

보고 있다는 점이다. 우리에게만 한국교회를 세계교회사적 지평에서 헤아리는 안목이 있어야 하고, 세계교회를 한국교회사적 눈으로(Korean reading) 헤아리는 상보적 호혜의 원리를 증시해야 한다. 말하자면 역사읽기에 독자의 환경을 반영하는 '거울이론' (mirror theory)에 귀기울여야 한다.

교회사 기술에서 중요한 것은 교회를 어떤 규범(norm)으로 볼 것인가 하는 문제다. 교회사 서술의 규범이 무엇인가? '민족'이라는 개념은 한 시대의 특수한 집단의 가치이므로 교회사 서술의 보편적 가치일 수 없다. 교회와 교회를 보는 규범은 그 시대의 교회가 얼마나 교회의 본질과 사명에 충실했는가에 따라 평가되어야 한다. 역사가 국경분쟁의 와중에서 토지문서라면, (한국)교회는 교회에 주어진 사명을 지키기 위해 어떻게 응답해 왔던가를 보여주는 신앙고백적 문서이어야 한다. □

The Evangelical Attitude Toward Social Activity

사회활동에 대한 복음주의적 태도

이복수 교수

Prof. Dr. Bok-Soo Lee

I. The element which the evangelical standpoint is apt to ignore about social activity. -----	174
II. The evangelical attitude of social activity as a right standpoint: methodological consideration -----	176
1. Through the redeemed person -----	178
2. Through Banding together with other Christians -----	182
3. Through the various responsibilities of Christians -----	182
III. A boundary of social activity for the evangelical churches ----	184
IV. Conclusion -----	188

초록

크리스천의 사회활동에 대한 논쟁은 역사 속에서 계속되어 왔다. 보수주의 교회들이 영적인 일들을 강조하면서 크리스천의 사회활동을 무시해온 경향이라면, 그러한 경향에 반대극단으로 일어난 사회복음의 입장은 기독교의 영적인 면을 무시하면서 사회활동을 강조했다. 이러한 사회복음의 경향은 계속하여 에큐메니칼 선교신학과 해방신학에 영향을 끼쳐 왔다. 이러한 두 경향들은 신학의 흐름 속에 여전히 나타나고 있는 현상으로 복음주의 교회는 사회활동에 대하여 다소 소극적인 자세로 나타나고 있다. 따라서 복음주의 교회가 사회활동에 대하여 가져야 할 보다 바른 자세를 고찰해 본다.

복음주의 교회는 일반적으로 개인구원에 강조를 두면서 크리스천의 사회활동에 대하여 소극적인 자세를 취했다. 사회활동만을 주로 강조한 반대극단의 운동들이나 신학사조들이 나타난 이유가 이 사실을 입증한다. 복음주의 교회가 하나님과의 수직적인 관계만을 강조하면서 인간 삶의 수평적 관계를 무시한 것에 대한 반작용으로 일어났다는 사실에서 표명된다. 따라서 복음주의의 사회활동에 대한 보다 바른 자세는 성경이 가르치는 대로의 현재와 내세, 영적이며 물질적인 요소들에 대한 균형잡힌 이해 위에 놓여져야 하는 것이다. 특별히 크리스천이 사회문제를 외면할 수 없는 성경적인 가르침으로써, 그리스도는 세상의 주인이라는 사실과 그가 성도들만을 세상의 참된 관리인으로 인정하면서 세상의 빛과 소금으로 역할하도록 명령하고 있다는 사실에서 명확하게 나타난다. 이러한 성경적인 가르침에 의하면 복음주의 교회는 수직적이며 수평적인 일에 보다 균형잡힌 자세를 피할 수 없는 것이다.

복음주의 교회가 사회활동을 수행함에 있어 강조되어야 하는 방법들은 다음과 같은 3가지의 차원들이 포함된다. (1) 구원받은 하나님의 사람이 강조되

어야 하는 것으로, 구원받은 자에게는 순수한 자기 희생의 정신과 참된 사회책임이 주어지며, 옛 사람은 죽고 새사람으로 살게 되며, 그리고 예수 그리스도의 완전한 윤리가 표준으로 주어지기 때문이다. (2) 다른 성도들과의 연합을 통한 활동이 강조되어야 하는 것으로, 사회문제가 곧 조직적인 체계 속에서 발생하는 문제들이기에 성도의 연합된 활동이 더욱 효과적으로 대처할 수 있기 때문이다. (3) 성도들이 다양한 사회책임이 강조되어야 하는 것으로, 자신에 대한 책임, 가족에 대한 책임, 다른 믿는 자들에 대한 책임, 그리고 모든 사람들을 위한 책임을 포함해야 한다.

복음주의 교회들이 취해야 할 사회활동의 범주는 먼저, 불신자들과 함께 혼합되지 않는 범위 안에서의 활동이 필요하며, 교회가 직접적으로 정치적이거나 경제적인 일들에 관여하지 말아야 하며, 그리고 교회는 사회 개혁을 위하여 혁명적인 방법을 도입하지 말아야 한다. 만일에 교회가 이러한 범주를 넘어선 사회활동을 펼친다면 성경의 경고로써 소금이 맛을 잃어버리면 세상에 버려져서 밧하게 된다는 결과에 이르게 될 것이다. 따라서 복음주의 교회들은 수직과 수평적인 두 차원의 사역에서 바른 균형을 취하여 사회책임을 수행해야 한다. 만일에 한편으로 기운 자세에서 벗어나지 못한다면 또 다른 반대극단을 탄생시키게 되며 그러한 결과 역시 복음주의 교회가 책임을 피할 수 없을 것이다.

이복수, 고신대 및 동대학 신학대학원에서 신학석사(M.Div.), 스코틀랜드 Free Church of Scotland College(Post. Dip. Th.) 및 Aberdeen Uni.(Th.M.)에서 실천신학 전공. 남아공 Potchefstroom대학에서 선교학으로 신학박사(Th.D) 학위 취득. 현재 고신대학교 선교학 교수로 재직, 저서로 「사회복음주의」 및 논문으로 「The Social Gospel's View of Mission and Its Impact on the Ecumenical Movement and Liberation Theology」, 「사회활동에 대한 개혁주의 이해와 선교」, 「선교에 대한 이해의 재고」 등이 있다.

Preface

Controversy continues to focus around Christian's social activity in history. Conservative churches have often ignored it, putting a stronger emphasis on the spiritual affairs of Christians rather than on Social activity. Contrary to this tendency, the Social Gospel movement was founded in the American church in the late nineteenth century. The Social Gospel emphasized the Christian's place in social activity while largely ignoring the spiritual aspects of Christianity.¹⁾ This aspect of the Social Gospel has strongly influenced the ecumenical theology of mission and Liberation Theology, which lost the balance between the vertical and horizontal dimensions of Christianity. In fact, this problem began in the short-comings of the conservative churches' attitude towards social activity. Some aspects of these short-comings are still at work in the church today. Therefore, it is now necessary for us to have the right perspective about social activity. We will deal with two perspectives: "the element which the evangelical standpoint is apt to ignore about social activity", and "the evangelical attitude of social activity".

I. The element which the evangelical standpoint is apt to ignore about social activity.

We must recognize that evangelical churches have ignored the fact of the Christian's social activity in history, being more concerned with the salvation of individuals rather than their physical concerns.²⁾ There is good evidence that a view opposed to the salvation of the individuals has been

1) Lee, Bok Soo, *The Social Gospel's View of Missin and Its Impact on the Ecumenical Movement and Liberation Theology*, Potchefstroom University, 1994, pp.72-73. (Thesis for the Degree of Th.D)

2) Lee, Bok Soo, "Reformed Understanding of Social Activities and Mission", *Theology and Issues of Missions, Journal of Christian Thought*, Vol.6 (March, 2000), Institute for Christian Thought, p.121.

assigned to the Social Gospel. Carl F.H. Henry says,

Some evangelical pastors have indeed, publicly preached and taught the dignity of the human race on the basis of creation and redemption, and have deplored cutting off any segment of the body of humanity. But in the matter of expounding the Biblical principles of social justice... the evangelical churches ought to have been in the vanguard... So Christianity suffered this defeat : many liberal and neo-Orthodox spokesmen neglected Biblical principles and transgressed community laws but responded existentially to the needs and rights of persons, while many conservative churches neglected principles and persons and pleaded only for legal proprieties and for the peace of the community church.³⁾

Francis A. Schaeffer says that we as the orthodox evangelicals have had a narrow concept of personal salvation in the past, limiting it to the personal realm. From the historical standpoint, the word 'Christian' means two things. Firstly, the word means the person who receives Jesus as his Redeemer. Secondly, the word is related with what flows from individual salvation. Individual salvation must also be expressed in the public relationship.⁴⁾ These critiques are correct about the past attitude of many conservative churches.

In reality, for Christians social problems do not belong to any other person, but to the Christian himself. This is because God gives Christians the mission of being salt and light to the whole world (Matt. 5:13-14). The best way to solve all the problems in the world is found in the Bible. Christianity

3) Henry, Carl F. H, *Aspect of Christian Social Ethics*, Grand Rapids: Eerdmans, 1964, pp.122-123.

4) Schaeffer, Francis A., (Translated in Korean, by Chi Mo Hong, *Christianity and Modern Thought*, Seoul: Baik Rock Publishing Company, 1976, p.244).

is a cultural mission; if Christianity concerns only individual salvation it would look away from history. Conservative churches have tended to ignore social activity.⁵⁾ H. L. Whenton reasons that the evangelical churches have ignored social activity because they think that it will be easier to fulfill the true mission of the church, which is presenting the salvation by Jesus Christ as a need for people to be changed. There would be an unfitting emphasis if the church emphasizes social problems because the social problem is seen as being of secondary importance. There is also the reason that evangelical churches think that it is unnecessary for us to waste our time and passion on social concerns; that being for the problem is impossible to solve.⁶⁾ Actually we must recognize this analysis as a weak point of evangelical churches. We need to open our eyes to social activity in the biblical balance. Ho Jin Jun says that conservative churches are in charge and the ecumenical theology of mission has changed to the theology of social problems.⁷⁾

II. The evangelical attitude of social activity as a right standpoint: Methodological Consideration

Sometimes evangelical churches have taken a negative attitude toward social activity. We need to do what the Bible commands us to do. This is a balanced attitude based on a biblical standpoint. What then do we have to realize in order to take the evangelical attitude of social activity? It is to realize that Christianity is a mission of social activity. Without this understanding evangelical churches would not break from the negative attitude toward social problems. We have to understand the right balance between the present and future life as well as the spiritual and material life

5) Kane, M., *Theology in an Industrial Society*, London: SCM Press, 1975, pp.31-32.

6) Lindsel, Harold, *The Church's Worldwide Mission*, (Translated in Korean, Life Word Publishing Company, 1976, pp.204-205.

7) Jun, Ho Jin, "The Criticism of the Ecumenical Movement and Its Mission", *The Reformed Theology*, Vol.4, Presbyterian Theological Seminary Press, Seoul, 1978, p.110.

from a biblical basis. Harold Lindsel says, "If the liberal was guilty of perverting the gospel, the arch conservative was often guilty of failing to recognize that there are social applications of the gospel and that the Christian faith is designed to do something about conditions in this life as well as about a future life."⁸⁾ Catherwood says about the tasks of the church, "The two outside tasks of the church, the preaching of the gospel to society and works of preserving society as it is found on earth, go together and must not be separated. Our Lord not only taught, He also healed the sick and fed the hungry. This was an essential part of His ministry."⁹⁾ These views are an indication of weak points in evangelical churches, at the same time they have opened our eyes towards the balanced attitude of social activity.

We must also understand and be convinced that the true custodian of the world is the Christian and we have the unique Word on social problems. Catherwood says, "I think that we must believe as Christians that 'The earth is the Lord's and the fullness thereof'. That it is the Christian and not the man of the world who is the true custodian of God's world. He is the man of affairs, the key to the safety and prosperity of mankind."¹⁰⁾ There are some reasons why we are true custodians of the world and we have the unique Word on social problems. Jesus Christ is the key of salvation, culture, and of social problems; and we are His servants called to do His work. We have God's Word, the Word of absolute authority over all the ethical situations of humanity. It is also important that true social reformation according to the Bible means that the redeemed person must be equal to the tasks of 'the Salt and the Light of the Earth'; having a new outlook on life and the world. We will take the right balance and the active attitude toward social activity when we have these convictions.

8) Lindsel, Harold, *Mission Principles and Practice*, Fleming H. Revell Company, 1954, pp.48-49.

9) Catherwood, H. F. R., *The Christian Citizen*, London: Hodder and Stoughton, 1969, p.28.

10) *Ibid*, p.25.

1. Through the redeemed person

It is first of all necessary for the church to preach Jesus Christ to the people in order for them to be able to receive Him as their Redeemer. This is not only the first object of Christianity but it is the most important social activity of Christianity. As the above stated, society can not be changed without first changing the person and the person who receives Jesus is a true pioneer in social improvement. So Henry emphasizes that

The strategy of regeneration, by contrast, relies primarily on spiritual dynamic for social change. It aims not merely to re-educate man, but to renew the whole man morally and spiritually through a saving experience of Jesus Christ... The Gospel of Christ is the church's peculiar dynamics for facing the entire world. Christian social action condones no social solutions in which personal acceptance of Jesus Christ as Saviour and Lord is an optional consideration... inherent in its hope for the social order.¹¹⁾

Why then is it important that the redeemed person changes society? We can understand two reasons. The first is that he has true qualification for social responsibility. (I) Because redemption teaches the spirit of genuine self-sacrifice. Henry N. Oxenham says,

All genuine nobility of character springs from self-oblivion, and self-oblivion is the spirit of sacrifice. The toil of the mission, the zeal of the apostle, the varied ministries of bodily or spiritual consolation, the meekness of endurance, the heroism of action, the patience of confessorship, the courage of

martyrdom all these are fruits and tokens of the Cross. It is the source of their energy, and the rule of their fulfillment.¹²⁾

(2) The forces of redemption give the redeemed person a true responsibility to society. John Murray says,

One feature of the witness of Scripture that bears directly upon the biblical ethic is its teaching on the depravity of human nature... According to the Bible human depravity is such that the fulfillment of the demands of the biblical ethic is an impossibility(Rom.8:7). It is this impossibility that makes necessary the provisions of redemptive grace... How are the provisions of redemptive grace brought to bear upon the fulfillment of ethical demands? The answer is that we men must be brought within the orbit of the forces of redemption. In its broadest implications the redemptive process, both as objective accomplishment and as effectual application, is the only answer to the impossibility inherent in our depravity.¹³⁾

So Henry says, "Christianity is a religion of redemption, and it is equally an ethics of salvation. Christian salvation is no un-moral and un-spiritual scheme. From start to finish, in and through the atonement, its ideal life is a life of vital ethical experience through a living union with Christ... The vital connection between the atonement and morality may be sketched with equal force from the teaching of Christ..."¹⁴⁾ Henry also says, "The Cross stands therefore at the religious and moral center of history. The whole of human decision and life and destiny is tied to Christ and His atonement."¹⁵⁾

12) Henry, Carl F.H., Christian personal Ethics, Grand Rapids: Eerdmans, 1965, p.379.

13) Murray, John, Principles of Conduct, London: Tyndle Press, 1957, p.202.

14) Henry, Carl F. H., Christian personal Ethics, p.375.

15) Ibid., p.382.

11) Henry, Carl F. H., Aspects of Christian Social Ethics, pp.24-25.

(3) For the redeemed person his old nature was crucified and the birth of a new one has begun. Paul teaches us that the Christian has died to sin(Rom. 6:4-5; Col. 2:20), and he is a new person(II Cor. 5:17). Therefore the redeemed person already has a true qualification for social responsibility. John Murray says, "Paul is dealing with the believer's death to sin. 'We died to sin' - this is Paul's thesis. He is dealing with death to sin as an actual and practical fact, shall we not say existential fact? He brings within the scope of this statement not merely the guarantee or the promise of death to sin, but its realization in the life - history of the believer."¹⁶⁾ Henry says, "Christian ethics demands the crucifixion of the old nature and the birth of a new. By this insistence it sets itself against the whole tide of speculative ethics, which seeks salvation through the gradual perfection of the old nature."¹⁷⁾

(4) The perfect ethic of Jesus is to the redeemed person. A man has the perfect ethic of Jesus when he is born again. From that time he begins to walk in the perfect ethic of Jesus. Therefore he has a true qualification for social responsibility. Henry says, "The moral perfection of Jesus sustains an ambivalent relationship to men. On the one hand, hope for an atonement for sin is possible because of his perfection. He is constantly the example of true piety to the Christian community."¹⁸⁾ "Christ's moral perfection has given to Christian ethics one of its choicest weapons against speculative ethics."¹⁹⁾

(5) The redeemed person is related with the dynamic of the biblical ethic. We can understand that the dynamic of the biblical ethic is to cover the powerlessness of the Christian. From this power the redeemed person can be a powerful ethical being. For Henry this dynamic is related with the Spirit. He says, "The Spirit is the dynamic principle of Christian ethics, the personal

agency whereby God powerfully enters human life and delivers man from enslavement to Satan, sin, and law."²⁰⁾ And for John Murray it is expressed as the power of resurrection of Jesus Christ. So he says,

Our theme in this chapter is the dynamic of the biblical ethic, the dynamic in its actualization and fruition... Christ rose from the dead through the glory of the Father and by the exceeding greatness of his power. And it is that same power exemplified in the resurrection of our Lord from the dead that is operative in believers(Ehp. 1:19-20). Christ lives as the resurrected Lord and is the permanent embodiment of the efficacy, virtue, and grace accruing from his death and resurrection. He is invested with and is the embodiment of resurrection power. And since believers have been raised with him, they live in the abiding power, virtue, and grace of Jesus' resurrection life: they walk in newness of life(Rom. 6:4)"²¹⁾

As the above stated, the redeemed person has the true qualification for social responsibility. Therefore the redeemed person is the most important one in changing society.

The second reason that the redeemed person is important in changing society. It is that the redeemed person has a true motive for social responsibility. The affair without true motive cannot get true achievement. The true Christian has a true motive for social responsibility. According to Norman L. Geisler, (1) Social Benevolence is a Good Testimony for Christ. (2) What is Done for the Needy is Done to Christ. (3) Social Good can Help Win Men to Christ. (4) Doing Social Good for Its Own Sake.²²⁾ We realize these understandings of Geisler are on a biblical basis. These motives fill the

16) Murray, John, Principles of conduct, p.208.

17) Henry, Carl F.H., Christian Personal Ethics, p.383.

18) Ibid., p.380.

19) Ibid., p.399.

20) Henry, Carl F.H., Christian Personal Ethics, p.437.

21) Murray, John, Principles of Conduct, p.221.

22) Geisler, Norman L., Ethics, Grand Rapids: Zondervan Publishin House, 1971, pp.190-191.

redeemed person with a true qualification to change society, and work his social responsibility gladly. That is why the best method of social responsibility in evangelical churches is to preach Jesus Christ to people so they receive Him as their Redeemer.

2. Through Banding together with other Christians

For the method of dealing with social responsibility in evangelical churches, it is necessary for Christians to be banded together with other Christians. Why then is it necessary to be banded together with other Christians? It is to do more effective activity in social change. We know that most of the social problems and our social responsibilities are in the organic world. There are many things which individual Christians cannot do effectually. To carry these out it is important to be banded with other Christians. Catherwood says about its importance, as follows:

Indeed Christians are told that they must band together with other Christians. They are part of the body of Christ. Their collective action has an even more inspiring effect than their individual action and in this way each tiny grain of salt will have a multiplied effect in preserving the whole area around it. As the Christian church grows and increases in a community, so its effect is felt in ever-widening circles.²³⁾

3. Through the various responsibilities of Christians

23) Catherwood, H. F. R., *The Christian Citizen*, p.33.

For carrying out the social responsibility of evangelical churches, it is necessary for the Christian to participate in the following.

(I) Responsibility to one's self. This means social responsibility to one's own self. An individual is the most fundamental unit in society. Although a single person, the individual is very important, because the individual is a core in changing society. If everyone does not care for himself, we cannot expect any ethical improvement. The important element in this responsibility is related with his or her personal job and talents. Everyone must do his or her best in his or her personal job and use of his or her talents. The Bible teaches us that a man is to love his neighbor as himself. This word, 'as himself', includes the responsibility to one's self. Paul said, "If any one will not work, let him not eat" (II Thess. 3:10). Geisler says, "There is a sense in which self-love is at the very basis of social responsibility."²⁴⁾ Catherwood also says, "I am sure that we should throw our full energy and enthusiasm into whatever secular job it is that we have to do. The layman is not a second-class Christian and his job is not a second-class job."²⁵⁾

(2) Responsibility to one's family. We know thoroughly how important the home's role in society is. The home is like a prop which supports society. A society without sound homes cannot become a strong one. Responsibility to one's family means to keep up a blessed, sound home according to the Word of God. "If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever" (I Tim. 5:8).

(3) Responsibility to other believers. The Social Gospel does not consider this aspect. The Bible teaches us as Paul urged the Galatians, "So

24) Geisler, Norman L., *Ethics*, p.180.

25) Catherwood, H. F. R., *The Christian Citizen*, p.72.

then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith" (Gal. 6:10). And Paul expressed that all Christians are different parts in a single body(I Cor. 12:12-30). It means that the responsibility to other believers is inevitable and cannot be overstated. However, the social responsibility of the Christian must not be limited to concern only for other Christians. The Bible is full of evidence that Christians should do good to all men.

(4) Responsibility to all men. This responsibility is a wide one for Christians and has many social implications. The Bible teaches us various situations that we should be concerned with and do something about. Responsibility to the poor(Lev. 19:9; Deut. 15:15; Prov. 19:17; Ps. 41:1; Luke 14:13-14; 18:22; 19:8; Gal. 2:10); responsibility to widows and orphans(Ex. 22:22-23; Deut. 24:17; I Tim. 5:3; James 1:27); responsibility to the oppressed(Ezek. 18:7; Deut. 23:16; Ex. 22:21; Jer. 30:20; Mal. 3:5; Col. 4:1); responsibility to rulers(Rom. 13:7; I Pet. 2:13-14; Matt. 22:21); responsibility to promote peace and morality(I Tim. 2:1-2; Rom. 12:17-18; Matt. 5:9). This social responsibility to all men is the true form of the Christian life in the mission of the Light and Salt. This responsibility is not merely to protect innocent lives but also includes doing good. Let us act out this social responsibility as God has shown us.

III. A boundary of social activity for the evangelical churches

Finally, let us consider a boundary of social activity for evangelical churches. There are no boundaries for social activity in the Social Gospel because the Social Gospel lost the balance of the biblical basis. A boundary is necessary for us in doing social activity on the balance of the biblical basis.

(I) We must not be mixed with unbelievers. The Christian must be in the world, and work social activity, but we must not be mixed with unbelievers. Jesus Christ shows us a good example in dealing with this issue. Although He lived among the people and was involved with the cares of ordinary folk, he never was one with them or fell into their sins. So Catherwood says,

First of all, what was Our Lord's example and how far can we follow it? The first miracle performed by Our Lord was at a wedding where He turned water into wine. The great complaint which the Pharisees made against Jesus of Nazareth was that He was a gluttonous man and a winebibber. They complained that He mixed with the social outcasts, the publicans(or Roman tax farmers) and sinners(Matt. 11:19). We read elsewhere (Mark 12:37) 'and the common people heard Him gladly'. Our Lord was truly a man of the people. He not only mixed with them, but He did His best to help them. He loved them and cared for them and they know it and responded.²⁶⁾

We also can hear an example from Paul(II Cor. 6:14-17). "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God....."

What then, must we do to keep this element? We must work our social activity in relation with Jesus Christ. Peter says, "If you are speaking, let it be as speaking God's message; if you are serving, let it be with strength

26) Catherwood, H. F. R., The Christian Citizen, p.69.

that God supplies, so that in it all God may be glorified through Jesus Christ, to whom be the glory and the dominion for ever and ever. Amen" (I Peter 4:11).

H. L. Whenton set up a guiding principle of social relationships in evangelical churches, as follows; (a) any plan of social relationship must be to show the people by the essential message of redemption through the blood of Jesus; (b) our expression of social concern must be to prepare for witnessing Jesus Christ to the people by talking as much as possible; (c) our effort must not be raised by any expectation of idealism and non-biblical basis; (d) our effort to a good activity must not be raised to compete with any secular organization.²⁷⁾

The other way in doing this is that we have to charge the spiritual power by prayer. This is the way which Jesus used. So Catherwood says, "But together with this involvement with people went the long hours of silent prayer when He would withdraw from the multitude and find a quiet place on a mountain apart so that He could pray to His Father in heaven. This was His source of spiritual strength. Although He lived amongst the people He never fell into their sins."²⁸⁾

(2) The church must not be directly involved in political affairs or economic affairs. Jesus Christ took no part in the political controversies of the times. The apostles also avoided political issues. Therefore the church does not have to exhaust its energies getting directly involved in political or economic affairs but must teach every Christian to be a true worker in his or her own social arena. Carl F. H. Henry says, "The church as an organized movement must not allow its own energies to deteriorate into direct political

activity, but must encourage its individual members to fulfill their political duties as a spiritual responsibility."²⁹⁾

(3) The church must not use any revolution as a method of social transformation. Revolution is not to be used by the Christian in changing society. The Protestant Reformers rejected any revolutionary movement. Henry says,

Luther's rejection of Christian attempts to revolutionize the social and political order did not imply as some have contended, indifference to tyrannicide, for he advocated resistance against a ruler who imposes spiritual tyranny. The Reformed view, as expounded by Zwingli to resist a tyrannical government, although Calvin more clearly defined the ruler's perversion in terms of opposition to the tables of the law; Beza, moreover, assigned all Christians the duty of opposing tyrannical rulers.³⁰⁾

Henry also says, "The Christian gospel is often described today as revolutionary. This term has been used to designate the radical conflict between Christianity and man's ideas of religion, human nature and culture."³¹⁾ We must not keep silent about tyrannical governments but we also must not use revolutionary means in eliminating them. Revolutionary means cannot truly change people and the social order. C. Peter Wagner says that revolution cannot change men or pull out the root of social evils. Rather, revolution makes new tyrannical rulers.³²⁾

29) Henry, Carl F. H., *Aspects of Christian Social Ethics*, p.105.

30) *Ibid.*, pp.173-174.

31) *Ibid.*, 175.

32) Wagner, C. P., *Frontiers in Missionary Strategy*, Chicago: moody Press, p.204.

27) Lindsell, Harold, *The Church's Worldwide Mission*, (Translated in Korean, pp.208-209).

28) Catherwood, H. F. R., *The Christian Citizen*, pp.69-70.

The church of Christ must keep the boundary of social activity in the church. If the church is mixed with the world and uses to the means of the world it is not a true social activity of the Church. Therefore we must remember that the salt which has lost its taste is unequal to its task.

IV. Conclusion

It is easy for evangelical churches to criticize the churches which only emphasize social activity as having lost the balance between the vertical and horizontal dimensions of Christianity. It is also important for evangelical churches to understand that they will also lose the right balance if they only emphasize the vertical aspect of Christianity. In the past evangelical churches have had a negative attitude toward social activities even though they have been biblically based. Evangelical churches must have a positive social concern as directed by the Bible. It must be remembered that a new social movement which has lost biblical balance may once again arise if evangelical churches do not have positive social activity along biblical lines. □

Bibliography

- Catherwood, H. F. R., *The Christian Citizen*, London: Hodder and Stoughton, 1969.
- Geisler, Norman L., *Ethics*, Grand Rapids: Zondervan Publishing House, 1979.
- Henry, Carl F. H., *Aspects of Christian Social Ethics*, Grand Rapids: Eerdmans Publishing Company, 1964.
- Henry, Carl F. H., *Christian Personal Ethics*, Grand Rapids: Eerdmans Publishing Company, 1965.
- Jun, Ho Jin, 'The Criticism of the Ecumenical Movement and Its Mission', *The Reformed Theology*, Vol.4, Seoul: Presbyterian Theological Seminary Press, 1978.
- Kane, M., *Theology in an Industrial Society*, London: SCM Press, 1975.
- Lee, Bok Soo, *The Social Gospel's View of Mission and Its Impact on the Ecumenical Movement and Liberation Theology*, Potchefstroom University, 1994, (Thesis for the Degree of Th.D)
- Lee, Bok Soo, "Reformed Understanding of Social Activities and Mission", *Theology and Issues of Missions*, Journal of Christian Thought, Vol.6 (March, 2000), Institute for Christian Thought.
- Lindsel, Harold, *Mission Principles and Practice*, Fleming H. Revell Company, 1954.
- Lindsel, Harold, *The Church's Worldwide Mission*, Waco, Word Books, 1966, (Translated in Korean, 1967, the Word of Life Publishing Company, Seoul).
- Murray, John, *Principles of Conduct*, London: Tyndle Press, 1957.
- Schaeffer, Francis A., (Translated in Korean, by Chi Mo Hong, *Christianity and Modern Thought*, Seoul: Baik Rock Publishing Company, 1976).
- Wagner, C. Peter, *Frontiers in Missionary Strategy*, Chicago: Moody press, 1972.