanted to save us from an eternal punishment. Consequently, the first thing to do, as Christians, and a church, that are reborn in Christ’s love and have the power of the Holy Spirit, is to love our God with all of our heart, will, force, and spirit and to love our neighbors, including our families, our neighborhood, and each nations and race, as we love ourselves\textsuperscript{97} (Matt. 7:12).\textsuperscript{98}

As the beloved Apostle, Peter said in 2 Peter 1:6-7, adding virtues (morality) to knowledge (Scripture) and working through the process of sanctification is adding love to brotherhood. In the

\begin{itemize}
\item \textsuperscript{95} Lim, Tae-Su et al., Korean Church Needs the Second Reformation: Salvation through Faith which Works. Matt: 7:21. (Jongno-Gu, Seoul: Christian Study Office Inc., 2015), 249-250. In the Book above, Dr. Park, Jong-Hwa asked readers: ‘Is faith mixed with an Exploit and is Grace mixed with Ecclesiastical Authority and is Bible mixed with Doctrine (Dogma) and is Christ mixed with Mammon?’ Also, Seoul Theological Seminary, Chair Professor. Yu, Seok-Seong says about Korea Church: South Korea has the largest growth in Christian history but in 2000s Korean churches experienced the decline of the number of churches, church members, and social trust. The reasons for the decline are shamanistic belief for blessing, van intellectual faith, and idolism, and prosperity theology. Refer to the pages: 11, 15.

\item \textsuperscript{96} 1 Timothy 2:6; Christ fully forgives all sins. There are various means to forgiveness of sins. There are various kinds of Demand’s Complete Satisfaction to the meaning of the word: Redemption, Salvation, Ransom, Atonement, and Expiation: Mark. 10:45; 1 Cor. 1:18; Gal. 2:20; Col. 1:20.

\item \textsuperscript{97} Gal. 5:14; 1 John. 4:11; 2 Pet. 3:1; Acts. 11:26.

\item \textsuperscript{98} Matthew 7:12 (NKJV), “Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.”,Luke 6:31: the golden rule is based on the book of Leviticus and is the good, ethical teachings of God. Humans were created in God’s image and were respected. People should treat each other as valuable because humans were born in valuable sublimity. Ps. 101:2: “I will behave wisely in a perfect way. Oh, when will You come to me? I will walk within my house with a perfect heart”.
\end{itemize}
same way, love shields us from many transgressions, and causes us to endure everything, as in 1 Peter 4:8 and 1 Corinthians 13:7. As a result, such a process permeates Christian ethics into our daily lives, and we become able to participate in ‘God’s personality’.  

The faithful and the church should turn to the life of apostles of Jesus, one of the Trinity, in order to live sincere Christian’s life. “When the church and Christians endlessly reflects and repents, there will be hope. On the contrary, the most despaired thing is when we are satisfied with ourselves, and that it is enough; practically, we seem to give up living as his apostles.” Like this, in order to become a true Christian, we should be poor in mind and soul like the one who is thirsty for the just and reform the church and the world and needs faith to maintain a stable and serene heart. As a result, there should be actively recovery movement of Christian ethics in Korea church as follows: First, the movement to awake pastors and clean them; Second, deportation of fortune-seeking and superstitious theology; third, pursuit of personal and internal maturity of faith; and fourth, recovery of faith to live in before of God.

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99 2 Peter 1:4 (NKJV), “by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust”


102 Matthew 28:20 (NRSV), “and teaching them to obey everything that I have commanded you. And remember, I am with you always, to end of the age.”

Chapter 3

The Results of the Questionnaire about the Issues in Christian Ethics

The Purpose and Process of the Questionnaire

Using an online survey instrument in Google Drive, the survey was conducted from July 16, 2015 to August 31, 2015. Covering ethical issues in the Korean church, the survey was administered to approximately forty ministers, professors, and scholars. Specifically, these are ministers and professors whose ministries are in Korea, missionaries who returned to Korea after missions abroad, those who commit to studying Scripture and educating future generations after retiring from the ministry, and ministers who currently serve Koreans in the United States using their ministry experiences from Korea.

This survey aims to approach the causes of the continuous decline of today’s Korean church by considering perspectives on Christian ethics, surveying the perception of alternatives to the decline of the Korean church, and fundamentally solving, and preventing, those problems in the church in the future.

Survey Data Collection

After approval from the IRB (Institutional Review Board, July 16, 2015) of Liberty University, I contacted the ministers, professors, and scholars by phone, visited churches, and e-mailed and sent them messages through Kakao-Talk¹⁰⁴ to request that they participate in the survey. Forty ministers, professors, and scholars participated in the survey, carefully providing their answers in a Google Survey questionnaire; their answers were automatically collected in

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¹⁰⁴ Kakao-Talk is a well-known social networking service, like Facebook, in the Republic of Korea. More than twenty million people from all over the world use it.
Participant Portraits (Q1 - Q5)

All of the participants are, currently, committed to the ministry. Some are also engaged in the study of the Bible to train younger ministers and missionaries. The survey was conducted on those forty participants.

Q1. Are you Male or Female?

Answers:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>37</td>
</tr>
<tr>
<td>Female</td>
<td>3</td>
</tr>
</tbody>
</table>

(Table 3.1)

Figure 3.1 Genders of Participants – Question 1

Evaluation of the Answers:
Of the forty participants who answered this study’s survey, there were thirty-seven men (92%) and three women (8%).

**Q2. What is your age?**

Answers:

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-30</td>
<td>0</td>
</tr>
<tr>
<td>31-40</td>
<td>5</td>
</tr>
<tr>
<td>41-50</td>
<td>14</td>
</tr>
<tr>
<td>51-60</td>
<td>16</td>
</tr>
<tr>
<td>Over 61</td>
<td>5</td>
</tr>
</tbody>
</table>

*(Table 3.2)*

![2. AGES OF PARTICIPANTS](image)

Figure 3.2 Ages of Participants – Question 2

Evaluation of the Answers:

Among the forty participants of this study, there were sixteen between the ages of fifty-one and sixty years old (40%), followed by fourteen between the ages of forty-one and fifty
years old (35%). Those between thirty-one and forty years old, and those above sixty-one years old, were five, respectively (combined, both age groups equal 25%).

Q3. What is the highest level of education you have completed?

Answers:

<table>
<thead>
<tr>
<th>Degree</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Associates Degree</td>
<td>0</td>
</tr>
<tr>
<td>Bachelor’s Degree</td>
<td>0</td>
</tr>
<tr>
<td>Master’s Degree</td>
<td>20</td>
</tr>
<tr>
<td>Doctoral Degree</td>
<td>17</td>
</tr>
<tr>
<td>Professional Degree</td>
<td>3</td>
</tr>
</tbody>
</table>

(Table 3.3)

![3. HIGHEST LEVEL OF EDUCATION](Figure 3.3 Highest Level of Education – Question 3)

Evaluation of the Answers:

A considerable amount of the participants has a master’s degree (50%), while seventeen
have a doctoral degree (42.5%), and three have a professional degree (7.5%). Almost half of the participants have a doctoral degree.

Q4. How long have you been working for South Korean churches, seminaries, or, in the Christian field, as a pastor, professor, or scholar?

Answers:

<table>
<thead>
<tr>
<th>Duration</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than one year</td>
<td>0</td>
</tr>
<tr>
<td>1 to 2 years</td>
<td>0</td>
</tr>
<tr>
<td>3 to 5 years</td>
<td>4</td>
</tr>
<tr>
<td>6 to 10 years</td>
<td>10</td>
</tr>
<tr>
<td>Over 10 years</td>
<td>26</td>
</tr>
</tbody>
</table>

(Table 3.4)

Figure 3.4 Amount of Time Serving Churches – Question 4

Evaluation of the Answers:

Among the participants, twenty-six people have served as ministers-in-charge or as vice-
ministers of a church for more than a decade (65%). Next, twenty-five percent served between six and ten years, and ten percent served between three and five years. Among the participants, sixty percent of the participants had more than a decade of ministry experience.

Q5. What is your position in your occupation?

Answers:

<table>
<thead>
<tr>
<th>Position</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senior, assistant pastor</td>
<td>28</td>
</tr>
<tr>
<td>Professor</td>
<td>3</td>
</tr>
<tr>
<td>Scholar</td>
<td>2</td>
</tr>
<tr>
<td>Other (missionary, etc.)</td>
<td>7</td>
</tr>
</tbody>
</table>

(Table 3.5)

Figure 3.5 Positions of the Participants – Question 5

Evaluation of the Answers:

Currently, twenty-eight of the participants serve in the Korean church (70%), followed by missionary tasks. Professors and scholars were the least chosen (7% and 5%, respectively).
An Analysis of the Survey Responses (Q6 – Q22)

Q6. Among the problems that Korean churches face, what are the most significant issues? (Choose three.)

Answers:

<table>
<thead>
<tr>
<th>Issue</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral, Ethics Issues</td>
<td>32%</td>
</tr>
<tr>
<td>Church building</td>
<td>21%</td>
</tr>
<tr>
<td>Taxation</td>
<td>3%</td>
</tr>
<tr>
<td>The Christian life</td>
<td>28%</td>
</tr>
<tr>
<td>Offering</td>
<td>2%</td>
</tr>
<tr>
<td>Hereditary Succession</td>
<td>14%</td>
</tr>
</tbody>
</table>

(Table 3.6)

Figure 3.6 The Most Important Issues of the Church in Korea – Question 6

Evaluation of the Answers:

For issues in the church, the ethicality of ministers (32%) was the most frequently pointed out, followed by the undistinguishable life of the faithful (28%). In order, building the
church, the issue of succession in the position of minister, taxes, and the gift of money were also mentioned.

**Question 7. Please share some causes of the moral issues of ministers. (One or 2 sentences)**

**Answers:**

1. Some pastors fall into spiritual error when they receive a direct revelation from God, and their behavior only stems from the revelation.
2. Due to the influence of materialism, pastors usually think that churches should only be judged on the number of church members and the size of the church.
3. Pastors have the wrong desires, which come from a mix of biblical and secular values.
4. Pastors worry about their lives after retirement.
5. Pastors are negligent in their spiritual lives.
6. Pastors do not live according to their word or prayers.
7. Pastors have some ethical problems because their church members blindly love them.
8. The value of orthodox theology has collapsed, and pastors only focus on the value of modern theology, which influences their liberal thinking.
9. Pastors do not apply the principles of the Bible to their lives.
10. The ethical problems come from the temptations of Satan and the lack of an ethical system.
11. Small churches have financial problems, and big churches focus on politics and power. They lost the grace of the cross.
12. Pastors want to get more money than their churches can afford at their present level. This comes from their greed.
13. Pastors do not fear God. This comes from a separate, dualistic thinking of faith and life.
14. Pastors do not have a calling from God. They are filled with a desire for money and a secular mindset.
15. Pastors have a dilemma: their sermons do not support their lives. They are always concerned about this dilemma.
16. Pastors have many opportunities to meet women, and ethical problems occur because they fail to set healthy boundaries.
17. Pastors do not have intimate relationships with God.
18. Pastors do not think God is with them. They also forget that the heart is God’s temple, and God is living in their hearts.
19. Pastors cannot deal with their greed because their calling from God is diminishing.
20. The pastors’ ethical problems come from their autocratic authority and their private consciousness.
21. Ethical problems may happen when pastors lose their identity as a pastor.
22. Pastors’ lives do not match the Word of God. Pastors think their only duty is to preach sermons. They think they are exceptional for keeping the Word of God. This is like lawmakers who make laws, but do not follow them.

23. Secular minds and high competition come from the pastors’ hurt and conflict in their minds.

24. Pastors ignore small sins and do not feel guilty.

25. The pastors’ ethical problems come from humanism, church growth, and materialism against God.

26. Pastors’ lives are not set apart from the world, and they do not fear God.

27. Pastors’ greed comes from a lack of discipleship with Jesus Christ.

28. Pastors do not have close friends with whom they can communicate sincerely.

29. Pastors’ ethical problems come from the gap between their messages and the Word of God.

30. Pastors don’t want to serve, but to be served.

31. Pastors cannot control themselves and live with secular mindsets.

32. Pastors lack spiritual awakening and self-reflection. Pastors are secular goal oriented and have lost their mission.

33. Pastors focus on secular greed, have an incorrect theological perspective, and lack self-control.

34. Pastors do not know who they are in God’s eyes.

35. Pastors do not have deep relationships with Christ because they are too busy reflecting Jesus Christ.

36. Pastors do not walk with God and do not receive the illumination of the Holy Spirit.

37. They do not fear God and their faith does not support their lives. The secularization of the church is the second issue.

38. There is a big imbalance between blind faith and personal growth in the church.

39. Pastors want to be served, and church members are hierarchical.

40. Pastors only emphasize salvation, not sanctification.

Evaluation of the Answers:

There were diverse answers, but it was mainly important to establish values based on Scripture through studying the Bible in the right way. As ministers, they should focus on the entire contents of both the Old and New Testaments and raise their own level of professionalism.

105 Hyo-Hun Cho, Diagnosis in The Korean Church: The Orthodox Church of Korea that Deviated from the Bible, (Yeongdeungpo-Gu, Seoul: Everyday Life and Beyond, 2014), 57-91.

The ultimate purpose of the entire theology is to practice the words in the Bible, but, before this, it is crucial to make an effort to practically apply Christian ethics through understanding the Bible and the acquisition of doctrines and dogmas (James 4:13-18). It is an important task for the word of truth to be applied to life and generalized to the daily lives of ministers.

**Question 8. What is the best method to resolve a minister’s moral issue?**

**Answers:**

<table>
<thead>
<tr>
<th>Method</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal Repentance</td>
<td>16</td>
</tr>
<tr>
<td>Strengthen Moral and Ethical Teachings</td>
<td>6</td>
</tr>
<tr>
<td>Counseling for the Pastors</td>
<td>5</td>
</tr>
<tr>
<td>Support for the Pastors</td>
<td>5</td>
</tr>
<tr>
<td>Other (Write one sentence)</td>
<td>8</td>
</tr>
</tbody>
</table>

*(Table 3.7)*

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107 Hui-Seok Choi, *Let the Church Be the Church: The Church is Going to Establish a Starting Point for The Kingdom of God*, (Dongjak-Gu, Seoul: Solomon, 2011), 125-164; 167-194.

Figure 3.7 Solutions for Ethical Problems – Question 8

The Other Answers:

1. Pastors should go back to the word of God and stay away from the traditions of the church.
2. Churches should practice the love of God and focus on a biblical education to awaken their church members.
3. Pastors need close friends with whom they can share their private problems. They also need to encourage each other.
4. Churches should focus on God’s plan and on a sound interpretation of the Bible.
5. Pastors’ lives should stand on the Good News.
6. Pastors should stand in front of God and look at themselves in terms of God’s words.
7. Pastors can stay away from ethical problems by the grace of the Holy Spirit and the grace of sound knowledge.
8. Pastors should rebuild their relationships with God and need mentors.

Evaluation of the Answers:

The number of voices stating that they required an awakening of the ministers was sixteen (40%). Next, a strengthening of moral-ethical education through seminary, counseling for the ministers, and supporting the ministers showed similar shares. As a result, the participants seem to emphasize the correct criteria of ministers based on Scripture, an establishment of values, and friendly meetings with the ministers.

Question 9. Do you believe it is reasonable to build church buildings, in the manner they are typically built, in Korea?

Answers:

111 Rick Rusaw and Eric Swanson, The Externally Focused Church, Translated by, Seocho-Gu, Seoul: DMI Press, 2008, 130-152.
9. THE VALIDITY OF CONSTRUCTING A CHURCH BUILDING

Figure 3.8 The Validity of Constructing a Church Building – Question 9

Evaluation of the Answers:

Regarding the building of a chapel, fifteen answered that it is reasonable and valid (37%), while seven answered the opposite opinion (18%). In addition, eighteen, nearly half at forty-five percent, answered that building a chapel is an autonomous decision by each church. Most of the respondents were opposed to building a splendid, large chapel with excessive debt. However, they suggested that, in general, each church constructing a chapel should be respected as a
reasonable decision.

**Question 10. Please elaborate on question 9 in terms of your opinion on building churches?**

**Answers:**

1. Building churches is not a problem, but some churches build their churches over budget. Then, the church building itself is a measure of the pastors’ ability.

2. The number of chapel buildings is so high that house churches should be more active like the early church.

3. Church buildings are necessary because they are good places to serve the community and provide a biblical education.

4. The church should focus on mission rather than on the excessive expansion of chapel buildings.

5. If a church needs a chapel because of the growth of church members, the church can build one within their budget.

6. Korean churches have been growing individually, so the outward appearance of the church is important. (Necessity: A chapel building is a fundamental element of a self-supporting church). However, a real church is not the building, but the church members (Unnecessary: Church members are the church).

7. A chapel building is necessary for ministry, but excessive construction for the building is unnecessary. We should study how to increase efficiency in the current chapel building.

8. A church is a union of church members, which seems like an attractive term, but we need a chapel building for church members to meet and worship God.

9. A chapel building is necessary to meet the needs of the cultural facilities. However, the purpose of building the chapel should not be gathering new church members.

10. Extreme physical and spiritual energy is consumed to build the chapel.

11. Building the chapel for the gospel is reasonable.

12. Building the chapel should not be the first priority, but construction is necessary when the right time comes.

13. Mega churches, as well as small churches, need space for community members and society.

14. When a church needs a new chapel building, the church should build it because it can be used for the purpose of the church.

15. Building a chapel is not necessary because there are too many.

16. If a church’s chapel is too old, small, and uncomfortable, the church needs to be reconstructed. It is not right to have excessive debt because of the construction.

17. A chapel is built not because of a shortage of space in the church, but for other reasons.

18. It is possible to build a chapel building in accordance with the consent of, and within a necessary amount of time for, everyone.

19. Korea’s population will, gradually, reduce. The number of Sunday school students is decreasing. Youth unemployment is increasing, and the elderly population is increasing. We need a budget
for the construction of chapels. Who can support this, in Korea’s situation? Many churches also file for bankruptcy.

20. Others cannot evaluate a chapel building because they do not know the church’s situation.

21. Constructing a chapel building is necessary for space for the church members, but excessive chapel building to showoff is not valid.

22. Constructing a chapel building should be practiced within a budget.

23. Constructing a chapel building should be done to worship God, not to show off.

24. An excessive chapel is not reasonable, but a chapel can be built in accordance with the church’s position.

25. A church can be built in the proper time.

26. Many pastors think that building a new chapel is an important factor for evangelization because people do not want to come to a small church.

27. Building a chapel for a worship space is reasonable, and the consent of all church members is important.

28. Building a chapel requires the consent of the church members, and the pastor should lead the construction process with prayer, confidence, and gentleness.

29. In the New Testament, the church is not a building, but a meeting of the saints. From this perspective, building a chapel cannot be a reason to be blessed by God.

30. Building a chapel is necessary for the spiritual revival and growth of the church members.

31. Building a chapel is not simple, but complicated. Regional, economic, and cultural circumstances should be considered, and an objective construction process is required.

32. Competitive, excessive construction should be avoided.

33. A specific place is fundamental for church life.

34. The construction of a reasonable chapel building should be encouraged.

35. Excessive church buildings are a waste of donations.

36. A bigger chapel needs to be built after the number of church members has increased.

37. Construction of a chapel should not be for my glory, but for the glory of God.

38. The construction of a chapel should be reasonable.

39. Our heart is the church. Love for a bigger chapel is not right. (Ex: House Church)

40. Korean churches spend too much money and energy on only constructing new church buildings.

Evaluation of the Answers:

Many answers indicated that, for the faithful, a church is required as a place to gather in order to worship God, study the Bible and enjoy cultural lives, and serve the local community.

There were also considerable answers concerned with the notion that building an excessive
building did not consider Christians’ opinions, environments, and conditions.

Question 11. Why do you think Korean ministers want new church buildings and remodeling projects?

Answers:

1. Although they have enough money, mission should be the first priority instead of building a new chapel.
2. Some pastors build a new chapel building because a new, bigger chapel is a symbol of successful ministry, and some church members like to go to the new, bigger building.
3. Many churches build new chapels because they think remodeling or building a new one shows their ministry power.
4. They have a strong attachment to the church building, and their success depends on the size of the church.
5. Building a new chapel causes the expansion of church property.
6. The church is overly conscious of the eyes of the world.
7. If a church needs repairs, they can remodel or build a new chapel.
8. The pursuit of appearance is influenced by the world.
9. Churches need new chapel buildings.
10. Some churches are too small to accommodate their members, so they remodel or build a new chapel.
11. Some churches do not consider the details of the new chapel. They just need a new chapel building and want to compare the new building to those of other churches.
12. Every church has a different situation, so they have to remodel or build a new chapel.
13. Churches wanting to build a new chapel is a cultural influence. The development of the house influenced the remodeling or building of a new chapel.
14. Some pastors believe that remodeling or building a new chapel contributes to the gathering of new church members.
15. Building a new chapel is church growth.
16. Some pastors think building a new chapel gives them confidence and an achievement for their ministry.
17. Building a new chapel is an important achievement for the pastor. Building a new chapel is done in order to boast to others.
18. Church members need a more comfortable place to worship and a new environment in the church.
19. Building a new chapel provides a better place to worship and attracts new church members.
20. Building a new chapel provides a better environment for the church.
22. Building a new chapel is needed when pastors have a special vision for their ministry or when churches need a new one.
23. Some pastors believe that using a new chapel building to attract new church members is an inaccurate concept of church growth.
24. Many people think that they have to build a new chapel because their chapels are too old.
25. The old chapel should be remodeled with modern features.
26. The ministers want to show off their new chapel buildings. That is greedy.
27. Building a new chapel comes from externalism and materialism.
28. God’s temple should always be new, so a new chapel is necessary.
29. Building a chapel has a complex meaning, such as church growth or following the new generation.
30. The purpose of building a new chapel is gathering new church members.
31. It is not easy to decide whether to build a new chapel or not because all churches have their own situations.
32. People prefer new clothes or cars; a church and a chapel should not be glamorous in appearance.
33. Most church members want their churches to be equipped with all kinds of facilities for culture, leisure, and athletics.
34. When it comes to the economy of scale, churches should build a new chapel because their church members are increasing, and the new chapel gathers new church members.
35. Pastors build a new chapel for their fame and for church growth.
36. Building a new chapel is competitive among Korean churches.
37. Many times, building a new chapel is a human opinion that is unscriptural.
38. Building a new chapel is not a spiritual stance, but is a request from church members, the pastors’ ambition, and church growth.
39. Pastors contend that building a new chapel is for evangelism, but it is an excuse for desire and fame.
40. Pastors want to build a new chapel because of the shortage of rooms in the church and deterioration. However, they actually want to build a chapel to draw in new church members because new members want to worship God in a new and decorated church building.

Evaluation of the Answers:

The respondents recognized that building or remodeling a church was required for both worship and mission in general. However, there were some negative opinions that some ministers with ambition and selfishness thought of building a church as criteria for successful ministry.
Question 12. Do you agree that a minister should pay taxes?

Answers:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree</td>
<td>24</td>
</tr>
<tr>
<td>Disagree</td>
<td>7</td>
</tr>
<tr>
<td>Personal Decision</td>
<td>9</td>
</tr>
</tbody>
</table>

(Table 3.9)

Figure 3.9 The Issue of Taxation – Question 12

Evaluation of the Answers:

Though current tax legislation in Korea does not impose taxes on religious ministers, sixty percent of the respondents agreed that ministers should pay taxes, while seventeen percent of them opposed it. In addition, as taxing religious ministers is not yet legally mandatory in Korea, there were considerable opinions that the issue should depend entirely on each one’s judgment.
**Question 13. Why do you believe ministers should /should not be exempt from taxes?**

Answers:

1. Pastors receive the same salary as other salaried men, so they have to pay taxes.
2. Pastors should be an example of paying taxes.
3. If pastors do not pay taxes, they may lose their authority, which may negatively influence the spread of the Gospel.
4. Pastors are citizens, so they have to pay taxes.
5. Pastors should not pay taxes because they do not work for a living, but to care for souls. The Levites did not pay taxes in the Bible.
6. There is a duty to pay taxes in the New Testament.
7. Against paying taxes: Almost all Korean churches are small and poor. Ministers who earn over 30,000,000 Won ($30,000) should pay taxes. Most Korean ministers do not earn that amount of money. The Roman emperor, Constantine, made ministers exempt from paying taxes; that was a tradition, so ministers should not pay taxes. Some pastors, who earn over 30,000,000 Won, may not pay taxes because their churches pay the taxes for them.
8. Pastors should follow the laws of the world. Jesus did not refuse to pay taxes (He paid the tax with the coin from the fish’s mouth).
9. Pastors should pay taxes because they are citizens. They are against paying taxes using the offering because it belongs to God.
10. Pastors should pay taxes because they are citizens.
11. Ministers in America should pay taxes, but they receive tax returns and various benefits according to their salary.
12. Pastors should pay taxes because some pastors serving in large sized churches receive big salaries.
13. Pastors should follow the laws of the world.
14. Taxes are a national obligation and right.
15. Paying taxes makes church finances clear because all church members know the pastors’ salaries.
16. God’s property should be separated from the world.
17. We should pay taxes and receive benefits from it.
18. Church members already paid taxes, so pastors do not need to pay them again.
19. Church members already paid taxes, so double taxation is wrong.
20. Pastors are citizens, so they should pay taxes. However, the taxation system for pastors should be appropriate.
21. Pastors are citizens, so they have to pay taxes.
22. Paying taxes is an individual thing. It depends on the individual.
23. If our society requires pastors to pay taxes, they have to respond.
24. Pastors are citizens, but they are also priests, so they do not need to pay taxes.

25. Pastors are citizens, so they have to pay taxes.

26. Pastors should be examples for church members and should pay taxes to escape the privileged sense of being priests.

27. Pastors should share all burdens, like paying taxes, with other people and pay surtaxes. However, almost all pastors receive small salaries, so they do not need to pay taxes.


29. The government should not interfere with churches. If pastors pay taxes, the government can control the churches.

30. Almost all pastors receive a small salary that is below the standard for paying taxes.

31. Pastors receive salaries that are considered personal income, so they have to pay taxes.

32. If pastors do not pay taxes, it may have a negative impact on mission.

33. Pastors should think about which priority is the first priority for the glory of God. (Luke. 20: 22~26).

34. Pastors should pay taxes because Jesus said to pay taxes (Matt. 22:21), and they should be examples for all people.

35. Pastors should pay taxes because it supports transparent financial management in churches.

36. Jesus said that we should give the emperor what belongs to him. Pastors should pay taxes.

37. Taxes are a national obligation and right.

38. Pastors serving in small churches do not receive any benefits from the government because pastors are exempt from paying taxes. In this situation, pastors from large churches are against paying taxes.

39. Income taxes should be charged for every income. Some reformation during the Koryo and Choson dynasties failed because the taxation system was corrupt.

40. All citizens should take responsibility for their country. Paying taxes is their obligation, so they have to voluntarily pay taxes.

Evaluation of the Answers:

Many positive answers were given, for instance, that it is reasonable, and valid, for a citizen of a country with just law enforcement to be forced to pay taxes. However, because of the issues of religious ministers in poor conditions, including dependent churches and the weak rationale of the Bible to impose taxes on ministers, there was quite a considerable amount of negative opinions as well. Especially, there were answers concerning if taxes on religious
ministers would limit their activities or become a political intervention in churches.

In Korea, where policies to levy taxes on religious ministers are not yet enforced, a tax law imposing on religious organizations will be effective in 2017 (Religious income tax policy: enacted in January 2016, its enforcement will be delayed for one year).

**Question 14. In general, do you believe that the members of your congregation differentiate their lifestyles from the world?**

Answers:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>8</td>
</tr>
<tr>
<td>No</td>
<td>32</td>
</tr>
</tbody>
</table>

*(Table 3.10)*

**Figure 3.10 Are the Lives of the Saints Distinguished? Question 14**

Evaluation of the Answers:

Thirty-two people had the critical opinion that the faithful do not live a life different from the secular world (80%). These answers may be attributed to the responsibilities of religious
ministers. In church, they should teach the Bible in order for Christians to give up misunderstanding, ignorance, and prejudice daily. Practicing true Christian ethics depends on helping them know the complete content of the Bible and having accurate biblical knowledge based on an accurate understanding of it.\textsuperscript{112}

**Question 15. Please explain some reasons that believers do not live a different lifestyle from the world.**

**Answers:**

1. Pastors have a negative impact on believers because pastors are corrupt.
2. Actually, believers have a strong desire for money, but they pretend not to.
4. Christians only focus on earning large amounts of money and success in the world.
5. Believers distort God’s words and are indifferent to personality growth.
6. Many believers are trying to live according to the Bible, separating themselves from the world.
7. Believers are so busy that they are indifferent to their spiritual growth.
8. Christians fail to live spiritual lives.
9. There are so many temptations in the world, but believers cannot live separated from the world.
10. Youth unemployment is serious in Korea, so, to make money, they sometimes behave unethically.
11. Churches do not teach the Bible properly to their church members, so they cannot live separated lives.
12. Church members forgot God’s grace and the pleasure of salvation. They should think about the verse, “I am the God who set you free from the slavery of Egypt.”
13. There is no discipline and experience in faith.
15. Dualism still exists in churches.
16. Believers do not know who Jesus is and love materialism.
17. Believers ignore the words of God.
18. Some Christian workers drink and smoke. They do not make enough time for a spiritual life.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>20.</td>
<td>Superstitious beliefs still exist among believers, so they do not understand the truth of God.</td>
</tr>
<tr>
<td>21.</td>
<td>Believers’ lives are separate from the Word of God, so believers do not have different lifestyles from the world.</td>
</tr>
<tr>
<td>22.</td>
<td>Dualism still influences the lives of believers.</td>
</tr>
<tr>
<td>23.</td>
<td>Faith cannot touch; instead, believers can touch the world. In this concept, believers belong to the world.</td>
</tr>
<tr>
<td>24.</td>
<td>Pastors cannot challenge the believers with their sermons and vision because their sermons are banal.</td>
</tr>
<tr>
<td>25.</td>
<td>Believers cannot demonstrate their faith with their lives.</td>
</tr>
<tr>
<td>26.</td>
<td>The world is tough, so churches should teach and discipline their church members to live separated lives.</td>
</tr>
<tr>
<td>27.</td>
<td>It is a secular desire that comes from a shortage of relationships with God.</td>
</tr>
<tr>
<td>28.</td>
<td>Believers think God’s salvation is too abstract.</td>
</tr>
<tr>
<td>29.</td>
<td>Almost all believers cannot live their lives because they do not pray and read the Bible.</td>
</tr>
<tr>
<td>30.</td>
<td>Believers do not have a strong identity or strong values as Christians.</td>
</tr>
<tr>
<td>31.</td>
<td>Believers live for themselves, not for Christ.</td>
</tr>
<tr>
<td>32.</td>
<td>Believers do not repent or confess that they are real Christians.</td>
</tr>
<tr>
<td>33.</td>
<td>Korean believers forgot the power of Christ.</td>
</tr>
<tr>
<td>34.</td>
<td>Believers try to compromise with the world because they do not experience a spiritual change.</td>
</tr>
<tr>
<td>35.</td>
<td>Believers cannot understand God’s words and try to receive answers for their lives.</td>
</tr>
<tr>
<td>36.</td>
<td>Believers have a lack of interest in their life’s purpose and calling from God.</td>
</tr>
<tr>
<td>37.</td>
<td>We cannot judge believers by our standards.</td>
</tr>
<tr>
<td>38.</td>
<td>Believers cannot live separated lives from the world because they do are not strongly committed.</td>
</tr>
<tr>
<td>39.</td>
<td>Churches do not focus on their spiritual growth, but only focus on events to show their power.</td>
</tr>
<tr>
<td>40.</td>
<td>No response.</td>
</tr>
</tbody>
</table>

Evaluation of the Answers:

Many respondents pointed out the reasons the secular lives of the faithful were moral hazards or lacked the practice of Christian ethics as the biggest problems. For instance, the faithful do not have the correct ethical understandings of Scripture and were not raised with the correct Christian ethics. Also, the lack of ministers’ ability, their fall, and materialism has huge
influences on Christians’ lives.¹¹³

Question 16. What are some areas in which the church should be strengthened in order to help believers live a different lifestyle from the world? (Choose all that apply)

Answers:

<table>
<thead>
<tr>
<th>Area</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral/Ethical sermons</td>
<td>3</td>
</tr>
<tr>
<td>Counseling programs and moral support classes</td>
<td>3</td>
</tr>
<tr>
<td>Prayer and Bible study meetings</td>
<td>14</td>
</tr>
<tr>
<td>Cell group /Small group meetings</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>15</td>
</tr>
</tbody>
</table>

(Table 3.11)

Figure 3.11 Education Should Be Reinforced at Church – Question 16

The Other Answers: Including two answers from the respondents.

1. Private practice is the most important factor for living a life separated from the world.
2. Believers need to show other people how to live through the practice of living in small groups.
3. Churches should be an example of serving both society and people.
4. Churches should take care of church members who can understand God’s Word properly and experience the grace of the Gospel.
5. Churches should teach that real faith should go alongside life.
6. The education of pastors should be strengthened in the church.
7. Believers should know Jesus. However, pastors do not live as Christians, and churches do not teach it.
8. Churches should strengthen their education about authentic discipleship through sound ecclesiology.
9. Churches need a healing ministry.
10. Churches need a one-to-one Bible program.
11. Churches should offer lectures about strengthening faith.
12. Church members need to share their lives with each other.
13. Pastors strongly emphasize holiness in the world through their sermons.
14. Churches should strengthen Bible study and help their members be filled, fully, with the Holy Spirit.
15. Churches need an education system that focuses on the Gospel of the Cross. The education system should help church members live holy lives.
16. Above all, pastors should stand on the words of God and practice their faith.
17. Everything above can be an answer.
18. The current Christian paradigm cannot change church members, so it should be changed to a biblical church.
19. A changed spiritual life does not come from an ethical education or a sermon. Only the power of the Holy Spirit can change the lives of church members. Church members should long for the grace that can change their lives. If they want to walk with God, they can experience sanctification and bear spiritual fruit.
20. The most important thing is a solid understanding of the Gospel and one’s identity as a Christian.

Evaluation of the Answers:

The most frequent answers for strengthening education in the church was intensifying prayers and studying Scripture. Having an accurate understanding of the Bible and education on true prayer was the top priority, followed by the urgency of meetings and Christians socializing
in love.

**Question 17. Do you believe there is too much emphasis on heavy offerings?**

**Answers:**

<table>
<thead>
<tr>
<th></th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Too Much Emphasis</td>
<td>18</td>
</tr>
<tr>
<td>No</td>
<td>10</td>
</tr>
<tr>
<td>Appropriate</td>
<td>12</td>
</tr>
</tbody>
</table>

*(Table 12)*

![Figure 3.12 Emphasis on Excess Offerings – Question 17](image)

**Evaluation of the Answers:**

Eighteen people answered that there was an excessive amount of emphasis on monetary gifts in the church (45%). The number of those who answered that it was proper was twelve (30%). However, ten people had a completely negative opinion on the amount of emphasis on monetary gifts (25%).

**Question 18. Why do you think there is so much pressure to provide a number of different kinds of offerings? (1-2 sentences)**
Answers:

1. Different kinds of offerings are needed for the management of a church, such as a mission offering. The different kinds of offerings are a blessing.
2. Offerings are needed for church management.
3. Money is an indicator of everything in the church. Pastors teach their church members that, in order to be blessed by God, they have to give offerings as much as they can.
4. Offerings are an expression of thanksgiving to God.
5. The reason there are many kinds of offerings is that offerings can be used for various purposes.
6. Offerings can be used for specific events in the church.
7. There are many different offerings because there are many different events in the church.
8. Offerings, and the amount, are an indicator of faith, and church members should pay some money when deacons or elders elect them.
9. There are so many different offerings because churches want to work in various fields.
10. Offerings make church members commit to the church.
11. Voluntary offerings are not a problem.
12. Churches do not focus on their own purpose.
13. Churches need many events to receive offerings from their church members.
14. Many kinds of offerings are a means of obtaining money from church members.
15. Churches require offerings.
16. Churches take materialism and capitalism too far.
17. There are many reasons to require many offerings.
18. Churches need money.
19. Church members have many kinds of desires, so they want to fulfill these wishes through offerings.
20. Churches take advantage of their church members in order to obtain money through offerings.
21. The number of offerings in the church is too excessive.
22. There is no sound education about offerings, and churches do not understand who God is.
23. There are many kinds of offerings to emphasize the importance of offerings.
24. Churches need money for their missions.
25. There are so many kinds of offerings for special events or other purposes in the church.
26. Church members should take an offering at every event in the church.
27. One of the purposes of an offering is to pay the debt of the church.
28. Churches are too involved in materialism and tokenism.
29. If all offerings can be used for their original purposes, church members can take offerings.
30. Churches need money to manage the church.
31. Church members want to serve God with their finances.
32. Offerings depend on each church.
33. Offerings are for management and administration in the church. There is flexibility to adjust the number of offerings, and some churches may need more offerings for their budget.
34. Many kinds of offerings are not a problem.
35. Churches focus on many kinds of ministries such as mission, helping the poor, and education.
36. Offerings are an expression of living as a servant of God and provide opportunities for their church members to engage in various ministries.
37. There are many good intentions for offerings.
38. Having many kinds of offerings are one way to obtain money from church members, and other needs, for church management.
39. Offerings should be used for the glory of God, and church members should accumulate their wealth in heaven.
40. The use of offerings vary, so the number of offerings is different.

Evaluation of the Answers:

Concerning reasons to emphasize monetary gifts with various purposes, the participants generally agreed that it was for maintaining church and missionary tasks. In addition to supplementing the poor finances of the church, there was an emphasis on the purpose of extending the money to diverse missions.

**Question 19. Please provide an offertory list that a believer should be committed to**

**Answers:**

1. Tithes, offering for thanksgiving, offering for mission.
2. Tithes.
3. Tithes, offering for thanksgiving, weekly offering, offering for mission, offering for helping others.
4. Tithes, offering for thanksgiving, weekly offering, offering for mission, offering for helping others, offering for construction.
5. Tithes, offering for thanksgiving, weekly offering, offering for mission, offering for helping people, offering for construction.
6. Tithes, weekly offering, offering for mission, offering for helping others.
7. Tithes, offering for thanksgiving, weekly offering, offering for mission, offering for helping other people, offering for construction.
8. Tithes, offering for thanksgiving.
10. Tithes, offering for thanksgiving, weekly offering.
11. Tithes.
12. Tithes.
13. Tithes, offering for thanksgiving, weekly offering, three special day offerings.
14. Tithes, offering for thanksgiving, weekly offering.
15. Tithes, offering for thanksgiving, offering for mission.
16. Tithes, offering for thanksgiving, offering for mission, offering for special events.
17. Promised offering, offering for thanksgiving.
18. Tithes, offering for thanksgiving, offering for mission, special offering.
19. No offerings can be measured as faith except tithes.
20. Tithes, offering for thanksgiving, irregular offering.
21. Tithes, offering for thanksgiving, offering for mission.
22. Tithes, offering for thanksgiving.
23. Tithes, weekly offering, offering for special thanksgiving.
24. Tithes, offering for thanksgiving, donations.
25. Tithes, offering for thanksgiving, offering for mission.
26. Offerings should be voluntary, but some special offerings, such as offerings for helping other people, are needed.
27. Tithes, offering for thanksgiving.
28. Tithes, offering for thanksgiving, weekly offering, offering for special day (1 or 2).
29. Tithes, offering for thanksgiving.
30. Tithes, offering for thanksgiving, weekly offering, offering for mission, offering for helping other people, offering for construction.
31. Tithes, offering for thanksgiving, offering for mission.
32. Tithes, offering for thanksgiving, offering for special events.
33. Tithes, offering for thanksgiving, offering for mission, offering as needed.
35. Tithes, offering for thanksgiving, weekly offering, and offerings for special days.
36. Weekly offerings are mandatory as well as offerings for special events.
37. Tithes, offering for thanksgiving, weekly offering, offering for mission, offering for small group, offering for mission, offering for special days, offering for construction.
38. Tithes, offering for thanksgiving, weekly offering, offering for mission, offering for construction.
39. Tithes, offering for thanksgiving, offering for mission.
The Minority Opinions:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>No offerings are needed except commitment and obedience.</td>
</tr>
<tr>
<td>2.</td>
<td>Material offerings are not important. Church members giving offerings with thanksgiving and happiness is important.</td>
</tr>
<tr>
<td>3.</td>
<td>Tithes and an offering to help other people are needed with the consent of the church members.</td>
</tr>
</tbody>
</table>

Evaluation of the Answers:

Most of the respondents first pointed out tithes\(^{114}\) and monetary gifts of gratitude. Then, Sunday monetary gifts, gifts for missions, and gifts for helping the poor, respectively. To maintain and run a church, there should, at least, be tithes and monetary gifts of gratitude. In addition, they also critically recognized monetary gifts for helping the poor and missional tasks.

**Question 20. Do you agree with hereditary succession?**

Answers:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree</td>
<td>2</td>
</tr>
<tr>
<td>Disagree</td>
<td>22</td>
</tr>
<tr>
<td>Doesn’t matter</td>
<td>16</td>
</tr>
</tbody>
</table>

The Minority Opinions:

In the case of a financially dependent church, hereditary succession can be considered one of the best methods of succession for a senior pastor. Whereas, in the cases of other bigger churches, it should be necessary to reflect on opinions of the process of succession from the local church and the social communities it belongs to.

Evaluation of the Answers:

More than half of the opinions opposing church succession among families were from twenty-two people (55%). Also, sixteen people had the opinion that there was no need to intervene in whether or not church succession should occur from generation to generation (40%). Conversely, only two people had a positive opinion of church succession (5%). Most of the participants seemed to strongly oppose illegal or controversial succession in society, but there were considerable respondents who had a cautiously critical attitude of it.

**Question 21. Why do you think hereditary succession is common in the Korean church? (1-2 sentences)**

Answers:
1. Some pastors think that they own the churches, so hereditary succession is giving their property to their children.

2. Hereditary succession is a vested interest.

3. Hereditary succession comes from pastors' greed. When the process of hereditary succession is appropriate, the hereditariness itself is not a problem.

4. Hereditary succession usually happens in mega churches; therefore, the pastors want to give the churches to their sons.

5. Pastors are greedy for sons, so they cannot give their churches to others.

6. Pastors think the churches and members belong to them, so they want to pass the churches on to their sons.

7. Pastors do not recognize God's sovereignty regarding churches, and privatize their churches.

8. Church members can gain convenience and stability through hereditary succession. Pastors also give their achievements to their children as part of their heritage.

9. Hereditary succession privatizes the church and provides a stable pastoral circumstance for their children.

10. Hereditary succession comes from pastors' greed. They do not give up the world; instead, they give up Jesus.

11. Hereditary succession is closely related to human greed and political ambition.

12. Pastors try to privatize their churches through hereditary succession.

13. Pastors do not trust anyone, so they give the churches to their children.

14. Pastors want to give wealth and fame to their children.

15. Pastors want to give their achievements to their children.

16. Pastors want to have a vested interest in keeping their churches.

17. Pastors' bad intentions lead to hereditary succession.

18. Pastors do not trust God's reign; instead, they are more likely to trust humans.

19. Pastors think their churches belong to them.

20. Pastors privatize their churches, and the churches are their property.

21. Pastors want their church to be their property.

22. Pastors serve their churches to fulfill their greed and are overambitious.

23. Pastors think their churches belong to them.

24. Pastors sacrificed their lives to serve the church, so they want to give their fruit to their children.

25. It is not easy for church members to adjust to a new leader, and pastors want to give their invested interest to their children.

26. It is not a problem if a pastor's son is elected by vote, but, if not, private succession is private greed.

27. Hereditary succession is the result of excessive love for their children.
28. Pastors cannot give up their achievements without regret.
29. Pastors are afraid of losing everything that they have accumulated and want to exert their influence in the church after retirement. Some pastors want stable growth through hereditary succession.
30. Hereditary succession provides a stable ministry for their children, who are also pastors.
31. Pastors think churches are theirs, so they have to give the churches to their children.
32. Pastors do not trust their successors but excessively love their children.
33. Pastors want to exert their influence after retirement.
34. Some pastors think their churches are a type of company, so the churches are their private property.
35. Pastors want their children to develop the pastors' vision or dream through hereditary succession.
36. Pastors misunderstand that the chapel building is their private property.
37. Some pastors think ministry is a type of job, not a calling from God, so they can give their churches to their children.
38. Positive opinion of hereditary succession: Church members do not experience the absence of their pastors. Negative opinion of hereditary succession: Pastors show a distorted love for their children.
39. Hereditary succession should be completed through the church members voting, and there are some negative views on public recruitment.
40. Pastors' children have the benefit of better understanding their father's ministry. Pastors think that hereditary succession makes the church stable.

Evaluation of the Answers:

On the subject of the reason for succession, the fact that ministers use their private desires to abuse the process of securing his or her existing rights was pointed out as a serious problem. This is because many ministers in Korea believe the church is their own property and tend to abuse the rights and properties related to it. The implementation of family ties was another big reason for succession from generation to generation.

**Question 22. What is the best method of succession for a senior pastor?**

**Answers:**

<table>
<thead>
<tr>
<th>Method</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hereditary succession</td>
<td>0</td>
</tr>
<tr>
<td>Public Announcement</td>
<td>13</td>
</tr>
</tbody>
</table>
Public Succession through Democratic, Congregational Votes | 16
Ministers Appointed by Christians or General Broadcasting Stations | 0
Other | 11

(Table 3.14)

Figure 3.14 Best Method of Succession Question 22

Answers:

1. Senior pastors should have an example of faith, the secret of faith, a sense of Christ, and patience. He should be pious and spiritual.
2. Korean churches like senior pastors who have a high level of education. However, senior pastors should have qualifications, as indicated in the Bible.
3. The candidate for senior pastor should be suitable to the church.
4. The senior pastor recommends one candidate, and the church members vote for him.
5. If a pastor regularly moves through the church every ten years, then hereditary succession is not needed.
6. If a candidate has good qualifications for the senior pastor position, hereditary succession through voting is not a problem.
7. If church members unanimously agree to the candidate, the candidate can be hired.
8. When a church hires a senior pastor, the church should earnestly pray in order to know God's will.
9. The candidates should be chosen through recommendations or posting a job opening, and, then, the church members should vote.
10. If church members know a little about the candidate, and the candidate knows the church members, they can easily choose a candidate.
11. All church members should pray and listen to the Holy Spirit. The church should also listen to the evaluation of church members about the candidate. With this entire process, they can choose a candidate.

Evaluation of the Answers:

Regarding succession in the position of minister, sixteen, the highest amount, indicated that the best method was a recommendation of a minister and an election by the faithful (40%). There were also sixteen cases of an open promotion through the ‘clean council’. As a result, church succession through open recruitment, via an agreement among believers, seems to be the most reliable.

Issue of the Tax Imposed on Religious Ministers Researched by the IRB Questionnaire

Though there were opinions that the imposing tax on religious ministers should depend on the individual minister’s choice as well as oppositions to it, most of the ministers agreed to pay the tax.115

The Biblical Definition of Tax

All the powers of the world came from and were determined by God. He tells us to ‘do good’ to the powerful and the rulers. However, Korea is not ruled by a king and is a democratic society with its citizens as masters. The president or civil servants operate as the servants of the

115 Yeong-An Gang, South Korean Church, Ask the Way of Reform, ed. Jin-Oh Lee, (Yangcheon-Gu, Seoul: New Wave Plus, 2013), 294-306, The contents of this book are as follows: “The pastor’s payment is the practice of passive love.”
citizens. When civil servants do their jobs well, citizens, as masters, should praise them. When the civil servants’ conduct is the opposite of their citizens’ benefits, people should criticize, fight, and correct the policies and systems, in spite of any affection in their hearts for the officers. Similarly, they should be faithful to God and play the role of masters, even in the future.

According to the Bible, during the theocracy, direct rule by God, Abraham\textsuperscript{116} and Jacob\textsuperscript{117} tithed on their own; Solomon\textsuperscript{118}, in his royal regime, collected taxes. Even under Roman rule, Jesus\textsuperscript{119} Christ and the Apostle Paul\textsuperscript{120} tithed and acknowledged that taxes should, unquestionably, be paid. Serving God in both the Old and New Testaments, the people of God gave materials with their whole heart. In the early church, the faithful paid for the monetary gifts of the church, good help\textsuperscript{121} for the world, and worldly taxes.\textsuperscript{122} Korea is a democratic society where the citizens play the role of masters. Like this, the faithful whose citizenship is in heaven should, voluntarily, be responsible for the duty of loving the world and enjoying their rights, while being aware of their mastership.

The tax policy on religious income was enforced in accordance with the Enforcement Decree of the Corporate Income Tax Act in 2016, but, with the holding period, will be effective in January 2017 (delaying the enforcement for one year). This is a national law, and it is every citizen’s duty to adhere to it.\textsuperscript{123}

\begin{footnotes}
\item[117] Gen. 28:22.
\item[118] 1 Kgs. 12:4.
\item[120] Rom. 13:5-7; 2 Cor. 8:5; 9:6-7.
\item[121] John. 5:29; 1 Tim. 6:18-19; Jas. 1:27.
\item[122] Prov. 11:24; Matt. 6:3-4; Luke. 18:12; Mark. 14:7; John. 12:8; Heb. 7:4-9.
\item[123] “Why This Tax Cannot Walk” Religious Tax, Economy of Beads (Kyunghyang Newspaper), last modified October 23, 2015, Accessed April 4, 2016.
\end{footnotes}
Chapter 4
Suggestions to Biblically Apply Christian Ethics

In Paul’s letter to the Romans, God’s Word emphasizes that practicing Christian ethics is a Christian teaching. The early church lived to practice the ‘Sermon on the Mount’ in Matthew 5:1-10 and Luke 6:20-26. They lived, literally, with an emphasis on both dogma and ethics. Although Christians in the early church were just three to five percent of Roman society, the ethical life of the small Christian population moved the Roman Empire and made Christianity accepted as the state religion.

In spite of this, an emphasis on obtaining redemption with belief and sharing about its joy, but not practicing it in the lives of the faithful, causally resulted in curses and a frigid reception from society. As mentioned in the previous chapter, the modern church in Korea accentuates Christian dogma and happiness in the world, but still fails to correctly teach the Bible or encourage the practice of Christian ethics. Many Christians do not know the Bible comprehensively and do not live a holy life as Christians due to a misunderstanding of and prejudice toward dogma, laziness, ignorance, and arrogance. Remembering that the Lord ordered us to listen to His words and avoid becoming like those in Luke 11:46-47, while heeding the advice in Luke 12:5, ministers should repent deeply, and the faithful should be awakened to develop the right beliefs and the right life together. For this reason, an improved relationship

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126 Matt 15:9 (NKJV), “And in vain they worship Me, Teaching as doctrines commandments of men.”
with God must be priority, ministers should also be placed with a mentor or counselor to give them guidance. In addition, ultimately the church must go back to the Bible. Its foundation should not be on traditions and customs, rather the true Christian life should be founded on the Bible as the word of the law, the foundation of biblical, moral, and ethical teachings.

Therefore, in this chapter, based on the studies and reviews thus far, the essence of Christian ethics for the Korean church is mentioned once again, and curriculums for pastoral ministries regarding an ethical Christian education to be practiced specifically in the Korean church, and in theological schools, will be suggested.

The Essence of Christian Ethics for the Korean Church

An Ethical Christian Faith for the Korean Church

Christian belief demands that one’s entire life should be worship. The term “Christians” means people who completely return their own lives to God. The Apostle Paul taught that Christian ethics is to, daily, return one’s entire life to God as a discipline of the faith. Every Christian should live with an attitude of living for Jesus who died and was resurrected for us; now is the time to begin believing in Jesus and be born again. To live for Jesus Christ alone, by obeying and practicing His words, is the foundation of Christian ethics. Christians’ dedication of their own lives is truly a rational, philosophical, equitable, just, right, genuine, honest, and

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128 Yong-Hyeon Hwang, The Seed of the Woman Jesus (Yongin-City, Gyeonggi-Do: Ami Press, 2011), 352-364. In this chapter, there is “The Great Commission”.


130 Chuck D. Pierce and Rebecca Wagner Sytsema, Possessing Your Inheritance: Take Hold of God’s Destiny for Your Life (Wheaton, IL: Regal, 2009), 119-137.
sincere sacrifice and worship.\textsuperscript{131}

The Korean church, under the influence of a dichotic view of the world, tends to prefer any aspect of ‘spiritual things’. For example, after worship or a celebration, many Christians are confused when the worship is over. They divide the week into a ‘sacred spiritual day’ followed by six ‘secular days without holiness’ and feel it is right to live a secular life after Sunday worship.\textsuperscript{132} However, even after the worship ends, the faithful should maintain practical worship, which consists of dedication, service, love, and a holy and devoted attitude for the upcoming week. This one day of worship, that is not followed by dedication, service, and love, is dead and fraudulent, not holy and whole like that of true Christians. In the Bible, dedication is the faithful returning his or her body to God and, in practice, means returning entire lives, spirits, and souls as well as bodies and flesh. In fact, the reason the conception of dedication in the Korean church today is understood in such a distorted way is because biblical education has not been thoroughly completed.\textsuperscript{133} When the Apostle Paul recommended, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God”\textsuperscript{134}, the following phrase was translated to ‘this is the spiritual worship you should offer’. Therefore, many Korean Christians have erred in dividing the concept of worship into ‘sacred’ and ‘secular’ and are only obsessed with worship in the chapel. However, the original Greek phrase is “τὴν λογικὴν λατρείαν ὑμῶν”\textsuperscript{135}, and the proper translation of ‘λογικὴν’ is not

\textsuperscript{133} Young-Sun Song, \textit{A Farmhand Church to Cool the Mind of God}, Yongsan-Gu (Seoul: Duranno Press, 2007), 230-241.
\textsuperscript{134} Rom. 12:1 NKJV; 1 Col. 6:13-19.
\textsuperscript{135} Rom. 12:1 in SBL Greek New Testament.
‘spiritual’ but ‘reasonable (KJV, NET, NKJV)’, ‘true (GNT)’, or ‘proper (NIV)’. Similarly, today’s Korean church cannot perceive the proper concept of dedication, devotion, or worship. Similarly, today’s Korean church cannot perceive the proper concept of dedication, devotion, or worship.136 Christians should practice Jesus’ teachings and live for Him, according to His Word. This should be done because of He who died on the cross and was resurrected for them to become new, as shown in 1 Corinthians 1:18; 2 Corinthians 5:14-17. This is the true, dedicated worship God requires of his people and is the essence and ethics of true Christianity.137

Ethical Christian Practice for the Korean Church

As mentioned earlier, today’s Korean church needs to be awakened to the idea that a Christian’s true faith is based on one’s daily life in the world. If the faithful live as true disciples discerning between good and evil by believing, understanding, and assuring others of God’s words, every believer should be a follower and observe God’s words in their daily social lives. As Christians, they should share love and, using active social participation, expand their influence.138

Therefore, as pointed out in Chapter 3, in order to have specific methods for the faithful to live lives different from the secular world, the church needs to enhance Bible study, prayer, and small community meetings. In addition, training pastors in theological schools, Christian ethics in education, should be strengthened.139

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136 Gwang-Eun Shin, Beyond the Megachurch: The Church Did Not Throw Away a Fierce Desire (Jongno-Gu: Poiema Press, 2015), 186-211.

137 In order to entrench the spirit and value of Christian ethics, we should follow the teachings of the Bible. First- Leviticus, Second- the Sermon on the Mount, Third- Faith with behavior written by James, Fourth- True hope by Peter, Fifth- Maturity of the faith by Peter, Sixth- Love in truth by John, and Seventh- Rejection of heresy and gnosis by Judas.


139 Ju-Bong Yeo, False Belief System: An Imitation of Faith is a Lifeless, Fake Faith in God, (Fake faith and false belief systems do not have His life, an imitation of faith) (Yangcheon-Gu, Seoul: Jordan Publisher, 2013), 291-304.
The Faithful’s Sanctification, Discernment of the World, and Practice

When properly studying and learning the Bible, true knowledge comes into the faithful’s heart, and changes are made. When God’s words of life are truly recognized by the faithful, as the prophet Hosea said, people cannot then be destroyed because they lack knowledge of God. When thoroughly teaching God’s words from beginning to end, the faithful can rightly come into the knowledge of God. When words come into knowledge, thoughts change; after thoughts change, words also change, followed by consciousness and behaviors. Once behaviors change, habits also change, which result in changes to personality. Accordingly, the faithful, as the image of God, resemble Jesus and become ‘gentle and humble’, living to discern the world. Continuing to learn God’s words leads to a practical application of Christian ethics. Accordingly, with changes in personalities of the faithful, the church can also change completely.¹⁴⁰

In his letter to Ephesians, Paul summarizes the life and personality of the faithful and discusses what they become and how they live. He also describes, for Christians, how to have character and how to live. Without Christian character, actions become external like the actions of the Pharisees. Being truly humble and pretending to be humble are utterly different.¹⁴¹

As seen in the Bible, Paul, the model for Christians, oppressed those who opposed Judaism and participated in stoning Stephen to death.¹⁴² However, he met Jesus in Damascus and was completely born again.¹⁴³ After that moment, he described himself as a Hebrew of the

¹⁴⁰ Won-Kyu Lee, Social problems of Korea and the Church Community (Gangnam-Go, Seoul: Korea Christian Express, 2002), 33-49.
¹⁴¹ Matt. 11: 27-29.
¹⁴² Acts. 8:1.
¹⁴³ 2 Cor. 5:17.
Hebrews\textsuperscript{144}, but also confessed that such a background was useless in front of God. In short, Paul is smaller\textsuperscript{145} than the smallest of the faithful. It is very inspirational that even the great Paul considered worldly goods as rubbish.\textsuperscript{146} He confessed that he was the sinner\textsuperscript{147} of sinners, endlessly pursuing a perfect and holy life towards God with humility and reflection. Likewise, every one of the faithful should abandon useless desires\textsuperscript{148} and deal with every situation\textsuperscript{149} of lowness, nobleness, richness, and poverty with a life of thanksgiving\textsuperscript{150}, fighting the good fight\textsuperscript{151}, defeating evil with good\textsuperscript{152}, considering\textsuperscript{153} the last judgment of Christ, and becoming mature in the truth of Christ.

**The Faithful’s Zeal, Hope, and Self-Satisfaction**

The faithful should also do their best in everything,\textsuperscript{154} beginning with faith in Christ, to demonstrate a mature faith to everyone\textsuperscript{155}, revitalize their lives daily\textsuperscript{156} in this short, temporary world,\textsuperscript{157} and live with zeal.\textsuperscript{158} By thinking of, and hoping in, the glory of the coming time,\textsuperscript{159}

\textsuperscript{144} 2 Cor. 11:22-27; Rom. 11:1; Phil. 3:5-6.
\textsuperscript{145} Eph. 3:8.
\textsuperscript{146} Phil. 3:8.
\textsuperscript{147} 1 Tim. 1:15; Rom. 7:24.
\textsuperscript{148} 1 Tim. 6:10.
\textsuperscript{149} Phil. 4:12.
\textsuperscript{150} 1 Tim. 6:6; 8.
\textsuperscript{151} 1 Tim. 6:12; 2 Tim. 4:7.
\textsuperscript{152} 2 Thess. 1:11; 3:13; Rom. 12:9; 17; 21; 15:2; Gal. 6:9; Titus. 2:7.
\textsuperscript{153} Rom. 14:10-11; 2 Cor. 5:10; Heb. 9:27; Jas. 5:9.
\textsuperscript{154} 1 Tim. 4:15.
\textsuperscript{155} 1 Pet. 1:9.
\textsuperscript{156} 2 Cor. 4:16.
\textsuperscript{157} Matt. 6:29; 2 Cor. 4:18; Jas. 1:10; 2 Pet. 2:24; 3:8; Eccl. 12:7.
\textsuperscript{158} Eph. 4:28.
\textsuperscript{159} Rom. 8:18.
having a good conscience,\textsuperscript{160} loving God, and obeying the words of the Bible,\textsuperscript{161} the faithful should go forward practicing Christian ethics. The Korean church uses the term ‘the faithful’ to refer to those who believe in God and follow Jesus, but it should not apply only to the ‘belief’. Rather, beyond the level of a conceptual ‘believer’\textsuperscript{162} who believes with words and forms, its true meaning entails becoming like Jesus’ true ‘disciples’\textsuperscript{163} to follow and behave like him. To do this, the most important thing is to study the Bible, the words of God, follow His teachings,\textsuperscript{164} and obey. Similarly, to become a Christian who always studies, learns, and practices the Bible is the first step of faith in Christian ethics. Therefore, today’s Korean church should consist of true disciples, as Jesus stated, and spread love and the Gospel to their neighbors. In order for the faithful to, socially, play good roles, it is necessary to enhance their ethical Christian education\textsuperscript{165} based thoroughly on the Bible.\textsuperscript{166}

Curriculum Suggestions for Church Ministry to Recover the Ethical Lifestyle of Christians

**Biblical Preaching to Imbue an Accurate Sense of Ethical Christian Values**

The Purpose of Suggesting the Curriculum

The sermon is an important task that guides Christians in practically applying Christian ethics through the acquisition and understanding of the core dogmas of the Bible. From the

\textsuperscript{160} 1 Tim. 1:5; 4:8; 19; 2 Cor. 3:18; 1 Cor. 15:51-52; 1 Thess. 4:16-17; Matt. 24:31; Rev. 10:7; 11:15; Mark. 13:24-27; Rev. 6:12-13.
\textsuperscript{161} Rom. 8:15.
\textsuperscript{162} 1 John. 3:17-18.
\textsuperscript{163} Matt. 28:18-20.
\textsuperscript{164} Acts. 4:31.
\textsuperscript{165} 2 Tim. 3:1-7.
perspective that everyone can act using clear criteria, establishing biblical values is the primary purpose of sermons. For instance, practically, in order to seed ethical Christian values, the preaching may focus on Paul’s letters to the Romans, Ephesians, Colossians, and the first letter of John, the apostle. Through them, the dogmas in 2 Timothy 3:15-17, and the practices in 1 Colossians 1:16-23, can be dealt with and taught from ethical Christian perspectives.

An Example of a Biblical Sermon from an Ethical Christian Perspective

**Theme:** The Faithful Whom God Loves, Including Moral Duty and Serving in Love

**Purpose:** Christians must genuinely live for God and discern the world with love for their neighbors.

**Script:**

2 Timothy 3:16, in the New Testament, says that the Bible does not lack the ability to educate using lessons, scolding, or instructions on how to act righteously and be just. In fact, the Bible provides the highest benefits through practical teachings such as lessons, dogmatic teachings of rebuke, making the faithful righteous and educating them on being just across both the Old and New Testaments. As seen in 2 Timothy 3:16, we can truly trust and expect God’s words to be revealed in us through His inspiration and ability (1 Peter. 1:20-21). As mentioned in 3:17, this word can completely and thoroughly equip the man of God for every good work. This causes the faithful to be thoroughly prepared for every good work and, as evidenced by 3:15, the teachings also assist in reaching salvation. This is why Christian faith is not done through words and tongues, but, at its center, is led by actions practical faith. Therefore, the Apostle Paul, naming himself as an example, mentioned a lesson for Timothy and other believers (Phil. 3:17; 1 Tim. 4:12; Titus. 2:7-8).

In this respect, we can see practical and ethical lessons across the New Testament. In Colossians, there are dogmatic explanations regarding the true nature of Christ, anxiety, and concern for heresy in Col 2:16-23. There are also explanations on practical recommendations about the holy lives of Christians and virtues to be observed in close human relationships (Col. 3:12-17; 3:18-4:1). The Book of Romans examines the roles of sanctification, rules, and grace after believing in Jesus (Chapters 6-8, Rom). It also talks about the practical application of service, love, and the ethics of faith in Christians’ daily lives (Rom. 12:1-15:13).

From a more specific perspective, we have to listen to God in Genesis 4:7 (NKJV): “If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.” This clearly teaches us why we should understand, and be familiar with, the

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168 The ethical themes of the books are as follows: 1) Romans: Right doctrine and lifestyle regarding the whole process of salvation, 2) Ephesians: Supralapsarianism, the church as a body of Christ, and a sanctified life, 3) Colossians: Christ, the head of the church, and an ethical Christian life, and 4) 1 John: Love in truth.
words of the Bible. In front of God, our laziness and ignorance are sin. If we do not conduct ourselves correctly, even for a short period of time, we become slaves of sin just by opening the door to it and going out. Adam, Abram, Jacob, Moses, and Job were not exceptions. Even Jesus was tested by Satan, and the Apostle Paul had to work through countless tests and temptations. In addition, no one among us can be exempt from the tests and temptations of this world. Then, in order to overcome this time of testing and temptation, what do we need? The answer is clear. The faithful who become the children of God should diligently study the Bible. Do you remember that Jesus gave us the lessons in the ‘Sermon on the Mount’, the words of truth, and ordered us to live like ‘those who hunger and thirst for righteousness’? Have you heard the word to ‘do the good, but do not despair, be patient, and practice it’ (1 Pet. 2:12-17)? Practicing an ethical Christian life avoiding sin takes us towards the path of sanctification and appears as the way of salvation (Rom. 6:22; Jas. 1:14-18). From this, we always have to remember crucial words from the Bible.169

The fact that having an accurate historical view places true value on humanity and ethics is true. The faithful should know the history, beginning with God’s creation in the Bible until today. The reason for this is we can be comforted by the fact that, even before Genesis, God has led, and had a plan for, His church.

Ephesians 6:12 states, “For we do not wrestle against flesh and blood but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places (NKJV).” The aforementioned rulers of the darkness of this world are demons. Until the demons are dumped into the lake of fire and the creation of the new heaven, new earth, and the new Jerusalem occurs, as Revelation 18:20; 21:8 says, they will shoot fiery arrows to tempt people, both in the present and the future. This will be done to lead them to evil, unjustness, failure, and tragedy, and make them children of demons (Eph. 6:16; 1 John. 5:19). As the Apostle John reminds us, Jesus said these powerful beings in the world steal, kill, and destroy, like thieves (John. 10:10). Whoever can live with the will of God, defeating the devil’s tests, can be accepted into heaven. If we lose to the devil, however, we will fall into the hell of eternal fire and brimstone.

As God grants us free will consistent with a sense of morals and does not show favoritism, as shown in Romans 2:14-15, we have to be responsible for our sins. Since we have a choice, there is responsibility as well as judgment, divided into heaven and hell. If there is not a guarantee of freedom according to the human conscience, and if there is no choice, there must not be responsibility, judgment, or hell. But the theory of destiny is false. Today, human beings have enough freedom to know good and evil and to choose between them. With free will, each of the faithful should serve the One God of the Trinity.170 If not, how will the history of redemption be achieved by God? (Luke. 13:23; 8-28). All human beings, including you and I, have to acknowledge God, after being forgiven through Christ’s sacrifice, to destroy the dreadful sin referenced in Romans 6:23; 8:6. If we, instead, follow our own will, we will be under the power of Satan and the devils who rule this world. The evil spirit rules every non-believer and those who do not believe in God. In history, there has never been a time without war. It has been an evil history causing conflict between humans that results in the killing of one another. Both

169 1 Col. 2:7-9; 2 Tim. 1:9; John. 10:29-30; Rom. 8:29-30, 9:11-13; Eph. 1:4-5. The sequence of salvation is predestination, calling, regeneration, faith, repentance, sanctification, and glorification. A continual process of sanctification is important.

groups and individuals matter regarding ignorance, negligence, egoism, and conflicts\textsuperscript{171} (Matt. 24:12-13; 1 John. 4:19-20). If you do not believe in the God of holy love, you will be deceived by the devil for your entire life.

Recognize this fact clearly. Today, we have to recognize and remember the history of God’s wonderful salvation and redemption in order to accurately declare the Gospel like the Apostle Paul. We have to read the word with determination to fight against the powerful devils and the spirits (1 John 4:4-6).

There is a funny fact about the Bible. Among the 66 books of the Old and New Testaments, the Greek, Luke, wrote two books, while Jews wrote the remaining 64. We have to be thankful for the Jewish people’s contribution to countless record and conserve the Bible. But what have you seen in most of what the Jews recorded in the Bible, including today’s Jewish people? The history of the Bible was that of disobedience against the word of God. In His word, the Lord said to the Church of Smyrna, “I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan” Revelation 2:9 (NKJV). This is referring to the sad fact that the Jews became instruments of Satan, the devil. Considering this, we can find a reason to thoroughly obey the Bible. We have to discover the true values and purpose of our lives as the faithful and become dedicated to living meaningful, ethical Christian lives with the theology of the cross. Once this is lost, realism becomes materialism, hedonism, opportunism, and nihilism, which also lead to mysticism and transcendentalism such as praying for blessings and prosperity, pluralism without philosophy, absolute criteria, and authority. After all, in the end, after nihilism, nothing remains (Luke. 17:26-30). In Ecclesiastes, which was written by Solomon, we can see that he enjoyed every kind of wealth and blessing late in his life. The last phrase of Ecclesiastes clearly shows his conversion and faith. In Ecclesiastes 12:13-14 (NKJV), he uses his last words to say that this world is useless, nihility: “For God will bring every work into judgment, including every secret thing, Whether good or evil.”

Dear saints, now, it is time to reflect on ourselves. It is time to reflect on our faith, our lives. For what reason, and towards what, do we go on?

With regards to this, I was comforted by an encouragement from the Apostle Paul, in 1 Thessalonians 1:3 (NKJV). Here, Paul mentioned ‘the work of faith’ of the faithful. In the faith, he comforts us and encourages the practice of Christian ethics. The following “labor of love” means to practice absolute ethics and to love God and our neighbors. When doing this labor of love, we should not be dejected but be patient and defeat evil with good\textsuperscript{172}, do good, and live our lives of faith with patience and hope in our Lord Jesus Christ. After all, in 1 Thessalonians 1:6, Paul became someone who followed the example of our Lord, receiving, with joy, the words of the Holy Spirit in the center of many difficulties. This was done to make us live, truly, as the faithful, modeling ourselves after the Lord. As with the Thessalonians, it will definitely compel us to become true Christians with faith, hope, and love (1 Cor. 13:12-13).

My family has served in the Episcopal church for five generations. Among the Korean

\textsuperscript{171} Michael Todd Wilson and Brad Hoffmann, Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers (Grove, IL: IVP Books, 2007), 41-42.

Episcopal priests, Cheon-Deok Dae (Reuben Archer Torrey III, died in 2002) was the son of an American missionary. He lived an absolutely ethical life of love for God and his neighbors. During World War II, in order to practice a conscientious refusal of military service, he performed alternative service as a sailor. Despite the potential risk of shipwrecks caused by attacks from Germany battling the United States, his alternative service consisted of working as a sailor reading blueprints on a commercial ship. He studied at Princeton Theological School and Harvard University and came to Korea, spending his entire life spreading the Gospel. I heard the following directly from Priest Dae in Jesus Abbey: according to the teachings of the Bible, we should observe absolute ethics. I learned I should pray, even if North Korean communists invade Korea and attack Jesus Abbey’s house of prayer in Gangwon-Do with guns and swords. It was a wonderful faith, but, of course, some people think differently. One example is Dietrich Bonhoeffer, the German pastor who opposed Hitler in Nazi Germany and insisted on a theology of situated ethics. However, if you examine his ideas carefully, it is evident that his argument was also an effort to absolutely obey and conduct the teachings of the Bible.

Therefore, whether it is the absolute ethics of Priest Dae Cheon-deok or the situated ethics of Minister Dietrich Bonhoeffer, it is fundamental to pursue an ethical Christian life in order to practice love, the only true teaching of the Bible. Such a fact is very important to us today. In fact, if a huge persecution or war occurred during a critical time for our country, threatening the lives of our family and neighbors, we do not know how different our judgment might be. Then, our choices may vary, but Fr. Dae taught, ultimately, we have to obey the Bible. Likewise, although different in his choices and results, through Minister Bonhoeffer we can see a thorough ethics of obedience to the Bible. After all, through a dependence on our belief and assurance, we have to act. Therefore, more clearly, in every situation, our choices should be based on an absolute trust and obedience in God’s words.

Because of this, the Apostle Paul’s confession is also a great model for us. In 1 Corinthians 1:17, Paul says that the fundamental goal of God, who sent him as His servant, was not based on a formal act such as baptism but on spreading the Gospel. Paul confessed that he did not spread the Gospel using speech, which is human wisdom and a philosophical argument (1 Cor. 1:17). This was his effort not to make the cross of Christ, the core of the Gospel, lose its power. At that time, in the Hellenic world, human wisdom and rhetoric were highly praised; it was clear that there were people who tried to demonstrate Christianity based on human wisdom, ignoring the ability of the Gospel in the Corinthian people. However, Paul knew very well that, using sophisticated techniques, their rhetorical speeches and skills might distort the Gospel. True Christians do not build walls between the world and their neighbors; instead, they should overturn the values of the world with the truth of the Gospel. In any case, after delivering God’s true words, only love and gratitude for God, our Father, and Christ’s cross should remain. By this, Paul strongly demonstrates that he was not called to do secular and foolish things, only to

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spread the Gospel. Paul’s life was used by God and can be explained by the Bible.\(^{175}\)

Therefore, we, who live in the world as the faithful, need only the words from Scripture. We need to have absolute trust in and obedience to the Word. In 1 John, the righteous belief of those who belong to God (1 John. 5:4-15), who have faith, live as children of God (1 John. 3:1-23) and practice the commandment to love (1 John. 4:19-5:3) also live within God’s Word, according to his words. Both 2 John and 3 John end meaningfully with recommendations of practicing love, cautioning against false teachers, and doing good things.\(^{176}\)

The Apostle Peter recommended adding virtue to faith, self-control to knowledge, godliness to perseverance, and love to brotherly kindness, not ending with faith alone, but maturing our faith in good Christian conscience (1 Peter. 3:16). This is done to participate in ‘The Divine Nature’ by becoming completely mature and avoiding worldly, rotten things. Here, knowledge means to know God in depth, learning the truth through the Bible. Love is the highest commandment for Christians, which was emphasized by Jesus. Likewise, all of the conclusions of the Bible converge on the One. You and I, and all of the faithful, should live as good and ‘faithful servants’ who are not ‘wicked and lazy’. We should love God, genuinely, with all of our strength, hearts, and effort, love our neighbors like our own bodies, and love, even more, our enemies. In a moment, our shame and fear will disappear (Ps. 119:6; 10), and we will expect a day to enjoy real freedom, with countlessly broad hopes, and love (Matt. 7:21-24). Now, all of us, including me, pray to live completely within the true ethics of love, according to the precious teachings of our Lord Jesus Christ and the predecessors\(^{177}\) of the faith who appear in the Bible, in the name of our Lord Jesus Christ, with blessings, in the hope that we will love God truthfully and live for his glory. Amen.

### Bible Study to Teach Disciples Using Christian Ethics.\(^{178}\)

The Purpose of Suggesting the Curriculum

The faithful should establish biblical views of the world, history, and values. Individuals who teach the Bible have a duty to lead their students in the ways of the Bible as truth and life. They should also have them follow and practice Christian ethics in their daily lives and should raise Christian disciples who establish righteous values and pursue the right belief system and the

\(^{175}\) 2 Tim. 3:15; Gal. 3:27; Rom. 3:31; 1 Cor. 15:45; 52; Rev. 11:15; 2 Pet. 1:20-21.


\(^{178}\) There are two ways to study the Bible: private meditation and reading the Bible from beginning to end. One might say private meditation looks at one tree in the forest, while reading a book from beginning to end looks at the forest as a whole. When we read the Bible, we should use both private meditation and reading from beginning to end.
right life. Practicing an ethical life with consistency between one’s faith and one’s life is the true ability of Christians to change themselves, as well as their families, neighbors, offices, and society. By genuinely believing in the Bible, Christians completely present their own lives to God and conduct God’s laws of love in their daily lives. Establishing a biblical worldview, along with biblical values and history, and becoming clearly aware of the reasons and results of a life of faith is the primary purpose of the Bible study.

Church is founded on the belief that we confess Christ as our Lord and believe that He is the only Son of God, the Creator. A human being can be the subject for sharing love but cannot be subject to an absolute faith. Christians, as the faithful, should worship God with one heart and recognize the church as a place of mission, good, and the ark of salvation. Also, we must recognize that Jesus is the only master, the foundation of the church, believe in, and depend on Him, and practice His words in Ephesians 2:22-23.

One-Year Course Curriculum for Bible Study from an Ethical Christian Perspective

(Table 4.1)

<table>
<thead>
<tr>
<th>Week</th>
<th>Scriptures</th>
<th>Title</th>
<th>Learning Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Genesis 1:1</td>
<td>God’s predestination, His choice, and His love</td>
<td>Knowing the Almighty God’s glorious providence of Creation and the principles of love</td>
</tr>
<tr>
<td>2nd</td>
<td>Genesis 1:17; Malachi 2:15</td>
<td>God’s glory of Creation and its secret</td>
<td>Understanding God’s genuine purpose for creating humans in His image</td>
</tr>
<tr>
<td>3rd</td>
<td>Genesis 3:6; Hosea 6:7</td>
<td>The forbidden fruit of the knowledge of good and evil and sin and corruption</td>
<td>Mankind picked and ate the fruit of good and evil in the Garden of Eden. Understanding the meaning of disobedience against God’s command as the essence of sin and understanding its lessons</td>
</tr>
<tr>
<td>4th</td>
<td>Genesis 3:24</td>
<td>The result of sin and corruption</td>
<td>Understanding the lesson that, as a result of sin in disobedience to God’s will, suffering was given to mankind</td>
</tr>
<tr>
<td>Week</td>
<td>Bible References</td>
<td>Text</td>
<td>Summary</td>
</tr>
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<tr>
<td>5th Week</td>
<td>Genesis 7:13-22; Matthew 24:37.</td>
<td>The fall of mankind, judgment, the promise of the rainbow, and the love of God.</td>
<td>Due to man’s continuous fallen nature and judgment, God showed His love by calling Noah. Understanding the meaning of the promise of the rainbow.</td>
</tr>
<tr>
<td>6th Week</td>
<td>Genesis 11:4</td>
<td>Scattering: the result of the endless fall of mankind</td>
<td>Mankind challenged God by building the Tower of Babel, and God scattered them</td>
</tr>
<tr>
<td>7th Week</td>
<td>Genesis 17:7; 20:1-7</td>
<td>God’s command to walk blamelessly and Abraham’s obedience</td>
<td>Understanding the practical essence of Christian ethics in God’s demand for sanctification and Abraham’s obedience</td>
</tr>
<tr>
<td>8th Week</td>
<td>Exodus 12:40; 15:1-5; Matt 8:11</td>
<td>Israel’s wandering and God’s guidance</td>
<td>The liberation of Israel (Exodus) as an accomplishment of God’s promise and understanding its ethical Christian meaning</td>
</tr>
<tr>
<td>9th Week</td>
<td>Exodus 19:6-8; 20:1-17; Leviticus 25:55; 26:1-2; Deuteronomy 28:1-9; 1 Peter 2:9</td>
<td>The commandments and the sacrificial ceremony of promise as a meeting with God</td>
<td>Understanding the giving of commandments and worship rituals as a path toward promises in the ethical practice of God’s love</td>
</tr>
<tr>
<td>10th Week</td>
<td>Deuteronomy 31:23; 34:9; Judges 1:1-2</td>
<td>Moses’ farewell sermon: Observe Jehovah’s commandments!</td>
<td>Lessons about an ethical Christian life as complete obedience of God’s word and the nature of man’s sin</td>
</tr>
<tr>
<td>11th Week</td>
<td>Psalms 119:1-176</td>
<td>He who seeks Jehovah with his heart will be given blessings</td>
<td>As wise people, Christians’ practice of love, loyalty, and justice</td>
</tr>
<tr>
<td>12th Week</td>
<td>Psalms 1:1-6; 38:1-22</td>
<td>People who are blessed are pleased by God</td>
<td>Through requests and suffering, God’s people gain the motivation to practice celebration, giving thanks, and worship</td>
</tr>
<tr>
<td>13th Week</td>
<td>Job 42:7-16</td>
<td>A righteous person from the Orient who obeyed God’s sovereignty</td>
<td>Learning through Job, who was complete, honest, honored God, left evil, and learned the patience of faith to undergo tests and sufferings and later received blessings</td>
</tr>
<tr>
<td>14th - 17th Weeks</td>
<td>Practicing Weeks (Acting with faith, hope, and love)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18th Week</td>
<td>Judges 21:25; 1 Samuel 8:7; 22; 10:24</td>
<td>Joshua’s final will: Dark times in the Old Testament</td>
<td>The process of disobedience and the fall of mankind against God’s absolute sovereignty</td>
</tr>
<tr>
<td>Week</td>
<td>Scripture References</td>
<td>Topic</td>
<td>Notes</td>
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<tr>
<td>19th Week</td>
<td>Jonah 2:1-2; Amos, Hosea, Joel, Matthew 12:40-41; Luke 11:29-32</td>
<td>God’s endless warning and judgment through the prophets, Part 1</td>
<td>Mankind’s continuous fall and God’s will to dispatch the prophets</td>
</tr>
<tr>
<td>20th Week</td>
<td>Isaiah 6:9-10; Micah, Nahum, Malachi; Matthew 13:14</td>
<td>God’s endless warning and judgment through the prophets, Part 2</td>
<td>Mankind’s continuous fall and sin in refusing the prophets</td>
</tr>
<tr>
<td>21st Week</td>
<td>2 Kings 17:1-6; 18</td>
<td>The extinction of the Northern Kingdom of Israel</td>
<td>Lessons from the extinction of Northern Israel who did not listen to God’s word through Moses (721 B.C.)</td>
</tr>
<tr>
<td>22nd Week</td>
<td>2 Kings 25:1-9</td>
<td>The extinction of the Southern Kingdom of Judea</td>
<td>Lessons from the extinction of Southern Judea who did not listen to God’s word and the destruction of the Temple</td>
</tr>
<tr>
<td>23rd Week</td>
<td>2 Chronicles 36: 22-23; Daniel 9-12</td>
<td>The destruction of the great wall of Babylon</td>
<td>God’s providence to destroy Babylon, the return of the captured people, the reconstruction of Zerubbabel’s temple (536 B.C.), and reasons to worship God</td>
</tr>
<tr>
<td>24th Week</td>
<td>Ezra 7:12-13; Nehemiah 8:1-10</td>
<td>True penitence (conversion) through God’s words</td>
<td>Ezra’s recitation of the Bible, the conversion of the Israeli people, and practical obedience of the Word</td>
</tr>
<tr>
<td>25th Week</td>
<td>Malachi 4:1-6</td>
<td>I have loved you</td>
<td>The Lord’s shock at Israel, the deprivation of His glory, and Prophet Malachi’s prophecy</td>
</tr>
<tr>
<td>26th Week</td>
<td>Isaiah 45:1-4</td>
<td>God’s continuous providence and work</td>
<td>Understanding God’s providence and work in world politics from Iran (Persia) to Greece (Hellenic) to Rome (Latin)</td>
</tr>
<tr>
<td>28th Week</td>
<td>Proverbs 14:2; 30:5-6</td>
<td>The worship, dependence on, and respect of Jehovah, God, wise men and fools</td>
<td>Understanding the lack and weakness of humanity and honestly caring for neighbors</td>
</tr>
<tr>
<td>29th Week</td>
<td>Proverbs 22:6; 24:19-20; Amos 1:2</td>
<td>Foolish temptation and the prosperity of the</td>
<td>Be careful not to envy wicked people; through trials we gain lessons for life as</td>
</tr>
<tr>
<td>Week</td>
<td>Week Content</td>
<td>Text Excerpt</td>
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<tr>
<td>30th</td>
<td>Ecclesiastes 12:12-14, Solomon’s worldview</td>
<td>wicked those who are blessed by God. Accept the pain and the lessons while living sincerely</td>
<td></td>
</tr>
<tr>
<td>31st-34th</td>
<td>Practicing Weeks (Acting with faith, hope, and love)</td>
<td>We only have one life. Knowing that, if you leave God, life will be meaningless, and you will know the last judgment</td>
<td></td>
</tr>
<tr>
<td>35th</td>
<td>Matthew 5:17-20; Mark 1:7-8, The glorious Transfiguration of Jesus on the high mount (Mt. Tabor in a valley in Jezreel)</td>
<td>The Lord accomplished the prophecies of the Old Testament and shows us the truth of His unchanged word in the depths of our hearts</td>
<td></td>
</tr>
<tr>
<td>36th</td>
<td>Luke 2:40-42; John 14:6, Jesus’ childhood, genealogy, suffering, and resurrection</td>
<td>Knowing core Christian ethics in the Sermon on the Mount by the Lord who is the only way, the truth, and the life</td>
<td></td>
</tr>
<tr>
<td>38th</td>
<td>Romans 1:17; Galatians 2:20, The right relationship with God built by faith.</td>
<td>Knowing Jesus Christ who broke the “wall of sin” between God and mankind.</td>
<td></td>
</tr>
<tr>
<td>39th</td>
<td>Ephesians 2:22; Philippians 2:12, The Church, Christ’s Body</td>
<td>Learning dignity and ethics though Christ, who is the head of the church, and Jesus, who is the body of the church</td>
<td></td>
</tr>
<tr>
<td>40th</td>
<td>All of the Apostle Paul’s letters, Joy for those who see Christ</td>
<td>Showing the faithful the holiness, responsibility, forgiveness, relationship, purity, and reincarnation (a second coming) of Christ</td>
<td></td>
</tr>
<tr>
<td>41st</td>
<td>Hebrews 3:4; 9:27, Christ, who is more excellent than any name.</td>
<td>Remembering the Creator God, His plan through Christ, and His ongoing judgment</td>
<td></td>
</tr>
<tr>
<td>42nd</td>
<td>James 3:17-18, The results of a beautiful and valuable faith</td>
<td>Knowing that wisdom from heaven, as faith through actions, sows a life full of good fruit and peace</td>
<td></td>
</tr>
<tr>
<td>43rd</td>
<td>1 Peter 1:2-4, True hope and Christian maturity based on promises</td>
<td>Knowing the Christian’s attitude and just duties in patience, society, family, and relationships</td>
<td></td>
</tr>
<tr>
<td>44th</td>
<td>Jude 1:18-21; The love of God, who</td>
<td>Knowing, learning, and sharing God’s</td>
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<tr>
<td>Week</td>
<td>Verse</td>
<td>Learning</td>
<td>Educational Material for Practicing Weeks:</td>
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</tbody>
</table>
| 45th Week | 1 John 4:7-11   | loved mankind first love with mankind                                  | Let’s know, specifically, about practicing the Christian ethics of love in the Bible.  
What is love? 1 Corinthians (NKJV) says, “And now abide faith, hope, love, these three; but the greatest of these is love.”  
1) Without love, it is ignorance. Not giving up, with continual love, “Love is Concern.”  
2) “Love is to understand”. Understanding is to interpret according to rules. With “understanding”, I lower myself and understand the perspective of others.  
3) “Love is responsibility.” Jesus says not to worry about what to wear, eat, or drink. In Malachi, the question was, “How does God love us?” After 430 years, Jesus came to the world prepared. We sinned, but the Lord was responsible for our sins.  
4) “Love is to respect.” Not by sexual or dutiful love but by personal love, you should increase respect. Jesus lowered himself and bought us with his precious blood and raised us, showing his great love. If etiquette disappears, respect is also gone. You should maintain etiquette for your family and neighbors and respect them.  
5) “Love is to sacrifice oneself.” It is to break oneself, stand the someone and fill it.  
6) “Love is a heart to give and to be with.” Not just to be with but to be One. Christ says “you in

<table>
<thead>
<tr>
<th>46th Week</th>
<th>Song of Songs 8:6-7</th>
<th>Christ’s love towards the church</th>
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</thead>
<tbody>
<tr>
<td>47th Week</td>
<td>Revelation 1:19</td>
<td>The church in Smyrna: Praised for winning the world</td>
<td></td>
</tr>
<tr>
<td>48th-52nd Week</td>
<td>Revelation 15:1-8; 22:1-5</td>
<td>Final victory and assurance in Christ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Practicing Weeks (Acting with faith, hope, and love)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Me, and I in you”, in John 14:20 (NKJV), with such deep love. To love as one is to have another but to give oneself.

7) “Love is giving.” Jesus said in the Eucharist that “my blood is your blood and my flesh will be your flesh and this is the huge love of God who gives eternal life.”

8) “Love is to believe until the end.” True love is not knowing deception, even if you are deceived. Jesus wants to listen to those who love him and ask, “Do you love Me more than these?” However, Peter could not say with his heart that he loved the Lord. Instead he said, “Yes, Lord; You know that I love You.” His love is beseeching Peter to believe in him until the end, after His resurrection (John. 21:15-17 NKJV).

9) “Love is a gentle heart.” Jesus Christ, our Lord, the Son of God, says, “for I am gentle and lowly in heart” in Matthew 11:29; 20:27-28 (NKJV) and wants every Christian to be gentle and humble.

10) “Love is feeling delightful.” This is to be happy seeing God. He gives us eyes to see, ears to hear, and a soul to recognize love and demonstrate the beauty in everything. We have to say we love God so we want to go to heaven, rather than saying hell is a bad and fearful place. That’s the reason for seeking heaven.

11) “Love is to serve eternally.” Jesus came to serve humankind (Mark. 10:45). True service is a true expression of love, loving my neighbors, like my own body, and doing my best to be committed as a witness of Jesus who rules the world (Matt. 28:18-20).

12) “Love is caring heart eternally.” Not just sincerely making people happy, it is also caring for family and neighbors, like perform to The Lord Christ.

You should check your ethical Christian life by reflecting on and verifying the following through God’s will: if you live faithfully without love, act without faith, or have faith without action. You should check if you are living as a Christian with a suitable attitude and whose actions are influenced by love. The actions of the Pharisees, who were scolded by Jesus, were based on rules without faith. Faith without action, as seen in the book of James, and faith without love, as pointed out by the Apostle John, are nothing and are not beneficial. Therefore, when loving God with a true heart, you can practice loving your neighbors, which moves you towards a complete faith.

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186 Rev. 22:1-5.
187 Gal. 6:22-24; Phil. 4:12-13.
190 Li-Cheol Jeong, A Church Fell in The Third Wave (Guro-Gu, Seoul: Ezra Private School, 2014), 203-206.
A Holistic Worship Education on Practicing an Ethical Christian Life

The Purpose of Suggesting the Curriculum

Complete worship entails consistency between dogma, ethics, and life. The daily lives of the faithful should lead to practicing an ethical Christian life and worshipping God with one’s whole personality by balancing intelligence, emotion, and will. Accordingly, Christians should live sincerely with diligence, honesty, and zeal. As Christians, it is crucial to do one’s best when serving, sharing, loving, being responsible, and equipping one’s personal nature to enjoy and give thanks. The faithful should not be lazy but should go, zealously, toward God and their neighbors.

Holistic Worship Curriculums: An Education on Practicing an Ethical Christian Life

Prayer School Education: 10 weeks

(Table 4.2)

<table>
<thead>
<tr>
<th>Week</th>
<th>Lecture Theme</th>
<th>Core Scripture(s)</th>
<th>Education Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Week</td>
<td>Prayer of Hope and Hallowed Conversation</td>
<td>Matt 6:9-15</td>
<td>Understanding the Lord’s Prayer as a grace for daily food and forgiveness, salvation for the wicked, and for ones’ means</td>
</tr>
<tr>
<td>2nd Week</td>
<td>Prayer of Thanks and Celebration</td>
<td>Col 3:15; 1 Thess 5:18</td>
<td>All prayers are for being thankful for God’s grace, realizing His love in ordinary things, praise, celebration, and the fear of God returning His love</td>
</tr>
<tr>
<td>3rd Week</td>
<td>Prayer of Listening</td>
<td>Luke 8:21; 11:27-28</td>
<td>Time to accept God’s will in our hearts. Listening to his words, contemplating, and delivering each person’s desires</td>
</tr>
</tbody>
</table>

As already mentioned, True worship is not just a worship service in the church but consists of practicing prayer, service, helping others in love, and having confidence that his job is a calling from God.

Reviewing myself, in front of God, and fixing my unreasonable thoughts and habits. Each person reflects on himself or herself with honesty, converts, and moves forward with piety.

Winning over evil with good, not despairing with patience, in hope, and telling Him about suffering and unfairness.

It is to expect and believe that my prayer is suitable to God’s will, and it will be done as it is.

Entrusting my soul, and everything else, to God; depending on, loving, and trusting Him.

Escaping from all temptation, with clear consciousness and rationality, we have to go carefully forward to God.

This prayer’s ultimate goal is to realize God’s will not mine, and that, after all, it will be beneficial for me.

Without double meanings or saying anything additional, you should talk immaculately and accurately.

**Faith Training Program Plan:**

*(Table 4.3)*

<table>
<thead>
<tr>
<th>Week</th>
<th>Title of Lecture/Program</th>
<th>Method</th>
<th>Program Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Lecture</td>
<td>‘God, Jehovah, Holy Spirit’ (Isa. 11:2)</td>
<td>Education</td>
<td>Wisdom, Brilliance, Intrigue, Capability, and Lies, Deception, Arrogance, and Negligence</td>
</tr>
<tr>
<td>2nd Lecture</td>
<td>‘Basic Foundation of Wisdom, Knowledge, and Brilliance’ (Ps. 111:10)</td>
<td>Education and Discussion</td>
<td>Knowledge and Awe, Love and Righteousness, Fairness, Joy and Peace, Cunning and Wicked, and Lechery, Debauchery, Misunderstanding, and Prejudice</td>
</tr>
<tr>
<td>3rd Lecture</td>
<td>‘Fruit of the Holy Spirit’ (Matt. 7:16-20; Gal. 5:22-25)</td>
<td>Education</td>
<td>Gentle and Humble, Patience and Charity, Good and Faithful, and Jealousy, Envy, and Superstitions, and Ignorance, and Stupidity,</td>
</tr>
</tbody>
</table>
Creating Volunteer Programs

(Table 4.4)

<table>
<thead>
<tr>
<th>Type</th>
<th>Expected Goals</th>
<th>Contents</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Ministry for Senior Citizens</td>
<td>A Peaceful Way Later In Life</td>
<td>Worship, Meeting, and Visiting</td>
<td>Concern and Conversations of Love</td>
</tr>
<tr>
<td>A Ministry for Single Mothers</td>
<td>God’s will, Love, and Patience</td>
<td>Worship, Concerns and Visiting</td>
<td>Love, Prayer, and Help</td>
</tr>
<tr>
<td>A Ministry for the Homeless</td>
<td>Positive, Hope, and Recovery</td>
<td>Visiting, Help, and Conversation</td>
<td>Sharing and Support for Rehabilitation</td>
</tr>
<tr>
<td>A Ministry for the Disabled</td>
<td>Seeking hobbies, Efforts, Thanks, and Worship</td>
<td>Worship and Friendship</td>
<td>Love, Sharing, and Caring</td>
</tr>
</tbody>
</table>
| A Ministry for Youth      | With righteous values, Livable World, Life, Commitment, and Commandment, Confirmation of Calling | Studying the Bible, Friendship, Counseling, and Prayer | Counseling (career, suicide, relationship, health, and personality), and Mentoring for Study/Play

Curriculum Suggestions for Seminary to Recover the Christian Leader’s Ethical Lifestyle

The Necessity of an Ethical Christian Education for the Christian Leader

Requests for an Ethical Education for Pastors from the Survey Results

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194 Tae-Hun Bae, Pertinent Saturday School in Our Church, (Uijeongbu City, Gyeonggi-Do: Dream Book Press, 2014), 140-146; 157-168.
Currently, concerning the values of large Korean churches, as a result of materialism, the pastors’ thinking is dominated by bigger buildings for churches and an increase in the number of believers. For the causes of the results, the pastors recognize the Bible’s supreme authority, but do not focus on the values of traditional theology. Another reason for the ethical problems among pastors is the excessive establishment and leaning on contemporary theological values without discernment.

In order to solve the ethical problems in the church, it is said that ministers should be awakened. In addition, it is argued that the seminaries should enhance their ethical educations and strengthen regular counseling and support groups for pastors. Also, going forward, we should know God in depth. This problem can be solved through studying the Bible, doing research, and becoming educated. We should be awakened and recognize these problems, which would result in an improved relationship with God and the need to naturally extend our love for God and our neighbors. This would help us to finally realize how to practice love in Christian ethics.

The Situation of Ethical Christian Educations in Major Seminaries in South Korea\(^1\)\(^9\)\(^5\)

**Sungkonghoe University:**\(^1\)\(^9\)\(^6\) Sungkonghoe University offers Christian ethics with three credits in the fourth semester during a total of six semesters for the M.Div Program. The M. Div Program, which requires fifty-six credits total, should also provide a practical Christian ethics

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\(^1\)\(^9\)\(^5\) There are five prominent Korean theological seminaries: 1) Sungkonghoe University: belongs to the Anglican Church of Korea, 2) Chongshin University Theological Seminary: belongs to the General Assembly of Presbyterian Church in Korea, 3) Presbyterian University Theological Seminary: belongs to the Presbyterian Church of Korea, 4) Methodist Theological University: belongs to the Korean Methodist Church, and 5) Korea Baptist Theological University: belongs to the Korea Baptist Convention.

course that is two credits. All students should take classes on Christian ethics before graduation.

**Chongshin University Theological Seminary:** Chongshin University and Theological Seminary, in total, requires one hundred credits consisting of eighty-six mandatory credits and fourteen elective credits for six semesters. The Christian Ethics Curriculum consists of two classes of two credits each for the first and second semesters. The school should add three credits of Christian ethics in the fifth or sixth semesters to clearly teach the importance of Christian ethics.

**Presbyterian University Theological Seminary:** The Graduate School of Presbyterian University and Theological Seminary requires forty-nine mandatory credits and two credits in church music, over the course of six semesters, for an M.Div. Christian ethics is a mandatory three-credit course in the fourth semester. The school has to open practical Christian ethics classes with two credits in the first or second semester to provide students with a foundation of Christian ethics.

**Methodist Theological University:** Methodist Theological University requires a total of eighty-four credits over six semesters. Among the six semesters, two Christian ethics classes in the second semester are mandatory and are available as six credits. However, in the fifth or sixth semesters, Christian ethics should be mandatory or an elective. Therefore, Christian ethics should be studied, and taught, more often.

**Korea Baptist Theological University:** Korea Baptist Theological University

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requires a total of ninety-five credits (seventy-three mandatory credits and twenty-two free elective credits) for six semesters. Of these credits, Christian ethics is a mandatory three-credit class. One more mandatory class should be added to have a total of two mandatory Christian ethics classes (totaling six credits) in the entire coursework.

The Current Situation and Evaluation of the Existing Education of Christian Ethics

**The Current Situation:** The current status of offering courses related to an ethical education in the main seminaries in Korea can be classified as follows: First, seminaries where Christian ethics is mandatory, but the contents are not sufficient. The graduate schools of Chongshin University and Methodist Theological University should increase the credits of their mandatory classes for a Christian ethical education from two to three. They should also open more electives, every semester, to allow students to practice and learn Christian ethics better. Second, seminaries where there are Christian ethics courses, but they are usually set as electives. The Graduate Schools of Theology of SungKongHoe University, Presbyterian University and Theological Seminary, and Korea Baptist University and Seminary should open mandatory courses and more electives on Christian ethics. This will allow them to have more chances to provide lectures on ethics and clearly teach Christian ethics to their students.

**Evaluation:** Even in seminary, where Christian ethics are mandatory, it was confirmed that the amount of educational time (credits) sufficient for learning and putting them into practice was very small. This situation is the same in the seminaries setting the courses as electives. In most of the seminaries, the curricula of Christian ethics are limited to discussions that are quite theological and mainly consist of ‘thinking knowledge’. The importance of Christian ethics should be recognized and supplemented with a curriculum for practically obtaining ethical Christian values.
Christian Ethics Curriculums for Pastors or Seminary Students

Educational Goals and Principles

The principles unquestionably required for an ethical education for theological students and pastors are as follows: First, mandatory subjects for every theological student desiring to be a pastor should be taught. Second, at least two semesters (one year) of intensive or advanced courses should be prepared that are successively available for a sufficient understanding and practice of Christian ethics. Third, by supplementing the practical curriculum, Christian ethics will not remain as courses just for acquiring degrees; they should be installed as classes focusing on those practices. Fourth, from the perspectives of content and purpose, in order to make pastors acquire a comprehensive knowledge of Christian ethics as a philosophy and rules of life to be practiced in their lives, it should be both planned and implemented. Fifth, after graduating from seminary, the church should conduct a retraining class for pastors within the various denominations of ethical Christianity. Therefore, curriculum for theological education should be taken into account well into the post-seminary pastoral occupation. In addition, it should be reviewed and executed with means to expand support for the counseling and mentoring of pastors. For this, it is necessary to seek various, practical methods and a means of education.

One-Year (Two Semesters) Curriculum Suggestions for Christian Ethics

The First Semester Syllabus of an Ethical Education

Title of Lecture: Christian Ethics

Purpose of the Lecture: The original purpose of the Bible is to learn how to praise, exalt,

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and offer thanks to God. Christian ethics aims for Christians to be humble and gentle as a living lesson of God through the Bible, using actions as a discipline. It also includes recognizing the Ten Commandments given to Moses by God and accepting them as living lessons. The positive functions of the commandments should be understood. We should respond to the love in the Gospel of the Cross and care for, and help, both the weak in belief and non-believers. We should also inscribe the complete doctrines of the Bible and Jesus Christ’s ‘Sermon on the Mount’ on our hearts and apply them to all social activities, including being happy and enjoying, and practicing, his commands and the gifts of life and mission (Matt. 25:42-45).

Credits and Evaluation Criteria: 3 Credits per semester, Relative Evaluation

15-week Course Syllabus for the First Semester

(Table 4.5)

<table>
<thead>
<tr>
<th>Week</th>
<th>Lecture Theme</th>
<th>Lecture Mode(s)</th>
<th>Learning Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Week</td>
<td>Basics of Christian Ethics 1: Definitions and Scopes</td>
<td>Lecture and Discussion</td>
<td>Thinking and awakening Christian ethics through the Bible as well as understanding and recognizing them to encourage the correct attitudes and thoughts</td>
</tr>
<tr>
<td>2nd Week</td>
<td>Basics of Christian Ethics 2: Criteria and Methods</td>
<td>Lecture and Discussion</td>
<td>Thinking about how to apply practical ethics, God’s commandment of love and reflecting on the commandments</td>
</tr>
<tr>
<td>3rd Week</td>
<td>Basics of Christian Ethics 3: The Bible and an Ethical Education</td>
<td>Lecture and Discussion</td>
<td>Learning lessons in eternal truths from the Bible and practicing and applying them to social culture</td>
</tr>
</tbody>
</table>

202 Mal. 2:5; Deut. 30:15; Isa. 48:18.
203 Matt. 5:48; 11:29; Prov. 29:18.
204 Exod. 20:1-17; Deut. 5:1-21; 5:32-32.
205 Acts. 16:3; Gal. 2:3; 5:6; 21; 1 Cor. 6:10, 8:12-13; Col. 2:16-17; Rom. 14:1-6; 15.
<table>
<thead>
<tr>
<th>Week</th>
<th>The Ethics of the Old Testament 1: Creation and Ethics</th>
<th>Discussion of the Theme</th>
<th>Knowing the ethics presented to the first humans and reviewing, and learning, the ethics of human history before Noah</th>
</tr>
</thead>
<tbody>
<tr>
<td>5th</td>
<td>The Ethics of the Old Testament 2: Love and Ethics</td>
<td>Discussion of the Theme</td>
<td>Reviewing how God’s providence works, Abraham’s belief of doing, and God’s promise to humankind</td>
</tr>
<tr>
<td>6th</td>
<td>The Ethics of the Old Testament 3: Laws and Ethics</td>
<td>Discussion of the Theme</td>
<td>Through the Five Books of Moses, paying attention to holiness and the commandment of the love of God and carefully knowing human ethics</td>
</tr>
<tr>
<td>7th</td>
<td>The Ethics of the Old Testament 4: Promises (contract) and Ethics</td>
<td>Discussion of the Theme</td>
<td>Learning and acquiring lessons from the prophets of obedience who had wisdom while serving God</td>
</tr>
<tr>
<td>8th</td>
<td>The Ethics of the New Testament 1: Gospels and Ethics</td>
<td>Discussion of the Theme</td>
<td>Learning the reason for Christ’s incarnation and the sufficiency and necessity of the Christian Gospel</td>
</tr>
<tr>
<td>9th</td>
<td>The Ethics of the New Testament 2: Christ and Ethics</td>
<td>Discussion of the Theme</td>
<td>Knowing and perceiving why Jesus became Christ and why he gave the highest commandment, the ethics of love, clearly.</td>
</tr>
<tr>
<td>10th</td>
<td>The Ethics of the New Testament 3: Holy Spirit and Ethics</td>
<td>Discussion of the Theme</td>
<td>Learning and recognizing the Holy Spirit’s providence and leading as one person of the divine Trinity and knowing holy Christian ethics</td>
</tr>
<tr>
<td>11th</td>
<td>The Ethics of the New Testament 4: Church and Ethics</td>
<td>Discussion of the Theme</td>
<td>Knowing the church and that Christ is the head of it, worship, roles, and the functions of the church as a body, and learning each one’s own ethics</td>
</tr>
<tr>
<td>12th</td>
<td>Ethical Christian Life 1: Duty to Self</td>
<td>Presentation, Discussion and Practical Assignment</td>
<td>Reflecting ignorance, misunderstanding, prejudice, greed, negligence, stubbornness, and arrogance</td>
</tr>
<tr>
<td>13th</td>
<td>Ethical Christian Life 2: Duty to Family</td>
<td>Presentation, Discussion and Practical Assignment</td>
<td>Learning brightness and wisdom with faith, hope, and love due to God and reflecting and reviewing whether to love family and myself</td>
</tr>
<tr>
<td>14th</td>
<td>Ethical Christian Life 3: Duty to Society</td>
<td>Presentation, Discussion</td>
<td>Reviewing secular values on social beings without belief and checking the responsible and</td>
</tr>
<tr>
<td>15th Week</td>
<td>Ethical Christian Life 4 Duty to Life</td>
<td>Presentation, Discussion and Practical Assignment</td>
<td>Christian ethics of love to know the beauty and holiness of a life that is more precious than the world and to know and be concerned with God, hating non-belief and sins</td>
</tr>
</tbody>
</table>

**The Second Semester Syllabus of an Ethical Education**

Title of Lecture: Ethical Christian Practices

Purpose of Lecture: The lecture is for those who sincerely love God, as well as the Bible. The goal is to do the Bible study and prayer daily in order to realize God’s will (Matt. 6:9-13, 33). Prayers should be done suitably, according to God’s will (Matt. 6:7-8). Not speaking differently or superfluously, by appreciating and becoming satisfied with ourselves, we should go toward God (Prov. 30:8-9). God want us to live substantially holy and just lives. We should live with complete obedience and with the right knowledge and belief on clear issues in the Bible, without hesitancy. Christian ethics is obtaining a life and a blessing: getting a life in this world, living a long life, and having the blessings of peace and health. The Holy Spirit is a person and is ethical. The God of the Holy Spirit causes Christians to develop a moral personality and have the fruits of the love of the Holy Spirit. The Holy Spirit is not mythical and sentimental; He is moral, ethical, and personal.

Credits and Evaluation Criteria: 3 Credits per semester, Absolute Evaluation

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209 Gen. 6:22; 22:2; Num. 14:24; Rom. 5:19; Phil. 2:7-8; Heb. 5:8-9.

210 Mal. 2:5; Deut. 30:15; Isa. 48:18.

211 John. 14:26; Eph. 4:30.
## 15-week Course Syllabus for the Second Semester

*(Table 4.6)*

<table>
<thead>
<tr>
<th>Week</th>
<th>Lecture Theme</th>
<th>Lecture Mode(s)</th>
<th>Learning Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Week</td>
<td>Christianity and Ethical Practice</td>
<td>Lecture and Discussion</td>
<td>Reviewing Christian ethics learned the previous semester and evaluating reflection, growth, and satisfaction with an analysis on a practical life of Christian ethics</td>
</tr>
<tr>
<td>2nd Week</td>
<td>Duty to Oneself 1</td>
<td>Discussion of the Theme</td>
<td>Knowing one’s own essence and figuring out, and learning, the truth and false aspects of Christian ethics: good and evil, beauty and ugliness, sacredness and secularity, appropriateness and inappropriateness, and public and private</td>
</tr>
<tr>
<td>3rd Week</td>
<td>Duty to Oneself 2</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>Knowing precious and unimportant things, priorities and thing to be done later, bigger things and smaller things, right and wrong, and light and heavy things in Christian ethics</td>
</tr>
<tr>
<td>4th Week</td>
<td>Duty to Self 3</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>What is the reason for not observing Christian ethics? Reflecting and if not dying, hating punishment, having to do it mandatorily, fearful and fearing, others doing it, voluntarily doing it, with a deeper sense of duty, being grateful, with joy, truthfully, loving God to practice Christian ethics</td>
</tr>
<tr>
<td>5th Week</td>
<td>Duty to Family 1</td>
<td>Discussion of the Theme</td>
<td>Learn about the first human family in the Bible, in relation to the ethics of the person formed primarily and find out what the family in the Bible made</td>
</tr>
<tr>
<td>6th Week</td>
<td>Duty to Family 2</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>Learning the joy of love, duty, sacrifice, trust, sharing, help, and cooperation of family</td>
</tr>
<tr>
<td>7th Week</td>
<td>Duty to Family 3</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>A better family becomes better at learning. Understanding, recognizing, and practicing the biggest commandment, love for God and neighbors, and lessons from the Bible</td>
</tr>
<tr>
<td>8th Week</td>
<td>Duty to Society 1</td>
<td>Discussion of the Theme</td>
<td>As descendants of the first humans, Adam and Noah, learning and understanding humankind as one universal brotherhood</td>
</tr>
<tr>
<td>9th Week</td>
<td>Duty to Society 2</td>
<td>Presentation, Discussion,</td>
<td>Among diversity and complexity in society, knowing the various things to do as Christians and looking to</td>
</tr>
<tr>
<td>Week</td>
<td>Topic</td>
<td>Activities</td>
<td>Themes</td>
</tr>
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</tr>
<tr>
<td>10th Week</td>
<td>Duty to Society 3</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>Who are the people with weaknesses in society? Learning one’s duty, the benefits, and application of social welfare and how to apply Christian ethics through them</td>
</tr>
<tr>
<td>11th Week</td>
<td>Duty to Society 4</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>Following the laws of society as Christians and reviewing the functions, roles, and abilities to lead and guide Christian ethics</td>
</tr>
<tr>
<td>12th Week</td>
<td>Duty to Life 1</td>
<td>Discussion of the Theme</td>
<td>Understanding life, commitment, and commandments as God’s method, learning life’s dignity, and extending each student’s own ideas on Christian ethics</td>
</tr>
<tr>
<td>13th Week</td>
<td>Duty to Life 2</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>The family and neighbors of the best commands, no limits and not doing your end of the application of love and looking, and the industrial practice of honesty and sincerity</td>
</tr>
<tr>
<td>14th Week</td>
<td>Duty to Life 3</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>Studying Christian ethics to have a love for all life forms, fighting against social evils, and helping the weak, standing up for righteousness, and moving forward in society without oppressed lives</td>
</tr>
<tr>
<td>15th Week</td>
<td>Duty to Life 4</td>
<td>Presentation, Discussion, and Practical Assignment</td>
<td>Because of not knowing all the precious creatures on the Earth, instead of not being available to practice Christian ethics due to stupidity, ignorance, laziness and non-interest despite knowing, learning about love in Christian ethics, knowing, and living eternally, the second coming, peace, and a true life in this world</td>
</tr>
</tbody>
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Chapter 5

Conclusion

Conclusive Deliberation: A Practical Motivation, Process, and Result of Christian Ethics

The critical problem of the contemporary Korean church is that Christians’ lives are focused on their daily lives, such as what they eat, how they dress, where they reside, or their manner of occupation. They focus on blessings such as on having an easy life, earning money, and going to Heaven. Overall, everything is centered around themselves.\(^{213}\) Such a life leads to secular, material, and selfish humanism. In addition, God has given all people a heart that comprehends eternity.\(^{214}\) Therefore, if people do not come to know God as their Creator, Redeemer, or Heavenly Judge, they come to serve anything as their god. This leads them to live according to the devil’s desires, causing them to steal, kill, and even to die.\(^{215}\) Without knowing the Bible and Jesus Christ, they cannot truly have life in this world. Rather, they live a vain life, not searching for anything. Basic, elementary studies\(^{216}\) cannot truly teach the meaning of life or history, such as why people were born, what they should live for, or what they will accomplish. In the same way, no religion, philosophy or knowledge can give us a true answer.

Christians may think that because Almighty God is omniscient and omnipotent, He will be self-sufficient and self-satisfying. However, according to the Commandments taught by Moses to the Israelites in the chapter five of Deuteronomy,\(^{217}\) He dearly wants to communicate


\(^{214}\) Eccl. 3:11.

\(^{215}\) John. 10:10.

\(^{216}\) Col. 2:20.

\(^{217}\) Deut. 5:7-11.
with His people, to be with them, and to share His love. That is why the first commandment is “Thou shalt have no other gods before me,” denoting that God’s people cannot serve other gods except for Him and that they should depend on Him. However, as always, humans have distorted God’s wills and concerns. They have interpreted the second commandment, “Thou shalt not make unto thee any graven image”, incorrectly, believing that there would be no problems if they did not make visible idols. Also, for the third commandment, “Thou shall not take the name of the LORD your God in vain.”, they strove to avoid saying His name unnecessarily, but they were not interested in its fundamental message and made false teachings of the Commandment, putting on the yoke of the rule once more.218

However, ironically, this issue of rule-creating was completely refuted in Deuteronomy, Chapter six with Moses’s recommendation to “Love the Lord your God with all your heart and with all your soul and with all your strength”.219 That is, the commandments of the rule given from God through Moses teach of the importance of truthfulness and completeness in loving and understanding God. The holy God wants his people to share a personal and true love with Him, which he communicated to them clearly and completely through His servant, Moses.

In one passage about the Scribes and Pharisees, their appearance of coldness toward God and the distortions and exaggerations in their interpretation of the Bible were like yeast, expanding the “bread” of God’s word beyond the truth.220 For that reason, Jesus gravely criticized them. Furthermore, unlike their complex interpretations of God’s Commandments, Jesus interprets them by simply suggesting “First, love God, and second, love your neighbor as

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219 Deut. 6:5; Mark. 12:30.

220 Matt. 16:11; 1 Cor. 5:8.
yourself.” He did not exaggerate or distort the meaning of the words from scripture. Rather, he declared that those two commandments summed up God’s true will, which could be communicated through many rules and prophets. In particular, Jesus quoted Deuteronomy when he said “man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord.” Jesus said the faithful should live in obedience to God’s eternal Words. Particularly, He taught that if people seek His Kingdom and His Righteousness, everything else would be added. As a result, Jesus wants His disciples realize that for God’s people, Christians, the core of Christian ethics is ‘God’s love’ in essence.

When reviewing Israel’s history, Moses ordered the Israelites to gather the gentiles and let them listen to and learn Leviticus, giving them the chance to observe and understand every word. But Israel neither did this nor loved God. The Israelites, the chief priests of the Holy God did not commit to their duty to teach about God to the foreigners. They disobeyed Him and as a result they were assimilated into and absorbed by the gentile culture. Considering them, in successive history, Christians who live in the secular and humanist culture of today should reverently obey Jesus words “Let them observe every thing I say”.

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221 Rom 7:12 (NKJV), “Therefore the law is holy, and the commandment holy and just and good”, 3:31, “Do we then make void the law through faith? Certainly not! On the contrary, we establish the law”, 8:4 “that the righteous requirement of the law might be fulfilled in us who do not walk according to her flesh but according to the Spirit”, Matt. 5:18; Luke. 16:17; Matt. 5:17; 11:13.

222 Deut. 8:3; Matt. 4:4; Luke. 4:4.

223 Matt. 6:31-33.


225 Deut. 31:12; 6; Matt. 28:20; Phil. 2:9-11.

226 Included: “Gen”, “Exod”, “Num”, “Deut”.


228 Matt. 28:20; Act. 1:8.
eternal Word, Christians must reflect on God’s word and be awakened. They must love God and their neighbors, discern their worlds practically, deliver God’s word, fear their Creator, and return His glory.

Christian belief is not at all limited to knowledge of and confession to Jesus or God. Recognition and confession of God’s Existence and work is just the beginning of a Biblical and ethical life as a Christian. To learn the Bible guided and illuminated by the Holy Spirit, to resemble Jesus by obeying His teaching, and to be created as God’s complete and holy image are the clear and fundamental commitments given to Christians. Ultimately, all the saints practicing Christian ethical lives will live lives of true love and happiness as God promises through the Gospel. This includes changing to complete and pious lives, concentrating on the Words of God, and not merely hearing the news the Gospel of Jesus Christ’s crucifixion and Resurrection.

Summary

The only canon of Christian faith and life is the Bible. Historically, Christian faith has taught the teachings of the Bible as the one true authority, and that a life of gratitude and obedience to God’s grace is the essence of Christian ethics. The Korean church in response to God’s calling is facing the time where it must commit to the its role faithfully. With the

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231 Matt. 7:13-14.
232 Zech. 4:6; Mark. 12:36; John. 16:7-8; 13; Act. 20:28; Rom. 8:14-15; Titus. 2:14; 3:5.
233 Matt. 5:48; 1 Pet. 1:15-16; Lev. 11:45; Gen. 6:9; 17:1; 1 Kgs. 8:61; Ps. 18:61; Heb. 6:1-2.
234 Rom. 8:5-6; 1 Col 6:19.
235 Eph. 1:17.
church as the body of which Jesus is its Head. Christians should enjoy God’s Word with joy, practice love in the midst of the world, and recover the Bible’s influence as they are redeemed. Regardless, as evidenced in this thesis, unfortunately, today’s Korean church is deeply absorbed in the secular view of values politically, socially, and economically, thus losing its Christian identity. In addition, lack of Christian ethical sense leads the faithful in the way of grave distrust and corruption.

Considering these situations, this thesis reviews unethical problems that occur in the Korean Church, and points out three core issues as follows: First, there is distorted recognition on tax in pastors and believers in the Korean Church. Second, there is much pursuit of grandeur in the architecture of the church buildings with members seeking prosperity and desiring ostentation. Finally, the influence of secular and humanist values centers around material and selfish gain, distorting the Gospel and prompting the falling of the faithful’s. Because of these, it is necessary for the Korean church to educate and recover Christian ethical values spoken and taught by God through the Bible.

Therefore, this thesis seeks to point out the contemporary Korean church is not successful in its role as a true church. Moreover, this thesis emphasizes the recovery of Christian ethics following Biblical principles for pastors and believers of the contemporary Korean church, which has been deeply absorbed in secular values.

In essence, in order for the church to be devoted to its commitment to deliver the good

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237 Eph. 1:5-6.

news of the Gospel to the next generation, all pastors and believers should stand for Christian ethical values and practice them. For this, Bible studies for members of the Korean church should be made, and academic and practical education of Christian ethics based solely on the Bible should be available for pastoral candidates in Korean seminaries. In particular, Biblical education rarely focuses on Christian ethics in the Korean church. Even the existing curriculum of Christian ethics in Korean seminaries is too metaphysical, abstract and theoretical. As a result, this thesis suggests that a specific Christian ethics be available that applies both to the Korean church and seminaries as an educational model to study the Bible, particularly historical facts, and to raise understanding of sincere, Christian, ethical values.

From the pastoral perspective, considering more specifically and practically situations within the Korean church, three suggestions of Christian ethics curriculum for the Korean church are as follows:

First, there is a Bible study that teaches Christian ethical discipleship. By studying the Bible, firm ethical views on world view, history, and Christian values are available to Christians, helping them become rooted in Scripture. In particular, the church has a responsibility to teach and raise the faithful to serve God, to recognize the reasons and results of their belief, and to raise disciples who resemble Christ. From them, these disciples will learn how to live a holy and completely ethical life as true children of God. The righteous belief of Christians is the church’s

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239 Eph. 2:7.
240 Heb. 11:33-40.
241 Only 1% of Christians believe that Noah’s Flood is true, although Noah’s Flood was proved scientifically and historically. Myunghyun Kim, a seminar about the Bible and science, “Great flood and lost world” last modified November 9, 2015, Accessed May 3, 2016, https://www.youtube.com/watch?v=QDkylCE9yGs.

essential and significant task.\textsuperscript{242} Accordingly, the study specifically suggested a one-year course of Bible study considering both historical and theological perspectives from Genesis to Revelation.\textsuperscript{243} Through this, the goal and calling of all the faithful in Korea, including pastors, is to recover God’s love in the Korean church, where trust and influence fades away in the world today.\textsuperscript{245}

The second goal is Biblical preaching that clarifies the entire contents of the Bible and teaches and declares Christian ethical values.\textsuperscript{246} Historically, preaching has been the core and essential work of the church to teach the Bible and to evangelize. Preaching should help the believer understand Biblical teaching on Christian ethics and practice them by teaching the Bible itself, explaining it kindly, and teaching practical Christian ethical values.\textsuperscript{247} Considering this aspect of preaching, this thesis submits an example of Biblical preaching written in the practical perspective of Christian ethics to give readers a clearer understanding.

Finally, this paper makes a suggestion for the whole personality of worship education. There should be a consistency between the dogma and the lives of believers regarding Christian ethics; the whole personality of the believer and his complete worship should be fundamentally and practically practiced in the Christian life.\textsuperscript{248} The Korean church should sincerely and wisely lead\textsuperscript{249} all the saints to live in service to God and their neighbors, conducting honesty, justice,
and goodness in growing maturity, doing its best to serve, share, love and show responsibility. Accordingly, this thesis suggests the personality of the worship education curriculum should include ten-weeks of prayer school curriculum, as well as a faith training program plan consisting of a total of six lectures, and a volunteer work program for various missions.

Then, with three suggestions to apply the pastoral field in the Korean church, this thesis also makes a suggestion for the educational curriculum of Korean seminaries. To do this, the current status of the Christian ethics curriculums in prominent Korean seminaries were studied and analyzed in the results of a survey. In addition, the article proposes that a one year (two semesters, six credits) Christian ethics curriculum be installed to recover pastoral ethics in seminaries, designating this as mandatory during the entire semesters and an example of a practical curriculum for lecture.

**Recommendation**

Even though this article limits its scope in approach and practice to Biblical Christian ethics, academic, social, and ethical approaches cannot be completely excluded. Therefore, beyond the scope and limitations of this article, it is true that more interdisciplinary studies are required in the collaboration between Christian ethics and social ethics. In that perspective, one of the most influential scholars in theology and social ethics in twentieth century America, Karl Paul Reinhold Niebuhr (1892-1971), who pursued God’s justice with realism, cannot be

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250 Hos. 14:9; Eph. 4:13; 1 Col. 1:28-29.


252 Rom 10:17, “So then faith comes by hearing, and hearing by the word of God”, (NKJV), faith in God occurs when Christians listen to the words of God. The Bible changes our knowledge, that knowledge changes our thoughts, which change our words. Our words change our consciousness, which changes our behavior. Our behavior changes our habits and habits change our lives. Our lives change our character (personality). Christians are then new creations who can practice Christian ethics.
underestimated for his influence and contributions.

As he experienced both World War I and II, the Great Depression, and was a witness to the dreadful menace of European fascism and fear of World War II, he argued that Christians should resist such oppression.\textsuperscript{253} He also emphasized that it was necessary to introduce democracy and to eliminate human domination on others. Niebuhr prayed as follows:

Serenity Prayer\textsuperscript{254}

God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference.

Living one day at a time; enjoying one moment at a time; accepting hardships as the pathway to peace; taking, as He did, this sinful world as it is, not as I would have it:

Trusting that He will make all things right if I surrender to His Will; that I may be reasonably happy in this life and supremely happy with Him forever in the next. Amen.

His younger brother, Helmut Richard Niebuhr was a professor at the Yale School of Divinity, teaching theology and ethics. He suggested and explained five types of Christian influence on culture through his famous book, \textit{Christ and Culture}.

The first kinds of Christian he explains are exclusive Christians, or “Christ against Culture” as evidenced in 1 John 2:15. These believers thoroughly resist and sever secular politics, philosophy, art, and religion. Second, cultural Christians, the “Christ of Culture”,\textsuperscript{255} expand Christian areas without clashing against worldly science and its philosophical system,

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\textsuperscript{253} Reinhold Niebuhr Introduction by Langdon B. Cilkey, \textit{Moral Man & Immoral Society: A Study in Ethics and Politics}, (Louisville, KY: Westminster John Knox Press, 2001), 257-277. According to Niebuhr, ethical individual shows a different feature when they become a group because of the dispersion of authority and responsibility. The group may pursue their own profits and the groups may become a country, ethnic group or huge economic groups. Although some people who are ethical and good, they may become unethical in a group. So churches need to recognize that their church members are involved in a group egoism, personal desire, and corruption. Churches also recognize that their church members pursue the kingdom of God and altruism for neighbors. Refer to the chapter 10.


\textsuperscript{255} Phil. 3:8; 2 Cor. 2:14; 10:5; 2 Pet. 3:18; Eph. 4:13; Col. 2:2.
\end{flushright}
striving to apply and harmonize Christianity with a newly expanded cultural area. Third, synthesists, or “Christ above Culture” Christians, propose a clear division between God and mankind.\textsuperscript{256} They obey the government, but are spiritually faithful to their faith, not ignoring worldly culture and values. Fourth, dualists, “Christ and Culture” are a paradox, recognizing both Christ and culture, but emphasizing its differences.\textsuperscript{257} It is a type of co-existence of continuity and discontinuity between Christ and culture. Fundamentally, it creates tension and with its opposition of beliefs, such as revelation and reason, rules and grace, pity and wrath, and God being both Redeemer and Judge in existential situations. This Christian culture is opposite to a worldly one, but it reflects Christians’ real struggles towards Heaven in this world, and suggests a dynamic practice of Christian ethics for Christian people.\textsuperscript{258} The fifth and final kind of Christians, reformists, believe in “Christ the Transformer of Culture”. They attempt to transform culture, focusing on Christ who transforms it and His Word. While dualists lay stress on redemption compared to God’s Creation, reformers are sanctified by obeying the order of God’s Words, with a more positive and active attitude toward the culture under Christ’s rule and creative ability.\textsuperscript{259}

As seen above, it is necessary to investigate how Christian ethics supplement social ethics, solving its limitations by sufficiently studying the five types of Christians suggested by Richard Niebuhr.\textsuperscript{260} Through these, the principles of ethical life can help Korean Christians

\begin{itemize}
\item \textsuperscript{256} Gen. 1:27-28; Deut. 6:4-9.
\item \textsuperscript{257} 2 Cor. 5:6-10.
\item \textsuperscript{258} Ps 136:1, “Oh, give thanks to the Lord, for He is good! For His mercy endures forever” (NKJV), There are two kinds of good. One is that God is good and the other is human pursues his or her own good. Culture and ethics are neutral.
\item \textsuperscript{259} John. 6:35-44.
fairly face the always exposed and unavoidable worldly culture, recognize secular culture but neither be absorbed nor assimilated by it, and furthermore transform it and lead it to the Gospel. In particular, regardless of regions and cultures, the contemporary church should discern which kind of these five ethical methods should be chosen, and which should be used in complex situations. Through careful observation and deep thinking, the church should determine this firmly and responsibly, based on the words of the Bible, practicing Christian ethics voluntarily.

Throughout this thesis project, the fundamental reason for these suggestions is to awaken the idea that true Christian faith is in the center of life all Christian actions. Ultimately, the contemporary Korean church needs to return to Biblical ethics. In order to accomplish this, the chance to thoroughly learn God’s Word should be given. Today, the Korean church needs true Christian followers to practice Biblical ethics. These ethics should follow the words of Jesus Christ, who died on the cross and resurrected for everyone, even the selfish hypocrites who dream of secular glories and wealth. In addition, specific suggestions for the Korean church and seminaries in this article are summarized with belief and discernment for the Christian life. The foundation of such wisdom and brilliance is God’s own words. This is why Christians must study the Bible most urgently. This thesis emphasizes and argue an effort to keep the fundamental and essential principles of the Christian faith.

Today, the Korean church’s duty to overcome its corruption and crises should begin to strengthen a Christian ethical education thoroughly based on the Bible. Furthermore, its

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189, Christ and Transformed of Culture: 190-229.


262 Elmer L. Towns, *Jesus: The Most Influential Life Ever Lived*, (Elmer L. Towns Originally Published, rob.insideoutdesign@cox.net: The Son by Regal Books, 1999), 91-93.
responsibility to spread the Gospel and love to its neighbors while making true disciples that follow Jesus should do the same. In conclusion, with a Biblical ethics education, it is expected that pastors and believers in the Korean church will have a chance to change through awakening and reflection.

The Results of Christian Ethics and Jesus’ Second Coming and Judgement

Though secular people of the world have freedom, they do not know what real, true freedom is. Christians, who have received freedom from God, do not live under any restraint. Christians may sin against God, or choose not to do so. They also may choose whether to be lazy or not. They may choose to be diligent or not. They may choose to be arrogant and complain about everything. They may also choose to help others, worship God, and be modest. They may live for the future or they may be caught the past. They may live for whatever they want. They have a freedom that is not bound. Occasionally, Christians may even feel they have too much freedom due to their need to take responsibility for that freedom. Ultimately, Christians are free in truth. Although Christians may choose to do something wrong, they should willingly choose to do good things. They should daily read the Bible and meditate on it. They also should not turn to the left or the right. Christians are not bound to their own desires, but they can control their thoughts and behaviors. They are not bound to being proud, because they trust, understand, and know the Bible, obeying what it tells them.

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263 Rom 8:2, “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death”, (NKJV), As a Word in front of, when there is no word as a law of life, as the law of sin and death in the world is free will (Reformers, Luther expressed willingness to slavery), but it will only free will to be associated that has the free will only create a sinner.

264 John. 8:31-32; Rom. 8:1; Eph. 2:5-6; Phil. 3:20: In the preceding verse, Saints due to the Christ, enjoy true liberty in the world, keep the Word of God, and that the freedom to do good with good conscience.

265 Deut. 17:18-20; Ps. 10:4; 1 Cor. 13:4-5; 2 Tim. 3:2; Rom. 12:16.
The Bible is near to Christians—it is not difficult to understand. Christians know God’s will through the Bible and they have the right to mature and grow to accomplish intense characteristics. Christians should persistently read the Bible, taking responsibility to fulfill sanctification. The Bible is the bread of the souls of believers. According to Hosea, people are not destroyed not for ‘lack of faith’ or ‘prayer’ but for ‘lack of knowledge’. Like this, Korean churches never practice the meaning of the Bible without appropriate recognition of it. They must learn what truth is in the Bible in order to practice Christian ethics. Without teaching and learning the Bible, Christians cannot understand the truth in the Bible.

The core of the Bible is that God loves mankind and wants to give them eternal life. Jesus Christ himself said that the Bible can be summarized with two commandments. First, love your God with all your heart, mind, and will. Loving God means that you should love God with appropriate recognition of God. Second, we should our neighbors. Christians should practice the commandments in their hearts. God is pleased when Christians voluntarily love Him with their freewill and freedom. God does not repress human’s freewill. God also does not want humans to obey Him mechanically. This is an amazing point in the Bible. God created

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266 Deut 30:11-14, 14 verse: “But the word is very near you, in your mouth and in your heart, that you may do it”, (NKJV). John 5:39: “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me”, (NKJV). 17:3: “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent”, (NKJV).


268 Hos 4:6, “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children” (NKJV).

269 John. 3:14-21.


humans in His image and God wants to be loved by them with mutual respect. All Christians should voluntarily love their Heavenly Father.

God is patient. When Christians cannot recover Christian ethical lives, God punishes them, like Noah’s era or Sodom and Gomorrah. However, God usually uses a good conscience and method to correct unethical behaviors. God is not the same as Satan who uses evils and will stop at nothing to destroy humans; God’s nature represents permanent holiness and perfect love. God loves His children first, and they can know the truth through the old and new testaments. That love was demonstrated on the great cross. God’s love makes Christians impressed. God will also fulfil his word at the end of time. Future Korean Christians should maintain a devotional life, being awake and ready at all times. Eventually, Jesus Christ will descend again and judge the world. Ultimately, God’s children will experience the new Heaven and earth.

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273 1 John. 4:16; 7; 1 Cor. 13:1-13.
274 1 John. 4:10; John. 15:16; 19; Ezek. 20:5.
275 Rom 5:8, “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us”. (NKJV).
277 Matt. 12:35-37; Mark. 14:34; 1 Pet. 5:8-9; Eph. 5:14; Rev. 3:10-12.
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Appendix A

CONSENT FORM (ENGLISH)

THE STUDY ON THE PROBLEMS OF THE CURRENT KOREAN CHURCHES

Hai Sun Lee
Liberty University
Seminary

You are invited to be in a research study of the problems causing the decline of the current South Korean church and solutions to prevent the decline. You were selected as a possible participant because you have witnessed or experienced the problems in Korean church. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Hai Sun Lee, a doctor of ministry student at Liberty Baptist Theological Seminary.

Background Information:

The purpose of this study is to benefit Christianity in South Korea, which has experienced unusually rapid growth for almost 100 years, including the revival of church members and the growth of prayer, worship, and evangelism. However, currently, the Korean church faces many problems that have slowed the growth and actually put the Korean church in a decline. Some of the problems are, but are not limited to, the unethical conduct of pastors, including tax problems; huge church construction projects; and materialism. Korean churches should know why these kinds of problems occur and what the solutions are. There are many studies regarding the development of Korean churches, but there are few studies examining the problems of the church. This is the reason why this researcher chose this topic. The problems and their causes need to be identified, recommendations made to correct them, and suggestions made for their future prevention. This project will seek to accomplish this.

Procedures:
If you agree to be in this study, I would ask you to do the following:
Please go to the 22-question survey and sensibly answer the questions. It will take about twenty minutes for you to complete all of the questions.

Procedures:
If you agree to be in this study, I would ask you to do the following:
Please go to the 22-question survey and sensibly answer the questions. It will take about twenty minutes for you to complete all of the questions.

Risks and Benefits of being in the Study:

When you answer the questions this questionnaire asks, you might worry about your private information being exposed. This survey investigates and assesses individual thoughts on the current Korean church and its problems. It is not easy for senior pastors, professors, and scholars to describe their thoughts about their field-related problems. However, there will be no exposure of private information; most questions are multiple choice, and the surveys are anonymous. Participants will not be asked to include their names,
church names, or any identifying information. The risk of this survey is minimal and no more than you encounter during everyday activities.

There are no direct benefits to your participation. The benefits to society are that you can contribute to finding the answers to core problems in the current Korean church, providing churches with what they need to be effective. Furthermore, this survey might be beneficial for the development of your individual church and the overall Korean church.

Compensation:

There is no compensation for participation.

Confidentiality:
The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

The researcher will print the completed surveys and store them securely in his home office. After three years, the researcher will destroy the data, which will just show statistical numbers without any mentioning of who you are. Again, the researcher will have sole access to the data. Any other people can see only the consequential data from this study kept by Liberty University.

Voluntary Nature of the Study:

Participation in this study is voluntary. Whether or not you choose to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to skip any of the questions or withdraw at any time.

Contacts and Questions:

The researcher conducting this study is Hai Sun Lee. You may ask any questions you have now. If you have questions later, you are encouraged to contact him by phone at 1-434-229-7749, 070-8699-8119, or by email at hlee32@liberty.edu. To contact his mentor, Frank J Schmitt, email at fschmitt@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

You may print a copy of this form for your records.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Take the Survey.
Appendix B
CONSENT FORM (KOREAN)

설문조사 동의서

현재 한국 교회들의 문제들을 연구

이해선

리버티 대학교

세미너리

현재 한국 교회들의 쇠퇴하는 이유와 교회 성장 감소와 예방을 위한 문제 연구 논문에 당신을 초대합니다. 당신은 한국교회들이 여러 가지 문제들을 안고 있으며, 또한 풍부한 경험들을 가지고 있기 때문에 설문조사 참가자로 선발되었습니다. 이 동의서를 읽고, 논문 연구에 동의 하시기 전에 질문이 있으시면 저에게 요청해 주시길 바랍니다.

이 연구는 리버티 대학교 세미너리에서 목회학 박사과정에 재학중인 이 해선에 의해서 실행되는 것입니다.

배경 정보:

이 논문의 목적은 한국 기독교에 도움을 주기 위함 입니다. 대략 100년 동안에 한국교회의 현저하고 뚜렷한 빠른 성장의 역사를 경험해 왔습니다. 성도 수의 부흥뿐 아니라 기도 자들의 성숙, 하나님의 은총과 사랑의 기독교적 역할을 꾸준히 해왔습니다. 그러나 지금 현재의 한국 교회들은 사실적으로 많은 문제에 직면 하고 있으며, 성장이 멈추어지고 쇠퇴의 길을 걷고 있습니다. 이런 문제에 극한 되지 않고 목사들의 비윤리적인 양상들과 세금 문제, 대형 교회의 건설 등 물질 만능주의가 기승을 부리고 있습니다. 한국 교회들은 이 같은 종류의 발생되는 문제들을 마땅히 해결하여야만 할 것입니다. 한국 교회의 성장에 관련한 괄목할 만한 많은 연구들이 있어 왔습니다. 그러나 교회의 문제 진단을 위한 지침서적 연구는 미약 하기만 합니다. 이와 같은 이유 때문에 이 논문을 선택한 본연적인 이유인 것입니다. 이 같은 문제들은 원인들이 확인되는 절실함과 온게 진리의 길을 나아가야만 하는 추천과 교회 문제들의 미래의 사전적 예방을 위한 제안들이 필요합니다. 이러한 논문 연구는 한국 교회의 문제를 풀기 위하여 실천적
성취를 위한 노력을 전개할 것입니다.

연구절차:
만약 당신이 이 연구에 참여하기로 동의하시면, 저는 당신에게 다음의 것들을 요청할 것입니다. 당신은 대략 22개의 질문서를 보면서 주의 깊게 각각의 질문에 관하여 답을 해 주십시오. 설문지 작성에는 약 20분 정도의 시간이 소요될 것입니다. 참가자들의 어떤 신상 확인 정보도, 그들의 교회 이름이나 각자의 성함도 포함 되거나 요청하지 않습니다.

연구 참여에 대한 위험요소와 유익:
당신을 이 연구 논문이 요청하는 질문에 답을 하실 때, 당신은 개인적인 정보 노출에 대해서 걱정하실 수도 있겠습니다. 왜냐하면 이 설문조사는 현재 섬기는 교회 문제들에 대한 개인적인 생각과 당신이 출석하는 교회를 분석하고 평가 할 것이기 때문입니다. 답임목사로서, 성경을 가르치는 교수로서, 기독교 연구가로서 관련해서 교회에 대하여 생각을 드러내는 것이 쉽지 않습니다. 하지만 개인적인 정보 노출은 없습니다. 왜냐하면 대부분의 질문은 객관식이고, 그리고 이 설문조사는 익명으로 진행되기 때문입니다. 이 설문 조사의 위험은 일상 생활에서 발생하는 것보다도 최소화 하고 있습니다.
당신의 참여에 직접적 이익은 없습니다. 참가에 대한 사회적 혜택은 설문조사를 진행하시면서 섬기는 교회의 당면한 핵심적인 문제의 해결과, 기여도를 높일 수 있으며, 효과적인 대안을 발견하실 수 있습니다. 뿐만 아니라 이것은 참가자들의 교회의 문제를 극복하고, 한국 교회를 위한 출석하는 교회의 발전을 위해서 유익한 도움이 될 것입니다.

보상:
참가자들을 위한 보상은 없습니다

보안:
이 연구의 기록들은 사적으로 보관 될 것입니다. 제가 발행하는 논문에서 저는 참여자의 신분을 확인할 수 있는 어떤 정보도 포함시키지 않을 것입니다. 연구 기록들은 보안상 철저히 보관될 것이고, 오직 연구자만 이 기록들을 볼 것입니다.
연구자는 완성된 설문조사를 출력할 것이고, 그것을 저의 사무실 캐비닛에 잠금 된 상태로
보관 할 것입니다. 그리고 3년 후에 모든 자료는 파기될 것입니다. 본 연구자만이 이 자료들을 볼 수 있는 유일한 사람이 될 것입니다. 귀하의 누구인지에 대한 어떠한 언급 없이 단지 통계적인 수치로만 보여질 것입니다. 그리고 다가오는 미래의 논문 연구자들은, 리버티 대학교에 의해 보관된 이 연구 논문으로부터 단지 결과적인 자료로만 볼 수 있게 될 것입니다.

연구의 자발성:
이 연구의 참여는 자발적인 것입니다. 당신이 참여하든, 참여하지 않은 현재와 미래의 리버티 대학과의 관계에는 아무런 영향을 끼치지 않을 것입니다. 만약 당신이 참여하기로 결정하셨다면, 귀하께서는 어떤 특정한 질문에 대한 답변을 안 하셔도 되고, 또한 관계에 영향을 끼치는 것 없이 언제라도 그만 취소하시도 됩니다.

연락 및 질문:
이 연구를 수행하는 연구자는 이 해선입니다. 당신은 질문을 할 수 있습니다. 만약 질문이 있으시면 1-434-229-7749 또는 (070-8699-8119) 번호로 저에게 연락을 주시거나, 또는 hlee32@liberty.edu 로 메일을 보내 주십시오. 그리고 본 연구자의 지도교수인 Schmitt, Frank J 에게 1-434-592-4143 로 전화해 주시거나, 또는 fschmitt@liberty.edu 로 메일을 보내 주십시오.

만약 당신이 이 연구와 관련해서 어떤 질문이 있으시거나, 연구자보다 다른 누군가와 대화하기 원하신다면 Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or irb@liberty.edu 로 연락해 주십시오.

당신은 당신의 기록을 위해서 이 정보의 복사물을 받을 것입니다.

동의 진술서:
저는 위의 정보를 읽었고 이해하였습니다. 저는 질문을 요청하였고, 대답을 받았습니다. 저는 이 연구에 참여하는 것에 동의 합니다.
Appendix C

QUESTIONNAIRES (ENGLISH)

Survey of the Current Problems of Korean church

1. Are you Male or Female?
   A) Male
   B) Female

2. What is your age?
   A) 21 - 30
   B) 31 – 40
   C) 41 – 50
   D) 51 – 60
   E) Over 60

3. What is the highest level of education you have completed?
   A) Associates Degree
   B) Bachelors Degree
   C) Masters Degree
   D) Doctoral Degree
   E) Professional Degree

4. How long have you been working for South Korean churches, seminaries, or in the Christian field as a pastor, professor, or scholar?
   A) Less than one year
   B) 1 to 2 years
   C) 3 to 5 years
   D) 5 to 10 years
   E) Over 10 years

5. What is your position in your occupation?
   A) Senior pastor, assistant pastor
   B) Professor
   C) Scholar
   D) Other (missionary, etc)

6. Among the problems that Korean churches face, what are the most significant issues? (Choose three.)
   A) Moral issues of ministers
B) Heavy emphasis on church building programs
C) Minister’s dishonesty of taxation
D) Living an undifferentiated way from the secularized/worldly lifestyle
E) Emphasis on heavy offerings
F) Pastoral hereditary succession

7. Please share some causes for the moral issues of ministers. (1 or 2 sentences)

8. What is the best method to resolve a minister’s moral issue?
   A) Personal repentance
   B) Strengthen moral and ethical teaching in seminary
   C) Regular accountability counseling sessions for the minister
   D) Strengthen the minister’s support-group
   E) Other (write one sentence below)

9. Do you believe it is reasonable to build church buildings in the manner they are typically built in Korea?
   A) It is reasonable
   B) It is not reasonable
   C) They are built by personal choice, both options A and B are correct

10. Please elaborate on question 9 in terms of your opinion on church building? (1-2 sentences)


12. Do you agree that a minister should pay taxes?
   A) Agree
   B) Disagree
   C) It should be a personal decision

13. Please elaborate on question 12. Why do you believe a minister should /should not be exempt from taxes?

14. In general, do you believe that your congregation members differentiate their lifestyles from world?
   A) Yes (Please answer #15)
   B) No (Do not answer #15)

15. Please explain some reasons that believers do not live a different lifestyle from the world.
16. What are some areas in which the church should be strengthened in order to help believers live a different lifestyle from the world? (Choose all that apply)
   A) Strengthen emphasis on moral/ethical sermons
   B) Strengthen emphasis on counseling programs and moral support classes
   C) Strengthen emphasis on prayer and Bible study meetings
   D) Strengthen emphasis on cell group /small group meetings
   E) Other (Please write in the space below)

17. Do you believe there is too much emphasis on heavy offerings?
   A) Yes
   B) No
   C) Emphasis should be congregational, not individual

18. Why do you think there is so much pressure to provide a number of different kinds of offerings? (1-2 sentences)

19. Please provide an offertory list that a believer should be committed to

20. Do you agree with hereditary succession?
   A) Agree
   B) Disagree
   C) It makes no difference whether succession is hereditary or not

21. Why do you think hereditary succession is common in the Korean church? (1-2 sentences)

22. What is the best method of succession for a senior pastor?
   A) Hereditary succession
   B) Through public announcement where a committee selects the next senior pastor
   C) Public succession through democratic, congregational votes and recommendation from ministers
   D) Ministers should be appointed by the Christian or general broadcasting stations
   E) Other (please write your answer)
Appendix D

QUESTIONNAIRES (KOREAN)

교회문제의 연구를 위한 설문조사

1. 귀하의 성별은 무엇입니까?
   A) 남자
   B) 여자

2. 귀하의 나이는 몇 세입니까?
   A) 21 - 30
   B) 31 - 40
   C) 41 - 50
   D) 51 - 60
   E) 61세 이상

3. 귀하의 최종 학력은 무엇입니까?
   A) 2년제 대학
   B) 4년제 대학
   C) 대학원 석사
   D) 대학원 박사
   E) 전문직 학위

4. 귀하는 목회자, 교수, 학자로서 몇 년 동안 한국 교회를 섬기고 계십니까?
   A) 1년 이하
   B) 1년 ~ 2년
   C) 3년 ~ 5년
   D) 6년 ~ 10년
   E) 10년 이상
5. 교회에서 귀하의 직분은 무엇입니까?
   A) 담임목사, 부목사
   B) 교수
   C) 학자
   D) 기타 (선교사, 등)

6. 한국 교회의 문제 중 가장 중요한 것은 무엇입니까? (3가지를 선택하세요)
   A) 목회자의 윤리적 문제
   B) 과도한 성전 건축
   C) 성직자의 세금 문제
   D) 세상과 구별되지 않는 성도들의 삶
   E) 교회의 과도한 헌금 요구
   F) 교회의 세습문제

7. 목회자의 윤리적 문제가 생기는 원인에 대해서 쓰세요 (한 두 문장으로)

8. 목회자의 윤리적 문제를 해결하는 방법은 어떤 것이 있을까요?
   A) 성직자 자신의 각성
   B) 신학교에서 윤리적 교육강화
   C) 목회자를 위한 정기적 상담
   D) 목회자를 돕는 지원그룹 강화
   E) 기타 (아래에 이유를 쓰세요)

9. 한국 예배당 건축이 타당하다고 생각하십니까?
   A) 타당하다
   B) 타당하지 않다
   C) 별딩을 건축하는 것은 사적인 것으로, 복합적인 의지이다

10. 예배당 건축이 타당한지 혹은 아닌지에 대한 이유에 대해서 쓰세요 (한 두 문장으로)
11. 한국 목회자들이 예배당 건축과 리 모델링을 하는 이유를 한 두 문장으로 쓰세요

12. 교회 성직자는 세금을 내는 것을 찬성하십니까 반대하십니까?
   A) 찬성
   B) 반대
   C) 개인적인 결정을 해야 한다

13. 성직자의 세금 징수 (12번)에 찬성 혹은 반대하는 이유를 쓰세요

14. 성도들이 세상과 구별되는 삶을 산다고 생각하십니까?
   A) 그렇다 (15번을 답하세요)
   B) 그렇지 않다 (15번을 답하지 마세요)

15. 성도들이 대체적으로 세상과 구별되지 않는 삶을 사는 이유에 대해서 쓰세요

16. 성도들이 세상과 구별되는 삶을 살도록 하기 위해서 교회에서 강화해야 하는 교육은 무엇이라 생각하십니까? (적용할 수 있는 것들을 선택해 주세요)
   A) 윤리적, 도덕적 설교의 강화
   B) 교회의 상담 및 윤리적 교육강화
   C) 기도 및 성경공부 강화
   D) 구역 모임 및 소그룹 모임 강화
   E) 기타 (아래에 써 주세요)

17. 교회의 헌금이 과도하다고 생각하십니까?
   A) 그렇다
   B) 그렇지 않다
   C) 적당하다고 생각한다
18. 교회의 헌금의 종류가 많은 이유가 무엇이라고 생각하십니까? (한 두 문장으로)

19. 성도들이 지켜야 할 헌금 종류에 대해서 쓰세요

20. 교회의 세습을 찬성하십니까?
   A) 그렇다
   B) 그렇지 않다
   C) 세습을 하든지 안 하든지 문제가 안 된다

21. 교회가 세습을 하는 원인은 어디에 있다고 생각하십니까? (한 두 문장으로)

22. 교회의 승계방법 중 가장 타당한 것은 무엇입니까?
   A) 세습
   B) 광고를 통한 위원회의 선택으로 공개채용
   C) 목회자들의 추천을 통한 성도의 투표로 민주적 공개채용
   D) 기독교 방송국이나, 기독교 관련 일반 방송국을 통한 임명
   E) 기타 (아래에 써 주세요)
July 16, 2015

Hai Sun Lee
IRB Exemption 2244.071615: A Study on the Problems of Current Korean Churches

Dear Hai Sun,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46.101(b):

[2] Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
   (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects’ responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

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