

## Christianity In Korea: Why It Grew

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If it is difficult to measure the numerical growth of Korean Christianity, how much more difficult is the task of trying to determine why it grew? Statistical Quantification at least deals with measurables, however ambiguous and irregular the statistics may be. But what is the measure of a vigorous, volatile religious faith and its intricately complex relationships to a national culture, initially hostile, and in constant, rapid change?

In 1934 my father, Samuel Austin Moffett<sup>1)</sup>, in whose territory the first quickening of Protestant church growth had broken out forty years earlier<sup>2)</sup>, looked back over fifty years of Protestant missions in Korea and summed it all up in one memorable sentence, "For fifty years we have held up before these people the Word of God, and the Holy Spirit has done the rest."<sup>3)</sup> It was true, theologically speaking, but is that enough of an explanation for the growth? In 1896, two years after the flood of conversions in the northeast began, Moffett's seminary classmate and fellow missionary, Daniel Gifford, traveled north from Seoul to see what was happening. The work, he wrote, "has spread like wildfire."<sup>4)</sup>

But Gifford's letter added some less theological and more geographical and anthropological conjectures about reasons for the growth. The people are different in the northeast, he suggested. The men there are bright, spirited, aggressive in Christian work

and not dominated by a Confucian aristocracy to the same extent as farther south.

Roy Shearer's classic study, *Wildfire : Church Growth in Korea*, takes its title from Gifford's letter and uses it to call attention to the regional unevenness of Korean church growth.<sup>5)</sup> Two earlier studies had already pointed out its chronological unevenness. A. W. Wasson in 1934 divided Southern Methodist growth into six irregular periods of alternating growth and decline.<sup>6)</sup> That same year, H. A. Rhodes' fiftieth anniversary Presbyterian statistics revealed a roughly parallel series of early rise, rapid growth, intermittent recessions and resumed growth.<sup>7)</sup>

These studies focussed on the growth up to 1934. The trend since then has continued to spiral upwards, save for a third recession in the five war years(1940-45). In fact, despite considerable persecution during world War II, the total Christian community has almost doubled in every decade since 1940 tripling the prewar rate of growth from a 100% increase in thirty years to a 100% growth about every ten years.<sup>8)</sup>

But granted that the growth was uneven, what made the church grow or not grow in different places and at different times in Korea? Was it the grace of God, as Moffett acknowledged? Then how significant is the human factor which Gifford pointed out? Was the growth due more to regional differences, or to changing times? Wise mission methods or Korean leadership? Personal evangelism, revivals and conservative theology, or radical protest and social service, Christian truth or cultural environment? All these factors have been persuasively put forth at one time or another as the basic secret of the spread of Korean Christianity, yet no simple explanation quite satisfies.

### Theological and Missiological Factors

Consider first some of the religious ecclesiastical reasons Christians advance to explain the "church growth explosion" in

Korea, noting also the questions raised by every explanation.

Suppose we argue, as many missionaries including myself have done, the Great Korean Revival that swept through the peninsula from 1903 or 1904 to 1908 was a primary reason for church growth.<sup>9)</sup>

In the five years of the revival, membership of Protestant churches increased four-fold<sup>10)</sup>. But did not the rapid growth begin in 1894, not 1903? Shearer is persuasive on this point. The revival he wrote, peaked in 1907 and "Sat in the center of a period of amazing church growth...[it] was not the cause of it."<sup>11)</sup> But the revival did make its impact. It accelerated and cleansed the growth.

Many observers have credited the remarkable rise of Christianity in Korea to another factor, the missionary policies of the Protestant missionary pioneers. As early as 1890 the northern Presbyterian mission(U.S.A.) adopted what is called "the Nevius method", named for a China missionary, a Princeton seminary graduate of the class of 1850 who in turn derived from Henry Venn and Rufus Anderson the famous "three-self principles" of a mission strategy. It stressed a quick transition from mission leadership to self-government in the national churches, self-support and self-propagation. To these original emphases on ecclesiastical independence, lay evangelism and self-reliant financial responsibility, the Korean missionaries added a strong foundational program of Bible study through systematic winter and summer Bible classes, not just for the leadership but for all believers. This in turn led to a widespread literacy campaign in the churches to ensure that all Christians could read the Bible.

Out of these Bible classes came the primary agents of the advance of the faith in Korea. Not the foreign missionary, though missionaries did the early planting. Not even the national church leaders, though they were faithful evangelists and pastors. But the laymen and laywomen of the Korean church.<sup>12)</sup>

The Nevius Plan, however, is not without its critics, and does not by itself account for the growth of the Korean church, though

Presbyterians who practiced it with the most discipline have sometimes pointed to it as the reason why Presbyterianism in Korea so rapidly outstripped the growth of Catholicism and Methodism. But as Shearer gently notes Presbyterians did not always grow best where they practiced the method, and sometimes grew where they didn't.<sup>13)</sup>

Some of the severest critics of the Nevius Method have been Korean Christians. The method has been accused, for example, of impoverishing Christians intellectually and economically by the withholding of scholarships and financial support. It has been criticized for so over-emphasizing lay leadership and popular Bible study classes that it undercut the development of mature critical judgement and broader theological perspectives in the professional leadership of the churches.<sup>14)</sup>

But whatever defects the method may have had, the one denomination that officially adopted the plan is the one which can now claim as adherents two-thirds of all the Protestants in Korea.<sup>15)</sup>

All due credit should be given to the wise but fallible Protestant pioneers and their Nevius Plan, but Korean church history reminds us that, as one missionary put it, "The Koreans have always been one step ahead of the missionary."<sup>16)</sup> In Korea, as in few other parts of the world, the first to bring the prohibited Christian faith into the country were insiders not outsiders, Koreans not missionaries.

For the Catholics, in 1784, it was Yi Sung-Hun, a Korean Confucian scholar, 27 years old, who went to China for books on science and mathematics from Europeans at the Chinese capital, and came back the same year, converted and baptized, with the books he sought, but also with a determination to start a church. Within five years he had a community of a thousand. The reasons suggested for such rapid growth in a closed land are interesting. The Catholic historian, Father Andreas Choi gives four: the open hospitality of the Korean *sarang* (visitors' room), Korean love of conversation, their intense curiosity about the outside world, and

prior information about the new religion through Christian literature brought from China.<sup>17)</sup> This all started the years before the first foreign missionary, a Chinese, was able to enter forbidden Korea.<sup>18)</sup>

So also with the Protestants. A Korean ginseng merchant, So Sang-Yun, converted by Scottish missionaries in Manchuria, brought back into Korea gospel portions he had helped them translate into the Korean phonetic. He returned to his home village and a whole year before the arrival of the first Protestant foreign missionary in 1884 had formed a Christian fellowship in his home village.<sup>19)</sup> This was self-support, self-government and self-propagation before there was any Nevius Plan in Korea.

A corollary to this is that when the Protestant foreign missionaries did come, they came without the stigma of western colonialism adding to the burden of their foreignness, for in Korean history colonialism has been Asiatic and Japanese not western. Since the later years of the 19th c., Korean attitudes to the introduction of Christianity have been markedly friendlier than in most of Asia and Africa. The introduction was by Koreans, and the missionaries were not conquerors.

#### **Non-Theological Factors : cultural, religious, political**

Not all the factors contributing to church growth have been ecclesiastical or theological or the consequence of mission policies and practice. Secular and non-theological elements have often furthered the progress of the gospel. This was particularly true in the history of Protestantism.

Protestant Christianity came to Korea at a time of total breakdown in the social, political and religious life of the nation. The 500-year-old Yi dynasty(1392-1910) was tottering to its fall and Korea was slowly but inexorably losing its independence to the rising empire of Japan. In the process Confucianism, as the official faith and social foundation of the doomed dynasty, was becoming

discredited. Buddhism had been declining even longer. It had lost its hold on the nation in the fall of an older dynasty which was Buddhist (the Koryo dynasty, 918-1392). The traditions of centuries were falling in clusters. Set adrift from the old landmarks and numbed by despair, many Koreans not surprisingly turned with hope to the new, self-confident faith of the Christians.

In this time of weakening religious faith,<sup>20)</sup> and loss of national identity, when Christians spoke of their religion as "glad tidings" (*pokum*) many were eager to hear more. They were told of a God above all gods, named *Hananim*(or *Hanunim*) which sounded familiar and comfortably Korean. With a rare sensitivity for cultural contextualization the missionaries and their Korea colleagues had decided to call the God of the Bible by the name of an almost forgotten and no longer widely worshipped god of a very old Korean tradition. Depending on how it was spelled or pronounced, it literally meant "the One", or "Heaven".<sup>21)</sup> As for the Bible, they deliberately chose to put it not into the difficult Chinese characters loved by the intellectual elite but into the simple, authentically Korean phonetic (*hangul*) which, though invented by a 15th century Korean king, had for centuries been dismissed by Confucian scholars as fit only for women and children.

Thus Protestant Christianity seemed to the people to come not so much as the denial of all things Korean but as an ally in recovering forgotten of long-disused treasures of the old traditions. Even non-Christians came eventually to recognize unanticipated benefits of the impact of Christianity upon Korean society. In a turbulent transitional period it helped to form bonds of social and intellectual unity while the nation's political integrity was dissolving.<sup>22)</sup>

The relation of Christianity to the old religions was not so accommodating. On the surface Christians rigorously and forthrightly refected them all as pagan. But they were not so inflexible as to forbid accommodation wherever it could be theologically justified, and as actually practiced, this uneasy tension between condemnation and adaptation promoted growth. The insistence

on separation demanded decision gave to the new faith the authority of total commitment. Accommodation provided bridges for more comfortable passage from the old to the new. Some indeed attributed the success of Christianity to its becoming too much like the old religions, not too much opposed to them. Like Confucianism Christianity taught righteousness and revered learning; like Buddhism it sought purity and promised a future life; and like shamanism it accepted without secular doubts a world of spirits beyond the world of matter. More critical observers accused it of being as authoritarian as Confucianism, and as superstitious as Buddhists or shamanists.<sup>23)</sup>

Christians did indeed respect learning. Education became a part of the church's plans for expansion as early as 1884, when R. S. McClay, Methodist superintendent of the Japan Mission against all odds persuaded the isolationist Korean court to grant permission for the opening of a school.<sup>24)</sup> The first Christian school was opened by Appenzeller in 1886.

By 1908 missionaries were writing, "We are in the midst of an educational revolution. The old Confucian scholars lose their proud seats to those who know both Chinese and Western learning. So strong has been the leadership of the church that ... the course of study used in Christian schools has been the pattern for unbelievers' schools as well ..."<sup>25)</sup>

Matching the revolutionary impact of Christianity upon education in Korea was its introduction of western medicine. Shamanist Promises were no match for the demonstrated healing powers of missionary doctors and mission hospitals and the medical schools they founded. Christians offered service to the poor and the neglected with the same sincerity as to the king and queen. But what the coming of Christianity did for Korean women was perhaps the most radical revolution of all. No catalogue of reasons for the growth of Christianity can be complete which ignores its contributions to the modernizing of the Korean social fabric: its shattering of class barriers, and its liberation of women from the restraints of a male-dominated Confucian culture. It is no accident

that the world's largest women's college is in Korea, and that it is a Christian institution.

Two final factors must be mentioned, factors that on first thought would be expected to hinder the growth of Christianity but which surprisingly have sometimes had the opposite effect. These are church schism and government oppression.

It is with no pride that I list church division among the causes of church growth. I would prefer to think that Christianity has grown in Korea in spite of the bitterness of its fractures. But there are too many depressingly discernible instances of correlation between division and growth, fission and energy. Presbyterian, for example, are by far the largest Protestant community, and also the most divided. They are split into 32 different denominations, five large ones and 27 splinter groups. There are four divisions in Methodism, seven among Pentecostals, four among Baptists.

Some say Korean Christians grow faster the less ecumenical they are. I would disagree, but must admit to some truth in the observation. The Korean National Council of Churches, originally representative of all but a small fraction of Korea's Protestants, today represents only about a third. In Korea when churches split, in an amazingly short time each side of the schism seems to be as large or larger than the sum total of the united body before division.

In much the same puzzling way opposition by governments has both hindered and fostered church growth. Persecution of Christians in the northwest under the local Yi dynasty magistrates precedes the first explosion of church growth in 1894.<sup>26)</sup> Later, the ordeals and persecutions of the Japanese period slowed, but could not stop the growth.

When persecution is intense and prolonged it can for a time wipe out the organized ecclesiastical structure as it has in North Korea since 1945. Two-thirds of the Christians of Korea were once in the north, but there are now no regularly-meeting, organized congregations left, though reports persist of possible changes already taking place.<sup>27)</sup>

In the Japanese period, however, oppression only strengthened the fiber of the church and laid the groundwork for future growth.

Christians were the backbone of the great, non-violent Korean demonstrations of 1919 and were brutally repressed. Again in the years before World War II Christians fought against compromise with Japanese-imposed worship at Shinto shrines and were persecuted for their resistance. Ultimately, however, these incidents only served to identify the church in the popular mind with national patriotism and anti-colonialism. This helps to explain the enormous popularity of Christianity after the war.

In a somewhat similar fashion, the current widespread involvement of Christians in movements for human rights and labor reforms and democratic freedom have again won the respect of significant non-Christian elements of the population, particularly in the universities.

Undoubtedly this accounts for a part of a strong rise in the number of young people who now identify themselves as "believing in Christianity", a higher percentage than among older people, as noted above.

But this argument cannot be carried too far. There is a considerable difference in the popular appeal of the protest in 1919 against a foreign, colonializing military power, and the anti-government demonstrations of students today against their own government. Observers admit that the portion of Korea's Christians who seem to be actively involved in the current protests are comparatively small, even when a Catholic cardinal and the National Council of Churches support the protests.

One other fact suggests caution in placing too much emphasis on the link between nationalism, politics and church growth. If participation in the national independence movement of 1919 was so much a factor in the growth of Christianity, why has Chundokyo, the indigenous Korean religion which in some respects was even more actively responsible for the 1919 demonstrations than Christianity, virtually disappeared from the religious charts? Both were highly visible and equally active and probably about even

numerically in 1919. Both won the gratitude and admiration of the people for their patriotism and courage. But today a government survey reveals that there are more than 100 Christians to every follower of Chundokyo in Korea.<sup>28)</sup>

What, then, made Korean Christianity grow? All the above, of course. And in a deeper sense, none of the above. Even the most secular of historians must admit at times to the mystery in history, and the church historian, mindful that the more decisive areas of Christian growth are beyond the reach of statistics, finds himself at the end of a paper like this quoting scripture: "I [Paul] planted, Apollos watered, but God gave the growth." (I Cor. 3 : 6).

#### Notes

1. Austin, not Addison. This was one of careful Latourette's few mistakes in his *History of the Expansion of Christianity*, vol. V, p. 422.
2. See Roy Shearer's graphic and thorough analysis in *Wildfire : Church Growth in Korea* (Grand Rapids : Eerdmans, 1966) pp. 111-135; and Jong-Hyeong Lee, "Samuel Austin Moffett, His Life and Work in the Development of the Presbyterian Church of Korea, 1890-1936", Ph. D. dissertation, Union Theological Seminary, Richmond, pp. 69-122.
3. H. A. Rhodes, ed. *Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U. S. A.* (Seoul : YMCA Press, 1934) See also S. A. Moffett, autograph letter (Pyongyang, Feb. 1, 1894) to D. L. Gifford.
4. D. L. Gifford, letter to the Board of Foreign Missions (Northern Presbyterian), Sept. 1, 1896, from the unpublished mimeographed summary, *Korea letters*, vol. 6, p. 11. The complete Gifford letter is on reel #178 of the microfilm collection now in the Presbyterian Historical Society, Philadelphia. See also S. A. Moffett, letter (Pyongyang, Sept. 22, 1896 and July 20, 1896 *ibid.* vol 8, p. 9-reel#179)
5. Shearer, *op. cit.*, pp. 82-83 and *passim*. Note especially his revealing charts of Presbyterian communicant membership in different provinces from 1885 to 1930.
6. Wasson's six periods, based on figures for communicants and probationers combined, are :
  1. Planting and early rise (1896-1905)
  2. Rapid growth (1906-1910)
  3. First serious decline (1911-1919)
  4. Second rapid growth (1920-24)
  5. Second decline (1925-28)
  6. Upward trend (1929-30)
 A. W. Wasson, *Church Growth in Korea* (New York : International Missionary Council, 1934) pp. 6-7.

7. Rhodes' statistics disclose the differences in growth patterns when the categories are more sharply drawn between total adherents, total communicants, total catechisms(probationers) and total baptized children. But his graph for total adherents also suggests six periods: (1) Early rise(1884-1894); (2) Rapid growth(1904-1909); (3) Checked growth and first decline(1909-1919); (4) Second rapid growth(1919-1924); (5) Second decline(1924-1929); (6) Third rapid growth(1929-1933). H. A. Rhodes, *History of the Korea Mission, Presbyterian Church U.S.A. 1884-1934*(Seoul: Chosen Presbyterian Mission, 1934) p. 563ff.
8. The statistics are based on figures of 40,000 to 130,575 Roman Catholics in 1908 and 1940, and 120,000 to 220,000 Protestants in 1910 and 1940, from Charles Iglehart, "Korea" in *The 20th Century Encyclopedia of Religious Knowledge*(Schall-Herzog, 1955); and unpublished statistics I collected in 1975 for the *World Christian Encyclopedia*(Oxford, 1982), and updated in a 1980 letter.
9. Samuel Hugh Moffett, *The Christians of Korea*(N. Y.: Friendship Press, 1962) pp. 52-54. A more thorough study is Hazel T. Watson's "Revival and Church Growth in Korea", M. A. Thesis, Fuller Theological Seminary, 1969.
10. Wasson's table of methodist and Presbyterian membership(communicants and probationers) lists 23,700 in 1903-04 and 91,912 in 1908-09. *op. cit.*, p.166. Most Protestants at that time belonged to those two denominations.
11. Shearer, *op. cit.*, p. 55.
12. For an enthusiastic study of this policy see Charles Allen Clark, *The Nevius Plan For Mission Work in Korea*(Seoul: YMCA Press, 1937), a revised edition of his Chicago University Ph. D. dissertation, *The Korean Church and the Nevius Methods*(New York: Revell, 1928).
13. Shearer, *op. cit.*, pp. 80, 184f.
14. Sung-Chun Chun, *Schism and Unity in the Protestant Churches of Korea*(Seoul: CLSK, 1979). This was originally a Ph. D. dissertation, Yale 1955. See esp. pp. 75-96, 171, 182-183, 199. He quotes disparagingly a much-cited statement by an early Presbyterian missionary: "Seek to Keep his [i. e., the Korean minister's] education sufficiently in advance of the average education of his people to secure respect and prestige, but not enough ahead to excite envy or a feeling of separation"(W. D. Reynolds, "The Native Ministry" in *The Korean Repository*(Seoul), vol. III(May, 1896) p. 201.
15. This is based on the latest and most optimistic of current reports of church membership. The figures are higher than the average of recent estimates, and are found in the *1985 Miju Hanin ... Yonkam*(1985 *Christian Annual*) p. 38. It lists total claimed adherents of Protestant denominations(excluding semi-Christian cults), as follows:

Denomination	Percentage	of all Protestants	Adherents
Presbyterians(32 bodies)	67%		6,518,563
Methodists(4 bodies)	10.3%		1,007,737
Pentecostals(7)	8.1%		793,187
Evangelical/Holiness(3)	6.5%		635,364
Baptist(4)	5.2%		505,300
Salvation Army(1)	0.9%		90,700
Nazarene(1)	0.8%		77,100
Anglican(1)	0.5%		47,200
Lutheran(1)	0.05%		5,268

- Other(6) 0.6% " " " " 56,000 "
16. Archibald Campbell
17. Andreas Choi, *L'erection du premier Vicariat apostolique et les origines du Catholicisme en Coree, 1592-1837*(Schoneck-Beckenried, Switzerland: *Nouvelle Revue de Sciences Missionnaires*, 1961), pp. 17-38, esp. 25, 33. He might have added a fifth reason: opportunity for independence and initiative. The hierarchy was far away in Peking, and the eager Korean converts, innocently ignorant of church tradition proceeded to elect their own priests, administer all the sacraments including the mass, and choose their day of worship by the lunar calendar, which therefore did not often fall on Sunday.
18. In 1593 a Jesuit priest, Gregorio de Cespedes had entered Korea for two short months but not as a missionary to Korea. He was a chaplain with invading Japanese troops, and so far as is known spoke to no Koreans(*Ibid.*, p. 5).
19. Lak-Geoon George Paik, *The History of Protestant Missions in Korea*, revised 2nd ed.(Seoul: Yonsei Univ., 1971), pp. 52, 54, 138-139, *KMF*, vol. 5, no. 5(May 1905). p. 82.
20. Not a complete vacuum, of course. Even in decline the old faiths continued to be a powerful force. Confucianist still dominated the social fabric and shamanism the religious mind. Both were increasingly displaced by Christianity but not without in turn influencing it. See Ryu Tong-Sik, *Hanguk Jongkyo wa Kidokkyo*(Seoul: CLSK, 1965).
21. See S. A. Moffett, letters(Seoul, Nov. 1. 1893 and Pyengyang, Apr. 14, 1894); W. M. Baird, letter(Pusan, Nov. 21, 1893); H. G. Underwood, letter(Seoul, Feb. 9, 1894); Mrs. H. G. Underwood(Seoul, May 28, 1894 and Aug. 16, 1894); S. F. Moore(Seoul, Oct. 29, 1894). All the above are summarized in *Korea Letters, op. cit.* Hananim was the name also adopted by the new indigenous Korean religion, *Ch'ondokyo*, for its "Lord of Heaven". See Wanne J. Joe, *Traditional Korea: A Cultural History*(Seoul: Chung'ang Univ. Press, 1972) pp. 416 ff.
22. "The translation of the Scriptures into Korean has given to this people a new vocabulary-not foreign but reborn... It has given to the simple-minded peasant the vocabulary of the scholar and prophet. It has brought the classes near together by making a common speech for them all. It has formed the basis upon which a general and universal education can be reared." *Korea Mission Field* (Seoul, vol. 5, no. 5; May, 1909), p. 82, a year before annexation by Japan.
23. G. Cameron Hurst III(*op. cit.*, p. 10, n. 19) cites David Kwang-Sun Suh's description: "Korean Protestantism has almost been reduced to a Christianized *mudang* religion". Less exaggerated is the analysis of Prof. Son Bong-Ho, chairman of the philosophy department of Hankuk University of Foreign Studies, who pinpoints the primary dangers of "shamanizing Christianity" as obsession with success and the pursuit of "blessings"("Some Dangers of Rapid Growth", in *Korean Church Growth Explosion*, ed. by Ro Bong-Rin and Marlin L. Nelson, Seoul: Word of Life Press, 1983, pp. 337-339).
24. Charles Sauer, ed., *Within the Gate*(Seoul: Methodist News Service, 1934) p. 3, 7 ff.
25. *Quarto-Centennial Papers*. Pyungyang: Korean Mission of the Presbyterian Church in Korea, 1909, p. 82.
26. Jong-Hyeong Lee, "Converting Harrassments into Opportunities", in his

dissertation, *op. cit.*, pp. 83-93.

27. *Foreign Mission News* (Richmond, Va.: S. Baptist Mission Board, Oct. 31, 1985). A government-approved Korean Christian Federation claimed to represent a total of 5000 Christians in the North Korean three-year seminary course, a new translation of the New Testament, and some 70 home meeting places.

28. 1985 *Tonkam*, *op. cit.*, p. 43.

## Begriff und Aufgabe der Eschatologie — Theologische und philosophische Überlegungen\*

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### I. Was heißt ›Eschatologie‹?

(1) Der Begriff ›Eschatologie‹ ist seit der Mitte des 17. Jahrhunderts nachweisbar. Der fünfte und abschließende Teil der Dogmatik des Stralsunder Lutheraners Philipp Heinrich Friedlieb heißt ›Eschatologia seu Florilegium theologicum exhibens locorum de morte, resurrectione mortuorum, extremo iudicio, consummatio seculi, inferno seu morte aeterna et denique vita aeterna‹<sup>1)</sup> (erschienen 1644). Er enthält die Lehrstücke, die bei Johann Gerhard unter dem Titel ›De novissimis‹ erstmals als selbstständiger, die Dogmatik abschließender Komplex zusammengefaßt worden waren. Abraham Calov überschreibt 1677 den zwölften und letzten Teil seines dogmatischen Hauptwerkes ›Systema locorum theologicorum‹ (1677) mit ›ΕΣΧΑΤΟΛΟΓΙΑ Sacra‹.<sup>2)</sup> Dieser Schlußteil der Dogmatik eines Hauptvertreters der lutherischen Orthodoxie handelt ebenfalls von den ›letzten Dingen‹ (de novissimis): vom Tode und vom Zustand nach dem Tode, von der Auferstehung der Toten, dem Jüngsten Gericht, der Vollendung der Welt, der Hölle und dem ewigen Tod, schließlich vom ewigen Leben. Den begriff ›Eschatologie‹ definiert Calov ebensowenig wie Friedlieb. Beide erklären ihn auch nicht durch ihre Darlegungen; er bleibt ein Kunstwort. Offensichtlich bezieht es sich auf das ›Eschaton‹,

CHURCH AND THEOLOGY

Festschrift for Dr. Jong-Sung Rhee - 70<sup>th</sup> Birthday

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# 교회와 신학

李鍾聲 博士 古稀紀念論文集 刊行委員會編

Article: -

"Christianity in Korea: Why It Grew"

- Samuel Hugh Moffatt

Seoul, 1992

대한기독교서회

Christian Literature Society  
of Korea