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**The 7th International Congress on Calvin  
Research Opening Address**  
-A Search for the Roots of Korean Calvinism  
in the Religion of John Calvin-  
(I Jn 5:18)

**Han, Chul-Ha\***

Dear Prof. Wilhelm Neuser, members of the Presidium, and all the participants of the Seventh Congress on Calvin Research; I would like to extend to each of you a warm welcome to Korea on behalf of the Rev. Lim Ok, the Chairman of the Preparation committee, and all the members of the Committee who represent the Korean Church and the members of Korea Calvin Society. It is memorable for this great congress to be held for the first time in a so-called mission field. This fact indicates that a younger church has grown out of the missionary effort of the sending church and has now reached to a stature which is able to bear the burden of holding this congress. It is also meaningful for the Congress on Calvin Research to be held in a land of CALVINISM.

***I. TWO MISSIONARIES***

In 1885 two missionaries -a Presbyterian named Horace G. Underwood and a Methodist named Henry G. Appenzeller -landed together in Jemulpo, Korea. After a century later we find 10 million Presbyterians while the Methodists are only about one and

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a half million. The Presbyterians comprise 70percent of the entire Protestant population of about 12 million. There are about 3 million Roman Catholics and consequently the entire Christian population is about 15 million(33percent) out of 43 million people.

## *II. ENTHUSIASM*

What was the reasons for such an outstanding growth of the Calvinistic Church in this land? Many reasons have been indicated for this remarkable growth. I would like to indicate, however, one indispensable factor for any rapid church growth and it is enthusiasm. Often shamanism has been credited for as the source of the enthusiastic character of Korean Christianity. That may be a partial reason for it. But one ought to search for a deeper source of the enthusiasm in Korean Christianity. Over against the Presbyterian Church, the Methodist Church has practiced the up more rationalistic and moralistic side of the Christian religion throughout her history. Consequently religious enthusiasm could never develop in that church.

The very root of enthusiasm in Korean Calvinism seems to be the evangelistic type of the Christian religion of the early Presbyterian missionaries themselves. Though this opinion is not the result of exhaustive researches, I can name some evidence for it.

- 1) In the Nevius Plan there is an article about the educational level of Korean pastors recommending that it should not necessarily be equal to that of missionaries. This article seems to reflect the presence of early missionaries from the New School of the American Presbyterian church, who were more evangelistic.

- 2) The Great Revival Movement of 1905 started among missionaries and was promoted by them.
- 3) An article written about 1918 in Shin Hak Ji Nam, the theological periodical published by the Presbyterian Seminary in Pyung Yang, is entitled "All Pastors Must Be Revivalists."
- 4) From the early period Bible conferences were widely held very often in the mountains which are similar to V open field revival meetings of eighteenth century by George Whitefield, John Wesley, and Jonathan Edwards.
- 5) The hymns in Korean Church's United Hymn Book are mostly the revival hymns of the eighteenth and the nineteenth centuries. Out of 558 hymns 391 are of eighteenth centuries, and 105 of nineteenth centuries. Only 62 are before and after those centuries.
- 6) The Rev. Dr. Park Hyung-Nong can properly be called the defender and promotor of Calvinism in Korea. Many thousands of pastors were educated by him in Reformed dogmatics. Contrary to his calm and grave external manner of treating doctrinal, his religious enthusiasm could not escape any one's notice, from his trembling voice, from his earnest high tone at the peak times, sometimes from his tears. He was indeed a man of passion.

It is my intention to say that this religious enthusiasm is the very cause of the amazing Korean Church explosion, and the very source of this religious enthusiasm can be traced back to the American evangelical tradition which can be further traced

back to John Calvin himself through John Wesley's Great Awakening to the power of living faith in Christ.

No one can deny that Calvin's religion was a religion of enthusiasm. For Calvin, Christian doctrine was not a matter of the tongue but of the inmost heart.

For the gospel is a doctrine not of the tongue but of life. It is not apprehended by the understanding and memory alone, as other disciplines are, but it is received only when it possesses the whole soul, and finds a seat and resting place in the inmost affection of the heart.(Calvin. *Inst.* III, 6. 4)

To Calvin the doctrine of the gospel is the very principle of the Wesleyan demand for the inner change of heart as well as of entire life.

We have given the first place to the doctrine in which our religion is contained, since our salvation begins with it. But it must enter into our heart, and pass into our daily living, and so transform us into itself that it may not be unfruitful for us. (Verum ea in pectus transfundatur atque in mores transeat oportet, adeoque nos in se transformet ut sit nobis non infructuosa.) (Ibid.)

The very source of this burning heart is from the Holy Spirit himself who seals our heart with love and assurance.

The Spirit accordingly serves as a seal, to seal up in our hearts those very promises the certainty of which it has previously impressed upon our minds; and takes the place of a guarantee to confirm and establish them. After "you believed"(the apostle declares), "you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance"(Eph 1:13-14. Comm.). (Calvin. *Inst.* III, 2. 36)

For Calvin faith is not a matter of apprehension but of certainty sealed by the Holy Spirit.

The Knowledge of faith consists in assurance rather than in comprehension (unde statuimus, fidei notitiam certitudine magis quam apprehensione contineri). (Calv. *Inst.*, III, 2. 14.)

To Calvin faith was the innermost conviction of God's benevolence toward us. God assures us of this love in Christ who establishes the testament with his blood. This love of God is sealed in our heart by the Holy Spirit in the form of a burning heart. Calvin defines faith as follow:

nunc iusta fidei definitio nobis constabit si dicamus esse divinae erga nos benevolentiae firmam certamque cognitionem, quae gratuita in Christo promissionis veritate fundata, per Spiritum Sanctum et revelatur mentibus nostris et cordibus obsignatur. (*Inst.*, III, 2. 7.)

We can find enough parallels for John Wesley's extraordinary enthusiasm in Calvin. Not only in Wesley's small society meetings but also often in large assemblies, many were cut to the hearts, screaming and crying out with agonies of death, often falling into fits.

"Coram summo iudicio" is the very basic religious principle of both Calvin and Wesley. Calvin's description of "man in the presence of God" convicts us of the sin of insensibility due to our nominal faith and makes us to understand how such strange works could occur in the Wesleyan religious movement. A true picture of man is the starting point of everything. It is, however, visible only coram Deo. Thus, Calvin starts his *Institutio* with

"the knowledge of God and the knowledge of self." Calvin indeed depicts a true picture of men before God, not only in the beginning but also at every point of their life!

Hence that dread and wonder with which Scripture commonly represents the saints as stricken and overcome whenever they felt the presence of God. Thus it comes about that we see men who in his absence normally remained firm and constant, but who, when he manifests his glory, are so shaken and struck dumb as to be laid low by the dread of death are in fact overwhelmed by it and almost annihilated. (*Inst.*, I, 1, 3.)

Calvin's accumulations of expressions: "dread and wonder," "stricken and overcome," "shaken and struck dumb," "laid low by the dread of death," and "overwhelmed and annihilated" in the presence of divine majesty are the same emotions as found in Wesleyan enthusiasm.

To Calvin such a sense of misery and agony is not of any matter of particular moment, but he insists that believers ought to feel tormented with "a deep-seated conviction of our own misery" at each table of the Lord's Supper. In order not to pollute the Holy Supper, we ought to be diligent in examining ourselves:

He who knows the turpitude of his sins and the wretchedness of his state and condition while alienated from God, is so ashamed that he is constrained to be dissatisfied with himself, to condemn himself, to sigh and groan in great sadness. (*Short Treatise on The Lord's Supper*, 22)

Here again, Calvin never spares the strongest expressions: "eternal death", "a kind of perpetual hell," "already in the abyss of death," "vex and torment us," "more than miserable," "great sadness and anguish," "groaning and sighing," and "tormented and

unquiet." The strange behavior of the Wesleyan movement such as "strong cries and tears," "falling into a violent agony," and "falling into fits" at the moment of inner change is more than natural if all those strong words of Calvin occurred in a soul in a moment.

In fact, the biblical religion itself, we find, is an enthusiastic religion. The God of Israel introduces Himself as a jealous God who does not tolerate any idolatry. The zeal of Phinehas turned aside God's wrath from the adulterous children of Israel (Num 25:7). Isaiah prophesied that the zeal of the Lord of hosts will fulfill the Messianic prophecy (Isa 9:7). The risen Lord prefers that we be either cold or hot rather than lukewarm (Rev 3:16).

Korean Church growth was described from the beginning as "A Wild Fire" as it reached 300,000 by the time of the Liberation from Japan in 1945 out of the population of 28 million, viz. approximately 1 percent after 60 years since 1885, the year Protestant missions started. If so, the Korean Church Growth after the Liberation may be called a "much more fierce Wild Fire" because within 50 years it reached 15 million out of 43 million, that is, more than 30 percent. Concerning this continuing growth after the Liberation, we cannot deny the positive influence of Dr. Park Hyung-Nong, who started of the Nam-San General Assembly Theological Seminary at the Japanese Shinto Shrine Site at the time of Liberation. The outstanding church growth was from this source, not from Han Gook Theological Seminary, nor from Koryu Theological Seminary, needless to mention any other non-Presbyterian Theological Seminaries.



### **III. DEFENSE OF THE FAITH**

I indicated that religious enthusiasm, which is the basic cause of Korean Church Growth, is clearly visible also in Park Hyung-Nong. We must, however, indicate also some other factors in his theology which we see as the source of Korean Church Growth: (1) Conservatism, that is, the zeal for the defense of the faith. (2) non analytical, but truly scientific approach to the center of reality, which is the true source of power and enthusiasm.

A church stands and falls with faith. If faith weakens, the church declines. If faith revives, the church revives and grows. The whole corpus of revelation is for the sake of faith. The Word of God is not for itself, but to give birth to faith and to make it to grow. The Word of God supports faith and strengthens it. By faith alone a sinner is justified. To believers, where sin abounds, grace even more abounds.

Jesus came to us to establish our faith: faith in his Father as our Father; faith in his God as our God. He taught us that He is our Father who is in Heaven. He lamented our little faith (Mt 6:30; 8:26; 14:31; 16:8; Mk 4:40; Lk 12:28). He supported our faith through immediate fulfillments with great commendations. (Mt 8:10; 9:9; 9:22; Mk 5:34; 10:52; Lk 8:48; 17:19; Mt 9:29; 15:28). He gave numerous promises that prayer with faith is heard. (Mt 7:7). Jesus associated this faith with the forgiveness of sins and its fruits: peace and joy. (Mt 9:2). Paul worked out this central truth of our religion as the doctrine of justification by faith alone (Rom 3:28). This doctrine of God's grace in forgiving of sins has been handed down to us through Augustine - Luther - Calvin - Wesley as the central truth of the Christian religion.

The very greatest tragedy in human history was the rise of liberal theology in the West and the total destruction of Western Christianity in the past two centuries. Churches in Europe became empty a long time ago and even numerous church buildings in the U.S.A. have been sold to Korean American congregations. This total decay of the old dead trunk is now daily accelerated. It was to my great surprise to hear that religion tax-payers in Germany who officially embrace a religion have decreased to 60percent from 98percent and church attendance is decreasing by 120,000 every year. It was Immanuel Kant who started to destroy Christian faith as *Gunstwerberei* (a favor seeking religion) in his appraisal of moral religion. Since that time all theologies followed his example of compartmentalization; noumena and phaenomena; *Sein und Dasein*; *Geschichte und Historie*; Christ in *Kerygma* and historical Jesus. Though there are numerous forms of abstract theological Christianity, all of them agree on one viewpoint; they reject the simple faith of the biblical unitary truth of reality describing it as "wild metaphysics" and "confused myths," if we borrow the terminology of Karl Barth. Thus the true and sincere faith in the reality and power of God has been denied. It was a grave mistake of Western Christianity to have started the twentieth century with a great acclamation tributed to Adolf Von Harnack: *Das Wesen des Christentums*, which is actually a total rejection of the Apostolic Creed as a Pauline Greek doctrine constructed upon the soil of the gospel of Jesus of Nazareth and substituting the teaching of the universal fatherhood of God and the universal brotherhood of mankind. Having been taught this utter unbelief for a century, how could the Western Church avoid being emptied? Facing the twenty-first century only one year and four months ahead, it is the time for Western theologians to stop teaching Kantian unbelief and to start teaching the very true religion of John Calvin and John Wesley.

Dr. Park Hyung-Nong was the sole defender of faith in his generation together with a very small number of conservative theologians. The first half of the twentieth century was the darkest age for the Christian faith. The General Assembly of the United Presbyterian Church, U.S.A. as of 1927, following the Auburn Affirmation of 1924, marked the total defeat of fundamentalism in that church. Dr. Park went to America in 1923 for his theological studies at the young age of twenty-six. He studied at Princeton from 1923 to 1926. When the fundamentalists were making their last efforts to keep the church true to the faith, but they met only with a total failure. Dr. Park early demonstrated his passion for the defense of the faith while on a ship on his way to the U.S.A. He happened to read a Korean book, published by the leftist Korean students in Japan entitled *An Irreligionist's View of Religion* and he said, "he could not suppress his indignation." Consequently, he wrote his doctoral dissertation on the "Anti-Christian Inferences from Natural Science." If he had been shrewd, he should not have sided with the losing group at Princeton, but he did. Later on, he sent his student, Park Yun-Sun, the leader of Koryu Church, to Westminster Theological Seminary instead to Princeton.

When I went to the U.S.A. for theological studies in 1955, the conservative seminaries were still in a negligible status. Nowadays those tiny seminaries at that time -Westminster, Faith, Dallas, Fuller, Trinity Golden-Conwell- have become giant institutions, while those renowned centers -Harvard, Yale, Union, etc.- barely maintaining their existence. Again the mainline churches are altogether declining, while the giant individual congregations are arising under evangelical preachers.

The point which I am making concerning the Korean Church growth is that it is due entirely to Dr. Park Hyung-Nong's heroic

victory in his defense of the faith for the Korean Church. He was an outspoken Calvinist and following his example Korean Presbyterians embrace Calvinism, that is the conviction of biblical inerrancy, the sovereignty of God, allegiance to orthodox doctrines, particularly TULIP, strict church discipline, and strict observance of church ordinances.

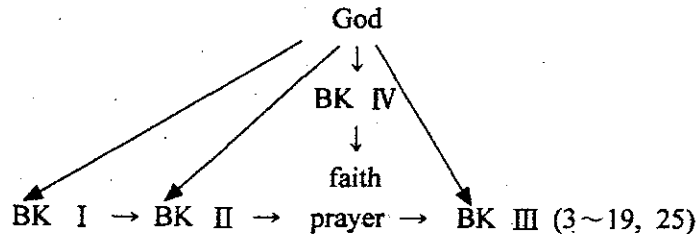
The motto *Sola fide* was the very core of the Reformation. Needless to say it was also the center of Calvin's teaching. The entire work of the Institutes was organized around this one word, faith. Calvin summarizes Book III as follows:

It is by the faith in the gospel that Christ becomes ours and we are made partakers of the salvation and eternal blessedness brought by him. (*Inst.* IV, 1. 1)

Here we see that "faith in the gospel" plays the key role in Calvin's religion. Then, he continues to write:

Since, however, in our ignorance and sloth (to which I add fickleness of disposition) we need outward helps to beget and increase faith within us, and advance it to its goal, God has also added these aids that he may provide for our weakness. (*Ibid.*)

This means that the entire Book IV deals with the external means of grace provided by God, for the sake of "faith." Consequently we can arrange the entire Institutes. (*religionis summa*) in all its parts (*omnibus partibus eo quoque ordine: "To The Readers"*) as follows:



Needless to say, God is the only ultimate reference point for everything. However, God is concerned with our salvation. Repentance (III, 3-10), forgiveness of sins (III, 11-19), and resurrection (III, 25) are given to us only through faith in the gospel of "Christ and all his benefits." Thus, faith and its chief exercise occupies the very core of the summa. If faith is removed, nothing will remain. Then, is it an exaggeration to say that Korean Church Growth is entirely due to Dr. Park Hyung-Nong's heroic defense of the faith?

#### IV. EVANGELICALISM

Now, I am going to take up the second factor in Dr. Park Hyung-Nong's theology which we consider to be the very core source of Korean Church Growth, that is, his non-analytical, but truly scientific approach to the center of reality, which is the true source of power and enthusiasm. The mere defense of the faith could not make any church grow. Very often the Western conservatives have stopped with mere defense of biblical doctrines. Dr. Park Hyung-Nong also defended all the important doctrines because they are the very framework by which faith can be supported. Actually they are the organic components (pars) of faith. Dr. Park's theological method, however, was different from all the Western theologians, whether liberal or conservative or modernists. *Dividamus ut Uniamus* is the common approach of

Western theologians. The West has reaped great successes in various fields of the tangible world, through the analytical approach, that is, the inductive-deductive method of dealing with the objects of handling. It was, however, a grave mistake which the modern Western theologians made by applying the same empirical, scientific method to theological objects. Karl Barth and T. F. Torrance have worked out well the principle of *Wissenschaftlichkeit der Theologie*. But, according to my observation, they did not make much progress, though they indicated well about the question of *Wissenschaftlichkeit* in theology. The scientific character of theology does not depend upon its rationality but its truthfulness to *res ipsa*. I am not going to discuss here this very important matter in relation to Dr. Park Hyung-Nong's and John Calvin's theologies. The point which I am making is to indicate that it is the only true theological methodology that was taken by both Dr. Park and John Calvin and which I feel is a very important element of our religion and the very source of Korean Church Growth.

Though Dr. Park was an outspoken fundamentalist, yet his real concern was with "the apostolic theology" or "Pauline thought" on the basis of 2Tim 2:2. He sees the fundamental unity of all the churches throughout church history at this very point. In this sense he was a true ecumenical theologian because the ecumenical creeds and the apostolic tradition, the ancient apologists, Greek fathers, and Latin fathers, all "attempted to succeed and preserve faithfully the Apostolic theology, that is, Pauline thought" (*The Works*, X III, 220). Dr. Park even accepts the scholastic theology of the Medieval Age simply as efforts to make the apostolic theology, i.e. Pauline thought clearer, though grave errors and deviations were made in it. He applies the same ecumenical approach to the Reformation churches, and later on to all those churches which maintain traditional Christianity.

In general historical traditional Christianity can be recognized practically as the same religion as the religion of Paul. Millions of both men and women who became Christians were actually not aware of the fact that the Christianity which they believed is the same Pauline thought which they respected greatly as an Apostle. (*The Works*, XIII, 221)

I feel that history itself supports this great theologian's view: 1) Luther and Zwingli agreed on fourteen and one-half articles out of fifteen articles of faith. 2) Concerning this half article, that is, about the mode of presence of Christ in the Lord's Supper, Melancthon worked out a Variata of Confessio Augustana on which all Reformers of that time, including John Calvin signed. The Consensus Tigurinos between Bullinger and Calvin was a real consensus, not any compromise as Paul Rolem suspects. Are not these historical facts the enough for us to accept Dr. Park's approach toward the ecumenical unity of Christian churches? He indicates two things as the basis of church unity: the gospel and the essential doctrines.

Evangelical Christian faith is "a good news" or "a glad tidings" that God has prepared a redemption for us mankind. This faith affirms that salvation from sins is not given by any merit of good works but totally by the grace of God alone. (*Ibid.* XIII, 304)

This Pauline thought or the apostolic theology according to Dr. Park is the very center of the Christian religion. At the same time he insists that the basic doctrines must be maintained by the church.

This faith persists in the following doctrines as the fundamental truth of Christian religion: The Trinity, divinity of Christ, personhood of the Holy Spirit, perfect inspiration of the Holy

Scripture, miracles, substitutionary sufferings and death of Christ which atones the sins of His own people, His resurrection and ascension, and His glorious bodily second coming, resurrection and final Judgment of all men, heaven and hell! (Ibid.)

Then, we can see that Dr. Park was an evangelical above all, even though he was a defender of faith. We can call him an evangelist (傳道者). Consequently, the Korean church is an evangelical church, which puts revival and evangelism ahead of anything else.

I learned from Calvin how to read the Bible.

I have so embraced the sum of religion in all its parts, and have arranged it in such an order, that if anyone rightly grasp it, it will not be difficult for him to determine what he ought especially to seek in Scripture, and to what end he ought to relate its contents. (Inst. "To the Readers.")

Whenever I open the Bible, there I can worship my God, the Creator and Redeemer, in Christ. I try to hear the glad tidings of salvation in the Word of God and apply it to my own salvation and the salvation of all others through faith in Christ. Calvin was an evangelical theologian. Needless to say God, "the only one true God" (Jn 17:4), is concerned with the salvation of fallen mankind. Consequently, "faith in the gospel," as already indicated above, occupies the very center of the whole religion.

## V. PRAYER

The Korean Church is a praying church. Prayer is the chief exercise of faith. If prayer does not take place fervently, faith becomes dead. Faith receives its power and fruits only through



the prayer life, so we may dare to describe the faith of the Korean Church as *Gunstwerberei* (favor seeking religion) over against Kantian unbelief. As far as I see, only Calvin and Karl Barth define "prayer" as "petition." As far as I see, however, Calvin alone believes seriously that we can obtain something from God through prayer. There are so many things for which believers need to ask God! Above all Korean believers seek their blessings both material as well as spiritual, from God. That is the reason why they come to God in the name of Christ in the early mornings to petition Him with cries and shouts. Every mountain where clean rivulets flow, there is certainly a mountain prayer house full of people praying all year round. In fact, there are more than five hundred mountain prayer houses in Korea.

Calvin was a man of prayer. Calvin's manner of prayer seemed to have been "fervent" (heiss) like Korean believers praying aloud in unison, as he said:

mehr als zwanzigmal habe ich in diesen Tagen in heissem Gebet zu Gott gefleht; er möge mich sterben lassen."(more than 20 times in these days I have eagerly prayed to God that she may let me die) (Scholl, Hans, *Der Dienst des Gebetes nach Johannes Calvin.*, 206)

At the last moment of Idelette, Calvin wrote, "die Anwesenden den Übergang von Leben zum Tod kaum merkten"(those present hardly notice the transition from life to death), while Calvin could not do anything but "nahm ich meine Zuflucht zum Gebet." (fleeing into prayer.) (Scholl, Hans: *Ibid.*, p. 204). In other words, while Calvin was praying fervently, they did not know when Idelette had passed away. This tells us that Calvin himself closed his last moment with prayers, "so zeigt Calvin das Bild des Beters. das er mit Fleiss in den biblischen

Büchern registriert hat, in seiner Person bis in die letzten Lebensstunden." (so Calvin presents an image of a man of prayer which he registered diligently in the Biblical books and in his own person up to the last moment of his life.) (Scholl, Ibid, 207), To Calvin, prayer was the chief exercise of faith. If this is so, then, chief exercise of faith, we can see the predominant place of prayer in his religion. If our life is to be the life in faith, we ought to engage in prayer without ceasing. Thus, Calvin was a Christian man of prayer.

Tomorrow morning we will visit Myung-Sung Church. Myung-Sung started eighteen years ago and grew to a congregation of fifty thousand. She is particularly renowned for her to early morning prayer meetings. Every morning throughout the year 4,000 to 5,000 members gather three times: four, five, and six o'clock. Twice a year in March and September, special prayer meetings are held with an average daily attendance of twenty thousand. Kum-Ran Methodist Church is the fastest growing church with eighty five thousand. Rev. Dr. Kim Hong-Do admitted 2,626 for catechism and baptized 1,874 in 1997. I attended in the April the baptismal service for 537 and admission for 985 catechumens. This service takes place three times a year. These are simply the results of these pastors' ministries which manifest power in the presence of living God. In other words God Himself manifests His power of salvation through these pastors' ministries of preaching the Word of God. Thus, we can conclude that the Wesleyan type of evangelical pastoral ministry is the true cause of Korean Church Growth.

It is clear to me what the causes of Korean church growth are enthusiasm, zeal for the defense of the faith, sole and total devotion to evangelism, and a fervent prayer life. If any of those elements is lacking, the church will decay! This is the time, I

believe, for this congress, being held for the first time on a mission field, to pay more attention to faith and not merely to historical research. It is my hope to see in the next congress more emphasis on the gospel in presentations related to world evangelization.

## VI. MISSION

The missionary outreach of a church is the result of the empowerment of the Holy Spirit, that is, a full conviction of salvation by Jesus Christ alone. As the Korean Church was empowered in faith through her prayer life and devotion to evangelism, the next step was to reach out for the evangelization of the world. Indeed, the Korean Church is a missionary church. The zeal for foreign missions is flamed throughout the Korean churches. "National Evangelization" is one of our most familiar catch-phrases. Thus, the phrase "World Evangelization" is a synonym which became the life goal of many Korean Christians.

Up to 1980 about one hundred missionaries had been sent to foreign lands. Ten years later, we can see rapid increase of missionaries sent by the Korean churches.

1990 (1645), 1992 (2576), 1994 (3272), 1996 (4402)

By 1998, about 6,000 missionaries are being sent out.

Calvin's theology often has been misunderstood as lacking mission interest. At the last Edinburgh Congress brother Peter Wilcox indicated clearly that Calvin's exposition of the prophets from the viewpoint of the progress of the Kingdom of Christ involved: "the rule of God over the nations and the extension of worship to the end of the earth" (*Calvinus Sincerities Religiosis Vindex*, 318). Now in the apostolic era "Gentiles were brought

into the Church from all sides, through the gospel" (Ibid. 319). In a sense Calvin's theology as a whole can be seen as a mission theology.

What is mission? As already indicated, "faith in the gospel" occupies the center of Calvin's Institutes. However, faith comes from hearing (*fides ex auditu*). Thus, the evangelistic passage: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" This occupies indeed the center of Calvin's religion. If Calvin's theology was mainly concerned with the salvation of mankind through the ministry of the gospel, that is, the good news of the forgiveness of sins and repentance, Calvin research also ought to be more concerned with the pastoral and missionary ministries.

As one who invited you to Korea, I am afraid that I am preaching too much in this opening address. My primary responsibility is rather to provide you with our best hospitality. I wish you enjoy your stay here and have a comfortable time and good fellowship!