

The Beginning and development of Protestantism in Korea, 1830—1888

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Contents

1. Pioneers
 - (1) Rev. Carl A. F. Gutzlaff.
 - (2) Robert J. Thomas
 - (3) Alexander Williamson
 - (4) John Ross and John McIntyre
 - (5) Bible Societies
2. Political Situation
3. Opening of the Mission Work in Korea
4. Comity Arrangements

In this introductory chapter of the Christian mission work in Korea, I shall provide a brief description of three things : (1) the Protestant Pioneers whose activities more or less influenced the later development of Protestantism in Korea, (2) an historical orientation of the political situations which shows us how in the modern history of Korea the traditional isolation policy was brought to an end, opening the way for foreign missionaries to enter the country, and (3) missionary enterprises of the various foreign Boards and their activities in 1880's at the time of the beginning of the Presbyterian mission work in Korea.

1. Pioneers

As we discuss the introduction of Christianity in Korea, we are obliged to say

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something about early contacts with Protestantism. These earlier Protestant missionary contacts, beginning fifty years before Dr. Allen, the first resident missionary in Korea, had been either temporary and exploratory or else conducted from across the Manchurian border.

(1) Rev. Carl A. F. Gutzlaff, M.D.

The Rev. Carl A. F. Gutzlaff (1803—1851)¹ paid probably the first visit to Korea as a Protestant missionary in 1832. Born in Pomerania in 1803 and educated at Halle, the centre of the German pietistic movement in the seventeenth century.

Gutzlaff was one of the German missionaries who served under the Netherlands Missionary Society.

After having served a short term at Batavia, he severed his connection with the Dutch Society in 1828 and was a missionary to Bangkok, Siam (1828—31) and China (1831) until his death in 1851. When he was in Macao, in South China, he became an intimate friend of Robert Morrison, the first protestant missionary to China. In 1836 the East India Company sent Gutzlaff as an interpreter with the British ship *Lord Amherst* to investigate the possibilities of opening the northern ports of China for British trade. Robert Morrison gave Gutzlaff a large stock of Chinese scriptures to be distributed along the coast.

After having visited the Shantung coasts, the ship sailed for Korea. In July, 1832, just three years before Father Pierre Maubant, the first French priest to the Hermit Kingdom, crawled bravely through the sewers into the border city of Uiju. The *Lord Amherst* crossed from Wei—hai—wei, China, to the Sir James Hall group of islands, (Paik Yon Do, Tai Chong and So Chong Do), on the west coast of the Hwanghae Province, Korea. From here they worked their way south along the coast of Chung—Chong province for a month, July 16—August 17, before returning to Macao. While the *Lord Amherst* was anchored at Basil's Bay, a petition, together with presents was sent to the King, requesting the opening of commercial intercourse.² While waiting for a reply from the government, Gutzlaff, spent forty days working along the west coast of the peninsula, teaching the villagers how to plant potatoes,

1 Gutzlaff's full name was Carl Augustus Frederich Gutzlaff, M. D. See, Harry A. Rhodes. "The first protestant missionary to Korea. 1832 —Rev. Carl Augustus F. Gutzlaff, M. D." *The Korea Mission field*, vol. xxvii, No. 11, Nov. 1931.

2 H. H. Lindsay, *Report of Proceedings on a voyage to the Northern ports of China*, Second edition. pp. 216—218.

translating with great difficulty, the Lord's Prayer into Korean, and salting his distribution of the Bible and religious tracts in Chinese with companion gifts of western books on science, history and geography. He noted with pleased surprise that "the people even of the lowest classes, can read, and delight in reading"³

The petition and gifts were returned with the information that Korea could not permit them to trade without consulting China.⁴ The explorers at last "left the place highly dissatisfied with the unnecessary delay incurred"⁵ as this decree had severely curtailed the distribution of the Bible and tracts.

Before he went to Korea, Gutzlaff had heard of the "detailed accounts of persecution of Catholicism in Korea"⁶, but he reports that he "could discover no trace of it".⁷ This indicates that the people feared to reveal their knowledge of Catholicism because of persecution.

Gutzlaff's visit to Korea was too brief to leave any recognizable result, but he expressed the conviction that the results would not be lost.

... Can the Divine Truth, disseminated in Korea, be lost? This I believe not : there will be some fruits in the appointed time of the Lord.⁸

In the great plan of the Eternal God, there will be a time of merciful visitation for them. While we look for this, we ought to be very anxious to hasten its approach, by diffusing the glorious doctrines of the Cross by all means and power... The Scripture teaches us to believe that God can bless even these feeble beginnings. Let us hope that better days soon dawn for Corea.⁹

(2) Robert J. Thomas.

The next protestant missionary to attempt to enter the forbidden country of Korea was Robert J. Thomas (1839—1866), a member of the London Missionary

3 Samuel H. Moffett, "Protestantism : its influence on modernization in Korea", *Modern Transformation of Korea* by Yi Kyu—Tae (Seoul : Sejong Pub, Co., 1970), p. 194.

4 H. H. Lindsay, *op. cit.*, p. 246.

5 *Ibid.*, p. 294.

6 C. Gutzlaff, *Journal of Three Voyages along the coast of China in 1831, 1832 and 1833 with notices of Siam, Corea and the Loo Choo Island*, Vol. 1, London, 1843.

7 *Ibid.*, pp. 323—324.

8 C. Gutzlaff. *op. cit.*, pp. 339—340.

(Quoted from L. George Paik, *op. cit.*, p. 46).

9 *Ibid.*, p. 355.

Society who had previously worked in China.

R. J. Thomas, a native of Wales, who graduated with the degree of B. A. from New College, University of London, and ordained to the ministry at Hanover Chapel, Abergavenny, Wales, on June 4, 1863,¹⁰ was appointed to labour in China under the London Missionary Society. Accompanied by his wife, Thomas left Scotland in July of the same year.¹¹ He lost his wife in March, 1864, while in Shanghai, and he then moved to Chefoo in 1865. While Thomas was at this port he was led, under peculiar circumstances, to visit Korea.

In the Autumn of 1865 at Chefoo a junk arrived from Korea bringing two Korean refugee Catholic Christians. These refugees were introduced to Alexander Williamson, the agent of the National Bible Society of Scotland, stationed at Chefoo. Williamson learned much of the status of the Roman Catholic Church in Korea from them, but was shocked by their ignorance of the Scriptures. Thomas, who was then at the port of Chefoo, met these men and offered to accompany them to Korea as an agent of the National Bible Society of Scotland.

Thomas left Chefoo on September 4, 1865 to the "terra incognita" with a large stock of portions of the Chinese Bible for distribution in Korea. He arrived at the west coast of Korea on 13th of the month.¹² There he spent two and a half months,¹³ as did Gutzlaff, sailing up and down the Whanghae coast, learning the language and distributing Bible portions.

We have no record of the places he visited, but according to a study by Mr. Moon Whan Oh, who has done a fine piece of research work on the life of Thomas,¹⁴ he spent part of his time in Korea on the island of White Wing (Paik—Yun), opposite Sorai Beach.

He left the Korean Shores in December and then returned safely by Chinese junk to China, taking a boat up the coast to Manchuria and then proceeding to Peking. The following year, 1866, he made another visit to Korea as interpreter on board

¹⁰ *The Missionary Magazine and Chronicle* (London Missionary Society), Vol. 27, Aug. 1885, pp. 249, 250.

¹¹ *Ibid.*

¹² L. George Paik, *op. cit.*, p. 49.

¹³ Letter from Thomas dated Jan 12, 1866. Peking, China. c.f. *The Missionary Magazine and Chronicle* for July 1866, pp. 200—201.

¹⁴ Moon Whan Oh. "The two visits of the Rev. R. J. Thomas" *Transactions of the Korean Branch of the Royal Asiatic Society*, Vol. 22 for 1933, pp. 95—123.

the American trading schooner *General Sherman* which was attempting to open trade. The vessel was loaded with goods likely to be saleable in Korea and was despatched there as an experimental voyage in the hope of opening the country to commerce.¹⁵

The *General sherman* entered the mouth of the Taidong River about the end of August 1866. The governor of the Pyung—An province sent a messenger to enquire the cause of her visit and was told that they wished to open trade with Korea. The governor was terrified at the idea and informed the visitors that it was impossible. But the ship proceeded on up the river near the city of Pyung Yang, and an unwise attempt was made to open the door of the city. The commander of the Korean garrison who was sent to enquire into the purpose of the visit was, unwisely, held captive on the ship. Her crew fired at random into the crowd which began to gather demanding his release. Then they realised that their attempts to force the Koreans to trade with them were arousing great hostility.

A fight began which resulted in the extermination of the whole crew and the burning of the ship. Thomas was killed, with the others, about September 2nd, 1866.¹⁶ Thus Thomas's second attempt to introduce the Christian faith into Korea through the distribution of the Bible had ended in tragedy. Even though he was killed before his involvement in missionary work in Korea, he had left a seed of the Christian faith.

On the way up river, at Kang—so—po—san Thomas had tossed some copies of the Chinese New Testament to some Koreans on shore. Years later, when Samuel A. Moffett, a pioneer missionary to the city of Pyung Yang, formed a class of Catechumens in October 1893, he found a man who had received a Chinese New Testament from this missionary.¹⁷ And when Thomas had got to shore, he offered his slayer a Bible, but it was refused.

Mr Thomas knelt and prayed and was killed. His slayer could not escape the conviction that he had killed a good man, and took the Bible home with him. Many years later this man's nephew, Yi Yung Tai, graduated from the Union Christian College in Pyung Yang, and assisted Dr. W.D. Reynold in the revision of the Kore-

¹⁵ J. S. Gale, "The fate of the General Sherman", *The Korean Repository* for July, 1895, pp. 252—254.

¹⁶ L. George Paik, *op. cit.*, p. 50.

¹⁷ S. H. Moffett, "Early days in Pyung Yang", *The Korea Mission field*, Vol. 21, No. 3, (March 1925), p. 54.

an Bible.¹⁸ Thomas was killed, probably not for his faith but because the ship was mistaken either for an invasion force or trading expedition to the "Hermit Kingdom". But generally

Thomas was considered the first Protestant martyr for the cause of Christ in Korea. The Rev. Robert Thomas, who had apparently ended in failure, bore fruit years later.

It is difficult to discern in these faltering contacts and failures, the small ripples which were to produce the waves of a new age. For Protestantism contributed to the transformation and modernization of Korea in the next few decades (1884—1919) and anything accomplished in the whole preceding century of Christian impact on the Hermit Kingdom.¹⁹

(3) Alexander Williamson.

A year after Thomas' death Alexander Williamson, a missionary with the National Bible Society of Scotland, who was residing in Chefoo, and the man who had sent Thomas to Korea in 1865, made an exploratory journey to Manchuria. He extended his visit as far as the Korean gate, the border of Korea, in the autumn of 1865 and sold a number of books to the Koreans who came to trade with the Chinese. He reports ;

"Accordingly I met a great many of the people of that country, and sold them a number of books. They were as courteous as the Chinese".²⁰

(4) John Ross and John McIntyre

There have been continual attempts by Protestant workers to bring the Word of God to Korea, but none was more successful than the effort made by a pair of Scottish missionaries in Manchuria, John Ross (1842—1915) and his brother-in-law John McIntyre, who have been called the "Wycliffes of Korea".²¹ These two men, missionaries of the United Presbyterian Church of Scotland, have the honour of doing Protestantism's pioneer work for the Hermit Kingdom. These missionaries labouring in the adjacent province of Manchuria did not set foot in Korea until later years, but they became interested in the Korean people and their language. They baptized the first Korean Protestant converts in Manchuria in 1876, and made the

18 H. Rhodes, *History of the Korea Mission, Presbyterian Church in the U. S. A.* Vo. 1. (Seoul : YMCA Press, 1935), p. 72.

19 S. H. Moffett, "Protestantism", *Modern Transformation of Korea*, by Yi Kyu-Tae (Seoul : Sejong Pub. Co., 1917), p. 195.

20 L. George Pai, *op. cit.*, p. 51.

21 S. H. Moffett, *The Christians of Korea* (Friendship Press : N. K. 1962), p. 35.

first Korean translation of the New Testament during the Years 1882—1887.

John Ross of New Chwang (now Ying-Kow), a port town south west of Moukden, Manchuria, made an exploring trip to eastern Manchuria in the October of 1874.²² As his fellow missionary Williamson had done, he also visited a border town which he called "the Korean gate" and met the Koreans who came to trade with the Chinese. Though he gained no knowledge of the Korean people and their religious situation, he became interested in these people and revisited the gate in the following year to gain information concerning their language and culture, in order to investigate the possibility of missionary work.

He was able to learn much with interest about the country to the south. He also found a Korean who was willing to go with him to serve as his Korean language teacher. This was a bud that made possible the translation of the Gospel of Luke and later of the whole New Testament into Korean. In 1877, with the assistance of the language teacher, Ross and his brother-in-law and colleague the Rev. John MacIntyre began translating the Gospel of Luke from the Chinese characters into Korean script. The Korean teacher was Yi Ung Chan, who was converted while he was working with the missionaries and became the third baptised Korean in July 1879. It was providential that later on Ross and McIntyre came across other Koreans such as Paik Hong Joon, Yi Sung ha, Kim Chin Kee, Kim Chung Song and Suh Sang Yoon.

All these Korean helpers were converted and baptized in 1879 by the Rev. MacIntyre. Among the first group of the Protestant Koreans who worked with the Scottish missionaries, Paik Hong Joon was the first Korean evangelist (1880)²³ and became the first Presbyterian elder (1887) and has the honour of being the first Korean Protestant Martyr (1893).²⁴

Suh Sang Yoon with his brother Suh Kyung Jo, also became well known Christian leaders in the early years of the Korean church. The Suh family had lived for generations in Euiju, on the bank of the Yalu river. They were an independent middle class family and comparatively wealthy. However, a reversal in the family for-

22 J. Ross, "Visit to the Korean Gate", in *Chinese Recorder and Missionary Journal* Nov. Dec., 1875. p. 471—3. This article of John Ross is also represented in the *John Ross, the First Missionary to Korea* by J. H. Kim. (Kye Myung Univ. Press, 1982). pp. 127—136.

23 J. MacIntyre, "New Chwang", *United Presbyterian Missionary Record*, July 1, 1881, p. 271.

24 C. C. Vinton, "The Presbyterian Mission", *The Korea Repository*, Jan. 1895, p. 19.

tunes forced Suh Sang Yoon to go into business peddling his merchandise in 1878. His travels took him across the border into Manchuria.

When he came into contact with Ross and MacIntyre, he was so sick and discouraged he was ready to commit suicide. He was taken to the mission hospital in New Chawang and soon recovered.²⁵ Thus he was able to help the missionaries with their language study and Bible translation and was himself converted, and baptized by Rev. Ross in 1882.²⁶

While Suh thus lived in Moukden, he was visited by his brother, Suh Kyung Jo, who also became a Christian, and was baptized by Dr. H. G. Underwood in Seoul in 1887. In 1907, he became one of the first seven Presbyterian ministers ordained in Korea.²⁷

Meanwhile, the translation of the Gospel was completed, and a printing press was set up in Moukden, Manchuria. A pedlar of Korean medicine, Kim Chung Song, was employed as an amateur typesetter.²⁸ This work progressed slowly, but in 1882 the first Gospels came off the press. This was followed by the other Gospel and Acts of the Apostles and Epistles. By 1887, the entire New Testament had been published, the first in the Korean language.

When the Gospel was printed in 1882, Ross sent out Kim Chung Song as a Colporteur to the Koreans who had settled in Eastern Manchurian valleys. Thus he who had peddled for the bodily health of people became the first pedlar of a Book which brought hundreds into a knowledge of eternal life. After six months, he returned with reports that many believed and were awaiting baptism. The Colporteur made a second visit of six months duration and returned with the same encouraging report.

In the winter of 1884 Ross made a trip to four of these valleys and found the reports to be correct, for he and his colleague MacIntyre baptized seventy-five people, and placed many others on a waiting list. In the following summer, the missionaries made a second visit and baptized many more. Ross records ;

25 L. George Paik, *op. cit.*, p.52.

26 Yi Man-Yul, "Translation, printing, and colportage of the Ross Version" *The Bitgwasogum*. No. 30. Oct. 1987, p. 197, Note 43.

27 L. George Paik, *op. cit.*, p. 52.

28 J. Ross, "The Christian Daw in Korea : " *The Missionary Review of the World*, N. S. Vol. 3. No. 4 (April, 1890), p. 244. This article is also reprinted in J. H. Kim. *op. cit.*, pp. 215-16.

We were informed—and from what we had seen we were now prepared to believe anything—that in each of the twenty-eight valleys which lay between us and the great White Mountain, four hundred miles to the north—west, there were larger or smaller groups of believers waiting to be received into the Church.²⁹

Although no missionary had ever previously visited these people, the Gospel and tracts which had been sent to them, and the personal witness bearing of one or two converts in Moukden had alone been instrumental in bringing the great harvest to fruition. This considerable result was so gratifying that Ross declared. "It is worthwhile to translate a few books to see such results".³⁰

Thus the first Protestant Korean Christians were instructed and baptized in Manchuria, and these men served as the link for the first Protestant work in Korea proper and through their work the young church in Korea was established.

Thus a study of the early history of the Korean church testifies to the fact that the founding of the Protestant Church in Korea began with the work of the Scotch Presbyterian missionaries in Manchuria. The first Churches organized in Sorai in Whang Hae province, Seoul and Euiju can be traced back to this work, and there was a handful of Protestant Christians, when American missionaries entered the country in 1884 and in 1885.

Thus before the Protestant missionaries began their work in Korea, the way was already well prepared by Bible translation and also by the evangelistic work begun by Shu Sang Yoon, one of the helpers and converts of the Rev. John Ross. Translation of the Bible and tracts and itinerate colportage along the border between Korea and Manchuria was perhaps the only way to win the souls in the "Hermit Nation" when the door was not opened and Christianity forbidden by the Government.

Mr. Ross had also compiled, with Korean helpers *Corean Primer* in 1877 and authored *History of Corea, Ancient and Modern* (1879). All these were pioneer publications and were of great use to the mission work in Korea by the new missionaries coming in. Ross translation of the *Evidence of Christianity, Peep of Day, Pilgrims Progress*, and *Summary of Old Testament* in Chinese, was also a great help for the spreading of the Gospel among Koreans in Manchuria.³¹

29 James C. F. Robertson, *The Bible in Korea* (The British and Foreign Bible Society, 1954), p. 18.

30 L. George Paik, *op. cit.*, p. 54.

31 For a detailed account on the life and work of John Ross, see J. H. Kim. *op. cit.*, p. 19-70.

(5) Bible Societies.

We must not omit to mention the important work done by the two great Bible Societies, *National Bible Society of Scotland (NBSS)* and the *British and Foreign Bible Society (BFBS)*. Both Bible Societies gave financial assistance for the publication of the Ross version of the New Testament and deeply involved themselves in the distribution of the Scriptures. As Dr. Reynold, who was a leading missionary and Bible translator in Korea, declared: "the work of the Bible Societies has been the greatest single agency in the evangelization of Korea".³²

Rev. J. Ross, while on furlough in Scotland, had asked for help from the NBSS in printing his translation of the Gospels and this was gladly promised.³³ In the following year NBSS, in co-operation with the BFBS, had agreed to provide an allowance to Ross and MacIntyre for expenses, the payment of native assistants and to finish the typing for an edition of three thousand copies of the Gospels of Luke and John.

As soon as these Gospels were printed, one-third of the entire edition was sent to Japan, that from that country copies might be introduced into Korea.³⁴ The NBSS not only printed the first pages of the Gospels, but in June 1883, it sent out Mr. Nagasaka to Pusan as the first agent to Korea. He opened a Bible depot in Pusan and worked there until 1886. In a report to the directors of the Society he wrote that the people were thronging the depot on market days to read his books. They were not able to buy, but "they had entirely worn out the mats at the front of the store".³⁵

In April the following year, J. Austin Thomson, agent for the NBSS in Japan, visited Pusan with his wife and the Japanese workers, Mr. Miura and Mr. & Mrs. Sugano. These two men served as colporteurs for several years. Sugano worked until his death in 1889 and Miura was dismissed about the same time.

The British and Foreign Bible Society began its work for Koreans in 1882, with the publication of the Ross translation of Luke. Two years later they published four Gospels and the Acts, and in 1887 the entire New Testament. In 1883, the Society appointed Rev. Evan Bryant as the Society's agent for its Bible work in the north-

³² James C. F. Robertson, *op. cit.*, p. 5.

³³ *Annual Report of the NBSS for 1879*, pp. 30-31.

³⁴ L. George Paik, *op. cit.*, p. 57.

³⁵ James C. F. Robertson, *op. cit.*, pp. 32-33.

ern part of China, and included Korea in his jurisdiction.³⁶ The Society also kept Suh Sang Yoon as colporteur for Korea and distributed Scripture portions. Thus the Bible translation and publication was well under way before missionaries were permitted to enter the country.

2. The Political situation

The Lord works through political and social movements as well as through the direct proclamation of His Gospel, to bring His Will to pass. As we have already noted, from the earliest part of the nineteenth century, Korea was constantly pressured by other nations who were trying to open trade relations with her. However the policy of the Korean government, from soon after the entrance of Catholic teaching before 1800, was uncompromising exclusion of foreigners and all things foreign. Three outstanding instances demonstrating the attitude of the Taewongun (regent) were the wholesale persecution of the Catholic Christians, cruel murder of the French missionaries, and the hostile brushes with France (1866) and the United States (1871).³⁷

Taewonkun (regent), an arch-conservative who had taken the lead in the persecution of Roman Catholic Christians, was somewhat successful in keeping foreign powers out of Korea. His order were to burn all encroaching foreign vessels. These tactics were successful and, as a result, his policy became more stringent. In major cities of Korea, he even set up stone monuments bearing inscription ordering the people to fight against invasions of Western Barbarians. Korea had closed herself off from the outside world in a vain attempt to preserve her own traditions. But Taekwonkun could not continue his regency indefinitely. The time came when he had to turn over the rule to his son, the King, who had come of age. The King, Ko Jong, had married a young woman from the prominent Min family, whose policy was more vigorous, able and progressive than that of the Taekwonkun. Because of her influence and that of her family, there arose certain political parties which opposed the regency of the Taekwonkun. As rival factions gained power, pressures increased to have him removed.

In 1873 after ten years of regency. Taekwonkun was forced to retire, and politi-

³⁶ *Annual Report of the BFNS for 1884*, p. 237.

³⁷ L. George Paik, *op. cit.*, p. 62.

cal power was handed over to the house of Min which was under the leadership of Queen Min.³⁸ This political change of power in the Korean court brought about an atmosphere favourable for negotiation with outside countries. In 1876, three years after she assumed power, a treaty was signed with a diplomatic mission which had come from Japan. The signing of the treaty of Kangwha with Japan was the most strategic factor in Korea's internationalization. While Korea was reinforcing her barred door against the invasion of western ideas, Japan's entry into relations with Western nations had started more than twenty years before. Following the treaty made with America in 1854, there was progressive westernization in Japan. Significantly, when Japan sought to establish regular treaty relations with Korea, it was the treaty between Japan and the United States that was used for a model.³⁹

As Japan was making aggressive moves in Asia and implementing Western ideas faster than any other Asian country, China was seeking to maintain the traditional status quo. This was particularly true with relations between China and Korea. China not only insisted upon Korea's continued acceptance of a vassal relationship but also wanted to make this known to any nations seeking relations with it. Li Hong Chang, China's foreign policymaker, was committed to maintaining peace in Asia. "Preservation of Peace in Asia was preservation of the status quo in the relation between China and Korea."⁴⁰ These different policies of Japan and China caused clashes between the two countries in Korea.

However, under the terms of this treaty with Japan, Korea consented to open for trade and residency of the Japanese, three ports including Pusan, and granted Japan the right to survey the coast and agreed to reciprocal extraterritoriality in criminal matters. And by the terms of the treaty, Japan recognized the independence and sovereign rights of Korea, intending to oust Chinese power from Korea.

The queen's party, the Min faction, sponsored the opening of the country and took the lead in the innovations. However the party leaders' progressive idea did not, unfortunately, extend to the extensive internal reforms. A liberal group of the Enlightenment Movement⁴¹ therefore formed a party to work for such reforms. The

38 Actually Taewonkun did not retire from politics, and the political history of the following twenty years is filled with constant intrigues and jealousies between these two factions led respectively by the queen and himself.

39 Everett N. Hunt, Jr. *Protestant Pioneers in Korea* (N. Y. : Orbis Books 1980) p. 7.

40. *Ibid.*

41 Which the Korean adopted as a term to indicate their modernization drive by patterning it after that of the Japanese who called their modernization movement "civilization enlightenment".

Japanese in Seoul soon saw opportunity for advancing their interests through these radical leaders and tried to bring them under their influence. The Mins therefore for self-defence, appealed to China for help. China seized the opportunity at once, for she desired to retrieve the mistake she made in disavowing her responsibility for Korea's misdeeds toward other nations. This was the beginning of the "Korea Tangle"⁴² in the modern history of Korea.

In 1882, a mutiny called *Im-O Kun Ran* occurred among the Korean soldiers who had been defrauded of their pay for thirteen months, which was aimed largely against the Min faction. Several high-ranking officials were killed, the queen's palace was invaded and she was compelled to flee. The Japanese Legation was attacked by the mob. Through this process the ex-regent Taekwonkun was called back to power and the Min faction was, for a time, ousted from power. The Chinese sent 3000 soldiers to help the pro-Chinese party restore peace and this brought about another change of government. The Taekwonkun was exiled to China for three years and the queen returned from her banishment. By the new agreement, the Japanese minister in Seoul was allowed to keep an embassy guard. Thus both China and Japan now had soldiers in Korea, which served to pave the way for the Sino-Japanese War of 1894-95.

Such were the political conditions when Western countries began opening diplomatic relations with Korea. As T. Dennett observed, "there were three possible ways to approach Korea : directly, through Japan, or through China"⁴³, as was the introduction of Christianity to Korea. This power struggle between China and Japan created a favourable situation for the signing of a treaty with the United States. Korea's rulers felt that through an alliance with a strong, western power, she could avoid becoming entangled with either of her two ambitious neighbours. China, on the other hand, was alarmed by this development and also wanted to stop the growing power and influence of Japan in Korea. As a means of diffusing the growing Japanese influence, Li Hong Chang, foreign policy director of China encouraged Korea to make more treaties with other nations, including the United States. He felt that a treaty between Korea and the United States would strengthen China by keep-

42 L. George Paik, *op. cit.*, p. 65. There are some useful articles or books on the political situation of the then Korea among the powers, some of these are noted in Han-Kyo Kim ed., *Studies on Korea, A Scholar's Guide* (The Univ. Press of Hawaii, Honolulu, 1980). A most useful book is C. I. Eugene Kim and Han-Kyo Kim, *Korea and the Politics of Imperialism, 1876-1910* (Berkeley : Univ. of California press, 1967).

43 T. Dennett, *Americans in Eastern Asia* (New York : The Macmillan Co., 1922), p. 462.

ing other western powers in balance in Korea. "In Li's estimate the United States had no territorial design and was the most reliable of the western nations."⁴⁴

Meanwhile the Korean King and government officials showed a growing awareness that foreign relations were changing and they grasped Far Eastern Political changes in the light of the new situation, which led to the treaty with the United States.

On April 8, 1878, two years after the Korea—Japan treaty, the United States Senate passed a resolution which stated ;

That the President of the United States be, and hereby is authorized to appoint a commissioner to represent this country in an effort to arrange by peaceful means, and with the aid of the friendly offices of Japan, a treaty of peace and commerce between the United States and the Kingdom of Korea, and the sum of \$50,000 or so much thereof as may be necessary, is hereby appropriated out of any money in the Treasury not otherwise appropriated to defray the expenses of said commission.⁴⁵

During the following year, the United States Navy Department sent the *U.S.S. Ticonderoga*, commanded by Commodore Robert Wilson Shufeldt, on a world cruise in the interests of American commercial and diplomatic mission. R. W. Thompson, secretary of the Navy, instructed Shufeldt especially to sign a trade agreement with Korea during the course of the cruise.⁴⁶ After long and tedious exchanges with both the Korean Court and the Chinese overlords in Tientsin, and through the efforts of Shufeldt and with the aid of Li Hong Chang, the treaty between Korea and United States was signed on May 22, 1882, at Chemulpo (now Inchun). The treaty was relayed by President Arthur to the Senate on July 29, 1882, and was ratified in January 9, 1883. Concerning that treaty, William E. Griffis, who taught in Tokyo at this time wrote ;

Shufeldt arrived in the "Swatara" off Chemulpo May 7th. Accompanied by three officers, Commodore Shufeldt went six miles into the interior to the office of the Korean magistrate to formulate the treaty. Though surrounded every moment by curious crowds, no disrespect was shown in any

⁴⁴ Eugene C. I. Kim and Han—Kyo Kim, *Korea and the politics of Imperialism, 1876—1910* (Berkeley : Univ. of California Press, 1967), p. 19.

⁴⁵ *Congressional Record* : Proceedings and Debates of the 45th Congress, Second Session, Washington, 1878, Government Printing Office, II. p. 2324 Quoted from W. J. Kang, "The first Protestant missionary in Korea", *Missiology : An International Review*. Vol. XI. No. 4, October, 1938, p. 494.

⁴⁶ T. Dennett, *op. cit.*, p. 456.

way. Two days afterwards, the treaty document was signed on a point of land in a temporary pavilion opposite the ship. Thus, in the most modest manner, the negotiations were concluded, and a treaty with the United States was, after repeated failures, secured by the gallant officer who, by this act of successful diplomacy, closed a long and brilliant professional career.⁴⁷

The Korean—American Treaty was important to the Korean Royal Court, not only because it was the first treaty made by Korea with a Western nation, but also because the royal family sought the assistance of the United States in preserving Korean independence.⁴⁸ Article I of the Treaty stated ;

There shall be perpetual peace and friendship between the President of the United States and the King of Chosen and the citizens and subjects of their respective Governments. If others deal unjustly or oppressively with either government, the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement, thus showing their friendly feelings.⁴⁹

The treaty of 1882 permitted American Citizens to trade at the open ports of Korea and to erect residences warehouses therein : it granted the diplomatic representation between the two countries, extraterritorial jurisdiction was provided for American residents : students of either nationality were to be given protection and assistance in order to study the language and literature of the other : and each nation promised to give aid and comfort to the other in case alien powers dealt unjustly or oppressively with either government.

The most significant feature of the Treaty, from the standpoint of missions, was its silence on the propagation of Christianity. The whole question of religious toleration was ignored entirely. But traditional hostility towards Westerners began to abate after the signing of the Korea—American treaty and had far—reaching effects for the Protestant missionary movement. The opening to occidental nations in 1882 also paved the way for mission work officially.

These, then, are the events which led up to the political opening of Korea to the

⁴⁷ William F. Griffis, *Korea : The Hermit Nation* (New York : Scribner, 1904), p. 434—35.

⁴⁸ W. J. Kang, *op. cit.*, p. 405.

⁴⁹ F. H. Harrington, *God, Mammon and the Japanese : Dr. Horace N. Allen and Korea—American Relations, 1884—1905*. (Madison : Univ. of Wisconsin Press, 1944), p. 49.

outside world, and which made possible the legal entrance of the first resident missionaries into the country. Other nations, however, began to clamour at once for equal recognition. Great Britain and Germany negotiated treaties in 1883, Russia, Italy, and France in 1886, and Austria in 1892. These agreements opened Seoul and the ports of Chemulpo (now Inchun), Fusan, and Wonsan to trade with the nations involved.

3. Opening of the Mission work in Korea.

The signing of the treaty between Korea and the United States created among Americans an interest in Korea as a possible mission field. The plea for beginning religious activities in Korea came forcibly to American churches through their representatives in Japan and China. They were Robert S. Maclay of the Methodist Mission, (honoured with the title of foster father of the Korean mission of the Methodist Episcopal Church⁵⁰), Henry Loomis of the American Bible Society, and George W. Knox of the Presbyterian mission in Japan, and Gilbert Reid, an American Presbyterian missionary in China. But, at first, these plea's received little attention.

American churches were indifferent about Korean mission because of their ignorance of Koreans and conditions in Korea, together with the lack of treaty permission for religious propaganda. Actually, American missionary agencies did not take positive steps to open a mission in Korea itself until after the coming of the first Korean Embassy to the United States (1883—1884).⁵¹ In the meantime, church papers published a number of articles citing conditions in Korea and urged the opening of missions there.

Among Protestant churches, the Presbyterian Church in the U.S.A. (commonly called Northern Presbyterian Church)⁵² has the honour of sending the first resident missionary to the long closed land. The Northern Presbyterian Board in 1884 appointed Rev. J. W. Heron, M. D., to Korea, but his departure was delayed, and meanwhile Dr. Horace N. Allen of the same society, who was already in China, was transferred to Korea and thus became the first Protestant missionary to the newly opened country. Dr. Allen (1858—1942) had been a medical missionary in China

for a short time but had not definitely settled into his work when friends in Shanghai suggested that he might secure appointment as physician to the newly established diplomatic mission in Seoul, and at the same time secure a foothold for Protestant missions.⁵³ The home board cabled its approval, and the necessary negotiations having been made. Allen left Shanghai on September 14, arriving at Chemulpo on September 20, 1884, and two days later was in Seoul. He was at once appointed physician to the American legation and the other diplomatic groups in Seoul—British, Chinese, Japanese. His appointment secured his safety, since there was still no 'toleration of religion' clause in Korea's foreign treaties. A month later Dr. Allen's family moved to Seoul from China and became the first resident missionary family in Korea. Because of government restrictions, Dr. Allen's work was limited to the American Embassy until, on December 4, 1884, there came about an event that prepared the way for open missionary work.

It happened that during an attempted *coup d'état*, Kapsin Jungbyon, on December 4, 1884, by the political leaders of a progressive faction called the Independent Party aimed at gaining control of the government to introduce modern reforms on the model of Japan, the Meiji—restoration.

On that day the leading conservatives of Min's faction beheaded a young prince. Young Ik Min, who had just returned from Washington, D. C., was badly wounded. By saving the life of Min, the most powerful conservative leader, Dr. Allen won the favour of the court and was appointed physician to the royal court. He was also made a nobleman, *champan*, by the King in order that he might have free access to the court and palace. This allowed him to open a royal hospital in Seoul, with the assistance of what Allen described euphemistically as "a benevolent society in America",⁵⁴ meaning the Presbyterian Board of Foreign Missions. From the perspective of Christian mission work in Korea, the political upheaval of 1884 had a significant result. It became the stepping stone for Protestant missionary work in Korea. Indirect and cautious though the phrasing of the decree was, it was the first official approval by the Korean government of missionary work in Korea.⁵⁵ It was Allen's healing that first began to remove the aura of menace and suspicion that for centuries had clouded the image of the foreigner in the Korean mind.

50 *Annual Report of the Missionary Society of the Methodist Episcopal Church for 1885*, p. 235.

51 L. George Paik, *op. cit.*, p. 81.

52 In this thesis the term "Northern Presbyterian" will be used to identify the work for the Presbyterian Church of the U. S. A. This church became the United Presbyterian Church, U. S. A. in 1984.

53 H. N. Allen, *Things Korean* (N. Y. : Fleming H. Revell Co., 1908), p. 168.

54 *Ibid.*, p. 167.

55 S. H. Moffett, *of. cit.*, p. 37.

The Royal Hospital was opened in the capital city of Seoul on April 10, 1885, just five days after the arrival of the first ordained Protestant missionaries who landed at Chemulpo. Dr. Allen took over the management of the hospital as a representative. Dr. Horace N. Allen, the first American missionary doctor later served the United States as the Secretary of the American Legation in Seoul (1890-96). Minister Resident and Consul General (1897-1900), then, Envoy Extraordinary and Minister Plenipotentiary (1901-05).

Six months after Allen's arrival, on Easter Sunday, April 5, 1885, the first ordained Protestant missionaries reached Korea together via Japan. They were Rev. Horace G. Underwood, a Northern Presbyterian, and Rev. Henry G. Appenzeller, a Northern Methodist. Thus from the beginning Korea was dominated by the two types of Protestant missions—Presbyterian and Methodist.

When he was a student, Rev. H. G. Underwood, had volunteered for India, but he became interested in Korea through an address by Dr. A. Altmans, of Japan.⁵⁶ Twice the Dutch Reformed Church Mission Board and twice the Presbyterian Board turned down his offer, because they had no field of work in Korea. Finally, the Northern Presbyterian Church sent him out.

In June, the same year, Dr. and Mrs. John W. Heron also came to Korea. Later the Northern Presbyterian Church extended their work northward largely through the pioneering activities of Samuel A. Moffett from 1890 until 1935. Thus an important centre was established at Pyung Yang. Since then the Northern Presbyterian mission work has spread rapidly throughout the central portion of the Korean peninsula, from Kang Kei in the North to Pusan in the South.

Methodist interest in Korea was awakened shortly after the signing of the Korea-U.S. Treaty, and in an unusual way. In November 1883, John F. Goucher, D. D. of Baltimore, whilst travelling on a train, providentially met the special Korean Government Mission to the United States. His interest in Korea was thereupon so greatly kindled that he wrote to the board of the Methodist Episcopal Church (North), urging them to begin work in that nation and offering two thousand dollars to help finance the initial cost. The amount was later raised to five thousand dollars. In response to this offer, the Methodists commissioned the Rev. Robert S. Maclay, one

⁵⁶ Underwood (1859-1916) expressed the circumstances of his coming to Korea in his *Reminiscences, Quarto Centennial Papers*, pp. 98-99.

of its Japan missionaries, to visit Korea. He made the visit in 1884 and sent a favourable report, whereupon the Methodists in 1885 sent the Rev. Henry G. Appenzeller (1852-1902) and the Rev. William B. Scranton, M. D. Dr. Scranton's mother, Mrs. Mary Fitch Scranton, accompanied him to the field and became the first appointee to Korea of the Methodist Women's Foreign Missionary Society.

In addition to the two societies which had begun work in Korea, several others also entered the country. The second Presbyterian group to begin work, after the Northern Presbyterian Church of America, was from the Presbyterian Church of Victoria, Australia, which began work in 1889, with the appointment of Rev. J. H. Davies and his sister Mary T. Davies.

Rev. J. H. Davies arrived from Victoria, Australia, in October 1889 as a missionary of the Young Men's Fellowship Union of the Presbyterian Church of Victoria. After five months in Seoul, Mr. Davies began a trip south, but contracted smallpox and died on April 5, 1890, in Pusan. Although he died after only about six months of service, the inspiration of his sacrifice was used to bring added workers to the field. After the coming of Rev. J. H. Mackay in 1891, Australian Presbyterian Mission (hereafter A. P. M.) work was continued until the year of 1941. This story will be discussed in detail in the following chapters.

In 1892, the Presbyterian Church in the United States, commonly called the Southern Presbyterian Church, began work with the arrival of Rev. L. B. Tate and his sister Miss Mattie S. Tate, Miss Linnie Davis, Rev. and Mrs. W. S. Reynolds and Rev. and Mrs. W. J. Junkin. After studying the language for some time in Seoul, they began work in the province of Cholla, the south western section of Korea. In August 1896 Rev. C. F. Reid arrived in Korea as the first missionary of the Methodist Episcopal Church (South).

The entrance of the Methodist Episcopal Church (Southern Methodist) into the Korean field came about through the influence of a young Korean nobleman, Baron Tchi Ho Yun. Driven from his homeland because of his progressive ideas, Baron Yun went to Shanghai where he studied under two Southern Methodist missionaries, Dr. Young J. Allen and Dr. A. P. Parker. He became a Christian in 1887 and went to America and studied at Vanderbilt and Emory Universities. After graduation, and longing for the conversion of his country, he gave a sum of money to his college president to be used when the Southern Methodists were ready to open a

mission in Korea.

At the same time, Rev. Dr. C. F. Reid, a Southern Methodist missionary in China, urged his board to begin work in Korea. Still further, an invitation to enter Korea came to the Southern Methodists from a Korean businessman influenced by Baron Yun.⁵⁷ Thus it came about that in 1896 Mr. Reid and Bishop E. R. Hendrix began missionary activity in Korea. The Southern Methodists began evangelistic work in Seoul and within ten years were firmly established in Seoul and Wonsan, but the main centre for their work became Songdo of Kaesung. The two Methodist missions, Northern and Southern, had much in common and worked in close cooperation from the start. They established a joint Seminary and cooperated in several schools. Each mission had its own church, but the two churches came together in 1930 and formed *the Methodist Church in Korea*.

The coming of the Presbyterian Church in Canada was somewhat similar to the circumstances which brought the A. P. M. In December 1893 Rev. William J. McKenzie came to Korea as an independent missionary and went to live at Sorai, where he exerted a wide influence throughout the region. But he died there, as a result of sunstroke and fever on July 23, 1895.

Mr. McKenzie's sudden death served to awaken the Canadian church to the needs of this field.⁵⁸ In 1898 the Canadian Presbyterian Church opened a mission to Korea. Dr. and Mrs. Robert G. Grierson, Rev. and Mrs. W. R. Foote and D. M. McCrae arrived in Korea and began work in Hamkyung province, which was turned over to them by those already working there. In 1925 church union took about 70% of Canadian Presbyterians into the United Church in Canada and with them went the Korean Mission.

While major missions were entering into Korea, numerous other organizations were also beginning their work in Korea. The University sent the Rev. James S. Gale (1863-1935) in December 1888. He laboured in Pusan until the Spring of 1892, where he severed his relationship with the YMCA of Toronto University, and began to serve under the Northern Presbyterian Board. At the same time he left Pusan for Wonsan. He became an outstanding scholar and grammarian, lexicographer, author and translator. He wrote numerous valuable books on Korea.

⁵⁷ *Annual Report of the Board of Foreign Missions, the Methodist Episcopal Church, South, for 1897*, p. 25.

⁵⁸ Allen D. Clark. *A History of the Church in Korea* (Seoul: The Christian Literature Society, 1971), p. 110.

One independent worker from Canada was Malcolm C. Fenwick, who came to Korea in 1889. He was tireless evangelist, patterning his work after the example of the Church Inland Mission, but emphasizing the witness of Korean Christians rather than foreign missionaries. After a few months in Seoul, he went to Sorai and later moved to the area around Wonsan, where he developed the Korean Itinerant Mission.⁵⁹ This was an independent Baptist work which became established in this area. He was joined for a time (1894-1900) by American Baptist missionaries from Dr. A. J. Gordon's Clarendon Street Baptist Church in Boston. The work of these early Baptists has now been inherited by the Southern Baptist Mission in Korea.

Though the Presbyterians and the Methodists have completely dominated the picture of Korea, some mention should be made of the other denominations. The Seventh Day Adventists Missions opened their work in 1903; the Oriental Missionary Society (OMS) in 1907. The first resident American missionary of OMS was the Rev. John Thomas, who opened a Seminary in Seoul in 1912. In 1921 the OMS moved its headquarters from Tokyo to Seoul. That same year the Rev. E. A. Kilbourne organized the work in Korea to form the *Korean Holiness Church*.

The Salvation Army also began work in Seoul in 1908.

The various Protestant bodies in Korea were largely American, and remained the major Protestant influence in Korea until the Second World War. It is very natural that the large scale American missionary enterprise followed the conclusion of the Korea-United States Treaty of Commerce and Amity in 1882. Of course it cannot be denied that in the case of Presbyterian activities, missionaries from other countries, such as Australia and Canada were also making a positive contribution. In spite of this fact, the American Presbyterian Church played the leading role in Korea and the Christian movement in Korea.

And so it should not be forgotten that the propagation of Protestantism, especially Presbyterianism, was patterned on the American Church, in every aspect of church life, i. e.

Theology, confession, liturgy, rite and church politics, etc. Since the Korean Church was so much influenced by the American Church, it is the American Church thus had both the honour and also responsibility for the result.

⁵⁹ *Ibid.*

As we have just indicated, from 1884 missionaries from different mission boards gradually arrived and extended their work of preaching, medicine, education and other related work as a means of argmenting their missionary work, which can also be regarded as the begining of the introduction of Western culture and of the modernization of Korean society. Thus they laid the foundation for the eventual advancement of Protestant Christianity in Korea.

4. Comity Arrangements

From the outset the four groups of the Presbyterian mission, the Northern and Southern Presbyterians of America, the Australian and Canadian missions, agreed to work in harmony and set up a Council to ensure cooperation. As early as 1889, two of the presbyterian groups, the Northern Presbyterians of America and Australian Presbyterians, united to form "United Council of the Missions of the American and Victorian Presbyterian Churches". The record read ;

The first attempt to form any sort of general governing body for the Church in Korea was in 1889, when the United Council of Missions in Korea, composed of members of the Missions of the American (North) Church and the Victorian churches, was organized with J. W. Heron, M. D., as Chairman and Mr. Davies as Secretary, and Messrs. Underwood, Gifford and Allen as charter members (Dr. Moffett was present at the second meeting).⁶⁰

This was carried on for a short time, but in the Spring of 1890 it was discontinued by the death of Mr. J. H. Davies, the sole male representative of the Victorian Mission.

After the arrival of the Southern Presbyterian Mission in 1892, a new Council was organized on January 28, 1893. by members of the Northern and Southern Presbyterian Missions in Korea under the name "The Council of Missions holding the Presbyterian form of Government", commonly called "The Presbyterian Council (of Missions in Korea)" Soon afterward, the Australian Presbyterian missionaries who had began work in Pusan joined the Council. The purpose of this Council was stated as being "the uniform organization in Korea of one native church holding the

⁶⁰ *Presbyterian Council Minutes*, 1907, p. 5.

Reformed faith and Presbyterian form of Government".⁶¹ The Council had advisory powers only, in relation to the work of the various missions, but was vested with full ecclesiastical authority until a presbytery could be organized. In 1898 the Canadian Presbyterians arrived and its missionaries joined the Council. Thus the Council of Presbyterian Missions in Korea consisted of four different missions. They certainly succeeded in establishing a church which was Presbyterian in its doctrine and form of goverment and which adopted the Westminster Confession of Faith and the Catechisms as the doctrinal standard of the Church. One thing deserving special attention here is the 'Comity Arrangement' which was arranged by the Council of Missions.

As the number of missions working in so small a country as Korea increased, it soon became apparent that some basis of co-operation must be agreed upon if they were to avoid unfortunate duplication of effort and competition. So a territorial plan and agreement called 'comity arrangement' was arranged by the Mission Council. At the first meeting of the Council in January, 1893, a seven point territorial partition agreement was drawn up, agreeing that towns having a population of 5,000 or over should be open to both missions, while smaller towns should be reserved to the group which first began to work in them. The Northern and Southern Presbyterians entered into an agreement whereby the Southern Mission was to occupy the two unoccupied provinces of Chung Chung and Cholla, and the Northern Mission should continue in the other parts of the country where they were already at work.

At this time both the Norethern Presbyterian Church of America and the Australian Presbyterian Missions had established stations in Pusan. It was agreed that the two districts nearest Pusan would be made a joint territory, and the section south of the Nakdong river should be given to the Australian mission, while that north of the Nakdong should be cared for by the Northern mission.⁶²

The Presbyterians joined with the Methodists in a Federal Missionary Council in 1905, and to avoid denominational rivalry, they agreed to a new "division of territory" among the four Presbyterian missions and two Methodist missions. Other minor denominations, such as the Oriental Missionary Society, the Seventh Day Adventists and Anglican Church and Independent Baptist group did not recognize the division

⁶¹ *Minutes of the General Assembly of the Presbyterian Church in the U. S. For 1892*, p. 532. C. A. Clark, *Digest of the Presbyterian Church of Korea*, p. 7.

⁶² L. George Paik, *op. cit.*, p. 200.

of territory.

In 1914, following a re-agreement between the Australian and the Northern Presbyterian missions, the whole South Kyung Sang province was assigned to the Australians and it is there that most Australian missionaries worked until the end of the Second World War.

This agreement was basically maintained until the missions withdrew in 1941, the advent of the Second World War.

As the records show, the comity agreement of territorial division was initiated by the Northern Presbyterian Mission and from then on its emphasis upon the comity was so strong that some elements of friction tended to distract the Korean Church. While the comity agreement eliminated unnecessary competition by dividing Korea into non-competitive geographical spheres of influence, and consequently it had undoubtedly contributed to the rapid evangelization of all Korea, it also, in later years, produced theological or liturgic differentiae and acted as a practical bridge in transporting the theological viewpoint to the field directed by the mission forces in the assigned area.

The comity agreement was a means of efficiently utilizing the limited funds and personnel of the individual denominations, but it failed to achieve a unity and harmony in later years. In this matter, Dr. Sung C. Chun's judgement was very sound when he said,

In later years the result of the geographical divisions effected by the Comity arrangement proved an unexpected source of provincialism. All the residents of a particular area—both missionary and Korean—found themselves bound by theological views as geographical limits.⁶³

63 Sung C. Chun, *Schism and Unity in the Protestant Churches of Korea*, (Seoul : The Christian Literature Society of Korea, 1979), p. 125.

적그리스도의 정체 (살후 2장을 중심으로)

한 정 건*

1. 서론

과연 적그리스도란 실체인가? 그는 상존하는 영적인 세력을 의미하는지, 아니면 마지막 때에 일어날 실제 인물인지? 만약 적그리스도가 실제 인물로서 성경에 제시되어 있다면 교회는 적그리스도에 대하여 어떻게 가르쳐야 할 것인가?

우리는 적그리스도라는 말을 많이 듣고 있지만, 건전한 보수교회에서 부터가 아니라 불 건전한 종말론자들의 입을 통하여 듣고 있다. 보수정통교회들에서는 적그리스도의 실체를 인정도 하지 않고 부정도 하지 않는 상태에서 명확한 성경적 근거를 제시하지 못하고 있다. 그에 대하여 부정할 수 없는 성경적 근거들이 있다면, 교회는 그것을 바로 가르쳐서 성도들이 잘못된 종말론에 빠져들지 않게 해야 하며, 또한 그에 대하여 확실하게 규명해 줌으로써 마지막 때를 바로 준비할 수 있게 해야 한다.

성경에서는 여러 구절들에서 적그리스도라는 이름을 붙일 수 있는 인물에 대하여 자세하게 기록하고 있다. 마지막 때에 그가 하는 역할은 엄청나게 크다. 적그리스도라는 존재는 주님이 재림해 오시기 전에 교회가 관계를 갖지 않을 수 없는 인물이다. 따라서 교회는 그에 대해 기피할 것이 아니라 성경에 제시된 그의 정체를 분명히 밝힘으로써 주님의 재림을 준비해야 할 것이다.

본 논문의 목적은 종말의 때에 과연 적그리스도가 존재할 것인지를 가리며, 또 그가 존재한다면 그의 정체는 무엇인지를 세밀히 밝히는 것이다.

2. 적그리스도에 대한 일반적인 개념

2.1. “적그리스도”의 정의

“적그리스도”라는 용어 자체는 요한서신들에서 나타난다. 먼저 우리는 “적그리스도”라는

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