

The 9th International Academic Seminar in Commemoration of the Reformation
Calvinism and Theology in Kosin Church

Date: 2014. 11. 4. Tuesday 2 P.M

Location: Kosin University Vision Building 4401 Seminar

1. Worship Service 14:00-14:20 (황대우 개혁주의학술원책임학술위원)

Hymn - 585. "A mighty fortress is God"(통384)

1.A mighty Fortress is our God/A Bulwark never failing
Our Helper He amid the flood/Of mortal ills prevailing
For still our ancient foe/Doth seek to work us woe
His craft and power are great/And, armed with cruel hate/On earth is not his equal.
2.Did we in our own strength confide/Our striving would be losing;
Were not the right Man on our side/The Man of God's own choosing:
Dost ask who that may be?/Christ Jesus, it is He
Lord Sabaoth His Name/From age to age the same/And He must win the battle.
3.And though this world, with devils filled/Should threaten to undo us,
We will not fear, for God hath willed/His truth to triumph through us
The Prince of Darkness grim/We tremble not for him;
His rage we can endure/For lo! his doom is sure/One little word shall fell him

Prayer- Rev. 서보권 (후원 부이사장, 진주북부교회)

Sermon- Rev. 최정철 (후원 이사장, 모든민족교회)

'The restoration of essence' (2Peter 1:19~21)

"19. And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts 20. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. 21. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

Benediction- Rev. 조성국 (고신대 교목실장)

<Photo time 14:20-30>

2. Seminar (이신열 개혁주의학술원장)

Lecture 1 14:30-15:10

● 고신신학과 칼빈주의: 역사적, 교리적 고찰

Doc. 이보민 (전 고려신학대학원 교수, 전 미국복음대학 교수)

Lecture2 15:10-15:50

● 16세기 제네바교회와 21세기 한국장로교회: 권징/치리를 중심으로

Doc. 이정숙 (횡볼트리니티 신학대학원대학교, 학사부총장)

3. Comments 15:50-16:00

4. Question & Answer 16:00-16:30 (to audience)

개혁교회의 특징: 교회정치 형태의 관점에서

이보민 박사(전 고려신학대학원 교수, 전 미국복음대학 교수)
영문요약: 김윤수

The Characteristics of Reformed Church with a respect of Church Politics

1. Episcopal church: An episcopal polity is a hierarchical form of church governance ("ecclesiastical polity") in which the chief local authorities are bishops.
2. Congregational churches are Protestant Christian churches practicing Congregationalist church governance, in which each congregation independently and autonomously runs its own affairs.
3. Presbyterian or Reformed polity is a method of church governance typified by the rule of assemblies of presbyters, or elders. Each local church is governed by a body of elected elders usually called the session or consistory, though other terms, such as church board, may apply. This third type of polity is assumed to be more biblical than others.

1. Episcopal church

- 1) The essential problem of the system of Episcopal church:

Churches with an episcopal polity are governed by bishops with authority over the judicatory, so under this governance the congregations are sometimes misled by bishops. Owing to its hierarchical system, there is no choice but to obey bishops' authority which is not based on the biblical foundation or Christ' will. This can bring about the deviation among the congregation.

- 2) The problem of Faith growth and Spiritual maturity

The saints are not able to worship God individually but participate in the official corporate worship of the church, called liturgy. Congregations who do not have their hearts for worship can reluctantly worship him, hearing the sounds of liturgy without spiritual willingness. The respected forms of

worship can be unfamiliar to the ordinary members of the congregations who become easily observers and practice rituals without their spirit and truthfulness.

3) The reality of the Episcopal church

The episcopal church teaches that juridical oversight the church is not a power that derives from human ambition, but directly from the authority of Christ which was given to his twelve apostles. But this hierarchy of bishops, apostolic succession, does not always mean the spiritual guidance by Christ. Because of this strict church governance, the congregations are standing behind the upfront line in a spiritual battle and they are passively take their roles. Saint Peter's Chapel demonstrates secular form of polity, Vatican city state, which is an interest group cannot impact on the saints' spiritual lives.

2. Congregational church

1) The vision and ambition of congregational church

By passing down Christ' will and God's grace upon the congregations, this church creates a healthy people of God and make them to glorify God within their lives.

2) The reality of the weakness of humanity

Owing to a system of church governance in which every local church congregations is independent, ecclesiastically sovereign, or autonomous. No special titles are used for ministers that would identify them as clergy, there is no distinction between clergy and laity, and pure democracy reigns in congregational churches. Because of this congregational system, any one can raise his or her voice becoming a chief among the people. Without church's active governance and the intervention, human fallen nature can also be led to deviations. Beside, this clique has no strict orders or principles of worship, and this style of worship seems to be impromptu and emotional. In history, this church movement also led to peasants and farmers' war , a very radical form in Europe, and non-violent protests against the corrupted church system and polities. However, this type of

church embraces a high risk of one chief leaders' dictatorship by which all the members of congregational church are misguided and collapsed. In 21st century, a cell-group leadership churches show similar features of congregational church.

2" Church anarchism

1) The vision of Church anarchism

This church rejects the idea that human governments have ultimate authority over human societies. So, this church believes that each person expresses their faith and pursues God directly without the visible church or the system.

2) The weakness of humanity and the reality of church anarchism

Owing to the corruption of human nature and the weakness, the vision of church anarchism results in course deviation. There are two types of deviations apart from the ordinary course: a type of secular church anarchism and para-church movement.

3. Reformed Church

1) Reformed churches' understanding of human fallen nature

The will of Christ and the grace of God may be delivered to the members of congregation so that they could lead and supervise church members. But it could deviate from the right path. Unlike Episcopal church, congregation members may have different job according to their duty but there is no different rank in position among them. So even though there may be no distortion of Lord's will by the hierarchy, but since they are also human so somewhat deviation is inevitable. Surely the Lord's will and God's grace could touch and move every church members' heart to serve congregational church as helping them to worship properly, but also there would be deviation because of the weakness of human's heart. Is there no chance to interact between congregation and church members to correct these deviation? To Reform our minds to the right course of the Lord's will, congregation should come down and church members should go up to be get closer to each other. So that church members could be united around congregation and finally they could offer pleasant worship to God using proper spiritual expression. Those born-again individuals may serve well in church but they should live life well also in the world for the glory

of God. Including parts in politics, economy... If the congregation try to make a show in front of church members, it will be fall down like one of the interest groups in the world. Reformed church members don't need it at all. Christian social activity in Reformed church should be done by individual or by group not by congregational church itself.

2) The Characteristics of Reformed church congregation and church board
The key to the smooth progress in every course in Reformed church is that the church members acknowledge the 'grace' and 'mission' at the same time. They should make progress from the passive justification for they have been born-again and sanctified. As a member of Reformed church, their mission is to live different life in the world for the glory of God. To live like that is also the grace of God.

Each one would serve church because of the grace he got. So the congregation would know that offering church members sermon/sacred ceremony/visit/bible study is their mission and it is helping their spiritual life.

3) Reformed church founded by God's grace

In Reformed church, they found God's grace as the reason to live missional life and they found out that living missional life is God's grace. Since congregation and church members recognize their graceful mission toward each other, it is easy to get along together rather conflicts. So that in every situation, the Lord's will would be respected in the church according to the Bible. To have right grip of biblical meaning, the congregation which is organized of pastor and elders should persuade their missional partners who are the church members with love, kindness and patience. Pastor may sermon to them to make them know and understand the Bible, and elders may visit them to make them live according to the Bible. Church members may respect and receive them. That kind of interaction between congregation and church members is crucial in Reformed church. They are praying not my will, but Lord's will be done. If they listen each other it is easier to change and to be changed to the right course. They know the responsibility which God gave them in grace to each other so they accept discipline in grace.

4) The reality of Reformed church and assignment in real

There may be some people who are not yet ready to live as one of the member of Reformed church. For them, should not press hard but take care of them with meek mind and cover their weakness with love.

5) The recommendation for Reformed churches in world around

(1) Spiritual character and duty of congregation member

They should decide their discussion based on their understanding of the Bible and it must be fit to the situation. It should not be like commanding and giving order as in Episcopal church, nor by maturity as in congregational church but by the biblical way.

(2) Right understanding about congregation, presbytery, general council

Presbytery and general council are not like competent institutions. Every church will be called temporarily to make decision together.

(3) Pastor as a servant of God's word

God is preaching His word through the pastor. The pastor in Reformed church proclaims God's word but he must be the servant of God's word in the same time. Sermon is one of the import part of worship service in Reformed church, and at the same time it is the basic part that makes worship service may be offered properly.

(4) Proper Communion

With discipline and sermon, communion is also important in Reformed church. It is time to let them confess sins and be forgiven by the Lord to worship Him more properly during worship service.

(5) Awakening of Reformed Church

Since there is interaction in Reformed church, they must be careful about confliction inside of the church.

16세기 제네바교회와 21세기 한국장로교회

-권징/치리를 중심으로-

이정숙 박사(헷볼트리니티신학대학원대학교, 학사부총장)

영문요약: 김윤수

Intro and definition of terms

Historian is a dwarf sitting on the shoulder of Giants (Great figures) who have impacted the people throughout the church history. Historian gets an insight and a broaden perspective by the help of giants, like Calvin and other reformers in 16th century. Compared to prior times, the late 20th century scholars of Calvinism refocused on Calvin as a pastor. As a result, numerous studies dealt with pastor Calvin and his pastorship in Geneva church, along with church discipline increased in 20th century.

After Geneva consistory scriptures were discovered from the shabby and out-dated library and started to be transcribed by scholars, Calvin's consistory actions in Geneva got attentions from worldwide. Although this type of study is hardly recognized in general, this consistory scripture is a very useful resource to understand Calvin's pastorship in Geneva. Despite of its' huge volume and written style in old-fashioned french were barriers to study, the study of consistory of Geneva increase gradually by professionals.

This study also deals with the subject of Calvinistic pastorship and his consistory in order to contribute to Korean churches which pay more attention on pastoral concerns than theological concerns. By exploring the Geneva church's discipline and governance in 16th century, the author wants to discover the differences and commonness between the characteristics of Geneva's in 16th and Korean presbyterian churches in 21st.

With respect to terms, unfortunately, Korean 권징(Kwanching) or 치리(Chee-ree) is translated in church discipline in general, but "church disciple" does not embrace the depth of meaning overall. The meaning of Chee-ree is close to church's disapproval or harsh criticism over congregational sin and its negative influence over the church. In addition, Consistory is translated in assemblies of presbyters, or elders or church

board but these translations have also limitations to cover the diverse roles of consistory and the dynamics of composition of it. The term Consistory embraces many definitions including a type of ecclesiastical court (inquisition) or office or a body governing the congregations. Despite of difficulties of translation of the terms of “consistory” and “church discipline,” the author will focus on the lessons from Geneva church in 16th century in order to apply it to Korean churches in 21st century.

1. Church discipline and Geneva church in 16th century.

The motivation for this study of “church discipline” is derived from the author’s mother church’s unfair judgment and its governance acted by senior pastor. From the beginning of this study, the author was interested in churches’ discipline inclined to the church’s judicatory and inquisition, but later she finds the essence of Geneva’s consistory is not disapproval or refusal of churches but pastoral care and spiritual nurture. During Calvin’s pastoral care, he used consistory not to judge people but to actualize and practice out his messages over the pulpit. Not only providing good sermons over the congregations but also offering means of consistory, Calvin tried his best to guide the congregations to the right path. His pastoral care focused on to make a congregation confess the faith and live out the Gospel on a daily base standing on the solid ground of the Bible. In order to help the members of churches to be disciplined and sanctified by the word of God, he led the congregations to participate in charitable judgment of church. He wanted to see churches not corrupted but well-established apostolic church with charitable judgment in 16th century. What he envisioned through the church was not a corruption of the word of God or an increase of antinomianism but a growth of saints and their participation in sacraments, a good modeling, and confession in the world.

1) The history of Consistory study and research

Then how can we visualize the picture of consistory in 16th century in Geneva?

The list of studies of Calvin’s Consistory are as below:

- 1) Frederic-Auguste Cramer, born in Geneva, published in 1853 *Notres extraites des registres du Consistorie de L’Eglise de Geneve*,
- 2) E.W. Monter, *The Consistory of Geneva 1559-1569*
- 3) Robert McCune Kingdon, a prominent scholar regarding the study of

Geneva Consistory, transcribed consistory and edited the texts with his students, actualizing the Geneva city of 16th century. He described the roles of consistory in Europe history as following: 1) hearing court 2) compulsory counseling service 3) educational institution. There remained more researches and books as below.

What is consistory by Calvin? Consistory was an ecclesiastical counseling institution John Calvin (1509-1564) established in 1541 to hear cases of such moral infractions as gambling, fornication, and errant religious practices. The regulation of marriage, including marital conflicts, was a significant part of the reform movement here, hence the large number of cases dealing with marriage that came to the Consistory. But by ordering troubled marriages to remain intact, the Consistory proved disadvantageous to people who wanted to rid themselves of burdensome spouses.

In studying Geneva consistory, the scholars had to confront barriers. First, the old-fashioned French is a lot more different from modern French. The reading of transcripts and its text does pose problem. The characteristic of the old fashioned French is phonetical writing, using the different letters with an identical word. Hence, the readers have difficulties to read and understand the whole meaning of the texts. Secretaries' handwriting of consistory is irregular, sometimes our knowledge was not sufficient to decipher one or two words. And most transcripts are raw text of minutes which no one has put efforts to rewrite as a fair copy yet. So, the meaning of a sentence remains obscure and necessary to guess at the meaning of a sentence which is not completed.

After the Robert Kindon's study and edition of consistory transcripts, Wisconsin university and Hery Meeter Center for Calvin Studies in Calvin College reserve the edited files and printout form. The critiques of French edition consistory transcripts are now published volume 6 in Geneva by Librarie Droz publisher. But, the critiques of English edition were only published volume 1 in 1542-1544. Henry Meeter Center for Calvin studies provided tools for reading paleography, old-fashioned French, it made possible scholars to read and decipher the transcripts better. Many scholars like Thomas Lambert, Jeffery Watt, and William G. Naphy participated in this process of publishing editions of transcripts. Scott M. Manetsch's study of *Calvin's company of pastors: pastoral care and the emerging Reformed church 1536-1609* also shows the parallel study of

consistory transcripts.

2) Consistory and activities

Calvin published articles concerning organization of worship and ministry in 1537, saying "There is no such a evil thing but excommunication under the papa's polity." He criticized excommunication of Catholic church used for the schism between the saints. He mentioned that the biblical understanding of excommunication is found on the Bible. In his commentary of Matthew 18:15-17, Calvin wrote that Jesus was recovered from the excommunication of the Old Testament and the saints are required to be reformed and rediscovered within church's discipline. While re-entering Geneva in 1541, he asserted the importance of church discipline and realized his vision through Ecclesiastical Ordinances. Through consistory, Calvin bring a change by inviting presbyter and leaders into Geneva consistory who are different from Catholic one. Compared to Catholic consistory, elder and laity were also participants of Calvin's collegial and cooperative ministry.

The apostolate of the laity derives from the Calvinistic vocation and the Church can never be without it. The four offices of teacher, laity, elder, pastor are Christian vocations in any time. Calvin believed that Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world. Hence, these offices of ministers are cooperators and servants of God equally in God's eyes. The Elder is a representative of laity members composed of consistory, thus, the union of elders must be considered as the final authority of church discipline. Geneva elders were elected every year by democratical way and they also became a member of council at 16th century. Presbyteries can be grouped into a synod, and Presbyteries, along with synods nationwide often join together in a general assembly. Responsibility for conduct of church services is reserved to an ordained minister or pastor known as a teaching elder, or a minister of the word and sacrament.

2. Church Discipline and Korean presbyterian churches in 21st century

With the establishment of the Presbyterian church of Korea and the

ordination of Korean pastors(1907), the newly ordained Korean pastors were able to run churches and church of Korea needed a constitution. Thus the new Korean Church of 1907 adopted the Confession of Faith that had been prepared by the Council of Presbyterian Mission. Five years after the organization of the first Korean presbytery, the first General Asembly of the Presbyterian Church of Korea took placed in Pyong-yang (a capital of North Korea now) in 1912. The Korean Presbyterian church of Korea that started with seven Korean pastors in 1907 in had fifty-five pastors in 1912. Along with the increase in their number, the role of Korean pastors in the church became greater and Korean pastors were expected to exercise jurisdiction and discipline and administered baptism and the Lord's supper as missionaries had done before. In Korea church history, church discipline was very strict and emphasized by missionaries and pastors, so laity and elders had to quit smoking and drinking alcohols in order to become good examples among the congregations. If the crimes were considered by church discipline, the standard were offered in three ways: the Bible, the regulations of church, the contagion of its effect. Those kinds of sin are serious enough to merit removal from fellowship in Korean church history. Sins listed scripturally as serious enough to remove someone include: Sexual immorality; Covetous; Idolatry; Reviling; slander; Drunkard ; Swindling; Unruly life; Division of the local church; False teaching. There is no Biblical justification for applying this kind of discipline in a nonessential area.

The Consistory has generally been associated with Calvin and regarded as his instrument for the tyrannical supervision of the lives of the people of Geneva. This characterization is not altogether just. It is no doubt true that Calvin regarded the regulation of private life and morality as a legitimate sphere for the activity of the church, but he was in no way unique. Though church discipline is a very difficult area of doctrine and one hard to practice, it nevertheless rests upon the divine authority of Scripture and is vital to the purity, power, progress, and purpose of the church. The responsibility and necessity for discipline is not an option for the church if it obeys the Word of God, but Korea churches must be equally concerned that Scripture is carefully followed in the practice of church discipline. Church discipline is the practice of censuring church members when they are perceived to have sinned in hope that the offender will repent and be reconciled to God and the church. It is also intended to

protect other church members from the influence of sin. Excommunication is usually considered a last resort if a person does not repent of their sin. Thus, Korea churches keep in mind of the upside of church discipline and the intention of Geneva consistory.