

AWAKENING AND RECONCILIATION

Five Biblical Themes in the Light of the Great Awakening of 1907: Retrospect and Prospect

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1. INTRODUCTION

This year we celebrate the centenary of the Great Awakening of 1907. Understandably we long for God to do great things among us today. But it would be a mistake to seek to copy or replicate any past “experience” as such. Rather, we should seek to explore for today whether particular patterns or themes that are clearly grounded in scripture marked the years that led up to the Great Awakening, and placed believers in a state of readiness and openness to receive God’s particular blessing.

The Holy Spirit acts in sovereign freedom(John 3:8). What the Spirit gives comes as a sheer unmerited gift of grace(1 Cor. 12:4-7). That is why in 1 Corinthians chapters 12-14

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Paul changed the preferred term of the Corinthians (Greek) *pneumatika*, *spiritual gifts*, for his preferred term (Greek) *charismata*, *freely-given gifts*. Hence such patterns or themes should not be perceived as “conditions” which “earn” the right to an Awakening. Nevertheless such themes will encourage and bring to formation a ready openness to receive whatever God wills for his church today. God gives as he chooses, in God’s way and in God’s time.

Five specific characteristics, I suggest, marked the Christian Church in and around Pyongyang in the period that led up to the Awakening of 1907: (1) *a serious and sustained study of scripture*; (2) an experience of *broken-heartedness* and a deep *sense of the seriousness of sin*; (3) *the renewal of the Holy Spirit as the source of prayer, holiness, and unity*; (4) a subsequent coming together in *solidarity and reconciliation*; and (5) an absolute coming to the end of the self in *a trust in God and a newness of life akin to the experience of resurrection*.

2. A RETROSPECTIVE HISTORICAL SYNOPSIS OR SUMMARY

Before we consider these features or themes one by one, it may be helpful to see how they relate to one another as a coherent set of events in the history of the Korean Church up to 1907.

(1) *First, a serious and sustained study of scripture as formative for Christians* marks the years that led up to 1907. William Blair, as many will know, records how Robert Thomas left Bibles along the banks of the River Tai Tong and close to Pyeongyang as long ago as 1865. Blair recalled God's promise in Isaiah 55:10-11; "My word shall not return to me void."¹⁾ The effects of these Bibles survived. In August 1906, church leaders met for an intensive week of Bible study and prayer, focussing especially on the First Epistle of John. This Epistle emphasized the importance of maintaining fellowship with God and with fellow-believers. On 6th January 1907, the month of the Great Awakening, fifteen hundred men took part in the General Bible Class at Pyeongyang. William Blair expounded 1 Corinthians 12: 27; "You are the body of Christ, and individually members of it."²⁾

As Karl Barth reminds us, to be open to the word of God is to be open to God's own presence and effective action.³⁾ Scripture is nothing other than God's speaking to us. Thus when William Blair recalls a special sense of God's presence, God was present to speak. The Great Awakening of 1907

1) William N. Blair and Bruce F. Hunt, *The Korean Pentecost and the Sufferings Which Followed* (Edinburgh: Banner of Truth Trust, 1977), 28-30.

2) Blair and Hunt, *Korean Pentecost*, 69.

3) Karl Barth, *Church Dogmatics*, vol. 14, G. W. Bromiley, et al., English translation (Edinburgh: T & T Clark, 1957-1975) I:1, section 5, 125-186.

arose not from seeking some new “experience” as such, but through turning from self to seek *the God of the scriptures*, who revealed himself in such a way that an eventful experience came about. We shall consider this further shortly.

(2) Time and time again those who recount the events of 1907 speak of a loss of confidence in the self that had reached the lowest ebb, best described as *broken-heartedness*. William Blair recalls that just as hopes had become kindled of an independent Korean Church, “the whirlwind of the Japanese-Russian War swept over the country and swept the face of everything ... Korea went to the victor (and) saw herself as stripped of her dignity as an independent nation, and humiliated beyond measure.”⁴⁾

The people of God have been in a like situation before. Israel, especially in the period of the Kings, was sandwiched between the larger powers of Egypt, Syria, Assyria, and Persia, just as Korea was sandwiched between Russia, China and Japan. Blair writes, “God compelled us to look to Him.”⁵⁾ Every account of the revival of the 1907 records that what went before was the deepest sorrow for sin and the yearning for holiness. It is well summed up in Psalm 51:11; “The sacrifices of God are a broken spirit; a broken and a contrite

4) Blair and Hunt, *Korean Pentecost*, 62-63.

5) Blair and Hunt, *Korean Pentecost*, 65.

heart, O God, you will not despise.”

(3) Out of this “death” of broken-heartedness came the *creative life of the Holy Spirit as sanctifying fire*. Blair records, “Every man forgot every other. Each was ‘*face to face with God*.’”⁶⁾ Pride and self-sufficiency were driven out. Sin was fully confessed, and believers cast themselves wholly upon God. Young-Hoon Lee writes, “The whole audience began to pray out loud and in unison. Suddenly there was a burst into a roar of prayer as people were feeling a strong urge to prayer.”⁷⁾

Prayer, when it is authentic, always springs from the Holy Spirit, and offers us a glimpse into the Trinitarian nature of God. For all truly Christian prayer is initiated *by the Holy Spirit*, addressed *to God the Father*, and is mediated *through Jesus Christ* our Lord and Mediator. Jesus taught us to pray, “Our Father”(Matt. 6:9); the Holy Spirit intercedes for us and within us (Rom. 8:26-27); and we approach God boldly through Jesus Christ our great high priest (Heb. 4:14-16). But to be caught up in this intra-Trinitarian dialogue is at once to feel the call to holiness. Paul writes, “God’s temple is holy, and you are that temple”(3:17). It was brought home forcefully in 1907 that “Your body is a temple of the Holy Spirit … and that you are not your own”(1 Cor. 6:19).

6) Blair and Hunt, *Korean Pentecost*, 73.

7) Young-Hoon, Lee, “Korean Pentecost: The Great Revival of 1907,” *Asian Journal of Pentecostal Studies* 4:1 (2001) 76; cf. 73-83.

(4) The Great Awakening of 1907 brought about *a unity of heart and mind*; reconciliation with God brought about *reconciliation* between fellow-believers. This was “the unity of the Spirit in the bond of peace,” which marks “one body and one Spirit, one Lord, one faith, one God”(Eph. 4:2-6). We noted that the sermon on the first January Saturday of 1907 came from 1 Cor. 12:27; Christians are “members” of Christ’s body. But “members” no longer conveys the blunt force of the Greek *mele*. In my two commentaries on 1 Corinthians I have translated this word not as members but as *limbs*. Paul says, in effect: “Who are you to tear apart *Christ’s very limbs*, and to profane the holiness of the temple of the Holy Spirit by rivalries and splits?”

God requires not only reconciliation with him, but *reconciliation with all fellow-Christians* as part of the one holy temple and one body. Envy and division arose in Corinth only because Christians in Corinth held a mistaken sense of self-importance and self-sufficiency. Biblical scholars are firmly agreed that the “splits”(Greek, *schismata*) in 1 Cor. 1:10-12 reflect “power-play”⁸⁾ But if the people of God come to the end

8) L. L. Welborn, *Politics and Rhetoric in the Corinthian Epistles* (Macon, Ga: Mercer University Press, 1997) 1-42; M. M. Mitchell, *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians* (Louisville: Westminster Knox, 1992), 1-99 and 198-201; H. Merklein, “Die Parteien in Korinth,” Merklein, *Der erste Brief an die Korinther* 1-4 (Gütersloh: Mohr, 1992), 134-152; Marshall, *Enmity in Corinth: Social Conventions in Paul’s Relations with the*

of their own strength in broken-heartedness, and look away from themselves to God alone, there remain no grounds for divisions. Divisions assume a self-confidence which is at odds with casting oneself wholly upon God.

(5) The experience of reaching the end of all human resources and casting oneself wholly on God provides a model of the experience of *resurrection*. Karl Barth expresses this well. He writes of how Christians in Corinth “believe not in God, but in their own belief in God, and in particular leaders and heroes ... Against this the clarion call of Paul rings out: ‘Let no man glory in men’(3:21); or, expressed in positive form: ‘He who glories, let him glory in the Lord’(1:31).”⁹⁾ Barth continues, “‘*Of God*’ is clearly the secret nerve” here, and resurrection provides “the methodology of the apostle’s preaching.”¹⁰⁾ For unlike pagan or philosophical doctrines of an “immortality of the soul”, resurrection rests not on an innate capacity of humankind to survive but upon a sheer gift of pure grace from God as sovereign Creator: “*God* gives it a body as he has chosen”(1 Cor. 15:38).¹¹⁾ God alone brings

Corinthians (Tübingen: Mohr, 1987); Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, and Carlisle: Paternoster (NIGTC) 2000), 108-133.

9) Karl Barth, *The Resurrection of the Dead*, H. J. Stenning, trans. (London: Hodder & Stoughton, 1933), 17.

10) Barth, *Resurrection*, 18 and 115.

11) Argued further in Anthony C. Thiselton, “God will be All in All:

new life and transformation. He sustains the identity of the self, but raises it out of the “nothingness” of death to a mode of existence characterised by the presence and action of the Holy Spirit(1 Cor. 15:44).

Through death and resurrection with Jesus Christ, Jürgen Moltmann writes, “a new totality ... annihilates the total *nihil*”; “raising” expresses both the event of the resurrection of Jesus and an expectation for believers.¹² Paul describes his personal experience in terms closely parallel with the dialectic of brokenness and awakening experienced in Korea between 1904 and 1907: “We were *utterly, unbearably crushed* ... We felt that we had received the sentence of death, *so that we would rely not on ourselves but on God who raises the dead*”(2 Cor. 1:9). In *Letters to Young Churches* J. B. Phillips renders this verse vividly by using an English metaphor: “We had this experience of *coming to the end of our tether* that we might learn to trust not in ourselves but in God who *can raise the dead*.”

Each of these five themes now invites closer and more detailed consideration, not least in relation to the biblical writings and Christian theology.

Luther and Barth on 1 Corinthians 15,” *Thiselton on Hermeneutics: Collected Works and New Essays* (Aldershot, UK: Ashgate, and Grand Rapids: Eerdmans, 2006), 769-792.

12) Jürgen Moltmann, *Theology of Hope: On the Ground and Implications of a Christian Eschatology*, J. Leitch, trans. (London: SCM, 1967), 197-198.

3. SERIOUS STUDY OF SCRIPTURE AS FORMATIVE

We noted that study of the scriptures took place in a serious and sustained way before the events of 1907. Many different passages of scripture played a significant role in the run-up to that year. William Blair alluded to the promise in Isaiah 55:10-11 that God's word would have its due effect. After the Japanese occupation, no doubt imposition of the requirement to honour spirits of dead ancestors would have invited study of 1 Corinthians chapters 8-10. In August 1906, we noted, Dr. Hardy led an intensive study of 1 John. He expounded the connexion between "walking in the light" and "having fellowship with one another" (1 John 1:7); the need to "abide in Christ"(2:6), and to let "the word of God abide in you"(2:14). The First Epistle of John urges confession of sin and confession of faith(1:8 and 2:22-23), and these were to become cardinal features of the Awakening. "Whoever does not love does not know God, for God is love" (4:6). "Since God loved us so much, we also ought to love one another"(4:11). Here the call for reconciliation with God and between fellow-believers would play a decisive part in what accompanied and immediately followed the Great Awakening. Numerous other biblical passages became formative for the church on the eve of the Awakening, including 1 Cor. 12:11-27, Psalm 51, among others.

The study of 1 John serves to make an important point. In a suggestive study of confessions in 1 John, Dietmar Neufeld observes: “1 John employs a number of self-involving speech acts ... that leave neither the author nor readers *uninvolved and unchanged*.”¹³⁾ Readers must make *changes* of life and attitude “unless they wish to be out of fellowship ... and the dire consequences it entails.”¹⁴⁾ In other words, the biblical writings encounter us as a word from God not simply to inform or to instruct us, but to *shape* us, and to *provide formation and transformation* for our *hearts, our lives, our thinking, and our value-systems*.

David Kelsey rightly observes that the Bible serves “*to shape persons’ identities so decisively as to transform them*” (his italics).¹⁵⁾ This principle was a motive-force behind my work *New Horizons in Hermeneutics* to which I gave the explanatory sub-title: *The Theory and Practice of Transforming Biblical Reading*.¹⁶⁾ “Transforming” was intended to indicate both the *transforming effects of scripture* and *transforming how we read scripture*, to bring

13) Dietmar Neufeld, *Reconceiving Texts as Speech Acts: An Analysis of 1 John*, Biblical Interpretation Series, vol. 7 (Leiden & New York: Brill, 1994), 3 (my italics).

14) Neufeld, *Reconceiving Texts*, 136.

15) David Kelsey, *The Uses of Scripture in Recent Theology* (London: SCM, 1975), 91; Cf. also Frances Young, *The Art of Performance: Towards a Theology of Holy Scripture* (London: Darton, Longman & Todd, 1990).

16) Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (London: Harper-Collins, Grand Rapids: Zondervan and Carlisle: Paternoster, 1992).

about this goal.¹⁷⁾

The major exponents of philosophical hermeneutics in the late twentieth century, especially Hans-Georg Gadamer (1900-2002) and Paul Ricoeur (1913-2005), emphasize the transformative and formative effect of reading “classic” or biblical texts. Gadamer uses the term *Bildung*, which in other contexts may mean only *culture* to mean *formation* or *building-by-forming*.¹⁸⁾ This entails being open to what is “*other*” than oneself as a reader. It entails “keeping oneself open to what is other”, namely being open to hear *truth* that comes from *beyond the self*.¹⁹⁾ Paul Ricoeur similarly urges the importance of willingness and creative openness to be *formed and transformed by “the other”*, in contrast to a “narcissism” in which the self remains trapped within the narrow horizons of the self alone; imprisoned within its own shallow, self-centred, consciousness, and its limited “experience” of the present, passing, moment.²⁰⁾ Ricoeur is well aware of the fallibility of the self and of its capacity for self-deception. Hence to look to the self and its own consciousness or experience as a starting-point, as the philosopher Descartes did, may be to become a self-imposed victim of deception and

17) Thiselton, *New Horizons*, 1-46, 556-620.

18) Hans-Georg, Gadamer, *Truth and Method*, Joel Weinsheimer, 2nd English ed. trans. (London: Sheed & Ward, 1989), 11.

19) Gadamer, *Truth and Method*, 17.

20) Paul Ricoeur, *Freud and Philosophy: An Essay on Interpretation*, D. Savage, trans. (New Haven & London: Yale University Press, 1970), 427.

misunderstanding.

Scripture is the measure of the self; the self is not the measure of scripture. Scripture addresses the present, but it speaks of God and the acts of God that belong to all times, seasons, and centuries. In *The Two Horizons* I cited Gerhard Ebeling's comment, "According to Luther, the word of God always comes as *adversarius noster*, *our adversary*. It does not simply confirm and strengthen us in what we think we are, and in what we wish to be taken for ... This is the only way in which the word draws us into peace with God."²¹) Through self-interest even Christian believers may be tempted to interpret scripture in such a way that scripture appears to condone or even to command what *we want*. Most insidiously of all, we may even be tempted to twist the biblical writings to force our view upon other Christians. The Book of Deuteronomy warns us that there is one sin greater than failing to pass on what God has spoken: "Any prophet ... who presumes to speak in my name a word that I have *not* commanded the prophet to speak-that prophet shall die"(Deut. 18:20).²²)

21) Gerhard Ebeling, *Introduction to a Theological Theory of Language*, English trans. (London: Collins, 1973), 117; cited in Anthony C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Exeter: Paternoster & Grand Rapids: Eerdmans, 1980), 319; Korean trans. (Seoul, 1990), 490.

22) On prophecy and discernment see especially R. W. L. Moberly, *Prophecy and Discernment* (Cambridge: CUP, 2006), especially 1-40, 169-254.

This is one reason why we need not only *openness* to be willing to hear what the biblical writings say even when they may appear to contradict our favoured assumptions, but also *responsible and sustained study* in order to let the Bible speak with its *own* authentic voice. This calls for responsible and informed interpretation, which pays attention to the proper historical context and literary genre of a text, and searches for the meaning that would have been understood by the author and the community to which the passage or book was primarily addressed. There are many examples of classic examples of misinterpretations, and I have identified some elsewhere.²³⁾ Would we not be suspicious today of the words of the Afrikaner draft constitution of 1942 that understood the conquest of land that belonged to Black South Africans as being “in obedience to God and his holy Word?”

Paul Ricoeur sums up this problem and its part-solution well. He writes, “Hermeneutics seems to me to be animated by this double motivation: Willingness to suspect, willingness to listen; vow of rigour, vow of obedience ... We have not finished doing away with idols.”²⁴⁾ We construct an *idol* if we re-make the Bible (or God) in our own image. Hence, on one side, we need to begin our formative engagement with scripture by genuine *openness and listening*; on the other

23) Anthony C. Thiselton, *Can the Bible Mean Whatever We Want it to Mean?* (Chester: Chester Academic Press, 2005), 4-6.

24) Ricoeur, *Freud and Philosophy*, 27.

side we need responsible self-critical reflection. Concerning the first side Gadamer writes: “Hermeneutics is above all a practice, the art of understanding ... In it what one has to exercise above all is *the ear* ... It is a real conversation with the text; it is *not* concerned with “preserving one’s own ‘position’.”²⁵⁾ On the other side, responsible reflection of a more critical nature denotes not criticism of the Bible but suspicious criticism of the motives and perspectives of oneself and of other readers. Schleiermacher, Dilthey and Ricoeur, as well as other exponents of hermeneutics, urge that “understanding”(German, *Verstehen*) involves a *supra*-rational *openness and receptiveness* akin to understanding the voice of a friend; but “explanation”(German, *Erklärung*) involves a rigorous testing and checking, usually in cognitive or *rational* terms, concerning whether the grammar, vocabulary, context, genre and the broader “horizons” of a text can genuinely support and sustain what we understand the text to mean.²⁶⁾

There remains also the fundamental dimension of hearing the voice of *God* through scripture, which is sometimes neglected in supposedly “neutral” biblical scholarship. As Karl

25) Hans-Georg, Gadamer, “Reflections on My Philosophical Journey,” Lewis E. Hahn, ed., *The Philosophy of Hans-Georg Gadamer* (Chicago & La Salle: Open Court, 1997), 17, 36; cf. 3-63.

26) Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth, TX: Texas Christian University Press, 1976), 71-88; cf. Friedrich Schleiermacher, *Hermeneutics: The Handwritten Manuscripts* English trans. (Missoula: Scholars Press, 1977).

Barth insists, “The Word of God is itself the *act* of God.”²⁷⁾ Through his word God enacts “a promise, a judgment, a claim.”²⁸⁾ Such divine action furthermore remains inseparable from God’s *living presence*.²⁹⁾ In common with the Protestant Reformers and Pentecostal writers, it remains an emphasis in the Greek Orthodox Church that, in the words of John Zizoulas, authentic reading and study of scripture takes place *in communion with God*.³⁰⁾ This recalls us to 1 John, with its emphasis on fellowship with God.

We have already noted that confessions in 1 John are formative and self-involving, rather than simply sources of “information” or “teaching” only. In the era of the Reformation William Tyndale identified many examples in which biblical texts function as transforming *actions*. The Bible, he wrote, *conveys promises*; it *names* children of God; it *appoints*, it *commissions* and it *calls*; it *condemns*; it *liberates*; it *drives to despair*, it *heals*; it *wounds*, it *ministers life*; it *blesses*, *binds*, and (as in 1907) it *awakens*.³¹⁾ To engage seriously with scripture is to

27) Karl Barth, *Church Dogmatics*, I:1, section 5:3, 143.

28) Barth, *Church Dogmatics*, I:1, section 5:3, 150.

29) Barth, *Church Dogmatics*, I:1, section 8:1, 295-304.

30) John D. Zizoulas, *Being as Communion: Studies in Personhood and Church* (Crestwood, NY: St Vladimir’s Seminary Press, 1985), 67-122. Cf. also Telford Work, *Living and Active: Scripture in the Economy of Salvation* (Grand Rapids: Eerdmans, 2002); Jens Zimmerman, *Recovering Theological Hermeneutics: An Incarnational-Trinitarian Theory of Interpretation* (Grand Rapids: Baker Academic Press, 2004), 18-25, 78-107, 115-132.

31) William Tyndale, “A Pathway into the Holy Scripture,” *Tyndale*,

invite God to change and re-form us. To approach the Bible in any other way is merely to play games of self-deception. Christians in Pyongyang in 1907 discovered this; may the Church of today be fully aware of it.

4. THE EXPERIENCE OF BROKEN-HEARTEDNESS

We have cited William Blair's reference to Psalm 51:17; "The sacrifice acceptable to God is a broken spirit: a broken and contrite heart, O God, you will not despise"(NRSV). A fruitful scholarly literature has emerged on Psalms of Lament, of which the work of Claus Westermann is among the most widely known.³²⁾ Not only have biblical specialists explicated the theme of broken heartedness in the Psalms, Job, parts of Isaiah, and elsewhere in the Bible, but also in the history of Christian theology Martin Luther, Jürgen Moltmann, and Paul Ricoeur, among others, have expounded this theme in positive and authentic ways.³³⁾

Doctrinal Treatises, Parker Society ed., (Cambridge: CUP, 1848), 7-29.

32) Claus Westermann, *Praise and Lament in the Psalms*, Keith R. Crim and Richard N. Soulen, trans. (Atlanta, GA: John Knox, 1981); cf. Bernard Anderson, *Out of the Depths: The Psalms Speak for Us Today* (Philadelphia: Westminster, 1983); Hans-J. Kraus, *Theology of the Psalms*, Keith R. Crim, trans. (Minneapolis: Augsburg, 1986).

33) See especially Jürgen Moltmann, "Why am I a Christian?," *Experiences of God*, Moltmann, English trans. (London: SCM, 1980), 1-18; André LaCocque and Paul Ricoeur, *Thinking Biblically: Exegetical and Hermeneutical Studies*, David Pellauer, trans. (Chicago: University of

On the basis of Hermann Gunkel's *Introduction to the Psalms* (German, 1933), followed by Claus Westermann (German, 1977), it has become customary to distinguish between lament and praise, and between individual lament and collective lament. Numerous psalms belong to the category of individual lamentation, and some dozen or more to that of collective lamentation. Address to God is regularly followed by an expression of complaint, and in many cases there is a "disquieting, paradoxical and almost scandalous character of the prayer of lamentation."³⁴ Ricoeur observes that the German *Klage*, *lament*, also contains nuances of *Anklage*, *accusation*.³⁵

Many of the communal psalms of lament arise out of historical situations in the life of Israel in the Old Testament which broadly parallel the history of Korea. As we have noted, Israel was surrounded by the stronger powers of Egypt, Syria, Assyria and Persia, just as Korea has been surrounded by the stronger powers of Japan, China and Russia. Often it was caught up in foreign politics not of its own making. In 1904 the Japanese-Russian war "swept down upon us" William Blair continues: "we could do little but watch the Japanese troops march in and out of our city(Pyeongyang)

Chicago Press, 1998), especially 187-232.

34) Ricoeur, "Lamentation as Prayer," LaCocque & Ricoeur, *Thinking Biblically*, 213.

35) Ricoeur, *Thinking Biblically*, 214.

... A hot battle raged in Anju ... The bottom dropped out of the price of property ... Japan won and Korea went to the victor ... Korea saw herself stripped of dignity as an independent nation and humiliated beyond measure.”³⁶⁾

Like the persecution of the earliest Christians in the Book of Acts, God turned persecution, havoc and horror to ultimate advantage. The collapse of property prices made a new church building possible in Anju. Acts records: “Severe persecution began against the church, and all except the apostles were scattered ... Now those who were scattered went from place to place proclaiming the word” (Acts 8:1 and 4). In this vein Ronald Williams appropriately sub-titled his small commentary on Acts: “Nothing can stop the Gospel.”³⁷⁾

Nevertheless the prevailing mood between 1904 and 1907 was that of the humiliation of the nation. From among all these Psalms of Lament, the psalm most deeply engraved in Christian consciousness is Psalm 22, which Jesus applied to himself on the cross: “My God, my God, why have you forsaken me?” (Psalm 22:1; also Mark 15:34; Matt. 27:46). In Hebrew questions beginning *lāmāh* (English, *Why?*) often denote an expression of accusation, as when a parent might say to a child, “*why* have you done this?” At very least it is a deeply distressing heart lament. It recalls Gethsemane:

36) Blair, *Korean Pentecost*, 52, 54, 55, 62.

37) Ronald R. Williams, *Acts of the Apostles: 'Nothing Can Stop the Gospel'* (London: SCM, 1953; Torch Commentary Series).

“Jesus began to be deeply distressed and troubled. He said to them, ‘I am deeply grieved, even to death’” (Mark 14:33-34; Matt. 26:37-38). Luke adds: “He prayed more earnestly and his sweat became like drops of blood falling down to the ground”(Luke 22:44). Psalm 22 is especially significant, for it was not fear of death as such that pressed upon Jesus, horrible and beyond words as death by crucifixion was, but the prospect of bearing the sin of the world and undergoing an interruption of his perfect fellowship and communion with God the Father.³⁸⁾ Cullmann writes, “Jesus underwent death in all its horror, not only in His body, but also in his soul (‘My God, why hast Thou forsaken me?’ … betaking himself to the sphere of ‘nothingness’, of abandonment by God).”³⁹⁾

Here, for the Psalmist, for Jesus, and for Korea, “Speech had to bring to articulated expression what might have remained only cries, tears and sighs.”⁴⁰⁾ Claus Westermann sees this as an essential ingredient in the theology of the Psalms, the Old Testament and scripture, which we must not allow to be suppressed by the complementary but different and more optimistic emphasis of Deuteronomy, Proverbs, and the prophets.⁴¹⁾ “Poignant texts” of this kind are found in Lam.

38) See the insightful studies of Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?* (London: Epworth Press, 1958), 19-39; Martin Hengel, *The Cross of the Son of God*, John Bowden, trans. (London: SCM, 1986), 125-183, 207-263.

39) Cullmann, *Immortality or Resurrection*, 25.

40) Ricoeur, *Thinking Biblically*, 215.

5:20; “*Why* have you forgotten us completely? *Why* have you forsaken us these many days?”⁴²⁾ LaCocque compares similarly Isaiah 49:14; “Zion said, ‘The Lord has forsaken me; my Lord has forgotten me.’” Job cries out, “The Almighty has made my soul bitter . . . Oh that I were as in the months of old, when God watched over me . . . when the Almighty was still with me”(Job 22:2 and 29:2,5).

Hans Kraus rightly understands this as indicating the hiddenness of God, not God’s absence. He writes concerning Psalm 22, “It is only the God who reveals himself and is present with his people who can hide himself. Hiddenness is an aspect of his revelation.”⁴³⁾ Job also experiences “the kind of despair that binds it to God, even as it accuses him.”⁴⁴⁾ Even God himself, LaCocque comments, “responds with his own lament to the lament of the sufferer.”⁴⁵⁾

This coming to the end of oneself and of one’s own resources often carries with it a sense of the *hiddenness* of God, but is at the same time pregnant with the promise of hope and future revelation. It verges on a despair or desperation with which the humiliated and *apparently* deserted now *passionately* seek God, and cry out to God to remember and to

41) Westermann, *Praise and Lament*, 74; cf. chapter 7.

42) Ricoeur, *Thinking Biblically*, 189.

43) Kraus, *Theology of the Psalms*, 39.

44) Westermann, *Praise and Lament*, 273.

45) Ricoeur, *Thinking Biblically*, 192.

fulfil his covenant promises. It has brought many to a new trust and new experience of God, whether we think of Luther's re-discovery of the true meaning of justification by grace through faith alone; or of Moltmann's experience of the God who was "on the prisoners' side of the barbed wire"; or of the Great Awakening of the Church in Pyongyang in 1907.

In his deeply moving autobiographical essay "Why Am I a Christian?" Jürgen Moltmann, one of the world's leading theologians, recalls the virtual destruction of his home city of Hamburg by allied bombing, his conscription to the front in 1944, his capture as a prisoner of war, and his "re-education" programme in which he learned for the first time of the horrors of Auschwitz and Belsen, and the genocide of six million Jews. He speaks of "inconsolable grief", and "the death of all my mainstays ... (in) misery and Godforsakenness."⁴⁶ He had until then only a nodding acquaintance with Christian faith, and when an army chaplain gave him "a little black book", he shut the Bible away in his locker. But one day in boredom he opened its pages and read: "If I make my bed in hell, Thou are there"(Psalm 139:8b). It dawned upon him that God was on his side of the barbed wire, with the prisoners. He writes that *he* did not "find God", but *God found him*. He declares, "*God is with*

46) Jürgen Moltmann, "Why Am I a Christian?," Moltmann, *Experiences of God* (German, 1979; English, London: SCM, 1980), 6; cf. 1-18.

those of broken heart ... even behind the barbed wire: Nothing is shut off from God.”⁴⁷⁾

Later, in his *Theology of Hope*, Moltmann wrote, “Presumption is a premature, self-willed anticipation of what we hope for from God. Despair is the premature, arbitrary anticipation of the non-fulfilment of what we hope for from God. Both ... rebel against the patience in which hope trusts in the God of promise.”⁴⁸⁾ In Pyongyang in 1906-1907 the removal of all grounds of confidence except trust in God alone prepared the way for the Great Awakening. This was enhanced by a deepening sense of the seriousness of sin, although the deepest conviction of sin formed part of the work of the Holy Spirit in the Awakening itself, rather than only preparing the way for it.

5. THE SANCTIFYING RENEWAL OF THE HOLY SPIRIT

Two immediate effects of the renewal experience of the action of the Holy Spirit in 1907 were an even deeper sense of the seriousness of sin and an intense and sustained outburst of prayer. Both effects are entirely in line with what the biblical writings lead us to expect. They also characterise the

47) Moltmann, *Experiences of God*, 8, 16 (my italics).

48) Jürgen Moltmann, *Theology of Hope: On the Ground and Implications of a Christian Eschatology*, James Leitch, trans. (London: SCM, 1967), 23.

Welsh Revival of 1904 under the leadership of Evan Roberts, of which Young-Hoon Lee notes that the Korean Church was aware.⁴⁹⁾

In John 16:8 Jesus declares that the Holy Spirit, the Paraclete (Greek, *paraklētos* v.7), will *convict* (Greek, *elegchō*) the world of sin, and while *paraklētos* means *advocate* or *helper* in most contexts, in some contexts, especially in conjunction with *elegchō*, the Paraclete acts as “*prosecuting counsel*.”⁵⁰⁾ The Spirit exposes sin in the world, in the church, and in the believer. This follows because, as G. R. Beasley-Murray writes, “The task of the Paraclete is to expose *the reality of the situation* .”⁵¹⁾ He is “the Spirit of *truth*”(John 16:13). The Spirit’s aim in exposing sin is not to nurture an unhealthy attitude of introspective self-obsession, but to show to the believer objectively *how it really is*.⁵²⁾ In spite of the AV/KJV translation *Comforter* (favoured also by Wycliffe and Luther), most scholars would agree with Behm’s comment, “*Comforter* does not fit any of the New Testament passages.”⁵³⁾ For the work

49) Young-Hoon, Lee, “Korean Pentecost,” *Asian Journal of Pentecostal Studies* 4:2 (2001), 75.

50) Moltmann, *Experiences of God*, 8, 16(my italics).

51) C. K. Barrett, *The Gospel according to St. John: An Introduction with Commentary on the Greek Text* (London: SPCK, 1958), 76; cf. 385-386 and 405-406.

52) George R. Beasley-Murray, *John*, Word Commentary, 2nd ed., (Nashville: Nelson, 1999), 281.

53) Johannes Behm, “παράκλητος(paraklētos),” G. Kittel, ed., *Theological Dictionary of the New Testament*, vol. 10; vol. 1. 5, Geoffrey Bromiley, trans.

of the Holy Spirit is too transcendent, too transformative, and above all too *disturbing*, to suggest any anodyne notion of letting us rest with we already are on our spiritual journey.

Émile Boutroux, about a century ago, characterized the Holy Spirit in striking language as “the Beyond That is Within.”⁵⁴ The Holy Spirit exposes sin because he beckons believers from “Beyond” to leave behind disobedience, failure, and alienation, and to press ahead towards that Christlikeness and holiness for which God has prepared and destined us. On the other hand we should not fall into the opposite error of devaluing the past if or where the Holy Spirit has been at work there. The Spirit does not contradict his own earlier work, and sometimes enthusiasm to experience the “new things” can lead us mistakenly to devalue Spirit-created traditions that provide continuity and stability.

All the same, the thrust of Paul’s theme in Rom. 8:18-30 is to *look ahead*. Paul declares, “Creation waits with eager longing (Greek, *apokaradokia*) for the revealing of the children of God”(8:19). Paul continues: “The whole creation has been groaning in labour pains until now, and not only creation, but we ourselves who have the first fruits (Greek, *aparchè*) of the Spirit groan inwardly (Greek, *stenazō*) while we *wait* for the redemption of our bodies (Greek, *sōma*)”(vv. 22-23).

(Grand Rapids: Eerdmans, 1967), 804; cf. 810-814.

54) Cited by B. H. Streeter, ed., *The Spirit: God and His Relation to Man* (London: MacMillan, 1919 and 1935), ix.

He concludes this section: “For in *hope* we were saved. Now hope that is seen is not *hope*. For who ‘hopes’ for what he sees? ... We wait ... likewise the Spirit helps us in our weakness”(vv. 24-26). The ultimate goal still to be fully realized is “to be conformed to the image of his Son”(v. 29), and this means to be “glorified” (v. 30).⁵⁵⁾ Every phrase is significant, not least the Greek words indicated above. Of *aparchē*, *firstfruits*, (v. 23) Hamilton writes, “The centre of gravity lies in the future ... The harvest of redemption has only just begun.”⁵⁶⁾ Like Israel entering the Promised Land, there is still much more land to be possessed. *Apokaradokia*, *eager longing* (v. 19) is stronger in Greek than in English. It is a powerful metaphor for “craning the neck” or “stretching out the neck” in imagination and in passionate eagerness to catch a glimpse of something still distant.⁵⁷⁾ *Stenazomen*, *we groan*, expresses “discontent”; it denotes a sigh expressing discontent “involuntarily in the face of undesirable circumstances.”⁵⁸⁾ *The*

55) For an exposition of the unity of these verses, see C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, vol. 2 (Edinburgh: T & T Clark, 1975); vol. 1, 403-433, under the heading “The indwelling of the Spirit the gift of hope(8:17-30).”

56) Neill Q. Hamilton, “The Holy Spirit and Eschatology in Paul,” *Scottish Journal of Theology Occasional Paper* 6 (Edinburgh: Oliver & Boyd, 1957), 19.

57) Cf. Cranfield, *Romans*, 410-411; Frederick W. Danker and Walter Bauer eds., *Greek-English Lexicon of the New Testament*, 3rd ed., BDAG (Chicago & London: University of Chicago Press, 2000), 112.

58) Danker & Bauer, *Lexicon*, 942, column ii.

Holy Spirit is not only “the Beyond That is Within”, but also a source of “Divine discontent.”

Hence the immediate fruit of Awakening by the Spirit of God is a deeper *conviction of sin* and a deeper *longing for holiness*. We need not repeat the accounts of William Blair, Young-Hoon Lee, and others, to this effect in 1907.

But what is *holiness*? Holiness entails much more than moral or ethical growth and transformation, although it is not less. It is grounded in the nature of God.⁵⁹⁾ Over the centuries “moralistic” notions of holiness sold us short. Moralistic notions of holiness grow out of inadequate, moralistic, notions of human sin. Sin is not the performance of *acts* of commission or omission, but a *state* and an *attitude*.⁶⁰⁾ At its deepest it is *alienation from God* and *self-sufficiency*, which Paul calls the “mind of the flesh” (Greek, *sarx*) which is at war with God, and contrary to the Spirit (Rom 8:5-8). By contrast, a person who is *holy* in some way radiates the presence of God. If you meet with them you somehow feel that you have met with God through them. Their communion with God shines through.

Even so, both the Gospels and the Epistles are also more specific. The climax of Paul’s argument about the “Divine

59) Cf. John Webster, *Holiness* (Grand Rapids and Cambridge: Eerdmans, 2003), throughout.

60) See Wolfhart Pannenberg, *Systematic Theology*, vol. 3 (Grand Rapids: Eerdmans and Edinburgh: T & T Clark, 1991-1998); vol. 2, 231-276.

discontent” brought about by the Holy Spirit in Rom. 8:18-30 is Paul’s conclusion that believers are “destined beforehand to be conformed to the image of his Son”(v. 29). God created humankind in his own image (Gen. 1:26-27; cf. Psalm 8:5-8), but human sin distorts this image. Only Christ truly radiates God as his image, for, as Barth writes, *Christ alone* “is man as God willed and created him.”⁶¹⁾ Hence *Christlikeness* is the ultimate criterion of sanctification or holiness as God destines us to be. Its *complete* fulfilment will be reached in the final resurrection: “Just as we have borne the image of the man of dust, we will also bear the image of the Man from heaven”(1 Cor. 15:49).

The teaching of Jesus in the Gospel of John is equally explicit: “The Spirit of truth…will not speak on his own (NRSV, Greek, *aph’ heautou, on his own initiative*) … He will glorify me”(John 16:13-14). J. E. Fison writes, “His work is not to advertise, but *to efface Himself in*…the *kenosis* of the Spirit.”⁶²⁾ For Paul and for John the criterion of the fullest action of the Spirit and the criterion of authentic holiness is to evidence transparently “the mind of Christ”(1 Cor. 2:16).

The manifestation of *prayer* in the Great Awakening of 1907 was of central importance, for as we have noted, in the New Testament prayer is participation in the *intra-Trinitarian*

61) Barth, *Church Dogmatics*, III:2, section 43:2, 50.

62) J. E. Fison, *The Blessing of the Holy Spirit* (London & New York: Longmans, Green, 1950), 22-23.

dialogue (i) initiated and sustained *by the Holy Spirit*, (ii) addressed *to God as Father*, and (iii) offered *through Jesus Christ our Lord* (Rom. 8:26-27). We noted the comment of Young-Hoon Lee: “The whole audience began to pray aloud and in unison. Suddenly there was a burst into a roar of prayer as people were feeling a strong urge to prayer.”⁶³) William Blair recalls, “Every man forgot each other. Each was face to face with God.”⁶⁴) Here I have long held the view expressed more recently by Gerd Theissen and by F. D. Macchia that “speaking in tongues” in the Pauline epistles is very closely related to “sighs too deep for words” in Rom. 8:26-27.⁶⁵) Like other forms of praise and prayer, they are inspired *by the Spirit*, and addressed *to God* (1 Cor. 14:2).

Biblical passages that identify Christian believers and the Church as God’s *holy temple* underline this further. We are God’s temple both corporately as a Church (1 Cor. 3:16) and individually as believers (1 Cor. 6:19). In the ancient world temples contained an image of the deity to whom they were consecrated. Paul writes, “God’s temple is *holy*, and *you* are that temple”(3:16-17). Paul draws on temple imagery to under-

63) Young-Hoon, Lee, “Korean Pentecost: the Great Revival of 1907,” *A. J. S.* 4 (2001), 76.

64) Blair & Hunt, *Korean Pentecost*, 73.

65) F. D. Macchia, “Groans Too Deep for Words,” *Asian Journal for Pentecostal Studies*, 1 (1998), 149-173; Gerd Theissen, *Psychological Aspects of Pauline Theology*, John Galvin, trans. (Edinburgh: T & T Clark , 1987), 304-341.

line the call to holiness and purity.⁶⁶⁾

Finally, the Holy Spirit brings *liberation and life*. Of all writers on this subject, Jürgen Moltmann stands out prominently especially in his *The Spirit of Life*.⁶⁷⁾ He writes: “The experience of God’s Spirit awakens new and hitherto unsuspected expectations about life. The experience of the Spirit is the reason for the eschatological longing for the completion of salvation … It is the experience of the Spirit which makes Christians in every society restless and homeless.”⁶⁸⁾ But Moltmann also rightly insists, “The experience of God is not the mystical experience of the self; it is *the social experience of the self and the personal experience of sociality* (his italics) … True spirituality will be the restoration of the love for life—that is to say, *vitality*. The full and unreserved ‘yes’ to life and the full and unreserved *love for the living* are the first experiences of God’s Spirit … “the well of life”⁶⁹⁾ This brings us to the theme of *reconciliation*.

66) For a very recent exposition of this point, see Albert L. A. Hogeterp, *Paul and God’s Temple* (Leuven & Paris: Peeters, 2006), 271-386.

67) Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, Margaret Kohl, trans. (London: SCM, 1992).

68) Moltmann, *Spirit of Life*, 73.

69) Moltmann, *Spirit of Life*, 94 and 97. On the Holy Spirit and birth and life, see further John V. Taylor, *The Go-Between God: the Holy Spirit and Christian Mission* (London: SCM, 1972).

6. SOLIDARITY AND RECONCILIATION

Solidarity and reconciliation between fellow-believers was not regarded as an “add-on” to the experience of the Great Awakening in 1907, but as *part of what it is* to be renewed by the Holy Spirit. To go “outside” the self in love reflects *the very nature of God* as Father, Son and Holy Spirit, and therefore is imperative for believers who seek to be like their heavenly Father, like their Lord, and to reflect formation by the Holy Spirit and the Word. God as Holy Trinity, Moltmann and Pannenberg rightly insist, goes forth “outside” himself; for God *freely chooses* to create the world “*out of love*”⁷⁰) God does not remain “self-contained” He does not surround himself with a defensive wall that excludes access or excludes loving *engagement with others*.

In the Church of England Doctrine Commission Report, *Being Human* (of which I was a member and for which I was one of the authors), we wrote: “God chooses not to be self-contained, but deeply involved with the others God has made to be his partners in the world ... God’s love impels him to overcome obstacles and damage to the relationship of love God intends to have with human beings ... God’s

70) Jürgen Moltmann, *God in Creation: An Ecological Doctrine of Creation*, Margaret Kohl, trans. (London: SCM, 1985), 75; Wolfhart Pannenberg, *Systematic Theology*, vol. 3, G. W. Bromiley, trans. (Edinburgh: T & T Clark and Grand Rapids: Eerdmans 1991-1998); vol. 2, 21.

engagement with the world is the ... *model for human relationships* of mutual engagement.”⁷¹⁾ We perceived this as the foundation for relationships of “mutual love and commitment” in the church and the world, including marriage, but also extending to other relationships between Christians.

Jesus Christ also came to suffer and to die, not simply for supposedly “like-minded or ‘righteous’ people”, but for alienated sinners in their “otherness” from him and enmity towards him (Rom. 5:6-10; Heb. 12:3). The Holy Spirit, also, is “poured out” and indwells hearts that need yet to become more fully Christlike and sanctified as God’s temple (Rom. 5:5; 1 Cor. 3:16-17; 6:19).

If Christian believers together are a temple for the indwelling of God’s Spirit (1 Cor. 3:16-17) and are also individually so (1 Cor. 6:19), this yet again places relationships between fellow-believers *on a new basis*. To be alienated from a fellow Christian is not simply to commit a *social* sin: it is to commit the blasphemous sin of *sacrilege*, by dishonouring *one whom the Holy Spirit has consecrated as God’s temple and indwells*. In another powerful image Paul insists that it is tantamount to *tearing apart the limbs of Christ’s very body* (1 Cor. 12:12-27).⁷²⁾

71) Church of England Doctrine Commission, *Being Human: A Christian Understanding of Personhood Illustrated With Reference to Power, Money, Sex and Time* (London: Church House Publishing, 2003), 85.

72) On Paul’s use of this “body” image see especially J. A. T. Robinson, *The Body: A Study in Pauline Theology* (London: SCM, 1952); Dale B. Martin, *The Corinthian Body* (New Haven: Yale University Press, 1995);

We recalled that William Blair preached on 1 Cor. 12:27 in January 1907 only a few days before the Great Awakening.⁷³⁾ We noted above that “members” is too weak a translation: “limbs” restores the force of Paul’s words.

In the Gospels there is also other powerful imagery to the same effect. Christian believers are part of the one Vine (John 15:1-11). Jesus concludes this meditation on the Vine with the words, “This is my commandment that you love one another”(15:12). Jesus prays his high-priestly prayer on the brink of his agony of the cross, praying that the Father will “protect them in you name ... so that *they may be one, as we are one*”(John 17:11). In other words, the intra-Trinitarian oneness and love of God as Father, Son and Spirit is to be *the measure of the oneness* that Jesus longs for his people to experience and to live out. Again, solidarity and reconciliation is no “add-on” It denotes how Christians are to *reflect and convey to others the very nature of God*. There is something inauthentic about Christians who foster or perpetrate splits, divisions, or exclusive cliques.

The notion of the Church as Christ’s *body* may very well derive from Paul’s experience on the road to Damascus to persecute the Church. The Lord exclaimed, “Why do you persecute *me*? ... I am *Jesus* whom you are *persecuting*”(Acts

Lionel Thornton, *The Common Life in the Body of Christ* (cited above).

73) Blair, *Korean Pentecost*, 69.

9:4-5; and 22:7-8). But was not Paul persecuting “the Church”? Christ identified *himself* with his *people*. *We* are Christ’s body. Hence when he finds jealousy, “splits” (Greek, *schismata*), and power-play in the church of Corinth (1 Cor. 1:10-12), Paul exclaims, “Has Christ been apportioned out? Surely Paul (or some other human leader) has not been crucified for you, has he?”⁷⁴⁾ “Are you putting a human leader or patron in the place of Christ?”⁷⁵⁾

The proclamation of the cross, Paul continues, places such foolish and wicked divisions in their true light. The cross destroys the self-centred pretensions of the self-styled “wise”, and relativizes notions of “the wise” and “the weak”(1:18-31). Paul writes of the Corinthian folly of aligning themselves with a supposedly “wise” church leader against others less preferred: “Let no one glory in human persons ... I could not address you as ‘people of the Spirit’, but as people moved by entirely human drives ... You are still unspiritual. For when jealousy and strife prevail among you, are you not centred on yourselves and behaving like any merely human person? When someone declares, ‘I, for one, am one of Paul’s people’; and another asserts, ‘I, for my part, am for Apollos,

74) This translation brings out the Greek syntax. See Anthony C. Thiselton, *The First Epistle to the Corinthians* (2000), 136-139; Anthony C. Thiselton, *1 Corinthians: A Shorter Exegetical and Pastoral Commentary* (Grand Rapids: Eerdmans, 2006), 38-41.

75) Thiselton, *1 Corinthians: A Shorter Commentary*, 41.

are you not all too human”(1 Cor. 3:1-4, my translation).⁷⁶ Paul at once proceeds to put “human leaders”, even apostles, into true perspective. He uses the neuter relative pronoun: “*What*, then, is Apollos? *What*, now, is Paul? Servants through whom you came to faith, as the Lord assigned the role to each”(1 Cor. 3:5).

Several factors, but especially two, compounded divisions in Corinth. One major factor was that of the cult of “*personality*” This is well established in Pauline scholarship, and I have argued at length how rhetoric in Corinth provides parallels with personality-cults in the church and in the media today.⁷⁷

A second factor was the effect of *patronage*. In Corinth people were desperate to “get ahead” with the support of influential patrons.⁷⁸ Plutarch, a classical writer from the late first century, laments: “Just as ivy rises by twining itself about a strong tree, so each of these men, by attaching himself while still young to a man of reputation, is gradually raised up under the shelter of his power.”⁷⁹) Andrew Clarke shows

76) Thiselton, *1 Corinthians: A Shorter Commentary*, 59-60; *First Epistle*, 286.

77) See Welborn, *Politics and Rhetoric in the Corinthian Epistles*, 1-42, especially 7; Margaret Mitchell, *Paul and the Rhetoric of Reconciliation*, 1-99, 198-201; Andrew Clarke, *Secular and Christian Leadership in Corinth* (Leiden: Brill, 1993); and Thiselton, *First Epistle*, 12-17, 121-125.

78) John K. Chow, *Patronage and Power: A Study of Social Networks in Corinth*, JSNT Suppl. Series 75 (Sheffield Academic Press, 1992); Marshall, *Enmity in Corinth* (Tübingen: Mohr, 1987).

79) Plutarch, *Moralia*, 805F.

how this “secular” custom plagued the Corinthian church.⁸⁰⁾ Patronage lay behind Paul’s concern about going to law in 1 Cor. 6:1-8, since success in a civil lawsuit depended upon influencing the court by the use of social, political or financial bribes. Here Paul attacks not use of the law as such, but the manipulative use of money or power to gain advantage over a fellow-believer. Further, while he is willing to receive financial support from Philippian believers (Phil. 4:10-20), he declines such support from Corinth because it make him vulnerable to the demands of wealthy donors who would regard themselves as donor-patrons, and would expect to have influence on Paul(1 Cor. 9:1-18). He thus resisted their pressure to become a “paid professional” at their beck and call.⁸¹⁾ Part of the problem about the Lord’s Supper in 11:17-34 was the division of the meal into first-class and second-class guests, along the lines of Roman dining customs. The most favoured guests, perhaps friends of the wealthy host, would eat in the Triclinium; slaves and latecomers, in the Atrium.⁸²⁾ The Lord’s Supper is a sign and solemn pledge of covenant unity and reconciliation.

Paul’s sharpest critique emerges in chapters 12-13. In 1

80) Andrew D. Clarke, *Secular and Christian Leadership in Corinth*, 89-105.

81) Thiselton, *First Epistle*, 418-438; Stephen Pogoloff, *Logos and Sophia: The Rhetorical Situation of 1 Corinthians* (Atlanta: Scholars Press, 1992), 191-203; cf. Ben Witherington, *Conflict and Community in Corinth* (Grand Rapids: Eerdmans, 1995), 22-28.

82) See Thiselton, *First Epistle*, 848-899.

Cor. 12:12-27 he laments that “splits” have led to some being led to feel that they do not belong to the body of Christ at all. They doubt: “because I am not a hand, I do not belong to the body”(12:15). These are the supposedly “weak”; either the socially less privileged or those with less spectacular “spiritual gifts” But still more sadly Paul confronts “the strong” who say to others: “I have no need of you”(12:21). Roman orators had urged unity and reconciliation by appealing to the body to teach that “weaker” members, such as slaves should be content to stay at the bottom of the hierarchy. But Paul dramatically turns this upside down. Martin writes, “Making (Jesus), a crucified criminal, the honoured, central figure of devotion” brings about “an alternative status system” The supposedly *weak* are to be honoured and welcomed as those who most truly “belong”⁸³) Paul writes, “On the contrary the members of the body that seem to be weaker are indispensable” (12:22).

1 Corinthians 13 presses home Paul’s appeal for solidarity and reconciliation. In spite of its poetic form, Paul composed it with Corinth in mind, even if he was not in the midst of dictating the letter, for every phrase addresses the tensions in Corinth. “Love is not inflated with its own importance”(13:4) looks back to 4:6 and 8:1. “Love does not burn with envy”(v. 4) looks back to 3:1-3. “Love does not

83) See Dale B. Martin, *The Corinthian Body*, 38-68.

behave with ill-mannered impropriety”(13:5) looks back to 1:12; 4:10, 18; 5:1-2; 11:17-22; 12:21; and forward to 14:4, 11, and 27-33.⁸⁴⁾ “Love is not preoccupied with the interests of the self”(13:5) sums it all u Above all “Love never tires of support, never loses faith, never exhausts hope, never gives up”(13:7).⁸⁵⁾ Love endures while all else fades away or becomes redundant(13:8-13).

7. AN EXPERIENCE AKIN TO RESURRECTION

I have over-run my word-length, so I mention this last theme only in briefest outline. Why does Paul leave the resurrection chapter almost to the end of this epistle? It is surely in part because he wants the Christians in Corinth to come to the end of their self-confident trust in their human leaders, their human attitudes and experiences, and all human resources, to rest their confidence in *God alone*. “Let the person who glories glory in the Lord”(1:31). God’s *sovereign gift* is not only the Holy Spirit and justification by grace, but also resurrection. This is Paul’s model of authentic faith. As we have noted, he writes: “We were so utterly unbearably crushed that we despaired of life itself. Indeed we felt that we had received the sentence of death *so that we would rely not on ourselves*

84) See Thiselton, *1 Corinthians*, 217; and/or *First Epistle*, 1026-1060.

85) The above are my translations, from both commentaries.

but on God who raises the dead"(2 Cor. 1:9).

This lies at the heart of the Great Awakening of 1907. It describes not only that of Pyongyang, but also "awakenings" of which the Christians in Pyongyang were aware, notably in India and in Wales. Like the "dry bones" of Ezekiel 37, separated, isolated, dry, bones contribute nothing to their awakening. Only the sovereign Spirit of God can breathe *life* into them; can bring them *together in solidarity as one body*; and can stand them on their feet for *action*.

Everything about resurrection is God-centred, Christ-united, and Spirit-animated. "God gives a body as he wills"(1 Cor. 15:38; cf. Rom. 4:16-25). Paul writes: "If *the Spirit* of him who raised *Jesus* from the dead dwells in you, he *who raised Christ* from the dead will give you *life* ... *through the Spirit that dwells in you*"(Rom. 8:11). *God* is the sovereign, active, source of resurrection.⁸⁶ Künneth writes: "Resurrection is a primal miracle like the creation of the world."⁸⁷ Conviction of sin and confession of sin is part of all this. Moltmann writes, "Unless it apprehends the pain of the negative, Christian hope cannot be realistic and liberating."⁸⁸ Resurrection provides a model of the Great Awakening because in such an experi-

86) Cf. M. E. Dahl, *The Resurrection of the Body* (London: SCM, 1962) 96-97.

87) W. Künneth, *The Theology of the Resurrection*, James Leitch, trans. (London: SCM, 1965), 75.

88) Jürgen Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*, A. Wilson and John Bowden, trans. (London: SCM, 1974), 5.

ence we let go of the old self with all its failures and self-interest, and look for a new manner of life which, like the resurrection body, is “animated by, enlivened by, the Spirit of the true God.”⁸⁹⁾ Such a manner of life equipped the Christian believers of the Korean Church to stand firm and to endure through the oppression of the period which followed 1907: in South Korea until at least 1945, and in North Korea even today. William Blair’s comment “Each was face to face with God” reminds us that not only shall “nothing be able to separate from the love of God”(Rom. 8:39), but also: “Let the person who glories *glory in the Lord*”(1 Cor. 1:31).

<주요어>

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89) N. T. Wright, *The Resurrection of the Son of God* (London: SPCK), 354.

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<초록>

각성과 화해

-1907년 대각성의 회고와 전망, 이와 관련된 다섯 가지
성경적 주제들-

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1907년 평양 대각성 백주년을 기념하면서 우리는 하나님께서 오늘도 위대한 일들을 행하여 주시기를 소망한다. 그러나 과거 경험 그 자체의 반복을 구하는 것은 아니다. 과거의 대각성에 이르기까지의 과정 속에 나타난 패턴을 찾아 하나님께서 오늘에도 우리에게 허락하시기를 기뻐하시는 은사와 경험을 어떻게 얻을 수 있을지 배우고자 하는 것이다.

(1) 지속적인 성경의 연구가 1907년의 사건들을 이끌었다. 이사야 55:10-11, 요한일서, 시편 51편, 그 밖의 다른 부분들이 중심적인 역할을 하였다. 성경은 단지 정보를 주는 데서 그치지 않고, 형성과 변형을 가져왔다.

(2) 상한 심령의 슬픔이 당시 교회와 민족 가운데 임하였다. 성경 속의 이스라엘이 이집트, 시리아, 앗수르 등의 주변 세력에 의해 휘둘렸던 것처럼, 한국도 중국, 러시아, 일본의 침략에 시달렸다. 나라의 존엄을 잃어가는 가운데서 교회는 하나님께 부르짖었다. 극한 슬픔 가운데서 그리스도인들은 오직 하나님만을 바라보았다.

(3) 성령께서 새롭고 성결케 하는 능력으로 기도하는 교회 위에

입하셨다. 성령은 죄에 대한 보다 깊은 의식과 성결에의 보다 깊은 갈망을 불러 일으키셨다. 성령은 신자들로 하여금 모든 자기 충족감을 버리게 하고 그리스도를 더 닮기를 추구하게 만드신다. 여기에는 보다 깊은 기도가 포함된다. 성령님은 신자들 속에 계시면서 예수 그리스도를 통하여 성부 하나님께 우리를 위하여 간구하신다(롬 8:26). 이와 같은 “삼위일체 내적 대화” 가운데서, 그들은 “저마다 하나님을 마주하고 있었다.”

(4) 화해로 말미암아 그리스도인들 간의 관계가 새롭게 되었다. 성령님은 시기와 야망, 적대감과 자기 주장을 몰아내셨다. 그리스도의 몸의 ‘수족들’로써 그리스도인들은 하나님 앞에 연합적으로 선다. 모두가 그의 거룩한 성전이다. 따라서 한 신자에게 범하는 죄는 신성 모독의 성격을 가진다. 그리스도는 자신을 그의 백성과 동일시하신다(행 9:4-5).

(5) 1907년의 각성은 부활에 비견된다. 마른 뼈들(겔 37장)이 일어나서 하나의 살아있는 몸을 만든 것과 같다. 부활의 신앙 가운데서 신자들은 오직 하나님만을 의뢰하게 된다(고후 1:9). 하나님의 주권적 자원들은 모든 일을 가능케 한다.

<Abstract>

AWAKENING AND RECONCILIATION

Five Biblical Themes in the Light of the Great Awakening of 1907: Retrospect and Prospect

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As we celebrate the centenary of the Great Awakening of 1907, we long for God to do great things today. Yet we do not seek to repeat a past experience. We seek to learn from the pattern of events that led up to this event in order to become ready before God for whatever gift or experience that God is pleased to grant to us today.

(1) *A sustained study of scripture* led up to the events of 1907. Isaiah 55:10-11, the First Epistle of John, Psalm 51, and other passages played a key part. Scripture gave not simply information, but also formation and transformation.

(2) *A brokenhearted grief* befell the Church and nation at that time. Just as Israel in the Bible lay at the mercy of Egypt, Syria, and Assyria, Korea lay at the mercy of invasions from China, Russia, and Japan. They stripped her of her dignity, and the church cried out to God. In utter grief Christians looked to God alone.

(3) *The Holy Spirit* fell upon the praying church with new and sanctifying power. He provoked a deeper sense of sin and deeper longing for holiness. The Spirit led believers to abandon all self-sufficiency and to seek to become more like Christ. This involved deeper prayer. The Holy Spirit interceded with God the Father through Jesus Christ, within believers (Romans 8:26). In this “inter-Trinitarian conversation” “Each was face-to-face with God”

(4) *Reconciliation* transformed relations between Christians. The Spirit expelled envy, ambition, hostility, and self-assertion. As “limbs” of Christ’s body Christians stand in solidarity before God. All are his holy temple, so to sin against a believer becomes sacrilege. Christ identifies himself with his people (Acts 9:4-5).

(5) The Awakening was *akin to resurrection*. Dry bones (Ezekiel 37) came together as a single, living, body. In resurrection, believers look in trust to God alone (2 Corinthians 1:9). The resources of God make everything possible.