

EVANGELISM IN THE PACIFIC-RIM AGE

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I. The Emergent Pacific-rim Age

Our decade, the 1980s, has witnessed a host of metamorphic changes. The "third wave" changes are characterized by new electronics, lasers, genetics, alternative energy, ocean science, space manufacture, ecological engineering and eco-system agriculture. Among these changes, one singularly conspicuous change that overshadows all others is the shifting center of world affairs, namely the emergence of the Pacific-rim age.

As early as 1902, John Hay, then secretary of state under President Teddy Roosevelt, made a prophetic statement saying "Western history began with a Mediterranean era, passed through an Atlantic era, and is now moving into a Pacific era." In 1908, Homer Lea, an American writer, predicted that the Pacific would eventually replace the Atlantic as the main theatre of international trade. In 1945, just before the surrender of Japan, General Douglas MacArthur, SCAP Commander, echoed John Hay by saying that "the Pacific would eventually become an American moat."

Far-sighted and sagacious as they sounded, the predictions of these American leaders did not become a reality in the post World War II era. The Atlantic remained staunchly the hub of global activities as evidenced in the Truman Doctrine, the Marshall Plan, and the formation of the North Atlantic Treaty Organization. The outbreak of the Korean War in 1950 and the prolonged Vietnamese War

from 1964 did not change the picture. The Atlantic Community and the Warsaw Pact counterbalancing each other dominated the minds of world leaders continuously.

However, the shift of the global balance was in the making, quietly and subtly, in the economic plane. In 1982, I was invited for breakfast by Senator John Glenn of Ohio. "The Pacific age is grandiously opening," he said, "with the total volume of American trade with the Pacific-rim nations becoming bigger than that with the Atlantic nations." Later, I heard the America Ambassador in Korea saying that as of 1960, American trade with the Pacific-rim countries was only 48% of that with Europe, but it had risen to 122% of American European trade by 1983. The total tonnage of cargoes shipped over the Pacific ocean increased over one hundred times during the past four decades. The American ports on the Pacific coast were growing by leaps and bounds expecting to surpass in size those on the Atlantic coast.

Was the Pacific becoming an "American moat?" There is no doubt that the United States would continuously remain as a super-power even in the twenty-first century. James Baker III, secretary of the treasury under President Ronald Reagan, emphatically maintains this stance. Advid Aikman's Pacific Rim: Area of Change. Area of Opportunity, asserts the same the Newsweek's "Pacific Century also predicts the future on the similar presupposition.

However, we know that the maintenance of

American power over the Pacific has been seriously challenged by the rapid expansion of the Soviet naval power as seen in the growing strength of the Soviet Far Eastern Fleet. Will the Pacific become a bone of contention between the two super-powers?

II. Relative Decline of the

Two Super-Power

That the United States and the Soviet Union will remain as super-powers well into the coming 21st century is indisputable. In terms of population, educational standards, and the level of technological know-how, these two super-powers are formidable. Yet, it is equally clear that the Pacific Ocean will become neither an American moat nor a Soviet lake. The relative power of Japan and NICS (the newly industrialized countries of Asia such as Korea, Taiwan, Hong Kong and Singapore) has risen almost menacingly to the old status quo of the globe. Let us make a cursory survey of these changes.

As of 1945 when the Second World War ended, the GNP of the United States constituted over 45 percent of the world's total productive power. The American dollar was as precious as gold and on the basis of its strength were constructed the International Monetary Fund and the World Bank. America monopolized the nuclear weapon opening the Pax Americana. But the situation began to change from the 1960s. US share of world GNP shrank between 1960 and 1986 from 34 percent to 25 percent, and in 1987, it again shrank to 22 percent. In terms of its share of world exports, the US declined during the same period from 18.7 to 14.1 percent. As of today, the US has become the biggest debtor nation with its total debt exceeding 400 billion dollars, nearly three times that of Brazil, the second biggest debtor nation.

These indicators do not necessarily mean that America is irreversibly in decline. In *Previews and Premises*, Alvin Toffler sees that the United States would remain as a super-power in the Pacific century in view of her rich natural resources, educated public, most decentralized government, and very strong R & D. Yet, on the other hand, Paul Kennedy's oft-quoted work, *The Rise and Fall of the Great Powers*, paints a gloomier

picture. He sees the crisis of America in its efforts to overstretch its military power on a global scope in what he calls "imperial overstretch" or "strategical overextension" while its economic productivity keeps on declining. But the true cause of the crisis must be deeper than that.

Many pundits ascribe the major cause of this relative decline of American power to the declining standard of this education. A *Nation at Risk*, a serious study made by the US Presidential Commission in 1983 candidly pointed out that the American standard of education was in decline continuously since 1961. According to a study conducted by the US National Science Foundation, American high school students rank 11th in chemistry, 13th in biology among the 13 highly advanced nations. Allan Bloom's *The Closing of the American Mind* also sees the crisis of American education in terms of educational philosophy. In his view, the state of souls in America is impoverished largely due to the prevailing value relativism that closes the American mind rather than opens it.

I see the real danger of America in the spiritual realm. The spending habit of American people has become exorbitant. While they save only 3 percent of their income, American industries need over 17 percent of capital investment annually. Last year the total red tape of American trade exceeded \$170 billion. Sociologically, murder cases of America are five times greater than Japan, the cases of rape ten times, criminal interned in the prison ten times, and the cases of divorce even more than ten times. Something must be wrong, dreadfully wrong, with the state of mind in America.

Nor does the Soviet Union do any better. The situation in Russia is even worse. Stagnation characterizes the Soviet economy today. Immediately following World War II, the Soviet economy registered 13.5 percent of annual growth for many years, but the rate of the growth dwindled to 2.7 percent between 1981 and 1985, and the past year, it was much worse. Although the government spends over 30% of its budget for agriculture, Russian people suffer from the shortage of food. Manufactured goods are poor in quality, no

match to those of the capitalist countries.

To meet the challenge of the present crisis, Mikhail Gorbachev has come out with the policy of Perestroika and Glasnost. In his book, *Perestroika*, he confesses the weakness of the Soviet system by saying "the gap in the efficiency of production, quality of products, scientific and technological development, techniques began to widen, and not to our advantage." He blames the ever-hardening Soviet bureaucracy made of 18 million officials as the major cause of the crisis, but at the same time, he admits "alcoholism, drug addiction and crime" as major signs of the sickness of the Soviet society.

Implicitly, Gorbachev himself sees that the real cause of the crisis is the state of mind in the Soviet Union. Lev Zalkov, a member of the Politbureau, castigates the "lazy, do-nothing people." In this situation, ethnic uprisings are increasingly flaring in Kazakhstan, America and the Baltic states. "Will the Soviet Union Exist in the 21st Century?" This question, first raised by Amalie, a Soviet dissident, reverberates in the minds of many thinking people.

On the whole, neither the US nor the USSR can claim to be models for other nations to emulate. With the advent of the Pacific-rim age, the world is at a crossroads. As Toffler asserts whether we look at liberalism, welfare statism, or communism... "all of them seem less and less relevant as events outrace our theoretical formulations."

III. The Dilemmas of Japan, China and Korea

Professor Watanabe Toshio of Keio University in Tokyo says that leadership in the Pacific-rim age would be exerted by the nations in northeast Asia. Lawrence Krause of the Brookings Institute predicts that Japan will emerge as the most powerful nation in the coming century. Japan's economic achievement in recent decades has been unmatched anywhere in the world. As of 1951 when the San Francisco Treaty was signed, Japan's GNP amounted to only one third of England's and one twentieth of America. But between 1960 and 1986, Japan's

share of world GNP rose from 3 to 12 percent. In 1987, it reached 13 percent and some estimate that this year, it may reach 15 percent. In terms of share of world exports, Japan rose from 3.7 percent to 13.6 percent in the same period.

In 1983, the net outflow of Japanese capital was \$17.7 billion, but in 1987, it leaped to 130 billion... the equal amount that Brazil owes to foreign nations. By 1990, the rest of the world would owe Japan \$500 billion, and by 1995, one trillion. The Japanese have a spree of buying overseas everything they can put their hands on: Real estate, factories, stocks, bonds, antiques, paintings. In Tennessee, they have invested 1.2 billion dollars in industries and hire nearly 80,000 American workers. About half of the hotels in Hawaii are in their hands. On Wall Street, they possess stocks worth 65 billion dollars.

In the face of seemingly insurmountable difficulties created by the ever-increasing value of Japanese yen, Japanese business has shown redoubtable resilience and rebounding strength. Now, Japan is spearheading in high technology. She spends about 2.7 percent of her GNP for R & D and is moving ahead of other advanced nations in the fields of fifth generation super-computers, bio technology, robotechs, and new materials. Last year, she had 17,000 patents in America, one fourth of the total. Her 700,000 R & D workers is more than the combined figure of Britain, France and West Germany.

Yet, in spite of all these surprising accomplishments, we see Japanese leaders in deep trepidation. There is no guarantee that Japan will continue processing 90 billion tons of products out of 600 million tons of raw materials she imports from overseas annually. A law of paradox works here. As Japan sells more goods overseas, she is more disliked by other nations. No nation in the world really likes Japan. Nor is there any guarantee that Japan may continue enjoying the nuclear umbrella of the United States in her national defense. The Asian nations that suffered Japanese invasion in the past are fearful of the spectre of Japanese militarism. In this situation, how can Japan ... a nation that

depends upon 99 percent of its oil, 92.1 percent of its iron and 100 percent of its copper on overseas ... continue to prosper?

Delving deeper, I find the real crisis in the state of the Japanese mind. Japan is now suffering from a spiritual crisis, the crisis of finding her true spiritual identity.

For a few decades following World War II, Japan swallowed a heavy dose of Westernization. Under the American occupation, Westernization was forced upon her. But even after the conclusion of the San Francisco Treaty of 1951, her people were more than willing to embrace all the intellectual heritages of the West. All shades of politico-social ideologies turned the Japanese mind to the West so much so that the theory of *tazua-ron* (getting-away-from-Asia) became inordinately popular. But an intellectual reaction against Western thought has set in during this decade. After experiencing the erosion of age-old values that had held Japan as a nation, coupled with the increasing decadent tendency accompanying the process of Westernization, the Japanese are now turning to their traditionalism. What did the *barakiri* of the famed novelist, Yukio Mishima import? The rightwing fanatics are on the rise. In this scientific age, shintoism has strongly revived.

Yet, there is no creative synthesis between traditionalism and Westernism in the Japanese life today. A Western writer likens the Japanese life to a two storied building, the downstairs completely Western and the upstairs completely traditional, and there is no stairway in between. A newspaper in Hongkong reported that "corruption has become an inseparable part of the Chinese government."

In the spiritual life, the Japanese have become eclectic. In *The Sun At Noon*, Dick Wilson points out that the average Japanese today is an atheist at college, Shintoist for his wedding, a Christian every Christmas, and a Buddhist at a funeral. This eclecticism does not signify the richness of the Japanese mind. The contrary is the case. The novelist-turned-politician Shintaro Ishihara says "There is a spiritual void at the core of

the Japanese nation, a moral degeneration that characterizes everything that happens in this society."

Broadly viewed, the same situation can be said of China. A long time ago, Arnold Toynbee predicted that China would find the place of "the middle"...the central position subjugated in humiliation for so long under the imperialism of the Western powers and Japan, the Chinese would surely rise again. So has she risen.

As of 1980, the average income per capita of China did not exceed \$300, that was equal to that of the Haitians. But under the pragmatic leadership of Deng Shao-ping, Ying Ruo-cheng, a Chinese intellectual, says, "We are trying to compress the Industrial Revolution, the Renaissance and the Reformation into one decade."

In rural reform, communes were broken down into smaller production units and eventually family households. When these production units produce more grains than their quotas agreed upon with the government, they can sell them at free market. By 1985, the Chinese produced 100 million more tons of grain than they did a decade earlier. In urban reform, the central planning has been drastically reduced. Enterprises are requested to turn over a specific quantity of production to the government, and anything above the specified amount could be sold at the free market. Also, an open door policy inviting foreign investors has been successful. By 1984, over 2000 foreign businesses had invested in China. Now, more and more coastal cities are open for trade. In 1984, China's two-way trade amounted to more than \$50 billion, a 23% increase over that of 1983. By marking annual growth of 7.5%, China aims at marking her GNP up to \$800 billion, which will be four times bigger than that of 1979. Some futurologists think that China may catch up with the Soviet Union by 2000 and Japan by 2020.

Yet the picture of China cannot be rosy. Unduly anxious to get rich, most Chinese workers and farmers place value only on material possessions and on nothing else. Moral decay in Chinese society has become increasingly evident.

In retrospect, the rise of Maoism in the

past drastically destroyed Confucianism replacing it as the orthodox political ideology in control of the nation. However, since Mao's death in 1976 the process of de-Maoization has continued in China. With the elimination of Confucianism and Maoism. What is left in the country today is Deung's pragmatism. Pragmatism is not a systematized theory. It merely tests the validity of all concepts their practical results. It is directly linked with utilitarianism, which has something to do with man's physical and material life. In the end, we see the growing "spiritual void" in the Chinese mind.

The case of Korea is somewhat different, yet the basic similarity of Korea with Japan and China is striking. During the Korean War(1950-53), the country was totally razed to the ground. Nearly a decade after the armistice, the annual income per capita was about \$80 and the total amount of foreign trade did not exceed 60 million dollars. But today, Korea's GNP ranks 17th in the world and the volume of its foreign trade is the tenth. As the 7th largest trade partner of America, she exports cars, computers, and TVs to the United States. In 1987, her GNP was 130 billion dollars, one third of that of China and her trade surplus was 9.6 billion dollars. In many ways, she has the right to engage in self-adulation.

Yet, Korea is now suffering from all sorts of social and political crises. Her industrial structure is unduly dominated by jaebuls (huge zaibatsu-like business conglomerate). Only 30 jaebuls produce over 40 percent of manufactured goods. Five super huge jaebuls alone produce 23 percent. Worse still, the families who had founded these business conglomerates own nearly 60 percent of their assets. Partially due to this imbalance of business structure and partially to the relatively low wages, labor strikes have hit the national economy of Korea hard.

In addition to the labor disputes, student unrests have rocked the campuses almost continuously for years. Reflecting the disgruntled sentiment of the masses, students take to the street demanding democratization in all realms of life, including "economic democracy" which means

the equitable distribution of income. In due course, their activities have run wild to the point that the whole society faces multiple crises.

During the long courses of national crisis, the number of Christians has grown by leaps and bounds. In 1945 there were only 400 thousand believers in a nation of 26 millions. In 1950, there were 600 thousand Christians is nearly 10 million. What a miraculous growth! Yet, in spite of the presence of these Christians, Korean society has not been faring well. Crime rate, divorce rate, and other indices of social illness are on the rise. Probably, the church has not been doing its social responsibility.

IV. A Spiritual Diagnosis

- The Question of Worldview

To diagnose all the causes of spiritual illness of these nations ... and of all other Third World nations suffering from similar crises... is well nigh impossible within the limits of this paper. Each society has unique causes stemming from its history. However, I may make a sweeping generalization, vulnerable to criticisms though it may be.

In the cases of the United States and the Soviet Union, the major cause of their spiritual illness stems in the main from their placing "man" at the core of their thought. This I will call "anthropocentric worldview."

As we know well, both Russia and America in the long past had "God" at the center of their thought, but in due course, the concept of God has been gradually edged away and the belief in God was replaced by the faith in man's ability. In the case of Russia, this fact has been too obvious to be explicated. In the case of America, on the other hand, this tendency is not so clear. Still America is a "Christian nation", with so many churches and television evangelists preaching the Gospel. But deeper in the collective psyche of the American mind, the "pride of man" has become increasingly evident. The recent Baker case and the

Swaggart case attest to this pseudo-religiosity of the American mind.

Ironically enough, the "pride of man" is the worst enemy of man. History has been full of evidences of this paradoxical law at work. The modern man has turned against God with the pride of his power and ability by placing himself at the center of the universe, but he finds himself inordinately enslaved by the machine. Today, man is no longer sitting at the helm of history. To his disappointment and distress, the machine is in control of human history. Heartless and pitiless, the mechanical principles of efficiency for maximal productivity dominate practically all human affairs. Herein lies the true cause of spiritual crises of the two super-powers today.

In the cases of Japan, Korea, and China... and in all cases of the developing nations in the Third World... another paradoxical irony works. In the olden past, their worldview was "naturecentric." All the ancient Asian civilizations invariably placed nature at the center of their thought believing that everything in the universe, including man, came from nature and will eventually return to it. Overawed by the formidable forces of nature, the relationship between man and nature was "I-Thou," if we are to borrow the term from Henri Frankfurt, rather than "I-it." Due to this mystification of nature, science and technology could not make headways in Asia, nor in Africa.

After the encroachment of the West in the form of colonialism and imperialism, most of the Asian nations responded to the challenge by absorbing Western technology and Western thought. But by that time, what they learned from the West was not Godcentric worldview but anthropocentric worldview. And now, they too see their societies suffering from the similar spiritual illness striking America and Russia.

So, in the form of resurgent nativism, the Asian nations are now turning back to their traditionalism, namely naturecentric worldview. For instance, Shintoism in Japan is on the rise again. All cabinet members of the Nakasone government went to the Yasukuni shrine to worship their yaorozunokami (eight million gods). In Korea, there is a strong

movement to worship Tankun (the mystical founder of the nation) in the manner in which the Japanese worship Amaterasuomikame (the Sun-goddess). In China, the return to Confucian worldview is gradually gaining momentum. In the same vein, similar nativism is gaining strength in India and other nations in the Third World.

V. The Influence of God-Christocentric Worldview

At this gigantic spiritual interregnum, what I propose is to review critically the basic tenet of the Biblical worldview and its influence upon history. The Biblical worldview has God in its core. The Biblical God was revealed to us through the life of Jesus Christ, His begotten Son. So, basically it is God-Christocentric worldview.

In the main, there are two kinds of Christians in Korea: One group being "other-worldly" and another group being "Unduly active in social issues." On social and political issues, there are no concerted voices of the church. In the past, presidential and congressional elections, localism and sectionalism were stronger than Christian faith. Something must be wrong in the state of the Korean mind.

A paradoxical law works there. The belief in God is otherworldly and looks ahistorical. But in reality, its results are this-worldly and historical. History is in fact His story in time. With faith, we see God's Providence moving in all the affairs of human life. According to the Judeo-Christian tradition, the Godcentric world view is a result of a continuous revelation on the part of God, together with a broken, fitful and uncertain response on the part of man.

With regard to the question how God in Christ works in human history, theologians have not, however, come up to a consensus. Divergent, often conflicting opinions have been expressed. Richard Niebuhr sums up these views into the following:

1. The radical view rejecting the world as totally evil.

2. The view that regards Jesus as the hero of culture.
3. The Thomistic view that God works through natural law, forming and fulfilling cultural aspirations and institutions.
4. The Lutheran view that recognizes the inescapable authority of both Christ and culture which creates constant tension in the human mind.
5. The conversionist or transformationist view expressed by Augustine that sees Christ as Redeemer of culture.

I take the fifth view that Christ transforms human history. One caution, however, is in order. The Godcentric worldview does not necessarily produce a uniformity of culture. In view of such different sets of factors--climate, topography, soil, natural resources, geographical location, economic and social institution, the degree of human development in terms of education and skills--cultures cannot possibly be the same. But there can be a unity in diversity. All the different cultures making different musical tunes can be harmonious insofar as every tune is geared to the glory of God, and in such case, history becomes truly progressive.

In discussing the influence of the God-Christ centric worldview on human history, I should like to limit my study to its impact on four fields of thought--scientific, economic, political and historical. These are the very fields of human activities that have molded modern civilization everywhere.

A) Its Influence on Scientific Thought

How did modern scientific thought arise? Neither scientists nor historians can answer this question convincingly. Causes were multifaceted and multifarious.

Historically speaking, we must give credit to all ancient civilizations for making tangible contributions to the development of science. The ancient Egyptians, the Mesopotamians, and the Chinese contributed greatly to the origin of arithmetic, geometry, medicine and astronomy. The Indian concept of Nirvana, "the state of nothingness," gave rise to

the idea of zero without which mathematics could not have made a headway. The Greeks excelled in physics, biology and mathematics. Viewed broadly, however, none of these old civilizations could lay a "spiritual groundwork" for a scientific revolution.

What was the effect of the Biblical worldview upon the rise of scientific thinking?

The biblical Godcentric worldview freed man from nature. Since the sun, the moon, the stars, mountains, rivers, trees, rocks, streams, and animals were not gods, they had no mystic power, the indwelling divine power. The forces of nature were not to be revered. Nature was desacralized and its power, according to Max Weber, disenchanted. God told Adam to "replenish the earth and subdue it." (Genesis 1:28) In order to have dominion over "every living thing that moveth upon the earth," man had to understand natural forces. Therein lay the initial impetus of scientific thought. In *The Secular City*, Harvey Cox sees the origin of natural science:

This disenchantment of the natural world provides an absolute precondition for the development of natural science. Science is basically a point of view. However highly developed a culture's powers of observation, however refined its equipment for measuring, no real scientific breakthrough is possible until man can face the natural world unafraid.

Disenchanted, desacralized nature was easily subdued by man. But the Biblical teaching of subduing earth and having dominion over it does not mean that man can conquer, exploit, plunder and destroy nature at will. Contrarily, nature, although not an object of worship, must be studied, understood and cared for. To understand it, reason is a very useful tool, but a priori reasoning alone is not enough. Experiment is another way of understanding natural phenomena. A hypothesis, however seemingly reasonable, cannot be accepted as a truth until it is tested in terms of experiment. Also, the belief that God created man in His image paved the way for the growth of science. A special creation of God, man is

not a child of nature. Not chained by the law of necessity, he is capable of making use of natural forces to improve the condition of life. Endowed with the faculty of reason, he can understand things and make proper judgement. But the power of reason is not something divine as the Greeks wrongly conceived. Stained by sin, it is always subject to error. Therefore, man, in studying the phenomena of nature, must not completely rely on his power of reason alone. He should observe nature with scrutiny and undertake experiments before arriving at certain conclusions. At the same time, he has to take into consideration that a set of scientific discoveries may again be subject to change as new findings came to shed new light. In this hypothesizing, observing and regeneralizing lies the source of scientific thought.

One result of observing nature through this method is the way in which natural law is understood. Unlike Graeco-Roman belief, natural law is not something autonomous and totality independent. The concept of natural law should be postulated upon the sovereignty of God. God is not a part of it, but by the same token. He is not a mere watchmaker who, after setting the watch in motion, leaves everything to mechanical law. Since nothing in the universe can exist without God's moment-to-moment activity, natural law must also be in His hand. Without presupposing the existence of a supernatural law-giver, we cannot clearly conceive of the laws of nature as something permanent and immutable. Christian belief in the existence of the God-legislated natural law lay a firm groundwork for scientific progress in the West. As Albert Einstein observed, "science without religion is lame, and religion without science is blind." Is it safe for us to assume that Christian faith and scientific thought are inseparable?

One point I hold dearly is that there not been the desaceralization of nature by the Biblical Godcentric worldview, modern science could not have come about. There would not have been a scientific revolution, had there not also been the "rediscovery of the Bible" during the Reformation. Trapped

by the "residues" of the naturecentric worldview, the Western man would have remained pre-scientific. Emil Brunner concludes: "To know and to acknowledge God is not hindrance but, on the contrary, a help in the search of truth. It keeps us from false absolutism, and relativism, from idolatory of reason, and sceptical despair. The scientist working like Kepler, under the highest command and for the honor of God, is free from mean ambition."

B) Its Influence on Economic Thought

The influence of Christianity upon the rise of modern economic thought has long been a polemic still standing unsettled since Max Weber first published his monumental work. *The Protestant Ethic and the Spirit of Capitalism*, in 1905. Weber started his inquiry by raising a question on the origin of modern capitalism. Where did this complex economic system ...the beaureaucratically organized, rational, well-running system for the pursuit of profit represented by the firms, factories, banks, labor unions, marketing, negotiable securities, and associated legal and social agencies...come from? If its chief elements are no more than competition, profit, supply and demand to meet man's greed and acquisitiveness, all ancient civilizations should have produced it millennia ago. There were many rich people in ancient China and in ancient India. But we do not call them capitalists. Why was capitalist economy born only in the West?

Max Weber thought that the egoistic, greedy and acquisitive impulse of man could not in itself produce the modern economic system because capitalist is not a mere rich man but the one who earns, saves and accumulates money in the spirit of asceticism and invests it in business as rationally as possible. Therefore, a capitalist economy cannot survive without being buttressed by an overpowering moral and spiritual force.

God's calling is socially oriented. The field to which a man is called to perform his life-task is society because God "wills that social life be organized according to His Commandments." When a believer achieves something for the glory of God in society

fellowmen ...he feels assured of his being elected to His kingdom, and conversely, he, in time of negligence in carrying on his social duties, becomes uncertain of his salvation. In this security lies, according to Weber, the motivating force.

The Godcentric worldview sanctifies all kinds of work in which individuals engage themselves in society, even including manual labor that was, almost invariably, despised in traditional societies. All legitimate trades are equally honored. Labor must be performed "as if it were an absolute end in itself." He who will not work shall not eat." In as much as such a work-ethic is by no means a product of human nature, it cannot be evoked by high wages alone. Work-ethic springs from a man's inner spiritual life, particularly from the belief that "his work is his duty., a form of devotion unto God." So a believer must be trained to nurture self-control, diligence and honesty, for after all, "honesty is," as Benjamin Franklin so aptly put it, "the best policy." Calvinism holds strongly that the fulfillment of worldly duties is under all circumstances the only way to live acceptably to God.

Now then, God's calling as the source of Calvinistic ethics sanctifies business, that was frowned upon during the middle ages. Business should not be regarded as a free way of making profits. It is God's calling to glorify Him and make His kingdom advance. The more profits a businessman makes from his trade or enterprise, the clearer he

demonstrates his faith in God, for he is not making money for himself but for God. A man who rapidly increases his fortune through honest business dealings can rest assured of God's blessings. At the same time, he must be more than willing to offer to God whatever he has whenever God, sole owner of his property, demands it. Herein lies the moral and spiritual foundation of the modern capitalistic economic system ... according to Weber.

This conception of material possession is, however, not natural to man who is basically selfish and egocentric. Weber then expatiated on the importance of austere in business. Paradoxical as it sounds, a businessman in pursuit of profits should learn how to be austere and self-denying. Whereas asceticism of other traditional civilizations pushed people to become other-worldly, Christian asceticism transformed them to be more active in the world. With asceticism a Christian businessman can avoid the danger of committing sins in business deals. Only his faith in God's calling can make him live more honestly, diligently, prudently, methodically and systematically.

I believe that there is an inherent danger in identifying Christianity with any socio-economic system existing in historical time, for Biblical teachings transcend human history. However, it holds equally true that the seeds of economic development exist in the Bible and whenever believers live by the Word, their economic life improves.



이원설 박사는 현재 한남대학교 총장으로 재직하고 있다. 미국 Case Western Reserve University 에서 역사학 박사학위를 받은 후 경희대학교 대학원장, 세계대학총장회의 사무총장을 역임하였으며 국내외 유수 대학에서 교수하였다. 1981년 세계대학총장회(I.A.U.P) 문화대상을 수상하였으며, 저서로는 <Beyond Ideology>, <Korean Exodus>, <세계관과 문화>, <기독교 세계관과 근대사상> 외 다수가 있다.

Christian beliefs have influenced not only the capitalist but also socialist economic system...and for that matter, a variety of economic institutions irrespective of differences in time and in space. Institutions are not as important as the spirit sustaining them. Without a strong, wholesome moral fiber sustaining it, no economic system, whatever form it takes, can remain viable.

C) Its Influence on Political Thought

The Godcentric worldview has pushed the process of desacralization in the realm of socio-political thought. Most ancient civilizations, failed to develop the rule of people largely because of a tradition later known as "the divine right of kings." The pharaoh in ancient Egypt was regarded as a direct descendant of the god Ra, and, therefore, his sacred rights were inviolable.

In the ancient world, Greece came out be an exception. Democracy...a composite of two words, demos (people) and kratos (authority). However, the Greek form of government had inherent limitations.

Although highly reputed today as the citadel of democracy, Athens, at the height of its glory, had allowed only one tenth of its people to take part in the political process. The rest of the people living in the city-state were either "barbaroi" (barbarians) or slaves, and these unfranchised people had no right whatsoever to voice their opinions civic matters.

In this respect, the Godcentric worldview of the Hebrews set in motion the desacralization of political power in human history for the first time. Harvey Cox thinks that the history of Exodus can serve as an illuminating case attesting to this fact. The emancipation of the Israelis from Egypt was not the mere deliverance of a people from the political yoke imposed by another, more powerful people. It was more...much more. Exodus was the liberation of a people from the archaic naturecentric political thought to a new, dynamic Godcentric political thinking not only in theory but also in action. Moses, the most powerful leader of the Israelis, claimed no

divine lineage. He never aspired to become a monarch. He remained a man...divinely inspired but persistently humble.

Although he was a law-giver, Moses made it absolutely clear that God was the author of the Ten Commandments. He himself was liable to punishment when he disobeyed the law. Not standing above the law, he was under it just like any other nameless man. Seen from this perspective, the exodus community of the Israelis in the Sinai desert established the first genuine democratic society.

Futhermore, the Mosaic law was not a mere imposition of the divine will upon the Israelis. It was contractual in nature. God promised to bless those who obey His commandments while, on the other hand, punishing those who violate them. As the partner of this contract, the Israelis agreed to obey the law. A covenant was made between God and man. God had the obligation to fulfill His promise while man had the responsibility to perform his duties. Man's free will, a special gift of God, was to function within the boundary of the covenant. Man was not a puppet, but a co-worker of God in the history-making process. The concept of covenant paved ways for the rise of contractual socio-political theories as seen in the writings of Hobbes, Locke, and Roussau..."social contract" theories which have become the backbone of modern democratic policies.

The Puritan concept of sinful man was embodied in the American Constitution. Unlike the Declaration of Independence, the constitution did not express an optimistic view of man's nature. Had the drafters of the document, a grand-scaled contract among people, not believed in the original sin of man, they would not have labored to divide the power of the government into the three branches. Even then, the inlanders and frontiersmen demanded that their right be specifically articulated in the constitution, and the first ten amendments, known as the Bill of Rights, were added to the document before it came into effect.

Political systems are means to an end, not ends in themselves. Government is born of the demands of the people to guarantee

and promote human rights...rights of individuals who are not abstract entities but individuals who live and breathe. If every man is to be served well, justice must prevail. What the Bible stresses most on the question of politics is to perpetuate a just society in which every man and woman should receive his or her share properly. In *The City of God*, Augustine reminded us: "Set justice aside and what are kingdoms but great robbers." He also wrote: "What is banditry but a little kingdom." (Book 4, chapter 4) In sum, the Godcentric worldview has influenced modern political thought greatly by making God the central frame of reference. Conversely, by eliminating God, modern politics would be in disarray.

D) Its Influence on Historical Thought
Only in the Judeo-Christian worldview do we find the meaning of history. And in no other worldviews! as D.W., Bebbington observes, "a sense of history is not natural to man." When a man is trapped by the naturecentric view of the cyclic movement of time, believing that he was gone through hundreds of life-cycles in the past and will be repeating the same endlessly in the future, he has no reason to regard this particular life-cycle as something more important.

In the Bible, we see the desacralization of time. Time is no longer something mystic beyond the understanding of the human mind. Nor is it eternal as conceived of in the Indic worldview. In contrast with the Greek concept that looked upon time as the bare "number of movement," an unintelligible element in introducing itself into reality in consequence of the impermanence and instability of sensible things, the Bible tells us that God created time and space simultaneously with the creation of heaven and earth. How can a man think of time without seeing the movement of heavenly bodies in space? God is the lord of time as well as of space. When we read the Old Testament, we cannot escape from the intense feeling of "time rhythm" in the sequence of God's creation and in His Providence in human history.

Unmistakably clear in the Bible is the sovereignty of God over time...physical time,

historical time, kairos, and eschatological time. Although transcending time and space, His sovereignty extends over them all. He is the lord of history, for nothing moves or takes place in history outside His sovereign power. Even to Nebuchadnezzar, "God has given the kingdom, the power, the strength and glory." (Daniel 2:37) God caused Cyrus to allow the Jews in captivity to return to their homeland. In the same manner, the kairos of human history are made by the sovereign power of God. Acts 1:7 says, "It is not for you to know the times or the seasons, which the Father hath put in His own power."

Oscar Cullmann is of the opinion that we must make a new division of time with Christ at the center of our time-consciousness. More emphatic "mid-point" than "now" is the time of Jesus Christ on earth. The mid-point of human history is not in the present nor in the future. It is already in the past...the historical life of our Lord which divides B.C. and A.D. Christ is the focus of history. When we put Christ at the center of the past, the history of bygone days comes to have meaning. We read about the Providence at work in historical time. When we put Christ at the center of the present, we come to lead a saner and more wholesome life, physically and spiritually. When we put Christ at the heart of our future plans, we may improve our social milieu, guiding history in a right direction - the Godward direction. Emil Brunner writes that "the incarnation of the Word of God is at once the insertion into time of the eternal." The Christian view of history is inevitably apocalyptic.

Since Christ is eternity in the temporal, the Christian, by accepting Him in his soul, can also transcend time. "Time - exempt", he lives already in the coming eternity. In faith, the Christian is already above time and history, for the Incarnation is not a past event but is "an eternal event which occurs again and again in the soul of any Christian in whose soul Christ is born, suffers, dies and is raised up to eternal life." For this reason, Rudolf Bultmann emphatically maintains that "the Christian is a contemporary of Christ, and the world's history are overcome."

To live for transcendental goals in tune with God's purpose makes the Christian other-worldly and ahistorical, but in this very ahistoricity lies the true formative force of history-making. The early Christians sought nothing but the kingdom of God. But their ahistoricity enabled them to conquer the mighty Roman Empire. The kingdom of God is a transcendental goal of life, yet it transforms human milieu with its regenerating power.

This does not mean, however, that the Christian view of history favors the idea of progress. The contrary is the case. The Bible warns us of the continuous conflict between good and evil forces until the second-coming of Christ. The tares are growing, perhaps faster, with the wheat. This is Christian realism. the permanent presence of sin cannot be exorcized or rooted out by any form of socio-political revolution. Nor can it be eradicated by any form of psychotherapy. Irrationality, conflicts, war, killings and disorder may continue until the end of the world. Yet Christian realism refuses to despair. Christopher Dawson finds that "even the kingdoms, the enemies of God, were the instruments of God and had their part to play in the working out of His purpose as seen in the role of Assyria acting as a rod in God's hand." He concludes: "Christianity transfers the meaning of history from the outer world of historic event to the inner

world of spiritual change and makes it a real world-transforming power."

VI. Conclusion

We live in a gigantic transitional time when the center of international affairs is in fact shifting from the Atlantic to the Pacific. The West is truly meeting with the East paving ways to create a new global civilization where all the existing cultures could form a grand-scale cultural symphony by playing their respectively unique tunes.

Delving deeper under the surface phenomena, we find, however, that the Pacific century may turn out to be an unprecedented global crisis. No socio-political ideologies can point the new direction of human history. Liberalism, socialism, and communism are outdated and outmoded, for their systems can not keep pace with the accelerated changes of history. As a result, there is a spiritual void at the core of people's minds everywhere. What can fill this spiritual void?

Neither the traditional naturecentric worldview of the East nor the anthropocentric worldview of today's West can rectify the situation. Only the God-Christocentric worldview can fill this spiritual interregnum. Only the Bible has the answer, for it has the changeless message to the ever-changing societies.

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문

기독교적인 역사관은 하나님의 주권적 개입을 인정하고, 순환론적이거나 직선적인 사관이며, 종말을 향하고 있다고 합니다. 여기서 종말론은 어느정도 범위까지 봐야 하는가가 상당히 어렵고 또 현재 역사외식 그 자체가 우리 생활에 상당히 반영되고 있음을 봅니다. 예를들어 극단적인

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면 종말이 늦추어 질지도 모르겠습니다.

게고 마리엠티 philosophy of history에서 가라지 비유를 하고 있습니다. 좋은 씨를 뿌리니까 악마가 와서 나쁜 씨를 같이 뿌렸습니다. 그래서 이 두가지가 자라고 있음을 이야기 하고 있습니다. 요즘 학생들을 보면 하루 아침에 바로 정의사회를 실현하려고 하는데, 그게 아닙니다. 가라지가 자란다고 해서 좋은 곡식이 자라지 않는 것은 아닙니다. 좋은 곡식도 자라고 있습니다. 그래서 선과 악의 최종적인 심판은 그리스도께서 하실 것입니다. 그래서 나는 늘 예수님께서 언제 오실지는 모르지만 언젠가는 내가 죽는다는 것을 알고있습니다. 우스운 얘기지만, 집에 가서 미래의 역사를 한번 써보십시오. 여러분들이 아무리 욕심스럽게 살았다고 해도 2070년까지는 살지 못하겠지요. 또 자기가 죽을 줄을 생각하고 이때쯤은 내가 죽을 것이다. 그때까지 내가 어떻게 살까? 하는 것을 생각해 보면 에밀 부루너의 얘기가 적용될 것입니다.