

# **An evaluation of the Presbyterian Church in Korea's use of assistant pastors: A reformed church polity perspective**

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I hope this small dissertation will contribute to the church polity in the reformed based PCK.

## **ABSTRACT**

The Presbyterian Church in Korea (PCK) has an office of assistant pastor. The assistant pastors are viewed as pastors, but there is a distinction between pastors and assistant pastors in both practical ministry and authority. Assistant pastors are inferior to the pastors in all respects, and therefore the system can be defined as hierarchical. The system of assistant pastors has occasionally been questioned by some Presbyterian scholars based on an important principle within Presbyterian Church government, namely the unity and equality of the offices, but it is still exercised in the PCK.

Given this context, this study evaluates the justification of the use of assistant pastors in the PCK from a Reformed Church polity perspective. Both Presbyterian Church polity and Reformed Church polity accept the unity and the quality of the offices. However, in this study it becomes clear that Reformed Church polity not only accepts the unity and equality of the offices, but also implements in and through the relevant church orders. This study may serve as an impetus for the PCK to consider this problem in more depth, because Reformed Church polity has always upheld this equality in the church without submission to any hierarchical structure.

In an effort to achieve this aim, the study traces the historical establishment and development of the office of assistant pastors. In this process, the major problems of the office of assistant pastors are examined. As a foundation for the evaluation, the study conducts an investigation into the Reformed principle of the offices, and analyses the church orders of contemporary Reformed denominations regarding pastors and assistant pastors. A consideration of the relationship between Scripture, confession and church order from the perspective of Reformed Church polity is suggested that may guide the PCK's reconsideration of the matter, as well as a scientific basis to use a Reformed Church polity perspective in such an evaluation.

This study aims to contribute to the solution of the problem from the perspective of the unity and equality of the offices and to motivate the PCK to deal with the problem of assistant pastors in view of the principle involved. It can also offer guidance to brother churches that struggle with the same principle, but with different results by offering a way in which churches can encourage one another in the matter of church government based on the foundation of Christ, the King of the church.

**Keywords**

Assistant pastors, Presbyterian Church in Korea (PCK), American missionaries, Reformed Church polity perspective, church offices, unity and equality of the offices, contemporary Reformed denominations

## OPSOMMING

Die Presbiteriaanse Kerk in Korea (PKK) het 'n amp van assistent-leraar. Die assistent-leraars word gesien as leraars, maar daar is 'n onderskeid tussen leraars en assistent-leraars met betrekking tot die praktiese bediening en die gesag wat aan dié spesifieke amp gekoppel word. Die assistent-leraar is ondergeskik aan die leraar in alle opsigte. Die kerkregeringstelsel van die PKK toon in hierdie opsig kenmerke van 'n hiërargiese kerkregeringstelsel. Die aspek van assistent-leraars in die kerkregering van die PKK is al by tye deur sommige Presbiteriaanse kerkregtelikes bevraagteken. Die beginsel waarop daardie kerkregtelikes hulle beroep, is die beginsel van die eenheid en gelykheid van al die ampte, maar die praktyk duur nietemin voort in die PKK.

Gegewe hierdie konteks poog hierdie studie om die regverdiging vir die gebruik van assistent-leraars in die PKK te evalueer vanuit 'n Gereformeerde kerkregeringsperspektief. Die hoop is dat dit die PKK sal motiveer om hierdie probleem te heroorweeg aangesien die Gereformeerde kerkregering, wat die eenheid en gelykheid van die ampte as vertrekpunt beskou, nog altyd die gelykheid onderhou het sonder enige hiërargie.

Ten einde hierdie doel te bereik spoor die studie die historiese ontwikkeling van die praktyk van assistent-leraars na. In die proses word die belangrikste probleme wat dié praktyk aan die orde stel, aangedui. As 'n basis vir die studie word die grondbeginsels van die Gereformeerde ampsbeskouing geformuleer, en die kerkordes van verskeie kontemporêre Gereformeerde denominasies word ondersoek met betrekking tot leraars en assistent-leraars. 'n Heroorweging van die verhouding tussen die Skrif, die belydenis en die kerkorde in Gereformeerde kerkregering bied 'n riglyn vir die PKK se hersiening van die saak, sowel as wetenskaplike basis vir die gebruik van 'n Gereformeerde kerkregeringsperspektief tydens so 'n hersiening.

Die bydrae van die studie berus op 'n ondersoek van die probleem vanuit die Gereformeerde perspektief van die eenheid en gelykheid van die ampte. Die studie dien as 'n motivering vir die PKK om die probleem van assistent-leraars in die lig van die betrokke beginsels te hersien. Die studie kan verder leiding bied aan susterskerke wat met dieselfde beginsel sukkel, al is die uitkomst anders, deur maniere te bied waarop kerke mekaar kan aanmoedig rakende kerkregering vanuit die fondasie van Christus, die Koning van die kerk.

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# CHAPTER 1: INTRODUCTION

## 1.1 Introduction

The Presbyterian Church in Korea (PCK) officially acknowledges, according to the Reformed confessions, the special church offices of pastors, elders and deacons (PCK [Kosin], 2011:266). ‘Assistant’ pastors are formally viewed as pastors; however, it mainly includes young ministers in the sense of less experienced ministers who are called by the church session<sup>1</sup> or by the pastors to act in some parts of pastoral ministry as the assistants of the pastors (Kim, 2010:145, 170-171; PCK [Kosin], 2011:271, 275). Assistant pastors are in charge of each small educational group in a congregation, such as children, middle and high school pupils, college students and youth after college but before marriage, each small regional group with periodical visitation, and each post or committee, such as administration, evangelism, prayer, service, Bible study, discipleship, music and transportation (See Kim, 2010:157, 177-180).

In the church government of the PCK, there are distinctions between pastors and assistant pastors, not only in the ministry, but also in authority; in fact, the Form of Government of the PCK constitutes a position of inequality between pastors and assistant pastors with the pastors being the superiors of the assistant pastors (PCK [Kosin], 2011:271). Assistant pastors do not have an equal opportunity to preach, are mostly excluded from the administration of sacraments and benediction and cannot participate in the church session as an officer (Heo, 1994:42; Kang, 2007:676; Kim, 2010:175, 180-182, 209, 225-229). Moreover, they annually have to petition for the continuation of their ministry to the presbytery<sup>2</sup> through the church session (Kim, 2010:19; PCK [Hapsin], 2000:chap.5.4.3). This church government system can be described as a hierarchy. It is a system where the assistant pastors work under the supervision and guidance of pastors who are in a position of authority over the assistant pastors. Assistant pastors are in a position of subordination to

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<sup>1</sup> The term, “session” indicates the meeting of pastors and elders in a church in the Presbyterian Church (See Hodge, 1894:126). It is equivalent to the term, “church council” in the reformed churches (See GKSA, 1998:art. 29, 37).

<sup>2</sup> The term “presbytery” refers to the meeting of all pastors and some elders who are delegated by each church in a district (See Hodge, 1894:181-182). The number of elders from a church is normally determined according to the number of pastors or members from the church in the PCK (See PCK [Kosin], 2011:296). The presbytery may loosely be compared to the reformed classis. A main difference, however, is that the reformed classis is a meeting that dissolves after it completes the agenda, while the presbytery is a permanent structure (See GKSA, 1998:art. 29, 41).

the pastors. The question that therefore arises is where this hierarchical approach towards the office in the PCK originated.

Both Presbyterian and Reformed Church government depart from point of view of recognising the unity and equality of the offices as an important principle for church government (See De Brès, *The Belgic Confession, Further BC.*, 1561:art. 31, GKSA, *The Church Order, Further CO.*, 1998:art. 17, 84; Hodge, 1894:46; Macpherson, s.a.:7-8). There is, however, an obvious difference between these church government systems. In reality the Presbyterian Church government espouses a hierarchical concept and phenomenon between pastors and assistant pastors as mentioned above. On the other hand, Reformed Church government, especially as seen in the Belgic Confession and the church order, explicitly denounces any hierarchy in the church (BC., 31; CO., 17, 84). The following question emanates from this discrepancy between the Presbyterian and Reformed Church government: How does the same point of departure result in a vast difference in understanding hierarchy in the church?

Some scholars in the PCK have illuminated the problem in their research from the perspective of Presbyterian Church polity and they have suggested some answers. They did not, however, succeed in breaking the obvious hierarchical structure of the Presbyterian Church government with regard to the relationship between pastors and assistant pastors (Bae, 2006:19; Hwang, 1996:234-253; Kim, 2010). In this study, a different approach is used. The relationship between pastors and assistant pastors is evaluated from the perspective of Reformed Church polity. This will hopefully motivate the PCK to re-examine the problem of assistant pastors, because Reformed Church polity strictly adhere to one of its confessional assumptions, the unity and equality of the offices from the beginning. In addition, it has formulated this basic assumption in the church order without submission to any hierarchical structure in reality. The approach in this study is therefore from the Reformed perspective with reference to the Presbyterian principle.

## **1.2 Background**

The system of assistant pastors was established and developed by the missionaries of the Presbyterian Church in the United States of America [Northern] (PCUSA [northern]), especially Charles Allen Clark (1878-1961), who was one of the members of the constitutional committee from 1909 to 1921, the early period of the PCK, by which the second Form of Government was formulated (Lee, H.W., 2005:352). He wrote 12 articles in *Sinhakjinam*, a theological magazine during the early PCK to interpret in a simple way the

Form of Government for the Korean leaders of the early PCK. In order to educate the leaders, he translated *What is Presbyterian Law?* by John Aspinwall Hodge (1831-1901) of the PCUSA (northern) into Korean in 1917, from which the system of assistant pastors was introduced to the PCK. He therefore contributed towards informing the members of the early PCK with regard to the constitution (Jeon, 2008:100-101; Lee, H.W., 2005:352). This is an indication of the fact that the PCUSA (northern, old Princeton), a traditional Reformed Presbyterian Church, had had the hierarchical idea in its offices. A famous representative theologian of Old Princeton and its church polity, Charles Hodge (1797-1878), understood the Presbyterian Church as a Parochial Episcopacy (Hodge, 1879:275; Heo, 1993:217). He distinguished between pastors as the highest permanent officer or parochial bishoprics and elders as the representatives of the congregation (Hodge, 1879:94, 130, 273; Heo, 1993:217). The distinction as the representatives of the congregation was affected by the contemporary congregational church (Heo, 1993:225).

After that, the first record of the term 'assistant pastors' appeared in the minutes of the 6<sup>th</sup> general assembly of the PCK in 1917. When the editorial committee of the Form of Government reported their research result regarding the naming of the office of ministers, the general assembly decided on 'suspension to the next year' in terms of the name 'assistant pastors' (PCK [Tonghap], 1980b[6<sup>th</sup>]:16). However, the name assistant pastors appeared in neither the second edition of the Form of Government in 1922, nor the third edition in 1934. Later on, during the 37<sup>th</sup> general assembly in 1952, the proposition to accept the system of assistant pastors was included in its agenda (PCK [Tonghap], 1968:163) and it was accepted in the fourth edition of the Form of Government in 1955 (Park, 1989:65). Since then, the system of assistant pastors has been a part of the form of government.

### **1.3 State of research and problem statement**

#### **1.3.1 State of research**

In the PCK, research pertaining to the system of assistant pastors is not common (An, 2004:3; Kim, 2010:3). A DMin thesis by An (2004) is one of the only theses in Korea on this topic. There are a few master's dissertations that address this topic, i.e. those by Ko (2010) and Lim (1982), etc. Then, in 2010, the first book by Kim (2010) in which assistant pastors are addressed in an in-depth manner was published from his DMin dissertation in Reformed Theological Seminary. However, these all have a logical fallacy. Firstly, they are against the hierarchical, coercive order, or clericalism of pastors, but consider the system of assistant pastors to be allowed to continue in the PCK. Secondly, they consider the system of

assistant pastors as supported by Scripture; therefore, they focus on how they could develop it in proper and practical ways.

Moreover, there are only a few articles in which the matter of assistant pastors is addressed by scholars. A typical one is *Hyeonhaeng bumoksajedoui munjejeomgwa geu baramjikhhan haegyeolbangan* (*The problem of the current regime of associate pastors and its desirable solution*), by Hwang (1996). He, as a Presbyterian scholar makes some relevant statements pertaining to the matter of the position of assistant pastors with his suggestion of co-pastorate as a solution, but he still concludes his paper with the necessity of the desirable development of assistant pastors. His approach, therefore, towards the system of assistant pastor is far removed from the unity and equality of offices of the Presbyterian and Reformed Church polity.

Furthermore, some theses exist abroad: *A study of how to be fulfilled as an associate pastor* by Dix (2008), as well as *An analysis of the relationship between the senior pastor leadership style and the job satisfaction of associate pastors in churches in Korea* by Lee, J.H. (2005). However, their points of view of the offices are not based on Reformed tradition; therefore, they understand the associate pastors as an acceptable office in the church.

In conclusion, there is a lack of in-depth research that discusses the matter of assistant pastors in its entirety from the perspective of Reformed Church polity. In addition, most studies are bound by a self-contradiction that objects to the hierarchical system and at the same time accepts the system of assistant pastors.

### **1.3.1 Problem statement**

The PCK traditionally professes the Reformed faith (Clark, 1930:93; Lee, 2004a:169; Lee, H.W., 2005:87-88). The Presbyterian form of government, originating from the Reformation, has been acknowledged in the PCK as the best Scriptural concept regarding church government (Son, 2001:7). The PCK is proud of its Presbyterian Church government (Park, 1983:75). The equality of pastors has been also introduced to the PCK as an essential principle of church government (Bae, 2006:19; Hwang, 2010:83-84; Kim, 2013:88; Park, 1976:107). At the same time, however, whenever theologians mention the main problems of the PCK, everybody presents the clericalism of pastors and the hierarchical phenomenon of the offices. In their view, the system of assistant pastors is presented as a strong axis of the hierarchical phenomenon in the PCK. The PCK is even, in some instances, compared to an Episcopal church (Heo, 1998:198; 2007:225-227; Lee, Seung-gu, 2007:247-248; Park,



1983:6; Seong, 2013:86-87). Between the principles and reality, it seems that here is vagueness.

Therefore, the research question that emanates from the above mentioned is:

*Can the use of assistant pastors in the PCK be justified in terms of the unity and equality of the offices of Reformed Church polity as well as the Presbyterian principle?*

Questions arising from this problem:

- How did assistant pastors historically originate and how were they developed?
- What is the Reformed principle view of the offices and does the concept of assistant pastors fit into the principle view of the offices?
- What is the contemporary view of other Reformed denominations about so-called assistant pastors?
- How should the office of assistant pastors be evaluated?

## **1.4 Aim and objective**

### **1.4.1 Aim**

The aim of this study is to evaluate the PCK's justification of the use of assistant pastors from a perspective of Reformed Church polity.

### **1.4.2 Objectives**

The specific objectives of the study are to:

- study and analyse the origin and development of assistant pastors in the PCK;
- study and analyse the Reformed principle views of the offices;
- study and present what the views of other contemporary Reformed denominations are pertaining to so-called assistant pastors; and
- evaluate the use of assistant pastors in the PCK from a Reformed Church polity perspective.

## 1.5 Central theoretical argument

The central theoretical argument of this study is that the use of assistant pastors in the PCK goes against the unity and equality of the offices – a point of departure of Reformed Church polity regarding the office.

## 1.6 Methodology

This study is conducted from the perspective of Reformed Church polity.

The following methods are used to answer the various research questions:

- To study and analyse the origin and development of assistant pastors in the PCK, a literature analysis will be conducted, and church history from a chronologically descriptive perspective as well as from a mission-historical perspective will be studied in order to determine and evaluate it.
- To study and analyse the Reformed principle views of the offices, a literature analysis will be conducted and applicable excerpts from the Scripture will be identified according to grammatical, historical, and Reformed theological methods.
- To study and present what the views of other contemporary Reformed denominations are pertaining to the so-called assistant pastors, a literature analysis will be conducted
- To evaluate assistant pastors in the PCK, a Reformed Church polity perspective will be used as a guide.

## 1.7 Concept clarification

Generally, there are several kinds of pastors in the American Presbyterian churches, i.e. the pastors, co-pastors, associate pastors, and assistant pastors. Among these, co-pastors had once been a part of the early PCK, but are not any longer (See 2.3.4). The PCK has translated both ‘associate pastors’ and ‘assistant pastors’ into ‘*bumoksa*’ in Korean. However, the meaning of ‘*bumoksa*’ in Korean is slightly different from both ‘associate pastors’ and ‘assistant pastors’ in English.

This study will make use of the term ‘assistant pastors’, which is relatively closer to the meaning of ‘*bumoksa*’ in Korean than the term ‘associate pastors’ is, and its meaning is as follows: Pastors *ordained* by the presbytery, but through the *calling* of merely the pastor or the church session; assistants of the pastor under his authority to help in part or in some

parts of the pastoral ministry in his congregation. Within the context of the study, the term assistant pastors is in fact self-defeating, because the 'assistant' may already be an indication of the inequality of the church offices. The latter is indeed argued in the study. The term assistant pastors is therefore used as a technical form that provides the best translation for the Korean term '*bumoksa*'. The pastor is, with the calling of a congregation, installed to the congregation by the presbytery, but there is only one installed pastor in each congregation.

## CHAPTER 2: ORIGIN AND DEVELOPMENT OF THE SYSTEM OF 'ASSISTANT PASTORS' IN THE PCK

### 2.1 Introduction

When and how did assistant pastors originate in the PCK? How have they developed in bygone days, until now, in the PCK? These questions should be discussed most of all in order to evaluate the justification of the use of assistant pastors in the PCK. This chapter therefore aims to trace and analyse the formation of the system of assistant pastors. Having a mission – historical perspective, this chapter firstly starts to discuss 'helpers' from which the system of assistant pastors was set up. Following this, the chapter discloses how they were amplified to the system of assistant pastors by chronologically examining important records of the general assembly of the PCK. Then, the chapter discusses the external influences on the establishment and the development of assistant pastors; and finally, it indicates the consequences by presenting the present type of assistant pastors.

### 2.2 Helpers as the previous step of assistant pastors

#### 2.2.1 Helpers and the first evangelising *Joseon* dynasty<sup>3</sup>

In the early days of evangelising the *Joseon* dynasty, 'helpers' were necessary for the missionaries and played a role as missionaries in their home towns. This is indicated from the work of some Scottish missionaries such as John Ross (1841-1915) and John McIntyre (1837-1905), and from the results of their mission activities.

Some *Joseon* people were touched by the Scottish missionaries from 1874 to 1883 in Manchuria of China, which was the nearest area to the northern part of *Joseon*. Especially John Ross, anticipating an opportunity to have any way to evangelise *Joseon*, met them by chance, but secretly and prudently, while working in China as a missionary. This happened mainly because *Joseon* was thoroughly isolated from the outside world with a strong national isolation policy at that time. Under this policy, *Joseon* people were strictly prohibited not merely from accepting the Western cultures and religions, but also from touching any foreigners personally. It, therefore, happened through the grace of God who wanted to call His chosen people from *Joseon* to His kingdom. Those 'first chosen people' were Lee

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<sup>3</sup> *Joseon* (1392-1910) was the former name of Korea, which existed before the Japanese annexation of *Joseon* (1910). Especially, from 1897 to 1910, the last emperor, Kojong, had changed the name *Joseon* to *Daehanjuguk* (The Greater Korean Empire) with the national hope of restoration of its sovereignty. In this dissertation, I will use both *Joseon* and Korea alternately.

*Eungchan, Paek Hongjun, Lee Seongha, Kim Jingi, Seo Sangryun, and the like* (Heo, 2008:38-42; Park, 2004a:293-299).

The reasons why the missionaries endeavoured to meet any *Joseon* people was to obtain information about *Joseon*, to learn the Korean language, and to translate the Bible into Korean for the sake of the full-scale evangelising of *Joseon*. That was the best way of evangelisation under the isolated situation of *Joseon* at that time. Then the 'first chosen people' (helpers) started to 'help' the missionaries on the subject of teaching Korean and translating the Bible. In this process, the gospel was introduced to them and they were baptised by the missionaries. Their 'helpings' lasted until the finishing and publishing of the whole New Testament in 1887 (Heo, 2008:40-42; Park, 2004a:297-304).

During the translation and thereafter, the helpers started to risk their lives to bring the translated Bible to *Joseon*, and they began to evangelise their home areas. As a result of the evangelisation, there had been spontaneous meetings for worship by Korean new believers, and finally those meetings were connected with the establishment of early congregations in *Sorae, Uiju, Seoul* and the like from 1883 to 1887 (Heo, 2008:42-45; Rhodes, 1934:73-77; Park, 2004a:360-366). Lee, J.S. (2009:175-176) rightly points out that all those things happened, by Koreans ('helpers'), in "one step ahead of" the official mission activity of the early missionaries in *Joseon*.

In the meantime, by the providence of God, the stubborn 'Hermit Nation'<sup>4</sup> finally started to open its stiffened door. After the powerful regent *Daewongun*, who kept the strong national isolation policy in the hands of his young son, King *Kojong* resigned his position, and *Joseon* was forced to sign commercial treaties, initially with Japan (1876), the USA (1882), England and Germany (1883), Russia (1884), France (1886) and the like, so that missionaries from those countries could freely and legally enter *Joseon* (Heo, 2008:52).

On 20 September 1884, the first resident medical missionary, a layman Horace N Allen (1858-1931), arrived in *Joseon* from the PCUSA (northern). On 5 April 1885, the first ordained minister missionary, Horace G Underwood (1859-1916) who was called 'the father of Korean mission', also from the PCUSA (northern), came to *Joseon* (Rhodes, 1934:13, 293; Park, 2004a:369, 390-391). Hereafter, Joseph H Davies (1856-1890), from the Presbyterian Church of Victoria in Australia [PCVA] (1889), William D Reynolds, from the Presbyterian Church in United States (southern) [PCUS (southern)] (1892), and Duncan M

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<sup>4</sup> The term 'Hermit Nation', was for the first time used in the book of *Corea: The hermit nation* (Griffis, W.E., 1882), and it appropriately portrayed *Joseon* at that time, which held its strong national isolation policy (Brown, 2010:20; Lee, Sang-gyu, 2007:48; Rhodes, 1934:1).

Macrae, from the Canadian Presbyterian Church [CPC] (1898), entered *Joseon* (Heo, 2008:59-62).

This section can conclude that it is a surprising fact that the first helpers started the first practical and effective evangelising inside *Joseon* in the early days before the missionaries officially came in and evangelised (Lee, 2011:88). They were the helpers of the missionaries outside the country, but the actual missionaries inside *Joseon*. They had just played a role as voluntary 'helpers' of the gospel, but not the church officers. However, the first missionaries later came to set them up as a new church office.

## **2.2.2 Helpers as an office of the early PCK**

### **2.2.2.1 A rise in the need of helpers as a temporary church office to the missionaries**

Like the Scottish missionaries outside *Joseon* mentioned above, it was inevitable that the early missionaries inside *Joseon* had to obtain some help from more helpers, including those mentioned above, due to their linguistic, cultural, experiential restriction and so forth. With the helpers, they could achieve important mission works such as preaching and teaching the gospel, church planting throughout the whole *Joseon*, and Bible translation (Clark, 1930:20, 38, 96, 116; Kang, 2009:108; Jeong, 2007:370, 437; Lee, H.W., 2005:102, 110; Miller, 1934:52-53; Park, 2004a:417, 676, 736). The early American missionaries, however, faced some practical reasons as to why they should set the helpers apart from the members as a kind of church office in the PCK, not long after they started their mission works. The following served as an impetus for this development:

The first development was found in the explosive growth of the church and the extreme lack in church officers (Yang, 2008:67). It is a well-known fact that the Korean church had grown marvellously with no parallel in mission history (Chung, 2014:321). According to statistics, which were collected by Charles Allen Clark in 1894, 10 years after the first missionary came to *Joseon*, there were seven unorganised congregations<sup>5</sup> in *Joseon*. In 1900, six years later, however, the number of unorganised congregations surged to a whopping 287 throughout the country, and there were even two organised congregations [churches]<sup>6</sup>. In the same

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<sup>5</sup> Unorganised congregation means a church without a session, which consists of pastor(s) and elders. Especially, this term indicates a church with no elders, so that a session cannot be constituted. In Presbyterian tradition, the unorganised congregation has often been described multifariously such as 'imperfectly-organised church', 'unorganised congregation' (Hodge, 1884:34-35) or 'mission churches' (PCA, 2014:chap.5-A).

<sup>6</sup> Organised congregation (church) means a church, with a session, which consists of pastor(s) and elders. There must be, therefore, at least more than one elder in an organised congregation (church). In Presbyterian tradition, the organised congregation has often been described as

period, the number of members reached nearly 10 000 (Clark, 1994:377). When the first presbytery (so-called Independent Presbytery) was organised in 1907, there were 25 organised churches, 1 022 unorganised congregations (Clark, 1994:378), and 72 968 members in total (PCK [Tonghap], 1980a[1<sup>st</sup>]:42). Then, when the first general assembly was gathered on 1 September in 1912, the number of unorganised congregations and members were 2 054 and 127 228, respectively (Clark, 1918:210; Clark, 1994:378; PCK [Tonghap], 1980b[1<sup>st</sup>]:61-62).

Contrary to this development, the number of church officers was extremely low in churches. It did not happen until the first presbytery in 1907 that the first seven pastors had been ordained. There were only two elders in 1900. This phenomenon continued for a long time due to the unparalleled growth. In 1936, 52 years after the first official mission work in Korea, there were 524 ordained pastors, 484 male helpers, 208 female helpers, and 148 and 334 men and women temporary preachers, while there were 1 212 and 1 718 organised and unorganised congregations and 341 700 members in total (Clark, 1994:375-383; PCK [Tonghap], 1980d[25<sup>th</sup>]:165-167). It is a plain fact that the number of preachers could not overtake the number of congregations in the early PCK. Therefore, how to manage and administer those churches was the one of the most important and urgent issues from the beginning (Clark, 1994:19-34; Rhodes, 1934:86-90).

A second reason was found in the passion of the missionaries for the cultivation of future pastors. From the beginning, they had a great concern for the promotion of pastors for the future PCK (Clark, 1930:136-138; Clark, 1994: 336-337, 354; Kim, 2004:102-104, 108, 111; Rhodes, 1934:113-114, 256-258). One of the most influential missionaries, Charles Allen Clark, in terms of the early theological foundation (Conn, 1966:36; Lee, H.W., 2005:350) and especially church polity (Jeon, 2008:100-101; Lee, H.W., 2005:352-353), rightly pointed out that a church where no local officers were cultivated would be extinct (Clark, 1994:354). Given the facts, it shows that they knew the importance of the church offices, especially pastors, according to the Reformed tradition. The practice of fostering local believers to be leaders of the church was not a new idea, needless to say, for it is considered a good strategy in any other mission fields (See Kim, 2004:108).

Under these practical situations, the early missionaries wanted the young PCK to be administered by the trained ‘helpers’ as a distinguished collective of church members. It is

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‘particular church’ (Hodge, 1884:30; PCA, 2014:chapt.5-B; PCUSA, 2009:G-70200) or ‘constituted church’ (PCUSA, 2009:G-70202).

notable that this model has been conducted in the following mission in Korea and of Korean missionaries all over the world until the present.

### 2.2.2.2 Helpers as an office in the early church documents

Based on the above, the early missionaries started to appoint some local believers as helpers. It was, however, a church polity decision of the church, so that it could not help continually affecting the latter PCK (See 2.3). In 1888, three local people were appointed for the first time by the Presbyterian Northern Mission of the PCUSA (northern), and *Paek Hongjun* and *Seo Sangryun*, among those three, were two of the first helpers. Especially, *Paek Hongjun* was the helper of the first ordained minister missionary, Horace G Underwood (Clark, 1930:65; Park, 2004a:361, 660).

Going a step forward, however, the missionaries selected a way to regulate the helpers as a new and temporary office on the early church documents. The early missionaries could do this without hesitation, because the use of helpers was one of the most effective tactics that was well known in mission fields in those days (Clark, 1930:19-21; Miller, 1934:53-55; Yang, 2008:59). The helpers had firstly appeared as one of the church offices in the *Presbyterian Northern Mission rules and by-law of 1981* (Clark, 1930:75-82. See Appendix 1.):

*Native agents shall be "Leaders," Elders, Deacons, "**Helpers**," Bible Women, Licentiates, Evangelists and Pastors. Elders and Deacons shall receive no pay (B [Native agents]-1).*

***A Helper is a Christian especially attached to a missionary as his or her special assistant in the work (B-5).***

*Each sub-station shall have, if possible, a leader or leaders, either selected by the people or appointed by the missionary in charge, whose duty it shall be to take charge of the Sabbath services **in the absence of the helper** or other person appointed for the purpose. Except in special cases, the leaders shall receive no salary from the Mission, and then only by vote of all the Mission (A-2)*

*It shall be the duty of each missionary in charge of sub-station, 1) to visit the sub-station as often as possible; 2) **to assign native labourers under his charge to circuits and to give them instructions** concerning the work; 3) to work out a course of Scripture instruction for each sub-station in accordance with the general plan approved by the Mission; 4) to appoint or procure the election of a leader or leaders and to instruct in their duties; and 5) to invite the leader, or leaders, and one or two others, as in their judgement may seem fit, to attend the theological class nearest to their home, to urge their attendance and to report to the*



*missionary in charge of the class the names of those who will probably come [The rest is omitted.] (A-4).*

*The various members of the Mission having charge of sub-stations shall invite the 'Leaders,' 'Helpers,' native paid agents and others whom they see fit, **to attend these Classes nearest to their respective sub-station**, and shall report to the leader of the Class those who will attend (D [Theological instruction]-4).*

We may recapitulate the characteristic of the helpers from the above-quoted and the other references as follows: 1) They were set up as distinguished from the ordinary members, which means as a church office, but unordained (Blair, 1934:128); 2) The most important duty of the helpers was to provide pastoral ministries such as instructing or preaching, with the exception of administering sacraments (Blair, 1934:128; Clark, 1930:116-117; Holdcroft, 1934:215; Park, 2004a:620; Yang, 2008:81), at a station. They had a number of sub-stations (unorganised congregations) where they went on circuit "once in three or six months, or a year" in turns (Holdcroft, 1934:215; Rhodes, 1934:353), and which were governed by "leaders", the temporary unordained acting elders (Clark, 1930:116; Park, 2004a:620; Yang, 2008:81); 3). In a sense of administration of a number of the sub-stations, they were characterised as a kind of bishops of the Episcopal church or the mixed type of 'Readers and Superintendents' in the Presbyterian Church of Scotland in the days of John Knox (Cameron, 1972:105-107, 115-123; Macgregor, 1926:43-44, 47-48). It could not only be enforced in that manner, because the PCK had a lack of helpers; 4) They were the assistants of the missionaries and were supervised and educated by them; 5) They were paid not by the missionaries, but the local congregations to which they belonged (Blair, 1934:128; Park, 2004a:620)

Secondly, in the *Form of Government of 1907*, which was submitted (and approved in 1909) to the first Independent Presbytery in 1907 (PCK [Tonghap], 1980a[1<sup>st</sup>]:8; 1980a[3<sup>rd</sup>]:27), by the Constitutional Committee of the General Council of the Presbyterian Church that was the predecessor of the Presbytery established with the purpose to establish the PCK (Rhodes, 1934:385, 451), to function as a upper governing body (Clark, 1918:16; Clark, 1930:93), and to train the Korean leaders for the long run (Clark, 1918:18; Clark, 1930:123), the concept of 'helpers' was specified as an enlarged concept. The references to the 'helpers' are following (Clark, 1930:248-253, See Appendix 2.):

*Licentiates are men regularly licensed by Presbytery to preach the Gospel. They shall labour under the direction of Presbytery, and **may serve as Helpers under such ministers** as Presbytery shall appoint to oversee them (3-6).*

*Candidates for the ministry or others who have not yet completed a course of study for the ministry may be approved **as Helpers** after an examination by Presbytery. Licentiates and **approved Helpers** shall labour **under the direction of Presbytery** or such Committee of Presbytery as it shall appoint. They shall have **no ruling authority in the Church**, but, when no Session exists, **may examine and receive catechumens** with the consent of Presbytery (Rules-2, Approval of Helpers).*

According to the above quoted, the concept of the helpers came to comprise even the licentiates. After the first theological school, the *Pyeongyang* theological seminary was founded in 1901 (Clark, 1930:109; Moffett, 1934:48; Robert, 1934:110; Park, 2004b:30-31), and quite a few helpers had continuously gone to the seminary in order to become pastors. When they graduated and became the licentiates, all the facets of helpers were transmitted to the licentiates. With these church documents, the helpers became an office to serve what the pastors do, except for the sacraments in a church. They were ruled by a local governing body to which they belonged or the ministers under whom they served, and a church polity action such as the annual interview and re-appointment of the helpers by the committee of pastors' affair in the presbyteries, to which the helpers belonged, was put into operation (Kang, 2009:102).

### **2.2.2.3 Development of the system of helpers**

As many Korean church historians have agreed, the helpers were conducive both to the early missionaries and to the PCK (Park, 2004a:361, 566, 660). With their help, the early missionaries performed their mission activities. Through their services, churches were encouraged to be activated (Holdcroft, 1934:215; Kang, 2009:107, 125). It is evident, therefore, that the early PCK had been developed together with the service of helpers (Rhodes, 1934:351), and the system of helpers has also been developed with the progress of the PCK. Most Korean pastors who were part of the first page of the PCK history came from the helpers (Clark, 1930:65; Kang, 2009:331, 332, 403; Park, 2004a:361, 566, 821, 855; Rhodes, 1934:75; Yang, 2008:60, 61, 66, 131). The process of the helper-pastors had been kept for a long time – in a sense has been kept until now – because the class of helpers has been recognised and trained as the future pastors (Clark, 1930:33; Kim 2004:103).

The number of the helpers had also increased through the growth of the PCK (Park, 2004b:56; Rhodes, 1934:252, 296, 351). With three helpers at the beginning in 1888, it became 105 helpers with the first presbytery in 1907, and there were 230 helpers in the year of the first general assembly in 1912 (Clark, 1994:375-376). In 1917, women helpers appeared for the first time in the statistical report of the general assembly (PCK [Tonghap], 1980b[6<sup>th</sup>]:91), and 333 men helpers and 119 women helpers served when the name was changed into *Jeondosa*, which means, within the context of the PCK, 'junior assistant pastor' (PCK [Tonghap], 1980c[19<sup>th</sup>]:110). It is an ironic fact that this temporary office, the 'helpers' (*Jeondosa*) had still been placed in a category of 'temporary office', even until now, 130 odd years after the beginning, without any discussion in terms of its legitimacy in the PCK (PCK [Kosin], 2011:266).

This section may conclude that the early missionaries had two reasons why they should distinguish the helpers as a temporary church office from the normal members. On the one hand, they wanted the early young churches to be administered by the trained helpers within the context of both the explosive growth of the churches and the great deficiency in the numbers of the church office-bearers. On the other hand, they wanted to cultivate quite a number of pastors for the future PCK. They stipulated it then as a new and temporary office in the early official documents. This system, however, has been enforced as a kind of permanent office by now in the PCK without any discussion on its legitimacy.

## 2.3 From helpers to assistant pastors

### 2.3.1 *Josamoksa* [ordained helper-pastors] in the 5<sup>th</sup> general assembly in 1916

As mentioned above, when the helpers graduated at *Pyeongyang* theological seminary and became the licentiates who were approved by the Presbytery, the characteristic, the task, and the name of the helpers were transmitted to the counterparts of the licentiates. See the report of the *Kyeongseong* sub-presbytery (PCK [Tonghap], 1980a[5<sup>th</sup>]:38):

*Kang Yuhunssineun gangdosaro Youngyu deungjieseo josaileul bogehan il. [Kang Yuhun has been approved as a licentiate in order to do the task of helper in the area of Youngyu.]*

The question is how the early PCK would treat the licentiates when they became pastors. It was the work of the early PCK to correctly disconnect the chain of helpers, licentiates and pastors when the one became the next. An unusual agenda, however, was presented to the 5<sup>th</sup> general assembly in 1916 as follows (PCK [Tonghap], 1980b[5<sup>th</sup>]:48-49):

*Nampyeongan nohoerok geomsawiwoni jwawagachi bogohamae josamoksaraneun myeongchinggwa jeonimdongsamoksaraneun myeongchinge daehayeoneun jeongchiwiwonege matgyeo jeongchie jeokhaphadorok yeongubogoke hagiroyeoljeonghada. [The examination committee for the minutes of the Presbyteries has reported on the minutes of the South Pyeongan Presbytery as follows: it has been confirmed that the name of the ordained helper-pastors and full-time co-pastors should be considered and re-reported by the church polity committee in terms of their accordance with the Form of Government.]*

*Nampyeongan nohoerok geomsawiwon bogoseo: [The report of the examination committee regarding the minutes of the South Pyeongan Presbytery:]*

*Nampyeongan nohoerokeul geomsahaonjeuk...Kwak Gibang Choi Seontaek yangssireul josamoksaro heorakhayeotda hayeotsaoni josamoksaran myeongchingi uri jangrogyohoe jeongchie hapdanghalreonji mohohaoni sanghoeeseo balge jisihasingireul baraomyeo, Kim Seondussireul jeonim dongsamoksaro heorakhayeotda hayeotsaoni jeonimdongsaneun etteotge haneungeosinji jasehi alsu eopsaonjeuk ttohan balge jisihasingireul baraopnaida. [When we have examined the minutes of the South Pyeongan Presbytery...we have found that both Kwak Gibang and Choi Seontaek has been approved as ordained helper-pastors, but it is not clear that the designation is in accordance with our Form of Government, therefore we would like to petition the upper governing body (the general assembly) to ascertain it, and we have also found that Kim Seondu has been approved as a full-time co-pastor, but we are not quite sure that how the full-time co-pastor works, therefore we would like to petition again you to also ascertain it.]*

According to the above quoted, two licentiates were ordained as 'josamoksa (helper-pastors)' in the South Pyeongan Presbytery in 1916 before the 6<sup>th</sup> general assembly. It is not clear why the South Pyeongan Presbytery approved those as ordained helper-pastors, but it is possible to infer, on the one hand, that they received insufficient training or were relatively young when the presbytery inspected them. Considering the situation of the deficiency of the office-bearers in those days, on the other hand, it is also possible to infer that those new helper-pastors should serve and administer many local congregations still under the senior pastors or missionaries. Whatever the case may be, it is obvious that the early PCK considered those new pastors' characteristics as a continuation of the helpers and licentiates and the PCK was in no mood to deal with them who served the helpers for the last few years as the same pastors. There was no designations of 'ordained helper-pastors' and 'full-time

co-pastors' in the first Form of Government, because then the general assembly would have to make a decision that the agenda should be ascertained.

### **2.3.2 The first appearance of the name 'assistant pastors' in the 6<sup>th</sup> general assembly in 1917**

In the 6<sup>th</sup> general assembly in 1917, a report was submitted by the church polity committee in terms of the name of pastors (PCK [Tonghap], 1980b[6<sup>th</sup>]:15-16). Although the previous assembly decided to ascertain the designations of 'helper-pastors and co-pastors', all the names of pastors were researched and presented, because it seemed that a revision of the whole Form of Government was in process from 1913 (PCK [Tonghap], 1980b[2<sup>nd</sup>]:32; 1980b[4<sup>th</sup>]:32), and the committee understood, according to the Presbyterian tradition, the necessity to research all the names of pastors that the PCK needed for the future. In this report, there were 12 kinds of names of pastors. There were no 'helper-pastors'; however, the *bumoksa* (assistant pastors) was instead last on the list. It seemed that the committee selected the name 'assistant pastors' instead of the name 'helper-pastors'.

The report shows, however, that only the name 'assistant pastors' was carried over to the next assembly, because it seemed that, under the great deficiency of the pastors, it was still difficult for the local congregations to have more than one pastor. This was the first record in the PCK pertaining to the assistant pastors. It was not discussed again afterward without any explanation in the succeeding assembly, and the entire name of pastors was also not included in the second edition of the Form of Government in 1922 (Park, 1989:65). Then the name assistant pastors was not put in the third edition in 1934, while the others were stipulated therein (PCJ<sup>7</sup>, 1934:80-83). It seemed that there was no other reason than the situation of the deficiency of pastors. There were 2 734 congregations while the PCK had only 488 pastors and 530 men and women helpers in those days (Clark, 1994:377-378).

### **2.3.3 Background of the appearance of the name assistant pastors**

It should be questioned, at this point, where or how the committee had obtained those names, including assistant pastors? What was the source of that? In order to answer this question, the influence of the early missionaries should firstly be considered, as in the case of the 'helpers'. In the church polity committee in 1916, there were five missionaries (1 for

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<sup>7</sup> The original and official name of the early PCK was Presbyterian Church in *Joseon* (PCJ), according to the name of the country. Even under the period of the Japanese annexation of *Joseon* (1910-1945), the name *Joseon* and the name *Daehan* (Korea) were still used alternatively.

the chairman) as commissioners out of nine. In the editorial committee of the Form of Government in the same year, there were also four missionaries as commissioners out of seven (PCK [Tonghap], 1980b[5<sup>th</sup>]:87-89). The number of missionaries in a committee was one more than the number of Korean pastors, and these combinations were maintained in principle up to 1919 (PCK [Tonghap], 1980b[6<sup>th</sup>]:67-69; 1980b[7<sup>th</sup>]:90-93; 1980b[8<sup>th</sup>]:58-62). It indicates that these compositions implied training, advising, and helping from the missionaries who had more experience than the Korean pastors who had less experience pertaining to the matter of church polity. It can be inferred from the fact, therefore, that the early PCK was influenced by the early missionaries in devising the name of assistant pastors.

The name assistant pastors had been known to the early missionaries within the context of 'helpers'. One of the important Korean church historical references, *History of the Korea Mission Presbyterian Church U.S.A. 1884-1934*, published with the purpose of reviewing the mission works for the last 50 years and of compiling all the materials, shows the chain of helpers and pastors, in various parts, with names such as 'assistant preacher', 'local preacher', and 'assistant pastor' whenever it is making reference to the helpers (Rhodes, 1934:75, 151, 165).

There is another book that also evidences this fact. In the 8<sup>th</sup> general assembly in 1919, while the editorial committee was revising the Form of Government, a book was accepted as an important reference of the PCK. It was *Mangukjangrohoe jeongchi mundapjorye* [Questions and answers to the regulations of the Presbyterian Church polity], which was abridged and translated by Charles Allen Clark in 1917, from a famous book in the PCUSA, *What is the Presbyterian law as defined by the church courts?* by JA Hodge, a nephew of Charles Hodge, who was a distinguished representative theologian of Old Princeton and its church polity during his days. As the title of the book implies, this book includes many bygone precedents and resolutions of the church courts (presbyteries and assemblies) in the PCUSA (Hodge, 1884:3-5; PCK [Tonghap], 1980b[8<sup>th</sup>]:40). It can be inferred from all those facts mentioned above that the early missionaries from the PCUSA and PCUS who were born in the middle and late 1800s were acquainted with that book and considered it to be necessary to the PCK as a young church. It is no longer a surprising fact therefore that some articles or expressions used in the church documents and reports of the PCK were exactly the same as the ones in this book. The following tables show how both are deeply related (Hodge, 1884:49, 299-300, 326, 328):

Table 2-1 Comparison between the *Form of Government in 1907* (Clark, 1930:248-253) and the book, *What is the Presbyterian law as defined by the church courts?* (Hodge, 1884:49, 299-300, 326, 328) in terms of the helpers.

**Table 2-1: Comparison between the Form of Government in 1907**

<i><b>The Form of Government in 1907</b></i>	<i><b>What is the Presbyterian law?</b></i>
" <b>Licentiates</b> are men regularly licensed by Presbytery <b>to preach the Gospel.</b> " (3-6)	" <b>probationers</b> to describe those who are licensed <b>to preach.</b> " (p.300) "He (licentiate) <b>may preach 'within the bounds of this Presbytery'</b> " (p.328)
"They (licentiates) shall labour <b>under the direction of Presbytery.</b> " (3-6)	"...are <b>taken under care of Presbytery</b> "(p.299)
"Licentiates and approved Helpers shall labour <b>under the direction of Presbytery or such Committee of Presbytery</b> " (Rule-2)	"regarding students <b>under care of Presbytery</b> in their preparatory course as <b>probationers,</b> " (p.299-300)
" <b>(Licentiates) may serve as Helpers under such ministers as Presbytery shall appoint to oversee them</b> " (3-6)	"He may be a <b>Probationer</b> or an ordained Minister <b>chosen by</b> the church or <b>Pastor,</b> with <b>the approbation of Presbytery,</b> to <b>assist the Pastor,</b> for a time or permanently, in the discharge of his duties." (p.49) "he is <b>to assist the Pastor,</b> " (p.49) "In Scotland he is called the <b>Pastor's Helper.</b> "(p.49)
"Candidates for the ministry or <b>others who have not yet completed a course of study</b> for the ministry may be approved <b>as Helpers</b> after an examination <b>by Presbytery.</b> " (Rule-2)	"as candidates <b>after they enter upon their theological studies</b> " (p.300) "candidates to include all who, <b>under the care of Presbytery</b> " (p.300)
"They ( <b>Licentiates</b> and approved Helpers) shall have <b>no ruling authority in the church.</b> " (Rule-2)	"They ( <b>probationers</b> ) have <b>no seat or voice in Session</b> or any church court" (p.326) "If <b>acting as Stated Supplies of churches,</b> they are not to be regarded as pastors, nor to sit as moderators in the Session or congregational meetings" (p.326) " <b>He (a probationer or an ordained minister) has no seat in Session nor jurisdiction in the congregation</b> " (p.49)
"when <b>no Session exists, (licentiates)</b> may examine and receive catechumens <b>with the consent of Presbytery.</b> " (Rule-2)	"He is <b>under the care of Presbytery,</b> which should therefore see that he is properly employed within their bounds <b>in vacant churches</b> or missionary stations"(p.328)

Table 2-2 Comparison between the report of the church polity committee in 1917 (PCK [Tonghap], 1980b[6<sup>th</sup>]:15-16) and the book, *What is the Presbyterian law as defined by the church courts?* (Hodge, 1894:48-52) in terms of the names of pastors.

**Table 2-2: Comparison between the report of the church polity committee**

The names of pastors reported in the 6 <sup>th</sup> general assembly in 1917	The names of pastors in <i>What is the Presbyterian law?</i>
<b><i>Jeonim moksa</i></b> [full-time (installed) pastors] <b><i>Dongsa moksa</i></b> [co-pastors] <b><i>Imsi moksa</i></b> [stated supply] <b><i>Muim moksa</i></b> [minister without charge] <b><i>Pitaek moksa</i></b> [pastor elect] <b><i>Imyeong moksa</i></b> [minister “in transitu”] <b><i>Jeondo moksa</i></b> [evangelising pastor] <b><i>Seongyosa</i></b> [missionary] <b><i>Jibang moksa</i></b> [pastor at large] <b><i>Yangro moksa</i></b> [pastor emeritus] <b><i>Toero moksa</i></b> [retired minister] <b><i>Bu moksa</i></b> [assistant pastor]	Pastor Stated supply Co-pastor Pastor emeritus Pastor at large Pastor’s assistant Minister without charge Minister “in transitu” Pastor elect Evangelist Missionary Chaplain Itinerant missionary Retired minister

Those tables indicate that the ‘*Form of Government in 1907*’, in terms of the concept of the helpers, referred to the book of Hodge to a great extent, and the names of pastors in that report in 1917 were all from this book. The Korean translated version of that book by Charles Allen Clark was published in 1917, the same year of the report mentioned above.

It should be considered that the article of assistant pastors (or pastor’s assistant) in the book of Hodge has been introduced, through the Korean translated version by Clark, as the concept of assistant pastors of the PCK, and has existed until now. Moreover, the translated book by Clark thereafter had a great influence on the matters of church polity in the PCK, and has played a role as an important reference book until now. For instance, the 39<sup>th</sup> general assembly in 1954 decided to give the right of vote to the *Muimmoksa* [minister without charge] according to the instruction of the book of Clark (PCK, [Tonghap], 1968[39<sup>th</sup>]:295). This was one of the important contributions to a book, namely *The commentary of the Constitution*, of the PCK (Kosin), which was published in 2014 (PCK [Kosin], 2014:5); the new translation version of the book by Hodge was published by the general assembly of the PCK (Hapdong) in 2011 with the recognition of its value (Hodge, 1888:4-8). It is not too much to say therefore that the background of not only the concept of the helper-pastors, but also whole theology of the PCK has mainly belonged to the PCUSA of the lately 1800s and the early 1900s through the missionaries and their works.



#### 2.3.4 Confirmative process of the office of assistant pastors in the PCK: The 29<sup>th</sup> general assembly in 1940, the 37<sup>th</sup> general assembly in 1952, and the fourth edition of the form of Government in 1955

In the 29<sup>th</sup> general assembly, 23 years after the first appearance of the name assistant pastors in 1917, a proposal was submitted by the moderator of *Uisan* Presbytery (PCK [Tonghap], 1980e[29<sup>th</sup>]:35).

*Uisan nohoejang, Kye Hoyeon ssiui heonuihan bumoksau joreul heonbeope sinseolhayeo dallaneun geotgwa...[A proposal, by the moderator of Uisan Presbytery, Kye Hoyeon which has suggested to stipulate a provision of assistant pastors on the Form of Government...]*

This proposal indicates that the church leaders, especially pastors wanting young pastors not to be co-pastors (who had the same duty and authority as the pastors in the church) wanted them to be their assistants through the official decision of the PCK. Why? According to the third edition of the Form of Government in 1934, if there was another pastor in a church, he should not be an assistant pastor but a co-pastor. In other words, the pastors in those days did not want to share their duty and authority with anybody.

Actually, the system of co-pastors had been enforced from the first Independent Presbytery in the PCK. The Presbytery started to send the early ordained pastors who were the helpers of the missionaries not as assistant pastors, but as co-pastors (PCK [Tonghap], 1980a[3<sup>rd</sup>]:23-24; 1980a[4<sup>th</sup>]:9, 17, 19; 1980a[5<sup>th</sup>]:33-40). Why did the early missionaries guide the PCK to do this? It was because of their intention to leave the church ministry gradually according to their dreams such as 'self-support', 'self-propagation', and 'self-government' of the PCK, which were influenced by the so-called Nevius Methods devised by a missionary, John Livingston Nevius in China (Clark, 1930:33-34, 220-221). Due to this, the early missionaries worked together with Korean co-pastors; then a co-pastor went through the process of installation<sup>8</sup> to a specific church as a pastor.

For instance, *Kim Chanseong*, as a co-pastor working together with SA Moffett in the area of *Anju*, *Sukcheon*, and *Gaecheon* in 1909 worked with WN Blair as a co-pastor in the area of *Anju* only in the following year, and finally was called as a pastor by the *Anju* church in 1910 (PCK [Tonghap], 1980a[3<sup>rd</sup>]:23; 1980a[4<sup>th</sup>]:17; 1980a[5<sup>th</sup>]:34). There was also an installation ceremony as a co-pastor in 1914 (PCK [Tonghap], 1980b[3<sup>rd</sup>]:30). There was also a provision, *Danghoejang yuncha*, which means that pastors (the pastor and co-pastors) in a

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<sup>8</sup> About this, see 1.7, 4.3.1 and 5.2 in this dissertation.

church can serve as moderators in the session in order (Park, 1989:122; PCJ, 1934:95). Likewise, the early PCK had a beautiful Reformed principle, namely co-pastors, which manifested the equality of the pastors even if it was enforced between the missionaries and the Korean pastors. Given the facts, therefore, the proposal in 1940 implied that the pastors did not have the will to hold the principle any longer, and they thought it could be possible, not with any discussion based on Scripture and the confession, but with an insertion of a provision in the Form of Government. The resolution of the proposal shows this clearly (PCK [Tonghap], 1980e[29<sup>th</sup>]:35):

*Bon heonbeope gwangyedoeneun geotsimeuro heonbeopeul sujeonghal ttaekkaji yuanhal iliomyeo, [For it (the proposal) is connected with the Form of Government, it should be suspended until the Form of Government is revised.]*

It is obvious that the attitude of the pastors in terms of the affair of the church polity differed greatly from even the one of the missionaries during that time when it was considered. What was happening to the pastors and the PCK?

Regarding the intention of the missionaries to leave from the PCK's ministry, from the 1920s (Heo, 2008:193) or before then (Kim, 2004:142, Yang, 2008:68), the missionaries gradually started to turn over their leadership to the Korean pastors from the sphere of pastorate to the entire ministry. Generally, it has been appraised as a positive decision in the Korean church history (Park, 2004b:1071; Yang, 2008:68); however, it should be noted that a negative phenomenon came to emerge directly after 1930 when this devolution had been executed all over the spheres of the PCK. According to Park (2004b:490), it was an emergence of its theological alteration such as heresy, emerging new religion, liberalism, mysticism-centred church growth movement and non-church movement. The PCK had no direct guides at that time because of the devolution, and more seriously, they did not feel a need to get advice from the remaining missionaries.

Under the Japanese annexation of Korea from 1910 to 1945, the 27<sup>th</sup> general assembly in 1938 officially made a resolution to accept also the worship of *Shinto* in the PCK, which was the Japanese national religion for their ideological integration of the state where they had occupied in order to achieve their imperialism, targeting the whole Asia, and who worshipped their King, but through the appearance of the sun goddess and all gods they had the *Shinto* shrine (Heo, 2008:244-245; Oh, 2007:122; Park, 2004b: 679-680). In this process, many clericalists of the PCK, who not only were in favour of Japanese imperialism, but were also fully devoted to Japan, rose to the surface, and with the strong support of Japan, they had

dismissed and excommunicated those pastors and missionaries who were strongly resisting the decision of the 27<sup>th</sup> general assembly. Then the PCK (PCJ) was officially dissolved on 5 May 1943, because the clericalists decided to be renewed as a “Joseon Presbyterian denomination of the Japanese church”, who were voicing their support theologically for imperialism (Heo, 2008:253-259, 274-277). After Korea was free and independent in 1945, the clericalists still endeavoured to keep their power in the PCK with the slogan of restoration of the PCK, and finally drove the so-called *Kosin* people, with the *Kyeongnam* Presbytery as the central group, who demanded public and strict repentances and self-discipline, by the clericalists out of the PCK in 1952 (Heo, 2008:315-403). In this period, another proposal pertaining to the assistant pastors was presented at the 37<sup>th</sup> general assembly in 1952 (PCK [Tonghap], 1968[37<sup>th</sup>]:163):

*Kyeongbuk nohoejang Myeongsinhongssiui heonuihan bumoksajedo silsie gwanhan geoneun jwagi naeyonge uihayeo gyeoljeonghu gak nohoe suuihami gahaomyeo (dangseokeseo yuan). Gwonhan – wonmoksareul bojwahan, imgi – imsimoksawa dongilham. [A proposal, by the moderator of Kyeongbuk Presbytery, Myeong Shinhong which suggested the system of assistant pastors to be enforced should be considered and send to the all presbyteries for discretion with the following concepts (but, suspended directly on the assembly). Authority – assist the pastors, term of ministry – same as the Stated supply.]*

It was suspended again in this assembly; however, it seemed that it was not because of a prudent decision, but no provision was made for assistant pastors. Nevertheless, it was more detailed with the expression of authority and terms than the previous one. Then the following general assembly in 1953 decided to revise the Form of Government by a special committee with 15 commissioners (PCK [Tonghap], 1968[38<sup>th</sup>]:235), and the 40<sup>th</sup> general assembly in 1955 adopted the revision with the discretion of the presbyteries, and approved to publish and enforce it (PCK [Tonghap], 1968[40<sup>th</sup>]:319). As it could be imagined, unfortunately, the system of co-pastors was naturally eliminated and the system of assistant pastors replaced it without any discussion and objection. The following is the first definition of the assistant pastors in the 4<sup>th</sup> edition of the Form of Government in 1955 (Park, 1989:65):

*Bumoksaneun wiimmoksareul bojwahaneun imsimoksaida [The assistant pastor is a kind of Stated supply who assists pastors]*

It should be noted that, from 1940 when the former proposal was submitted in terms of a provision of the assistant pastors, to 1952 and 1955 when the latter proposal was submitted

and the system of assistant pastors was regulated in the 4<sup>th</sup> edition of the Form of Government, it was the time when the clericalists were vigorously active. The system of assistant pastors was introduced by the Western Presbyterian missionaries who had the system at their home churches, so it was an inevitable result to emerge in the PCK. However, the fact with which the clericalists of the PCK were related, whenever the proposals were presented, came to determine all subsequent characteristics of the assistant pastors more seriously.

## **2.4 External influences on the establishment and the development of assistant pastors**

### **2.4.1 The Confucian culture and tradition**

It is a clear fact, without any opposition, that Confucianism has delivered a great impact on the Korean society in all aspects; beyond it, on Korean Christianity, whether positively or negatively (Adams, 2012:1, 8, 10-11; Grayson, 1995:44-45, 50; Lee, J.S., 2009:181; Lee, 2011:87; Lee, S.G., 2009:218-219; Paik, 1927:27; Rhodes, 1934:53-54). It is also indicative of the way assistant pastors were naturally developed in the PCK. Those evaluations are due to its dominance and prosperity during more than 500 years of the *Joseon* era just before the beginning of Korean Christianity. While Christianity was fading at the end of the *Joseon* era as a new satisfied religion, Confucianism had faded out due to its failure as a religious function. Although it was happening outwardly, the fundamental principles of Confucianism, inwardly and ironically, had penetrated and influenced the new religion, Christianity (Lee, J.S., 2009:181). Moreover, Adams (2012:1) points out that Korean Christian theological thought must be considered with the Confucian impact thereon.

At his point, many Korean church historians who have indicated the clericalism or hierarchy in the PCK as a crucial problem whether directly or indirectly, have paid attention to the influence of the Confucian culture and tradition thereon. Heo (2004:269-273) maintains that the phenomenon perceiving pastors as a higher office than elders, with the influence from the early PCUSA missionaries, was derived from a thought of officialdom or a tendency of *Ipsinyangmyeong* (successful career and renown), one of the exposed features of Confucianism. Lee, S.G. (2009:218-219) insists that, within the Korean context, the hierarchical and positional distinction among church offices has been affected and developed by the Confucian authoritarianism. Lee, J.S. (2009:181) also asserts that the hierarchical understanding, from pastors at the top of a pyramid, through elders and deacons, to laity at the bottom, seems to be related to the 'inherent Confucian culture' (Heo, 2004:269-

273; Lee, S.G., 2009:218-219). Adams (2012:10) agrees with them regarding the matter of the hierarchical structure in Korean churches. Although the scholars did not mention the system of assistant pastors in the problem of clericalism, when considering its establishment within the context of clericalism of the PCK and being perceived as a pillar of currently intense clericalism, those allegations regarding the influence of Confucianism is linked to the matter of assistant pastors.

Essentially, some scholars mention the relationship between assistant pastors and the Confucian impact at the same time. Heo (1992:89) maintains, within the context of the relationship between pastors and assistant pastors, that the authoritarian consciousness of pastors has come to appear naturally from this patriarchal, hierarchical family and social system. Kim (2004:310) also directly asserts as follows:

*1970 nyeondae ihuui gyohoeui daehyeonghwaga ireohan gyeonghyangeul (the system of assistant pastors) gasokhwahan geosijiman, geugeoseun gyokwonjuuihwaro inhan tochakhwa hyeonsangui hanada. Ttohan ireohan gyecheung jilseoneun yugyojeokin segyegwaneseo gwanryojuuie iksukhan chaero salaon baekseongegeneun byeolro isanghage saenggekdoel geosi eopneun geosida. [After 1970s, the **large-sized church trend** accelerated this tendency (the system of assistant pastors), but it has already been **an indigenised phenomenon** based on the clericalism. This kind of hierarchical system has not been unusual to the people who have been living in familiar with the officialdom **in the Confucian view of the world.**]*

The question therefore that arises from the above-mentioned facts is what points of view in Confucianism have affected the establishment and the development of assistant pastors; and beyond it, the entire hierarchical concept of the church offices.

It is clear that the fundamental principle view of Confucianism regarding human relationships has affected the system of assistant pastors when it is disclosed. Confucianism originated at the end of the spring and autumn period in China by Confucius (BC 551?-479?), and is a thought (Grayson, 1995:44; Lee, S.G., 2009:218), religion (Rhodes, 1934:54), and ethical tradition (Adams, 2012:9) by which person, family, society, and state are connected with one another and in order. In order to connect those in order, it emphasises a train of lifelong goals that everyone, but especially men, should pursue: *Susin* (training himself), *Jega* (managing his family in order), *Chiguk* (ruling the nation), and *Pyeongcheonha* (making the nation in order and in peace). In Confucianism, therefore, *Ipsinyangmyeong* (successful career and renown) to accomplish *Chiguk* and *Pyeongcheonha* through learning and

equipping is considered as the most important virtue in men's lives. (Lee, S.G., 2009:218). In Confucianism, especially a train of lifelong goals are subject to the five fundamental human relationships that are not based on love and loyalty, but hierarchy (Adams, 2012:9; Grayson, 1995:50; Lee, S.G., 2009:218): i.e. *Kunsinyueui*, *Bujayuchin*, *Bubuyubyeol*, *Jangyuyuseo*, and *Bunwuyusin*.

Firstly, *Kunsinyueui* indicates the relationship between king and subjects, which may be literally translated as "There should be righteousness between King and vassalages." The concept of 'righteousness' means, within this context, authority with benevolence from the side of king and loyalty and respect from the side of the subjects. Secondly, *Bujayuchin* indicates the relationship between father and sons, which may be literally translated as "There should be love between father and sons." Within this context, the concept of 'love' means authority with benevolence from the side of the father, and obedience and respect from the side of the sons. Thirdly, *Bubuyubyul* indicates the relationship between husband and wife, which may be literally translated as "There should be distinction between husband and wife." The concept of 'distinction' within this context means that the husband should be a husband with authority and love toward his wife and the wife should be as a wife with obedience and respect toward her husband. Fourthly, *Jangyuyuseo* indicates the relationship between older and younger persons, which may be literally translated as "There should be order between older and younger persons." The concept of 'order' within this context means hierarchy. Lastly, *Bungwuyusin* indicates the relationship between friends, which may be literally translated as "There should be trust between friends." Within this context, however, the hierarchical meaning is not excluded according to the age between friends. In principle, those relationships are based on humanity, but at the same time on a hierarchy. What should be considered here is that each group of the relationships presupposes one, firm leadership and authority (See Adams, 2012:9; Cho, 2013:12-13; Grayson, 1995:50; Lee, S.G., 2009:218; Park, 2003:33,38; Zhang, 2012:30-37).

In this sense, it is just that the serious problem of clericalism, especially the system of assistant pastors in the PCK, strongly adheres to Confucianism's influence. It is definitely impossible in the Confucian-affected PCK that the assistant pastors are allowed to function the same as the pastors. The attachment to power, authority, and the initiative of those clericalists (mostly pastors) might be expressed as the worst result of Confucianism in the PCK. Within this context, could those pastors who were older and holding all powers share their vested rights to those young pastors who grew up listening to their preaching and teaching; in other words, learning faith and theology from them? Confucianism has definitely

affected the establishment and the development of the system of assistant pastors from the beginning to the present within the Korean context.

#### **2.4.2 Church growth movement**

The system of assistant pastors, which has been stipulated by the early clericalists as a legitimate article in the Form of Government of the PCK, and which has been supported by the residue of the Confucian culture and tradition in the PCK, has been greatly developed in the growth of the PCK. It is clear, as quoted in Kim's allegation (2004:310) that those three objects, the system of assistant pastors (clericalism), Confucianism, and the church growth have existed together from the beginning. There is an article supporting this allegation pertaining to the chain of leadership (authority or power), Confucianism, and the church growth: "Revisiting the Confucian norms in Korean Church growth" (Lee, 2011:87-103). Even though it does not mention assistant pastors, it can be inferred from his analysis of the chain how deeply the system of assistant pastors is related to the Confucianism and the church growth movement.

In his article, Lee analyses the five major Confucian cultural norms that have played important roles in the growth of the Korean church. What should be noticed here is the third point: "heavy emphasis on excellent leadership". According to him, it is a clear fact that the explosive growth in churches or mega churches in Korea has had their own excellent leadership, respectively. The excellent leaders of the church are given the fullest confidence, respect and the authority from the members. It can be restated that the church that has an excellent pastor has grown explosively in Korea, and he has received full authority from the members (Lee, 2011:92-93). Then he indicates, by employing Grayson's opinion, that the characteristic of that excellent leader in the church would be identified as "a surrogate father" with loyalty and love. Then the extent of dependency on the pastor from the members of a church is completely high (Grayson, 1995:50; Lee, 2011:93). The pastors in a Korean church, therefore, according to Grayson (Grayson, 1995:50), "hold a paramount place in all affairs of the church both religious and administrative". The most noticed thing here is, however, from the two scholars, that the Korean concept of the pastors is from Confucianism, especially from the Confucian concept of the "excellent man", *chun tzu*, who can lead the masses into peaceful, stable, and flourishing communities, whatever those are: family, society, or state, and even into the wisdom of heaven (Grayson, 1995:49-50; Lee, 2011:92-93).

It can be concluded that, firstly, when those points are applied to the matter of assistant pastors, there is no room for another similar position and equal authority with the pastor in a

church due to the inherent Confucian principle of “an excellent leadership; and secondly, that those pastors who are needed in a church should all become assistant pastors in the sense of being lower standing. The more the PCK grew, whether it is an individual congregation or the whole, the more assistant pastors the PCK has at the same time, and it cannot but develop varyingly.

In fact, some records, statistics, and researchers support, directly or indirectly, the last conclusion mentioned above: the PCK had grown steadily until the 1950s after the establishment of the first Independent Presbytery in 1907, notwithstanding some diminution factors from time to time (Lee, 1992:34-37). Although the PCK, as well as the other aspects of Korea, was immensely damaged during the Korean War (1950-1953), thereafter the PCK had grown explosively (Lee, 1992:37-45; Shearer, 1966:264-271). According to data, the 231 473 members of the PCK in 1952 increased to 550 853 members in 1957. Then, in 1980, the members in only *Hapdong*, *Tonghap*, *Kosin*, and *Kijang* of the PCK increased to approximately 2 700 000 (Jeong, 1993:22-24). In the meantime, the time of explosive church growth is attached to the time of the establishment and development of the assistant pastors. Before and after the time of the establishment of the assistant pastors in 1955, some famous and big churches such as *Saemunan* church, *Yeondong* church and the likes had at least one assistant pastor, or more than three at most (Lim, 1982:25-26). A testimony regarding *Myeong Shinhong*, the moderator of *Kyeongbuk* Presbytery in 1952, by whom the system of assistant pastors was proposed, and his work and ministry, shows that the number of congregation in which he had been involved and served as pastor had reached approximately 3 000 from 1946 to 1957 (Jang, 2009), which means with no doubt that he had a number of assistant pastors. Lim (1982:5, 27, 31-32, 63) also suggests that the system of assistant pastors has developed with the church growth. An (2004:v, 168) also points out that the hierarchical aspect between pastors and assistant pastors has been more extreme in the church growth movement that has been prevalent in the PCK.

The church growth subdivided the church structure into many structures, and this led to the PCK becoming a pyramidal type structure with the pastor on the apex of the pyramid and assistant pastors in the lower part, in order, according to their ranking. The pyramid of the mega church is bigger, so it has dozens of assistant pastors. *Sarang* (love) church<sup>9</sup> of *Hapdong* has 94 assistant pastors, 79 in *Myungsung* (shining star) church<sup>10</sup> of *Tonghap*, 21 in *Somang* (hope) church<sup>11</sup> of *Tonghap*, and 12 in Bethel church<sup>12</sup> of *Kosin*. It is therefore

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<sup>9</sup> <http://info.sarang.org/info/people.asp> 94

<sup>10</sup> <http://www.msch.or.kr>

<sup>11</sup> [http://www.somang.net/html/info\\_info3.asp](http://www.somang.net/html/info_info3.asp)



clear that the church growth has needed more assistant pastors, and the churches that have had more assistant pastors could be grown more in the PCK.

## 2.5 Current type of the office of assistant pastors in the Form of Government

In this section, the current situation of assistant pastors will be discussed, which has been established and developed through the internal and external influences within the Korean church context for the past more than 100 years. For the purpose of this section, the Form of Government of *Kosin* will be used as the main text with reference to those of *Hapdong*,<sup>13</sup> *Tonghap*,<sup>14</sup> *Hapsin*,<sup>15</sup> and *Baekseok*.<sup>16</sup> However, those have minor differences.

### 2.5.1 Pastors who help the pastors

According to the revised version of 2011 Form of Government (PCK [Kosin], 2011:271), the assistant pastors are defined as follows:

*Bumoksa: Danim moksareul bojwahaneun moksaida. [Assistant pastors: pastors who help and assist the pastors]*

There is only one pastor (*Danim moksa*), whether he is a *Wiim moksa* (full-time, installed pastor) or a *Jeonim moksa*<sup>17</sup> (full-time, but not installed pastor) in a church. The other pastors who are in a church, therefore, are classified as the assistant pastors of the pastor. All of the Form of Governments of *Hapdong* (4.4.3), *Tonghap* (5.27.3), *Hapsin* (5.4.3), and *Baekseok* (5.30.3) define the assistant pastors in the same sense. The definition is exactly same as the helpers and assistant pastors in the early PCK. There has been no change after its establishment in 1955.

### 2.5.2 Temporary or stated supply pastors

The recent version of the Form of Government (PCK [Kosin], 2011:271) does not determine the term of the service of the assistant pastors as quoted above. In the previous version of

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<sup>12</sup> <http://www.bethel.or.kr>

<sup>13</sup> It is available on [http://www.gapck.org/sub\\_06/sub05\\_01.asp](http://www.gapck.org/sub_06/sub05_01.asp).

<sup>14</sup> It is available on <http://www.pck.or.kr/PckInfo/law01.asp?Depth=4&volume>.

<sup>15</sup> It is available on <http://www.hapshin.org/>.

<sup>16</sup> It is available on <http://www.pgak.net/>.

<sup>17</sup> We can see this term in the list of the pastor's name in Table 1, which was submitted to the 6<sup>th</sup> general assembly in 1917. However, the meaning of this term in 1917 is "full-time, installed pastor". In the other denominations of the PCK, the term, *lmsi moksa* (stated supply) is usually used in order to indicate the same status as the *Jeonim moksa* of *Kosin*.

1992 (PCK [Kosin], 1992:192), however, the term of the service was restricted to a year, but they could be re-approved or reappointed to be in the church as follows:

*Bumoksa – Danim moksareul bojwahaneun imsi moksaroseo imGINEUN 1nyeoniMyeo yeonimhalsu itda. [Assistant pastors – **temporary or stated supply** pastors who help and assist the pastors, and their term is for **a year** but could be reappointed.].*

It seems that *Kosin*, when it was revised in 2011, has interpreted that the recognition of assistant pastors as temporary pastors for a year is inappropriate, because they are also called lifelong office-bearers in the church. That is why *Kosin* cancelled this provision; instead, *Kosin* has inserted article 44, “reappointment of *Jeonim* (full-time but not installed pastor) and *Bumoksa* (assistant pastor)” as follows (PCK [Kosin], 2011:271):

*Jeonim moksawha bumoksaneun teukbyeolhan iyuga eopseumyeon gyesok simuhalsu itda. [Full-time but not installed pastors and assistant pastor can be continuously on their duty if without special objections.].*

There are not, however, any changes in the status and ministry of the assistant pastors, except for the elimination of the abnormal terminology, “temporary” to the permanent office-bearers and a simplification of an administrative procedure of the church session and the presbytery; the other denominations except *Baeksuk*,<sup>18</sup> as we can see in the previous version of 1992 in *Kosin*, still limits the term of service to a year, and for their reappointment, each local church session has to annually petition the presbytery to which the local church belongs (Hapdong:4.4.3; Tonghap:5.27.3; Hapsin 5.4.3). In this system, the assistant pastors who are lawfully called by God and confirmed by the church, are still being confirmed by the same church every single year.

### 2.5.3 Way of calling by church

In terms of the calling by the church for assistant pastors, the Form of Government of *Kosin* (PCK [Kosin], 2011:275) mentions as follows:

1. *Bumoksa*eui cheongbingeun gaecheгыohoe danghoeeseo danghoewon 3buneui 2isangeui chanseongeul eodeoya hamyeo, cheongbingseoeneun danghoewon gwabansueui nalingwa danghoejangeui euigyeonseoreul cheombuhayeو sichalhoereul gyeongyuhayeو nohoe cheongwonhanda. [In order to be called, the assistant pastors

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<sup>18</sup> This provision of the Form of Government of *Baeksuk* regarding the assistant pastors will be discussed in more detail in section 2.5.3.

*should be the church session's support more than two-third of the members, and the church session should petition the presbytery to which it belongs, through the visitation committee, with the form of the call including signatures of half members at least and the written opinion of the moderator (pastor).]*

*2. Bumoksaeui cheongbingeun cheongwoneul badeun nohoeui hyeongpyeone ttara nohoe imwonhoe matgye cheorihalsu itda. [According to the situation of the presbytery, the call of assistant pastor would be dealt with by the officers' meeting of that presbytery.]*

The subject of the call of the assistant pastors is not the whole church, but the session of a church. In reality, however, the most important thing in this regard is the opinion and the decision of the pastor toward them as indicated at the last part of the first provision quoted above. This is because assistant pastors are his assistants. In *Hapdong* (4.4.3) and *Hapsin* (5.4.3), the session also calls assistant pastors. In *Tonghap* (5.28.4), there must be not only the approval of the session, but also the agreement of *jejikhoe* (meeting of the offices) in terms of the calling. *Baekseok* (5.30.3; 11.75.2), however, has a seriously questionable provision in this regard as follows:

*Ji gyohoe bumoksawa gigwan moksaneun danghoejangi immyeonhamyeo imGINEUN jaeimgiganida. [The assistant pastor is appointed by the moderator (pastor) of the session of the particular church, and the term of his service is only for the term that he is on the service.]*

*(Danghoejangeun) bumoksa, gangdosa, jeondosa, injeongjeondosa, seorijipsa, gwonchaleui immyeonggwongwa haeimgwoneul gajinda. [(The moderator) has the power to appoint and to dismiss for the assistant pastors, licentiates, junior pastors, un-ordained (temporary) deacon, and women supporters<sup>19</sup>.]*

In *Baekseok*, the call and the termination of the assistant pastors are dependent upon the decision of the pastors. They could especially be dismissed in less than a year according to the will of pastors when there is negligence, trouble, discord with the pastors, or whatever wrong things are happening. It is clear that the most decisive element with regard to the affair of assistant pastors, whether it is regulated or not, is the pastor whom the assistant pastors are helping. The definition of assistant pastors provides this unnatural calling with a strong basis.

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<sup>19</sup> It indicates those who care for the weak and the poor, whether those are deacons or not.

#### 2.5.4 Membership in the session

The Form of Government of *Kosin* (PCK [Kosin], 2011:293) prescribes that the session of each particular church consists of pastors and elders in charge. In terms of the inquiry for the membership of the assistant pastors in the session, the 55<sup>th</sup> assembly in 2005 has confirmed that they have seats in the session based on this provision (PCK [Kosin], 2014:189). *Hapdong* (9.1), *Hapsin* (15.1), and *Baeksuk* (11.73.1) prescribe the same way as *Kosin*. There is, however, no specific provision pertaining to the membership of the assistant pastors in the session, except *Tonghap* (10.64.1):

*Danghoeneun jigyhoeeseo simuhaneun moksa, bumoksa, jangro 2in isangeuro joikhadoe...[The session consists of pastor, assistant pastors, and at least 2 elders...]*

It seems that the assistant pastors are generally admitted to have seats in the session in the Form of Government. The reality, however, is different. According to the situation of each particular church and the leadership of the pastor, it is determined whether or not the assistant pastors attend the session. Both are possible, because they are helpers of the pastor. This is a delicate matter within the context of the PCK in which conflict between pastors and elders is serious (Kang, 2007:676). The more numbers of assistant pastors in the session, who usually make decision by means of yeas and nays, the easier the pastor would get an advantage over the elders. However, it is easy for the vulnerable points and insufficiency of the pastors to be exposed to the young pastors. Therefore, most assistant pastors are excluded if the numbers of elders are more than pastors so that they would not influence the decision. Even if they attend the session, they have tacitly been prohibited from speaking about the decision-making, because of their tender age and lower standing.

#### 2.5.5 Others

According to the Form of Government of *Kosin* (PCK [Kosin], 2011:272), the assistant pastor can be called as the pastor in the church in which he has been in charge as an assistant pastor, but only with the agreement of the pastor when the pastor is retired. Furthermore, the assistant pastor would be the temporary moderator by the decision of the session when the pastor is absent. In *Tonghap* (5.27.3), however, the assistant pastor can be called as the pastor at least two years after the retirement of the pastor. *Baeksuk* (5.31.4) states the same as the latter. This also takes place with the intention to prevent, in advance, the difficulties associated with assistant pastors. Furthermore, *Tonghap* (Rules 18.4) and *Baeksuk* (Rules 36.2) prohibit assistant pastors from being temporary moderators.

## 2.6 Summary

The system of assistant pastors was started due to the system of helpers. The early missionaries installed some qualified members in a new temporary office, i.e. 'helpers'. It seemed to them that it was necessary to the PCK, because the numbers of office-bearers were staggeringly lower than that of the local congregations, and they needed to cultivate pastors for the future PCK. The two early church documents of the PCK, the '*Presbyterian Northern Mission Rules and By-Laws of 1891*' and the '*Form of Government in 1907*' show official and ministerial characteristics of the helpers in the early PCK.

After the establishment of the theological seminary, most of the helpers proceeded to the seminary, and when they became licentiates after graduating, the characteristics of the helpers were transmitted to the concept of licentiates. Naturally, when they became ordained pastors who are young or less experienced, the characteristics were also transmitted to that of ordained young and less experienced pastors.

The foundation of the chain of helpers, licentiates and pastors originated from the early missionaries. A well-known book by JA Hodge, translated and introduced to the PCK by Charles Allen Clark, one of the most influential missionaries pertaining to church polity, *What is the Presbyterian law as defined by the church court?*, especially provided the system of helpers and assistant pastors of the PCK with a strong basis.

From the 1940s, during a period of great activity by clericalists, the agenda was proposed to the general assembly in earnest. Even though the system of co-pastors was being implemented in the PCK, it seemed that most of the pastors did not want to share their position, authority and initiative with young pastors. It was not directly approved by the general assembly, because there was no regulation regarding the assistant pastors. Finally, with the revision of the Form of Government in 1955 and without any theological discussion, the system of assistant pastors was included in the Form of Government, and consequently the system of co-pastors disappeared.

In the meantime, there were two important external influences affecting the establishment and development of assistant pastors. On the one hand, the Confucian culture and tradition, which had dominated every single Korean society with the 'class-based idea' for the past more than 500 years, affected the recognition of the system of assistant pastors not as a peculiar system even in Christianity and got the PCK ready to accept it as a matter of course. On the other hand, the church growth phenomenon provided an opportunity to propose the system of assistant pastors. It is a well-known evaluation that the system of assistant pastors

promoted the growth of the PCK more and more, under the auspices of the continuing growth of the PCK.

Finally, the current type of assistant pastors was determined: the assistant pastors are assistant of the pastor in a church, who are called by the session or the pastor under the supervision of the presbytery in which the calling church is involved. Their service term is usually determined for a year, and therefore they should be annually petitioned to the presbytery by the session. They are mostly excluded from the ministry of the pastors because they are determined as assistant pastors, and therefore the opportunity to preach the Word is confirmed by the will and situation of the pastors. Regarding the administration of the sacraments, they mostly do not perform it. They can have seats in the session, but they are not easily joined in it in reality, which means they are also excluded from the discipline and important decision-making.

It may be concluded that the system of the assistant pastors is a result of a need experienced by the early missionaries, and was without trouble established and developed within the specific two kinds of contexts of the PCK. However, it did not have any reference to Scripture and confession at that time – until now.

## **CHAPTER 3: REFORMED PRINCIPLE VIEW OF THE OFFICES**

### **3.1 Introduction**

In the previous chapter, the origin and development of the office of assistant pastors in the PCK are discussed from a chronologically descriptive and mission-historical perspective. This chapter provides a principle perspective on the office to establish whether the assistant pastors fit into the principle framework of office.

In this chapter, in order to find a basis by which the evaluation on the use of the assistant pastors in the PCK will be examined, the Reformed principle view of the office will be addressed. This chapter therefore firstly starts to disclose the origin of the office. Following this, the nature and purpose of the office will be discussed. Furthermore, this chapter discusses how many offices should be in the church and what mandates are bestowed to them according to the New Testament; and finally, this chapter will reach an important conclusion of Reformed Church polity perspective, the unity and equality of the offices. This approach, therefore, will motivate the Presbyterian Church government and the PCK to revisit the principle of the unity and equality of the offices in order to evaluate the office of assistant pastors.

### **3.2 Origin of the church offices**

#### **3.2.1 Governance of Christ as the Head of the church**

It is a clear fact, according to the Reformed confession, that Jesus Christ governs His church (Bavinck, 2008:370-372, 388; BC., 27, 28, 29). God the Father has given Christ all authority in heaven and on earth (Matt.28:18) and has appointed Him as the Head of the church (John 17:2; Eph. 1:22; Heb.1:2), after He had done what He had to do on earth as the Mediator; that is to say, as the Prophet, the high Priest, and the everlasting King (BC., 26; Westminster Assembly, The Westminster Confession of Faith, Further WCF., 1647:chap.8). He is the Lord of the church (Acts 2:36; 1 Cor. 12:3; WCF., 8-1, 25-6), “the only head” (BC., 29), “the only universal Bishop” (BC., 31), and “the only Master” (BC., 32); “There is no other head of the church but the Lord Jesus Christ” (WCF., 25). Christ has never handed His authority over to anybody or any institution, and still holds and operates the keys of David (Rev. 3:7; Bavinck, 2008:329, 372; Calvin, Institutes of the Christian Religion, Further Inst., 1960:4.3.1). Therefore, Christ continues to serve “this threefold office” for the church even in heaven until the end of the days in order to govern His church (Bavinck, 2008:388; Breed *et al.*, 2008:17; Smit, 2004:192; Ursinus & Olevianus, The Heidelberg Catechism, Further HC., 1563:Lord’s

day 12; WCF., 8). In this sense, Smit (2010:183) rightly points out that Calvin understood the church as “the dynamic governance domain of Jesus Christ”. In this respect, the Presbyterian and Reformed Church government systems do not have different points of view regarding the governance of Christ. The Belgic and Westminster confessions both profess Christ’s dominion over the church through his ministry in respective ways as Reformed and Presbyterian. The point is, both churches emphasise the Headship of Christ (BC., 29-32; WCF., 25).

Therefore, the question that arises from this fact is how Christ, who is in heaven, governs the church, which is on earth. It is widely acknowledged in Reformed Church polity that Christ governs the church through the ministry of the church offices. Calvin (Inst., 4.3) and Bavinck (2008:329-388) intensively deal with the church offices when they discuss the governance of church. According to Smit (2010:183-184), especially Calvin opens his *Ordonnances Ecclésiastiques* not with the structure of the church, but with the offices, because “the church of the Lord centres on the offices” and is embodied and governed through their services. The Belgic Confession of Faith (BC., 30) also states the spiritual governance that Christ gives to the church, and subsequently mentions the offices of ministers, elders and deacons. The church order of the Reformed churches emphasises its importance by regulating the church offices as the first principle to preserve good order in the church (CO., 2-28; Smit, 2004:190). The Westminster Confession of Faith (30.1) also professes that “the Lord Christ” entrusts the church government to the hands of the offices. Above all, the New Testament teaches governance through the church offices (Act 15:6, 22; 20:28; Eph. 4:11-12; 1Thess. 5:12-14; 1Tim. 3:5; 5:17; Tit. 1:9; Heb. 13:17).

All church offices in the New Testament therefore are based on the one but threefold office of Christ (Van Genderen & Velema, 2008:733), whether those are visibly two, three (Bavinck, 2008:386-388) or sometimes four (Inst., 4.3.4-9), and in the sense of displaying “both continuity and discontinuity” with the Old Testament threefold ministry as the Prophet, Priest and King (Bavinck, 2008:388; Breed *et al.*, 2008:17). Each office should disclose how Christ governs the church through the performance of each given ministry, respectively, and all the offices should be integrated into the one but threefold office of Christ (Bavinck, 2008:372; Inst., 4.1.1; Smit, 2004:192). Therefore, any kind of church office, for example, regarding our main concern in this dissertation, the office of assistant pastors should stem out of and be concluded to the one but threefold office of Christ in accordance with Scripture, if it should be justified in the church. It is difficult to say, however, whether the office of assistant pastors not only discloses the governance of Christ over the church through its service, but is also



integrated into the office (threefold ministry) of Christ. This is because assistant pastors, as pastors, are not mainly performing the given services.

It should be noted as a conclusion of this section that the church offices directly originate from the office of Christ for this purpose (Smit, 2004:190) as His unique and eternal way to govern the church on earth (Inst., 4.3.1-3; Bavinck, 2008:369-370). A separation of the offices therefore, as higher or lower, or more important or less important, cannot be biblically and logically supported, because Christ's office and ministry cannot be separated. From the discussion, therefore, it is clear that the office-bearers are equal in principle.

### **3.2.2 Church offices as essential *charismata* (gifts) and *diakonia* (ministry)**

In this section, for the clarity of the central argument of this chapter, the concept of essential *charismata* and *diakonia* will be addressed. The fact that all church offices serve one office but threefold ministry<sup>20</sup> of Christ can also be ascertained because the church offices are given to the church as the essential *charismata* (gifts), which directly link up with the threefold ministry of Christ. Those essential *charismata* therefore aim at performing the threefold ministry of Christ, and are integrated into the one office of Christ.

The word, *charismata* indicates all the gracious and certain gifts given to all members of church by the Spirit according to the will of God. The word *diakonia* is a general expression of how the *charismata* work in the church. Both are given to the church in order to be used to help and serve one another to build up the church (Bavinck, 2008:299; GKSA, 2009:446; Ridderbos, 1975:440-446; Van Genderen & Velema, 2008:732). All the given *charismata*, therefore, without exception, directly link up with the various *diakonia* in the church for its up-building. In this sense, the *charismata* directly connote tasks and services (1Cor. 12:4-6; Eph. 4:12; 1Pet. 4:10-11; Breed *et al.*, 2008:28; Ridderbos, 1975:440-446). All attempts to contrast the two concepts therefore may not be justified according to the New Testament, and "the one cannot be understood without the other" (Breed *et al.*, 2008:28; Du Plooy, 2014:15; Ridderbos, 1975:442).

The New Testament, however, clearly distinguishes, but not separates, the "essential *charismata*" from the general *charismata* of the members in direct connection with the threefold ministry (*diakonia*) of Christ, such as teaching (prophetic), ruling (kingly), and

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<sup>20</sup> According to the report of *Gereformeerde Kerke in Suid-Afrika* (GKSA) in 2009 regarding the office of the elders, the word 'ministry' (or 'service') is more proper than the term 'office'; however, both terms will be used in this dissertation because of its well-known and acknowledged acceptance (See. GKSA, 2009:431, 444).

charity/care (priestly) (Rm. 12:6-8; 1Cor. 12:8-11, 28; Eph.4:8-11; Breed *et al.*, 2008:20, 28; Inst., 4.8.11; Smit, 2010:184; Van Genderen & Velema, 2008:732). Chapter 4 of the book of Ephesians shows this: As gifts (*domata*, Eph. 4:8; see 1Cor. 12:28-31), Christ makes “some specific people apostles, some prophets, some evangelists, and some pastors and teachers” (Eph. 4:11). Those specific *charismata* aim at specific ministering, as apostles, prophets, evangelists, and pastors and teachers, to the church, in order to equip God’s people for the work of *diakonia*, finally to build up the body of Christ, which is the church. Although these specific *charismata* and *diakonia* are not higher than the general ones because those *charismata* are not separated in the mentions of the general ones (Rm. 12:6-8; 1Cor.12:8-11; 28-31; Bavinck, 2008:376; Breed *et al.*, 2008:20; Ridderbos, 1975:442), those are essential to the church’s existence and growth, and the eternal way of Christ’s governance toward the church (BC., 30-31; Breed *et al.*, 2008:25-26; Van Genderen & Velema, 2008:730-734). Other various parts of the New Testament keep them in distinction (1Cor. 12:28; Phil.1:1; 1Thess. 4:12-13; 1 Tim. 3:1-13; 5:17; Tit. 1:5-9; James 5:14; 1Pet. 5:1-4), and consequently special qualifications are required.

As mentioned above, the main purpose of those *charismata* is to equip the members of the church so that they can serve (*diakonia*) by helping one another according to their *charismata*, to build up the church (Eph. 4:12-16). These specific *charismata* therefore culminate the general ones by means of their specific ministries (*diakonia*); in other words, those are the *charismata* that activate the other *charismata* (Breed *et al.*, 2008:19-21). Through their specific ministries (Eph. 4:12), all *charismata* of the one Spirit directly become the various ministries of one Christ through the faithful altogether, and all activities in the church will be accomplished in one God (1Cor. 12:4-6).

Although the New Testament never calls these specific people, who have the essential *charismata* and *diakonia*, the ‘church officers’, the church offices is identified as the special ministries in a sense of being distinguished from the general ones according to the biblical idea as mentioned above; then, in the Reformed arena, the terms ‘offices’ and ‘ministers’ are used interchangeably and are well known altogether (Bavinck, 2008:346; BC., 32; Breed *et al.*, 2008:15-28; WCF., 30).

A conclusion may be reached as follows: firstly, there are no church offices performing different kinds of functions separated from the threefold ministry of Christ, for Christ has given the church offices as the essential *charismata* and *diakonia* to exactly serve His threefold ministry. Secondly, the church offices should disclose the one but threefold office of Christ. Finally, there are neither higher nor lower offices, because one *charisma* cannot be a

higher or lower than the others. It seems that, therefore, the office of assistant pastors, who assist the pastor in a church not mainly performing the preaching and ruling, is a different kind of office in the PCK; the office of assistant pastors cannot disclose the threefold office of Christ; and they are separated from the office of pastors in the sense of being of a lower office.

### **3.3 Nature of the offices**

#### **3.3.1 Calling to the offices**

According to the Reformed Church order, calling is the first and fundamental principle of the church offices (CO., 3-5; Smit, 2004:191). The church order indicates that the lawful calling to the ministry consists of election, examination, approbation and public ordination. That is to say, the calling is the entrance to the office. The fact that the church offices originate from the office of Christ brings to a conclusion that Christ is the one who calls some people into the each office. For the work of God, Christ calls, among all members, some people to whom the Spirit has given the essential *charismata*, into each office (1Cor. 12:4-6). Reformed Church polity therefore has been historically and consistently emphasising the importance of calling regarding the offices (Bavinck, 2008:378-381; BC., 31; Inst., 4.3.10-11).

As emphasised principles in the previous section, however, this calling is not just the calling to the office itself, in the sense of a position, but to each ministry, task or mandate, because the church offices as the specific offices (*charismata*) directly connote services (*diakonia*) and mandates (Breed *et al.*, 2008:20, 28; Inst., 4.8.11; Smit, 2010:184; GKSA, 2009:439; Van Genderen & Velema, 2008:732). Therefore, the Reformed Church order stipulates three different kinds of calling, and then directly deals with the each task (CO., 16, 23, 25-26). Without their mandates, the church offices cannot be considered in the church (See. GKSA, 2009:439).

This ministry-aiming characteristic of the calling may be ascertained in the whole process of the calling. The calling arises firstly from the innate nature of those who are called. They have an inner calling, convinced by their holy desire of the office having enough gifts, and of their being on the way to the offices (Bavinck, 2008:379). However, it is nothing but the conviction and desire to serve and fulfil the mandates given to the each office in church, and the conviction to receive the proper gifts for the performance of the ministry. It is not desire to be enthroned in an office.

Since no-one else can be personally a witness of the authenticity of this inner calling (Inst., 4.3.11), this inner calling must be externally, officially, and prudently confirmed and approved by a congregation where the future office-bearers are called, whether they are qualified or not, in accordance with Scripture. Scripture teaches what kind of qualifications and gifts are bestowed to each office (Rom. 12:6-8; 1Cor. 12:8, 28-30; 1Tim. 3:1-13; 2Tim. 2:2; Tit. 1:5-9; 1Pet. 5:1-3). Without proving the 'inner calling', no-one may join in the ministry (CO., 4-5; Smit, 2004:191), According to Bavinck (2008:379), "Scripture leaves no doubt about it" (Act 1:23; 6:2-6; 2Cor. 8:19). However, this external calling is nothing but the ascertainment to serve and perform each given task by Christ. The church has no authority to initiate another task for the offices neither to select them according to their own judgement (Bavinck, 2008:379-380; BC., 32). Everything related to the office is dependent on the Word of Christ. Accordingly, both the inner calling and the external calling come from Christ (Bavinck, 2008:379). This combination of both the inner and the external calling is what the Reformed Church order means with "the lawful calling" (CO., 3-5; Vorster, 2011:17); therefore, whenever the lawful calling is addressed according to the Reformed Church order, it is not merely related to the matter of how to enter each office, but also the matter of what to do in each office (CO., 3-26).

The confirmation and the approbation regarding the future office-bearers, therefore, should be performed not just by a person or by pastors, or not by pastors and elders in some Reformed denominations (PCK [Kosin], 2011:275; PCA, 2014:22-1), but by a whole congregation (Act 14:23; 2Cor. 8:19; Bavinck, 2008:379-381; Inst., 4.3.15; Smit, 2004:190) through the work of wider church meetings. This is because this is the office that Christ gives not to a person or the session, but to the church. "It (the office) is based on the gift and calling of Christ and designation by the congregation" (Bavinck, 2008:376). In addition, the churches have an interest in the ordination of a minister, because he can be called by any of the churches once he is called (CO., 5, 10). Through the ordination as the last step of the calling, the inner calling of a minister finally confirmed, and a minister is able to perform the given tasks in a spiritual relationship with the calling church (CO., 4-5; RCSA, 2005).

Therefore, it is clear that the lawful calling to each office connotes to be permitted to serve each (threefold) ministry and mandate as well as to be admitted to each office (See. GKSA, 2009:431, 439, 430-452). Each calling makes it possible for the future office-bearers to fulfil each mandate: "no person shall be permitted to... (serve the threefold ministry)... unless he has been lawfully called to do so and has been admitted to the office" (CO., 3).

### 3.3.2 Authority of the offices

As mentioned above, the church offices originate from the governance of Christ and Christ calls some properly gifted people into the offices in order to serve the threefold ministry; this is inevitably related to the authority of the offices, for Christ's activity as the head is not separated from His authority (See 1Cor. 11; Breed *et al.*, 2008:25-26), and the church governance cannot be considered without this authority (BC., 29; WCF., 31). The matter of authority, however, should be cautiously dealt with, for it has often been abused or repudiated throughout the history of the church. Calvin (Inst., 4.1.5, 4.1.10, 4.11.6) often confuted both sides. Those still exist within the boundary of current Christianity with its own specific types of church polity (Berkhof, 1996:579-581).

A twofold characteristic, which can be defined as one substance with two sides, like a coin, should consequently be discussed. Firstly, all authority in the church belongs to Christ (Matt. 28:18). This fundamental principle of Reformed Church polity is also expressed therein that Christ is the eternal Head of the church (1Pet. 5:11; BC., 31-32), the only universal Bishop, and Master of the church (BC., 31-32). Nobody, no groups of people, nor any institutions can be His real substitutes or even a part of it independently (Bavinck, 2008:372; Smit, 2010:184-185). This is one side of the meaning of what Calvin discussed pertaining to the human instruments (ministers) of Christ (Inst., 4.3.1; 1848:131). In this sense, no authority emanates from the human office-bearers themselves in the church (De Moor, 2010:20).

Secondly, however, these human instruments of Christ are "kinds of mediators" who deliver and minister Christ's authority (GKSA, 2009:439), but it is possible only under the condition that their ministry should be in accordance with the Word (Smit, 2010:184-185, Van Genderen & Velema, 2008:733). This is what Calvin means in terms of "representative" of Christ (Smit, 2010:185). Christ is, therefore, revealed through their services (Inst., 4.3.1-3; Spykman, 1992:464). In the centre of their Scripture-based ministry, not of themselves, there is the "ministrative authority", which is from Christ Himself in order not to be despised, but to be accepted as the ministry of Christ in the church (Inst., 4.3.3; Spykman, 1992:463). In this sense, the church should accept them as servants of Christ, and respect them based on their services (Van Genderen & Velema, 2008:733).

It is notable that the authority of the offices is conferred not by human office-bearers, but Christ Himself who calls those people to the offices. It is, however, uncovered only when they serve each given mandate in accordance with Scripture. Therefore, a concept such as higher or lower authority among the church offices is not justified in the church, because they

are the human instruments who convey and minister the authority of Christ. Furthermore, once someone is lawfully called into an office, nobody can reject, reduce, modify or enlarge the given mandates, for “he is permitted to do the mandates” (CO., 3). For example, based on our main concern in this dissertation, if the assistant pastors are lawfully called, they should be regarded as the performers of the tasks of the minister of the Word in the church and as ministers having the ministrative authority from Christ, as long as they serve in accordance with Scripture. No other offices can have a higher or more important authority than them.

### **3.3.3 Purpose of the offices**

The direct purpose of the church offices, according to the above-mentioned principles, is to serve and perform the threefold office of Christ and to activate the general *charismata* of the believers in order to edify the church. This purpose, however, should be illuminated in detail, for Christ has given the church the offices to accomplish the tasks of the church. The New Testament reveals that the church is the people of God, the body of Christ, and the temple of the Holy Spirit (1Cor. 6:9; Eph. 1:23; 1Pet. 2:20; Bavinck, 2008:329-332, 372-374, 377-378; HC., 21). According to Calvin (Inst., 4.1.1, 4.1.4, 4.1.5, 4.3.2-4), following these instructions, the purpose of the church is to gather God’s elected people into the church, to govern them as the body of Christ, and to build them up (the church) as the temple of the Spirit. Each church office therefore, through the fulfilment of each mandate, should be purposed to accomplish the purpose of the church.

The church, as the meeting of the believers who are elected before the creation, has arisen from the ministry of Christ (Matt.16:18; Acts 2; Eph. 1:4; Bavinck, 2008:329). Principally, Christ gave the keys of the kingdom to his apostles to be administered (Matt. 16:18-19; 18:15-20; John 20:22-23; Bavinck, 2008:362-363; Inst., 4.1.22), and consequently the church has appeared (Acts 2; Du Plooy, 2014:16). It can be re-stated that, in the place where the Word is, there the people of God are, for Christ is always where the Word is on earth (Bavinck, 2008:329; Du Plooy, 2014:16). Thereafter, the Reformed understand that the keys of the kingdom have been given to the church, especially to the ministers of the Word and elders who continue the ministry of the apostles (Bavinck, 2008:377; HC., 31; Inst., 4.1.22; Smit, 2004:191). In this regard, Calvin opens his ecclesiology in his Book IV of *Institutes of the Christian religion* not with meetings of the church, but with ministers of the Word. In this sense, the church offices precede the church, although the office-bearers arise from the church (Du Plooy, 2014:14-15). Christ gathers his church, the people of God, through the church and the essential ministries of the offices (Bavinck, 2008:332).

The church as the body of Christ is directly governed by the head, Christ, through the church offices. To Calvin, both the salvation and the governance of Christ are not different or separate concepts (1859:3-4). Calvin therefore indicates that the keys of the kingdom are church discipline as well as the proclamation of the Word (Inst., 4.1.22). There is no doubt that, where the Word is proclaimed, there are the people of God, and where the people of God, through the Word and Spirit are, there the new order of Christ and the spontaneous obedience of the true believers toward the governance are (Smit 2010:187). The governance of the church protects and leads the believers to the kingdom of God (Du Plooy, 2014:15).

The church as the temple of the Holy Spirit is equipped and built up to Christ through the ministries of the offices. The word, temple or house signifies that it should be built on the foundation (Ridderbos, 1975:429). According to Calvin (1854:281-282), this is the most important and precious purpose of the church offices. The church should be grown by the ministries of the offices, for the church did not immediately reach its ultimate goal when it appeared (Ridderbos, 1975:429). All *charismata* and *diakonia*, especially the “essential *charismata* and *diakonia*”, which are given to the church offices directly, serve this purpose (Eph. 4:11-16; Bavinck, 2008:332; Ridderbos, 1975:440; Van Genderen & Velema, 2008:739).

The church offices serve from the beginning to the end of the church, as Christ, the owner of the office, is the beginning and the end. It may be concluded, in this section, that each office serves this common purpose together through the performance of each mandate. In this sense, there should not be any dominion of an office over another.

### **3.4 Church offices in the New Testament and their mandate**

The aim of this section is to disclose what offices and kind of mandates should be in the church in these days following the New Testament’s instruction. According to Calvin (Inst., 4.3.4-5; 1854:280), the New Testament presents two groups of offices. One is the extraordinary offices, which were given only for the period of the apostles, such as apostles, prophets and evangelists. The other is the ordinary offices that have been given to the church in the ordinary period after the apostolic age, such as pastors, elders and deacons (See. BC., 30; Vorster, 2011:16). That the New Testament does not support an allegation that the church can initiate a different kind of office having different mandates beyond the original offices and mandates in the New Testament, will be addressed. Furthermore, it will be disclosed that the New Testament never supports the leadership of one office neither a higher or lower office than others through the discussion between pastors and elders as well

as the extraordinary offices. Through this, the unity and equality of the offices, the central argument of this chapter, will be more clearly exposed.

### **3.4.1 Extraordinary offices**

#### **3.4.1.1 Apostles**

The New Testament teaches in various parts that the most important and the first office that Christ had given to the church is the apostles (1Cor. 12:28; Eph. 4:11; Ridderbos, 1975:447, 448-450). This can be confirmed through its calling, mandate and authority given by Christ.

The office of apostles is the only one, among the all offices in the New Testament, which Christ directly selected and called to this office (Mark. 3:14; Luke. 6:13; Rom. 1:1; 1Cor. 1:1; Gal. 1:1; Inst., 4.3.13). This applies also to the apostle Paul (Van Genderen & Velema, 2008:735). Christ, who was sent by God for the sake of the accomplishment of the redemptive work directly called, named and sent the twelve special witnesses for the succeeding redemptive work until the last day (Matt. 10:1; Luke 6:13; John 20:21; Bavinck, 2008:333-336). For this work, Christ provided them with special qualifications. During His days on the earth, Christ was with them and taught them, and allowed them to witness the special redemptive events that were the foundation of the church, particularly his Resurrection, so that they can serve the gospel as the direct witnesses (Ridderbos, 1975:449).

Of course, the New Testament teaches us that more people were included in this group. For example, Barnabas (Act 13:43; 14:1; 1Cor.9:5-6), Apollos (1Cor. 4:6, 9), James the Lord's brother (1Cor. 15:7; Gal. 1:19), Silas (1Thess. 2:7), etc. were also called as apostles. In addition to them, more people might be included in this group (Rom. 16:7; 2Cor. 8:23; Phil. 2:25; Bavinck, 2008:335). At the same time, however, the New Testament presents these twelve apostles to us as different from other apostolic people (Matt. 10:2; Mark. 6:7; John 20:24; Act. 6:2; 1Cor. 15:7; Rev. 21:14; Van Genderen & Velema, 2008:735). This is due to their special mandate (Inst., 4.3.4). The early churches used the word 'apostles' in a such limited way due to their special mandates as the foundation of the church and as the representative of the new Israel (Ridderbos, 1962:373-374).

The matter of the apostle Paul should also be mentioned here. Even though Paul was not included in the twelve apostles, they did not hesitate to regard him as similar to them (Gal. 2:9). Paul himself continually defended the legitimacy of his office (2Cor. 12:12; Gal. 1:1; 2:9). The different characteristics of the same office were given to them. That is to say, the



twelve apostles were the apostles for the Jews, and Paul was the apostle for the Gentiles (Act 9:15; 13:47; Gal. 2:8-9). It does not have to mean, however, that the twelve had to evangelise the Jews only, and Paul had to evangelise the Gentiles only (See. Mark 16:16; Act 10:1, 28, 35, 45; 13:5, 14; 14:1). The churches in the regions of Gentiles should be built on the foundation of the apostles and prophets, and therefore Paul functioned in the office of apostle that became the foundation of the whole church beyond the Jewish church. As Bavinck mentioned (2008:334-335), the office of Paul did not limit or damage the office of the twelve apostles, but “confirmed and expanded it”. Nonetheless, both of them are equal to the apostles, because they were altogether called directly by Christ and witnessed Christ who was raised from the dead. Above all, their mandate, as the foundation of the whole church through the gospel that they proclaimed, is identical (Gal. 2:9; Eph. 2:20).

The uniqueness and importance of the office of apostle are most apparently revealed in the mandates. The Lord Jesus Christ commanded, “Go into all the world and preach the gospel to all creation.” (Mark 16:15). They were not given any border of space, and were allocated all the world, unlike other ordinary offices that belong to a local church (Inst., 4.3.4). The core of the gospel that should be proclaimed is the resurrection of the Lord Jesus Christ and His everlasting Lordship (Act. 1:21-22; 2:36; 3:15; 4:10; 5:30-31). In this regard, they are the foundation of the whole New Testament church, without any limitation of the border of time (Matt. 16:8; Eph. 2:20; Rev. 21:14; Berkhof, 1996:585). Their proclamation of the gospel gathers the people of the Messiah, raises His Kingdom, and builds up His church (Ridderbos, 1962:374-375; Inst., 4.3.4; Calvin, 1854:279-283; Van Genderen & Velema, 2008:735). It is not that they were originated from the church, but that the church was originated from them (Gal. 4:19; 1Cor. 4:14; Bavinck, 2008:338, 340; Ridderbos, 1975:450). Therefore, they were responsible for not only the Word, but also the other mean of grace, the sacraments (Matt. 28:19; Luke 22:19-20; Inst., 4.3.6).

The fact that the apostles were the most important office in the church can be confirmed in the authority that was given to them. The apostles firmly believed that what they taught by writing was inspired by the Holy Spirit of God (Act 15:28; 1Cor. 2:13; 1Thess. 4:8; 1John 5:9-12; 2Pet. 1:21; 3:16). The church was united through the testimony of the apostles only, communed with Christ through what the apostles wrote (John 17:20; 1John 1:3; Bavinck, 2008:338, 340), and the proclaimed Word should be memorised (1Cor. 15:2; Berkhof, 1996:585; Van Genderen & Velema, 2008:735). No other office has been given this privilege and authority. The churches in current times can also commune with Christ only on the basis of them; in other words, only through the Word that they handed down to us.

In addition, Paul demonstrated, in the second letter to the church in Corinth, the marks of the apostle, including endurance, signs, wonders and miracles (2Cor. 12:12). These marks purpose to strengthen their testimonies (Heb. 2:4; Berkhof, 1996:585). Therefore, their signs and miracles were accompanied by the preaching of the Word (Act 3:1-26; 5:12, 25; 6:8-10; 19:11).

The fact that the apostles are the foundation of the church also includes the following meaning: all the ordinary offices in the New Testament were derived from the office of the apostles, and the apostles had performed all these ministries during their days (Act 2:42; 5:1-11, 42; 6:1-2; 11:19-26; Gal. 1:12; 2Tim. 1:11; 1Pet. 5:1; 1John 1; 2John 1; Bavinck, 2008:338; Schaff, 1998a:412). As the church was expanded and grew, however, the fractionation of the offices was increasingly demanded. Accordingly, the apostles established the ordinary offices in the church on all such occasions. These offices had their common roots in the office of apostle (Vorster, 2011:16). In this regard, it has to be recognised that the authority and glory of the ordinary offices are equal (Spykman, 1992:463).

The following conclusion can be drawn from these facts: the office of the apostles stands in a unique position in the New Testament church due to their calling, mandate and authority. It is notable that the apostles together governed the early church through the same yet differently focused ministry. None were higher than the others; neither was there one leadership. Even they regarded the other brothers, prophets or evangelists as fellow workers or servants (Col. 1:7; 1Thess. 3:2). Furthermore, they discussed the church affairs together with the ordinary offices (Act. 15). From these facts, one may reach the conclusion that there is no ground to insist on only one leadership in a church or the whole church, and there is no reason for not accepting the unity and equality among all and ordinary church offices.

#### **3.4.1.2 Prophets**

The second extraordinary office in the New Testament is the prophet. The New Testament prophets, who are of gift more than the Old Testament prophets (Bavinck, 2008:337), refer to those who are gifted to receive and deliver the revelation that God directly gave to them (Inst., 4.3.4). Even they are mentioned often along with the apostles; they are always listed after them (1Cor. 12:28; Eph. 2:20; 3:5; 4:11; Van Genderen & Velema, 2008:736), and even though they are sometimes mentioned along with the evangelists, they are always listed before them (Eph. 4:11; Bavinck, 2008:336). The office of prophet is subject to the office of apostle (Bavinck, 2008:338), because the apostle also received and delivered the revelation that God directly gave to them (Act 10:9; 1Cor. 14:6; 2Cor. 12:1; Gal. 1:12; Eph. 3:3; Rev.

1:1), and because no every prophet can be an apostle. The authority and glory of the prophets, however, are superior to those of evangelists (Bavinck, 2008:336), because the prophets are the foundation of the church along with the apostles (Eph. 2:20). Even though the prophets did not travel with Jesus Christ, and did not witness the Resurrection, they play the role of the foundation of the church along with the apostles in a sense that they dealt with the revelation of Christ, the chief cornerstone of the church.

The New Testament does not clarify the process of their calling. It was just known that those who prophesied appeared at almost every church through the Holy Spirit who was poured out at the Pentecost (Act 2:17-18; Rom 12:6; 1Cor. 12:10; 14:28-29; 1Thess. 5:20; Rev. 1:10; Bavinck, 2008:336). Even though these prophets were not called and appointed directly by Christ or the church of Christ, they were given the extraordinary gift of the Holy Spirit and called into the church of Christ at an extraordinary occasion in order to achieve an extraordinary office. They were definitely an office that was promised by Christ (Matt. 23:34; Luke 11:49; Bavinck, 2008:336).

The task that was given to them was to edify the church as the foundation of the church (1Cor. 14:4; Berkhof, 1996:585). Their prophecies were an inspired revelation (2Pet. 1:21) so that they admonished, encouraged, comforted and taught through their prophecies (Act 15:32; 1Cor. 14:3, 31). The credibility of their prophecies, however, had to be judged by the church that had the teaching of the apostles (1Cor. 14:29, 32). This office was the temporary means in order to form the foundation of the early church during the period when the church did not yet have the revelation in the written form. Therefore, as the canon had been completed, the office of prophet as the church office disappeared completely from the church (Bavinck, 2008:336).

### **3.4.1.3 Evangelists**

The third extraordinary office in the New Testament is the evangelists. Considering the fact that every Christian has the task to evangelise, it is clear that this office of evangelist was different from the general task (Stott, 1991:163). These people also were given the gifts (1Tim. 4:14; 2Tim. 1:6) and had the extraordinary calling, and were appointed by the apostles (Act 15:40; 16:3; Schaff, 1998a:412-414), or were set apart by the church (Act 11:22; 13:2; 2Cor. 8:18-19, 23; Phil. 2:25; 1Tim. 4:14; Bavinck, 2008:335) for the sake of extraordinary tasks.

The extraordinary tasks of the evangelists were to take part in the ministries of the apostles. They had to apply and expand the ministries and effectiveness of the apostles, especially

the foundation of the apostles and prophets, to the whole world and church (Bavinck, 2008:335-336). In fact, the evangelists were not limited to a local church. They travelled from place to place and preached the gospel (Act 8:5, 12, 40; 13:4; Tit. 1:5). Even though some worked separately, they were subject to (Act 19:22; 1Cor. 4:17; 1Tim. 1:3; Tit. 1:5) and cooperated with the apostles (Bavinck, 2008:336). The evangelists, therefore, were named “fellow workers” (1Thess. 3:2), “traveling companions” (Act 19:29), “fellow soldiers” (Phil. 2:25) and “fellow servants” (Col. 1:7).

The New Testament uses the word ‘evangelist’ only three times: to Phillip (Act 21:8), to Timothy (2Tim. 4:5), and in a meaning of extraordinary office (Eph. 4:11). However, more people are included in this category. Every helper or fellow worker of the apostles also had the name of evangelist (Bavinck, 2008:336). In this regard, the early missionaries in Joseon (Korea) thought that it might be possible to apply these evangelist principles directly to the office of ‘Helpers’ in the early PCK. Two early influential missionaries, Clark (1934:114) and Blair (1934:128) demonstrated as follows:

*Ephaphras was evidently an unordained circuit Helper of the three churches of Colosse, Laodicea and Hieropolis (See Col. ch. 4).*

*As Paul sent out Timothy and Titus to care for the early churches in Asia Minor, the missionaries arranged to have helpers called to supervise from five to ten churches each.*

Likewise, due to the gifts and functions of their evangelising activities and mission ministries (Van Genderen & Velema, 2008:736), the evangelists have often been applied directly to the modern missionaries (Sott, 1991:163; Kwon, 2009:190; OPC, 2011a:10), for they are recognised as the evangelists in their characteristic and ministries in the sense of not restricted within a specific area or a local church. However, due to their ‘extraordinary’ calling and tasks subjected to the office of apostles, it is appropriate that the office of evangelists was terminated along with the end of the apostolic period, as Reformed churches generally understood this (Bavinck, 2008:336). Therefore it was not justified for the early missionaries to apply the principles concerning evangelists directly to the office of ‘Helpers’ in the PCK.

It may be concluded from this section (3.4.1) that the apostles regarded other extraordinary offices as the fellow servants who served Christ and the early church through the different mandates, even though their own mandates were superior to the others. They dealt with the church affairs even together with the ordinary offices, and regarded them as brothers. There is not therefore only one leadership in the church. Furthermore, when it is considered that

the ordinary offices have their common root in the office of apostles, there should be unity and equality of the offices in the church.

### **3.4.2 Ordinary offices**

#### **3.4.2.1 Ministers of the Word**

The New Testament refers some distinctive elders “who labour in the Word and teaching” from the general elders (1Tim. 5:17). According to the Reformed confession and church order (BC., 30; CO., 2), these are the pastors or ministers of the Word. Especially the Reformed Church order stipulates them in the first place among all offices, but it is not because the minister of the Word is higher or more important than the others. It may be understood therefore that it is because of its fundamental characteristic in the church due to its main mandates, namely the proclamation of the Word and administration of the sacraments.

In the early churches, it is obvious that the ministers of the Word were a part of the group of elders (Act. 20:28; Eph. 4:11; 1Tim. 3:1-7; 5:17). However, the church was confronted with a problem that it was greatly expanding to wider areas and the apostles, who were actually the ministers of the Word at that time, were dying gradually, and the church needed particularly those “who labour in the Word and teaching” in the group of elders on behalf of the ministry of the gospel of the apostles (1Tim. 5:17; Bavinck, 2008:343-345). Therefore, these people are required to have the exceptional gifts for the Word beyond the level that is required from the elders (1Tim. 3:1-7; 5:17; Van Dam, 2009:113). Nonetheless, the ministers of the Word are not a different and separate office from the office of elders. The difference exists just in a different focus in their ministries. They may altogether be regarded as the successors of the apostles in a good intention (Bavinck, 2008:361; Smit, 2004:191). They are required to have the same qualifications (1Tim. 3:1-7; Tit. 1:5-9), and have common mandates (CO., 16, 23, 55, 57-86; 2009:443-445, 449-450; Vorster, 2011:33-34, 43-44, 98-99). In this regard, therefore, the unity and equality of the offices are definitely supported.

According to the Reformed confession (BC., 29-30), the mandates of the ministers of the Word are to preach the pure doctrine, to administer the pure sacraments, and to exercise the church discipline, and all those tasks are based on the Word of God. The Reformed Church order, following this principle, stipulates them in a fractionised manner: prayers, Word and sacraments, supervision on the office-bearers and members, as well as execution of the discipline together with the elders (CO., 16, 23, 55, 57, 71-86). As mentioned above in the section on the calling and authority, there is no different kind of calling and mandate here.

The New Testament never contends for any different type of ministers of the Word having a different calling and mandate. Furthermore, it had not been supported and justified by the New Testament to bestow the leadership to only one person (office) in the church. In this regard, the main concern in this dissertation, the assumption that assistant pastors have a purpose to assist the pastors with the pastors being the superiors of them, is not justified. It must be stated again that the fact, that the pastors and elders have a common root in the office of apostles and that they have the same qualification and common mandates also supports the unity and equality of the offices.

### **3.4.2.2 Elders**

The second ordinary offices, according to the New Testament are the elders. As mentioned above, the office of elders, together with the office of ministers of the Word, is derived from the office of apostles, going a step forward, from the office of Christ. The apostles made a great deal of effort to elect the elders during their ministries in each congregation (Act 14:23; Tit. 1:5; Bavinck, 2008:340, 426; Van Dam, 2009:100). This is because elders would be responsible for the ministries to build up and protects the church on behalf of the apostles (Act 20:28-32; Ridderbos, 1975:459; Van Genderen & Velema, 2008:737). The apostles, therefore, regarded themselves even as a part of the elders (1Pet. 5:1; 2John 1; 3John 1). Therefore, Reformed Church polity has widely understood that elders are traditionally responsible for the ministry of the apostles (Smit, 2004:191).

It is obvious that the apostles thought the office of elders would replace the ordinary and necessary ministries of apostles themselves to the following church according to the will of God (Act 20:28; 1Pet. 5:1-4; Van Genderen & Velema, 2008:737; Van Dam, 2009:103, 135). The apostles, however, elected elders through congregations (Act 14:23; Van Dam, 2009:6-7). This procedure was gradually institutionalised by the apostles as the early church was being formed (Act. 6:3; 2Cor. 8:16-19; Phil. 2:25). Thereby, the apostles clarified how the succeeding church should elect elders.

Of course, elders existed in the church of Jerusalem even before the first election text for the elders in local churches (Cf. Bavinck, 2008:342). Scripture does not state specifically how to elect those elders. As normally acknowledged, no matter what kinds of methods were applied to the church, whether the customary method of election of Judaic synagogue was applied to the church without any offending (Van Dam, 2009:102) or other method, the method that the apostles passed on to us should not be denied. Given the fact that the

congregation took part in the process of election of the twelfth apostle (Act 1:23), we could accept naturally the fact that Christ elects elders through congregations.

The mandate of the elders is to take care of, to protect and to oversee each other and the flock, the congregation, according to the Reformed Church order (CO., 16, 23). That is, elders as pastors and overseers (Act 20:28) should feed and care for the weak flock with the Word of the Lord, and protect and oversee themselves and the members, so that wrong dogma may not control the church (Van Genderen & Velema, 2008:737; Van Dam, 2009:24-26). For this duty, they require special qualifications (1Tim 3:1-7; Tit 1:5-9). As the Greek word *‘πρεσβύτερος’* suggests, elders should be mature in all aspects and should be a model for every person (Van dam, 2009:28-29). Above all, they should be familiar with the Word of Christ, because their duty cannot be completed without the Word (1Tim 3:2; Tit. 1:9; Van Genderen & Velema, 2008:737; Van Dam, 2009:26).

On the other hand, the term *‘ἐπίσκοποι’*, which means ‘watchers, guardians, overseers, etc.’, was given to elders based on this duty (GKSA, 2009:433). Even though the title has been too often misused (Bavinck, 2008:348-351; Schaff, 1998b:127-139), it is clear that it has been interchangeably used with the term, *‘πρεσβύτερος’* (Act 20:28; Phil. 1:1; Tit. 1:5, 7; 1Pet. 5:1-2; Berkhof, 1996:586; GKSA, 2009:439). Except for the clauses, 1 Timothy 3:1 and Titus 1:7 where the qualification of elders is considered, all clauses use this word in the noun plural. There is no position of the only one ‘overseer’ who has more exceptional authority and status than the other elders (Calvin, 1854:280-281; Van Dam, 2009:106). This fact substantiates the difficulties of the mandates of elders. No single person can fulfil the ministry to feed the church with the Word, to protect and to govern on behalf of Christ. ‘Elders’ should work together in the church (1Tim, 4:14).

It is notable from the above mentioned that the ministers of the Word and elders, as pastors or co-pastors, must perform the teaching and ruling ministries together and respectively, because those mandates are based on the Word (GKSA, 2009:437-438, 439, 449; See. 3.4.1). Again, the one is not higher or lower than the other, and there is not only one leadership in the church, because they should oversee one another. In this regard, it is emphasised that there should be unity and equality among the offices.

### **3.4.2.3 Deacons**

The last ordinary office in the church is the ‘deacons.’ The main argumentation about the office of deacons in the history of the church is about whether chapter 6 of Acts is the origin of deacons or not (Bavinck, 2008:346). Even in the Reformed churches, there have been

different interpretations (See. Van Genderen & Velema, 2008:737). Nonetheless, most of the Reformed scholars agree that chapter 6 of Acts presents the origin of the office of deacons (Bavinck, 2006:346; Berkhof, 1996:586-587; Inst., 4.3.9) or, at least, the importance of the office thereof (Van Genderen & Velema, 2008:737).

The basis of the argument is the name 'deacon.' The Greek word *διάκονος* (Phil. 1:1; 1Tim. 3:8, 12), from which the English word 'deacon' is translated, originally meant 'servant' (Matt. 20:26) or 'minister' (2Cor. 3:6). This word *διάκονος* appears in parallel with the Greek word, *διακονία*, which is usually translated into 'serve' (Act 12:7), 'ministry' (Act 1:17), 'distribution' (Act 6:1), or 'help' (Act 11:29), and which has been the basis of the argument of the office of deacons. Every office-bearer is a servant following the example of Christ who came to serve. Particularly, the duty that is specifically indicated with the designation the '*diakonia*' is added to the seven persons. These persons had to serve lest the poor and weak may not be excluded from the '*diakonia*' (Bavinck, 2008:346-347).

Even though two persons of the seven persons in chapter 6 of Acts were responsible for the important duty that was more or less expanded, unlike ordinary deacons of today's (Schaff, 1998a:421), the fact that these people were responsible for the service of deacons shows, at the same time, that God Himself called them (Act 6:3). The same but expanded qualifications are required from the deacons in the later churches (1Tim. 3:8-13). It is almost identical to that of the elders. The only difference is that while overseers require the gift to teach the Word, deacons require a clean conscience, which is related to their duties (Bavinck, 2008:347). Therefore, even though in the New Testament deacons were mentioned considerably fewer times than elders, and even though naturally deacons are almost listed after elders (1Tim. 3:1-13; Phil. 1:1), it cannot be said that their importance is inferior (Van Genderen & Velema, 2008:738).

The ministry of deacons along with that of pastors and elders reveals the service of Christ, and particularly demonstrates that the Word of Christ, along with the salvation, contains the help for the poor and the weak (Van Genderen & Velema, 2008:737). Therefore, deacons also have their unique ministry and authority in the church, and accordingly are equal to pastors and elders.

Section 3.4 can be concluded as follows: The New Testament teaches us about both the extraordinary and the ordinary offices. The unity and equality of the offices can be found in the former one, even though they were superior to the ordinary offices in calling, authority, and mandate. The ordinary offices are based on the office of apostles as well as the office of



Christ, and therefore should be exposed in the church in unity and equality. There is not an one-office-bearer leadership in the New Testament churches. The church cannot initiate a different kind of office having a different mandate, for the church offices are based on the one but threefold office of Christ. Regarding the main concern of this dissertation, i.e. the assistant pastors from this principle, it should be stated that the church cannot initiate the office of assistant pastors or separate it from the office of pastors, for she has no right to do so beyond the instruction of Scripture; the church cannot make pastors superior to assistant pastors, for there is not only one leadership in the church, and therefore they should not be regarded as assistant pastors, but pastors or ministers of Word. It is clear that assistant pastors are also lawfully called as ministers of the Word by God.

### **3.5 Unity and equality of the offices**

As a logical and inevitable consequence from the all elements discussed above regarding the office, a definite conclusion is that the church offices should be exposed in unity and equality. The church offices serve the office of Christ, and each office performs its own mandate according to each *charisma*.

These three ordinary church offices serve the threefold office of Christ, together and separately, by performing each ministry that is granted to each office. "There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men" (1Cor. 12:5-6). All offices are assembled in the office of Christ, and all ministries in the ministry of Christ. No one person may fulfil all the offices simultaneously (Smit, 2004:192). All offices, in terms of their origin, nature, and purpose constitute a unity in the office of Christ (Van Genderen & Velema, 2008:739).

At the same time, it is clear that this concept sustains the equality of the offices, for those offices that are demarcated according to the each ministry of Christ as the chief Prophet, the only high Priest, and the eternal King in the church cannot be deemed higher or lower in their ministries due to their unseparated characteristic from the office and ministry of Christ (HC., 12; Smit, 2004:192). All offices altogether perform the ministry of Christ; no one office dominates over the others (Smit, 2004:192-193). Who can separate and classify, by oneself, the office of Christ, the Head, if he or she is a part of His body?

It is evident that the apostles are superior to evangelists in terms of rank, authority and power (1Cor. 12:18; Eph. 4:11; 1Tim. 1:18). They were younger than the apostles (1Tim 4:12), and were conceived (1Cor. 4:17; 1Tim. 1:18; Tit. 1:4; Philem. 1:10; 1Pet. 5:13) and taught by them (1Tim. 1:18). The apostles who had the greater authorities, however, did not

hesitate to call them 'fellow workers' (Rom. 16:3), 'fellow soldiers' (Phil. 2:25), 'fellow servants' (Col. 1:7), and 'brothers.' (Phil. 2:25). If the apostles were like this, can the ordinary office-bearers, who have been appointed from the office of apostles, control other office-bearers with more power than the apostles?

The Reformists, particularly Calvin, according to the teaching of the Scripture, rejected the hierarchical Roman Catholic Church, and left the important legacy of the equality of the offices to the succeeding church (Inst., 4.3.8, 4.4.2; Schaff, 1998c:418). Then, the Reformed churches confessed the equality through their confession of faith and church order.

*No church may claim primacy or domination over another, nor the Minsters of a church over one another, nor Elders or Deacons over one another* (Reformed Churches in France, 1559:134).

*As for the Minsters of God's Word, they have equally the same power and authority wheresoever they are, as they are all Ministers of Christ, the only universal Bishop, and the only Head of the Church* (BC., 31).

*We believe that all true pastors, wherever they may be, have the same authority and equal power under one head, one only sovereign and universal bishop, Jesus Christ; and that consequently no Church shall claim any authority or dominion over any other* (Calvin & De Chandieu, 1559:377).

*We believe that no person should undertake to govern the Church upon his own authority, but that this should be derived from election, as far as it is possible, and as God will permit* (Calvin & De Chandieu, 1559:377).

*No church, minister of the Word, elders or deacon shall in any way dominate other churches, ministers, elders or deacons respectively* (CO., 84).

The unity and equality of the church offices, therefore, link up not with the human right, but the governance of Christ for and in the church (Smit, 2004:193). The equality of offices is the obedience of the governance of Christ. The office-bearers should not forget that they perform the threefold ministry of Christ, which have been given to their offices respectively, and at the same time are subject to the other authorities (Clowny, 1995:205).

### 3.6 Summary

According to Reformed Church polity, the church offices originate from the office of Christ. As the King and Head of the church, Christ directly governs the church through the church offices. For the sake of the governance, God calls some distinguished members upon whom the Spirit has bestowed the essential *charismata* aimed directly at the threefold *diakonia* of Christ.

In this regard, the calling is the first principle that enables future office-bearers to serve in the church. It enables the church offices not merely to take the offices, but to serve directly each mandate. In their ministries, Christ, who is the only holder of the authority, gives not the personal, but the ministrative authority in order not to be despised for their ministries. This is only possible, however, when their ministries are in accordance with Scripture. By administering the keys of the Kingdom, the church offices accomplish the purpose of the church, namely gathering the elected people of God, protecting and governing them as the body of Christ, and building up to the head, Christ, as the temple of the Holy Spirit.

In the New Testament, it is clear that there are two categorised office groups. On the one hand, there are extraordinary offices such as apostles, prophets and evangelists. On the other hand, there are ordinary offices, such as elders (teaching and ruling elders) and deacons. It is obvious that the unity and equality of the offices are clear in the New Testament. There is not one office leadership. It must be noted therefore that the church may not attempt to initiate any ordinances that depart from the Scripture.

All the Reformed principles regarding the church offices support and disclose the unity and equality of the offices. By performing each given ministry, all ministries accomplish the ministry of Christ, and all offices are integrated into the office of Christ. Under the head of the church, Christ, each office has its own duty, and therefore no office can control and dominate one another.

## CHAPTER 4: VIEW OF OTHER CONTEMPORARY REFORMED CHURCHES ABOUT ASSISTANT PASTORS

### 4.1 Introduction

The previous chapter explained the Reformed principle view of the offices. Such questions were answered as: What is the origin of the church office? What are the nature and purpose of the church office? How many offices should be in the church according to the New Testament? Finally, all discussions reached an important point of view as conclusion, i.e. the unity and equality of the offices.

This chapter will mainly discuss what kind of view contemporary Reformed churches have regarding assistant pastors. In order to provide a scientific basis for the discussion, the relationship between Scripture, confession and church order will be discussed first. Regarding the main discussion, a literature analysis of articles pertaining to assistant pastors and the pastors in some church orders will be conducted. The research target will be restricted to the church orders of the churches that are sisters of and in a corresponding relationship with the PCK (Kosin).

The PCK (Kosin) has five sister churches, which are all Reformed churches (PCK [Kosin], 2011:311): *Gereformeerde Kerken in Nederland [vrijgemaakt]* (GKN[v]), *Christelijke Gereformeerde Kerken in Nederland* (CGKN), Canadian and American Reformed churches (CARC), Free Reformed churches of Australia (FRCA), and *Gereformeerde Kerke in Suid-Afrika* (GKSA). The sister churches are in accordance with the PCK (Kosin) regarding faith and life, according to the Form of Government (PCK [Kosin], 2011:310). Through this relationship, those churches may cultivate and strengthen their fellowship, and collaborate on the matters of the church with one another. These five churches have similar church orders, even though those have been occasionally rectified according to each church's situation, from the original one, the church order of Dort (1618/19). Most parts of them, especially the part of the ministers of the Word, still coincide with one another. I will use the one of the GKSA here as the main text, because that of the GKSA is the most comparable to the original one in the sense of principles, sequence of the articles, and expressions pertaining to the ministers of the Word in comparison with the others (CARC, 1985:art.2-21;

CGK, 2010:art.2-21; CO., 2-21; FRCA, 2012:art.2-22; GKN[v], 2014:art.A2-B32; Synod of Dort, Further COD., 1619:2-21).<sup>21</sup>

There are also five churches in a correspondence-based relationship with the PCK (Kosin) (PCK [Kosin], 2011:311-312), namely the Presbyterian Church in Korea [Hapdong] (PCK [Hapdong]), the Orthodox Presbyterian Church (OPC), the Reformed churches in Japan (RCJ), *die Vrye Gereformeerde Kerke in Suid-Afrika* (VGKSA), and the Presbyterian Church in America (PCA) (PCK [Kosin], 2011:311-312). It is acknowledged that the corresponding churches are the churches that agree with the faith and way of life and want to cultivate a fellowship with the PCK (Kosin), according to the Form of Government (PCK [Kosin], 2011:311). Among these five, the two Reformed churches will be excluded from our discussion, for they can be categorised into the former group. The PCK (Hapdong) will be excluded, because the Form of Government is similar to that of the PCK (Kosin). The Form of Government of the PCA and OPC will therefore only be analysed in terms of assistant pastors. This will entail a comparative study between the Reformed churches and the Presbyterian churches on the office of pastors.

In Reformed Church polity, the church order is regarded as a manifestation of Christ's governance over the church in the light of Scripture and the confessions (Smit, 2004:189). The Presbyterian Church also generally agrees with this view. (OPC, 2011a:vii; PCK, [Kosin], 2011:31, 255; 2014:5, PCUSA, 2009:chap.1 and 2). However, it seems that the Presbyterian Church Order, in reality, may be considered a more flexible document entrusted to the judgement of the office-bearers' meeting. The emphasis on the institution of new rules and ordinances as confessed in both the Presbyterian and Reformed confessions differs (See BC., 32; WCF., 31). The Presbyterian Church has often initiated a new office, function and system in its church order (OPC, 2011a; PCK [Kosin], 2011; See Westminster Assembly. 1645:203-230; Chapter 2 in this dissertation). It can be inferred from the fact that this Presbyterian understanding is one reason why the Presbyterian Church Order holds the major points of view of Reformed Church government, but at the same time, has vast differences in the details, for example, the office of assistant pastors.

## **4.2 Scripture, confession and church order**

In this section, the Reformed perspective of the relationship between Scripture, confession and church order will be discussed. The purpose is to provide this research with a foundation to use the Reformed Church order for the sake of the evaluation of assistant pastors.

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<sup>21</sup> Those church orders including that of VGKSA are available on <http://www.kerkrecht.nl/kerkordes>.

## **4.2.1 Scripture**

### **4.2.1.1 Norma normans**

Scripture is the *norma normans* [the norming norm] (Bavinck, 2008:421; GKSA, 2015:37). Scripture has the absolute authority and position in the Reformed churches regarding church government (BC., 29-32). In the situation where the Roman Catholic Church acknowledged Scripture, tradition and natural law in the concept of *ius divinum*, the Reformers, especially Calvin, were of the opinion that the *ius divinum* can only be derived from Scripture (Inst., 4.10.30-32; See Du Plooy, 2014:10). This point of view with regard to Scripture has been consistent throughout the Reformed tradition (Du Plooy, 2014:10-11).

No other things can substitute, possess or even share in the authority and position of Scripture in the church. Everything about church government should be faithful to Scripture (BC., 30-32). Scripture emanates, assesses, authenticates and concludes the principles of church government, and any erroneous institutions, structures and principles are rejected by Scripture (Du Plooy, 2014:10, Smit, 2010:190). It is the only and the final decision maker in the matter of church government through the work of Holy Spirit (See Smit, 2010:189-193).

Reformed Church polity also regards the confessions and the tradition as sources of church government, but both should be examined based on Scripture (See Bavinck, 2008:358, 360, 418-421; Du Plooy, 2014:11; Smit, 1984). In this context, this should also be applied to the office of assistant pastors that the PCK has traditionally exercised. What the church judges and manages regarding the matter of pastors and assistant pastors should be in accordance with the church's confession about the office as it emanates from Scripture. The origination, calling, duties and authority of the office of assistant pastors should be evaluated based on the confession in the light of Scripture.

### **4.2.1.2 Confession about church government**

Under the instructions and guidelines of Scripture, the Belgic Confession (BC., 27-32) gives guidance regarding the government of the church, and especially article 31 and 32 embodies it. The Kingship of Christ, as the most important and centremost principle, is emphasised throughout the part on church and its government (BC., 27-32). All believers must be obedient to this Christ's Kingship by joining the church (BC., 27-28). This church is truly embodied in the proclamation of the pure Word, the administration of the pure sacraments instituted by Christ and the exercise of church discipline according to the pure Word of God

(BC., 29-30; Smit, 2010:183-184). Scripture is central and decisive in the church and its government in this sense.

Church government is specifically embodied through the offices, such as ministers (the Word and the sacraments), elders (ruling) and deacons (caring) (BC., 31). All offices are equal based on the Kingship of Christ (BC., 31; Smit, 2004:192-193). This is the principles of church government that the confession professes based on Scripture. Considering the fact that the confession does not have a right to express any system that would go against Scripture, it is sufficient to say that the church government through the three offices, as it is stated in the confession, is a standardised norm according to Scripture.

#### **4.2.1.3 Confession about church order**

The Belgic Confession also confesses the church order (BC., 32). Article 32 indicates that there would be endeavours to initiate “certain ordinances” in the church: “though it is useful and beneficial that those who are rulers of Church institute and establish certain ordinances among themselves for maintaining the body of the Church”. This statement denotes that there is not such a written specific order in Scripture in a sense. Nonetheless, those “certain ordinances” may not depart from what Christ, “the only Master” has instituted in the church, which means that Scripture provides the church with all the necessary principles of church government. These man-made specific ordinances, therefore, are only allowed in the church (order), insofar as they are in accordance with Scripture: “We admit only of that which tends to nourish and preserve concord and unity, and to keep all men in obedience to God”. This statement connotes that the church order, according to Scripture, contains orders that do not interfere with the boundaries established by the confession with regard to the church government.

From this statement, it may be noted that, firstly, the church order promotes the church to obey to the Kingship of Christ. Secondly, the church order is not merely a sphere entrusted to the judgement of the church. It is, most of all and prior to the church’s judgement, examined by Scripture and the confession (See GKSA, 2015:37). Thirdly, the church order should protect the ministries of the offices, above all, the ministry of Word, in order to deliver and realise the Kingship of Christ in the church. Whether or not the office of assistant pastors in the Presbyterian Church order is acceptable is not dependent upon the judgement of the church. It should be examined by the principle of church government embodied in the confession from Scripture.

## **4.2.2 Confession**

### **4.2.2.1 Nature of confession (*Norma normata*)**

It is clear from the fact that Scripture is the *norma normans*, that the confession is defined as the *norma normata* [the normed norm] (Bavinck, 2008:421; GKSA, 2015:37; Schaff, 1931:26): The confession, as the *norma normata*, is subordinate to Scripture as the *norma normans*; it does not estimate Scripture, but re-enunciates what is included in Scripture. It is a merely human response to Word of God, therefore it cannot be considered being alongside of or above Scripture. It is “far below Scripture” (Bavinck, 2008:420-421; Schaff, 1931:26-28). The question, therefore, that arises from this is why the church needs to have the confession.

According to Bavinck, the church has received the power to teach rooted in the prophetic office of Christ (Bavinck, 2008:418; See Smit, 2010:186). It stems from the ministry of the Word as the centre in the church as mentioned above (4.2.1.2). In this regard, it should be understood that the church has articulated and accepted the confession from Scripture for the sake of preserving, interpreting and defending the ministry of the Word against all kinds of misunderstanding and deception (Bavinck, 2008:420). The church of Christ has been a confessional church from the beginning, and the church cannot exist without the confession in its true sense (Bavinck, 2008:420; Schaff, 1931:24).

The Belgic Confession professes church government through the church offices. The equality of the offices is a core concept and a standardised norm in the governance of Christ. This is, therefore, not a function of what Scripture may possibly teach, but of what Scripture teaches. In this sense, the office of assistant pastors that originated from needs and circumstances of the early PCK by human (the early missionaries) cannot be justified by the confession. The Presbyterian Church order that contains the office of assistant pastors, therefore, needs to be examined based on Scripture and the confession.

### **4.2.2.2 Examinable and appealable attribute of the confession**

The confession appeals to Scripture when it is confronted by opposition to its content (Bavinck, 2008:420-421). This is due to the fact that Scripture alone is decisive in the church and the confession is subordinate to Scripture as mentioned above (BC., 29-32; Schaff, 1931:26). In this regard, the confession must be also examined by Scripture, and therefore it may be developed and re-standardised (Bavinck, 2008:421). The confession is not the “norming norm”, but the “normed norm” (GKSA, 2015:37). Each confession, therefore,



reflects theological background, controversy and knowledge of respective age (Schaff, 1931:22). Even though the church, from time to time, has appealed to Scripture regarding many kinds of (maybe all kinds of) contents of the confession, and as a result, still has the same confession, it is a given task of the church that holds the confession to appeal to Scripture against all errors and deceptions, and to examine it based on Scripture (Bavinck, 2008:421).

In this regard, it is notable that the Presbyterian confession, different from the Reformed confession, has not an explicit statement of the kinds of offices and the equality of offices (See WCF., 30-31). Even though the Presbyterian confession professes the church government through the church offices according to Scripture, it seems that the determination of the offices is left to the judgement of the church. This may be one reason why there are rare discussions (examination and appeal) regarding the matter of church offices and their equality in the Presbyterian Church. It seems that those matters belong to the freedom and authority of local church within the Presbyterian churches (See 4.2.1).

The Presbyterian Church, however, still acknowledges the Belgic Confession, professing the three church offices and their equality, as being authorised and effective to herself (See OPC, 2013:23-24; PCK [Kosin], 2014). The office of assistant pastors and its inequality, therefore, needs to be appealed and examined by Scripture with a consideration of the relationship between Scripture, confession and church order in Reformed Church polity.

#### **4.2.2.3 Quia or Quatenus**

There has been much controversy about the position and authority of the confession: On the one hand, there are the Roman Church and the Greek Church. They have placed the confession alongside Scripture as equal standards of faith and life. Therefore, the confessions in these churches are absolute and infallible (Schaff, 1931:26-28). On the other hand, there are Socinian, Quaker, Unitarian and Congregationalist. They completely deny and object the value and authority of a confession. They relatively emphasise the authority of Scripture. The confession, therefore, is useless, dangerous and suppressive to those who want to be free to understand and investigate Scripture (Bavinck, 2008:420; Schaff, 1931:26-28). These two extreme sides are both rejected by Protestants on the whole, as well as Reformed churches.

During and after the Reformation, however, there has also been much controversy in the middle regarding the binding authority of the confession, i.e. *quia* and *quatenus*. On the one hand, the confession is acceptable and binding *quia* (because) it is in accordance with

Scripture. On the other hand, the confession is acceptable and binding *quatenus* (insofar as) it is in accordance with Scripture (Cf. Schaff, 1931:28). It has arisen from its nature: the confession is just subordinate to Scripture; however, it is still binding in the church (See 4.2.2.1).

The confession rearticulates what is included in Scripture, even if it is man-made, insufficient and fallible. The confession has been written with the goal of summarising and interpreting the basic and core doctrines of Scripture (Bavinck, 2008:420). There could be nobody, no Reformers or no church intending to write a confession deviated and departed from Scripture. If it is not to be in accordance with Scripture, why does the church articulate it? Therefore, the confession should be regarded as the *norma normata*, *quia* it is faithful to Scripture with the maintenance of its examinable and appealable attributes.

Church government through the three offices and the unity and equality among them confessed in Belgic Confession is binding in the church *quia* it is in accordance with Scripture. The fact, therefore, that there is no office of assistant pastors and its inequality in the Reformed confession, needs to be considered in the PCK. The office of assistant pastors cannot be justified in the church *quia* it is not in accordance with Scripture.

### **4.2.3 Church order**

#### **4.2.3.1 Nature of church order (*Norma ministrans*)**

As mentioned above (4.2.1.3) the church order emanates from the confession and Scripture. From this fact, the church order is defined as the *norma ministrans* [attending norm or ministering of the norm] (GKSA, 2015:37). The church order cannot have a decisive or binding authority in the same position of Scripture, because Scripture alone is the *norma normans* in the church (Bavinck, 2008:372; see Smit, 2004:189). In this sense, the church order is the *ius constitutum* (the law as it is) reflecting and being a fruit of the *ius constituendum* (the law as it should be) (Du Plooy, 2014:11; GKSA, 2015:37; Smit, 2004:189-190).

According to Smit (2004:189-190), the church order is a manifestation of how Christ, as the King, governs over the church based on Scripture and the confession. It, under the authority of *norma normans*, ministers (*norma ministrans*) the core principles of church government in order, which are standardised in the confession from Scripture (Smit, 2010:189-191; See Bavinck, 2008:421; BC., 30-32). The church order does not have any intention to interfere the governance of Christ through the three church offices professed in the confession. It

rather leads and serves the church to obey to the governance of Christ, and protects the proclamation of the Word (GKSA, 2015:40; Smit, 2010:189-191). The church cannot exist without this order of Christ (Smit, 2010:190). In this sense, the church order is normative.

#### **4.2.3.2 Structure**

According to the first article (CO., 1), the church order consists of four sections: offices (2-28); assemblies (29-52); supervision over doctrine, sacraments and ceremonies (53-70); and church discipline (71-86). This order is regulated according to the principles of church government standardised in the confession (See BC., 27, 30-35). These are all necessary in the “Church of Christ” for the sake of the maintenance of good order, and of the ministry of the Word (See BC., 29-32). The Kingship of Christ is presupposed in this order (CO., 1; Vorster, 2011:14), and from that fact, the equality of the offices emanates and undergirds the church order (CO., 17, 81, 84). One may say that the church order is comparatively simple and at the same time contains all necessary principles for church government in the light of Scripture and the confession.

The Presbyterian Church order, however, is sophisticated compared with that of Reformed churches (See PCK [Kosin], 2011; OPC, 2011a). Especially the part of church discipline is more complicated than the other parts. It is mostly about juridical affairs (See PCK [Kosin], 2011:325-391; PCUSA, 2009:rules of discipline). It may be said that it is coming to a “law unto itself”, resembling to the secular law (See Smit, 2004:189). In addition, when the process of the establishment of assistant pastors in the PCK is considered (See 2.3.4), it is obvious that the most of discussions regarding church government is merely related to the law in itself. It regulates offices, assembly, supervision and sacraments, and discipline as the Reformed Church order does, but it also determines various kinds of subdivided parts in details and even deals with unstandardised spheres in the confession, for example the office of assistant pastors (PCK [Kosin], 2011:271, 285-286, 288-289, 325-391). This phenomenon is an indication of the fact that the Presbyterian Church order seems to overprotect Christ’s governance and the ministry of the Word, because it is regarded as entrusted to the judgement of the church (See 4.1). The Presbyterian Church order, including the office of assistant pastors and the inequality it brings, therefore, needs to be considered. Does it realise the principles of church government? Do the numerous subdivided articles fit into the way of Christ’s governance in the light of Scripture and the confession?

#### **4.2.3.3 Authority**

From the distinction of Scripture as the *norma normans*, confession as the *norma normata* and church order as the *norma ministrans*, it is clear that the church order is not an authority emanating from itself (GKSA, 2015:41). It is because that the church order is subordinate to Scripture and the confession and only ministers what is contained in Scripture and what is standardised in the confession. According to Smit (2010:190), Calvin does not shift the authority from the Word to a church order. The church order, therefore, cannot initiate new offices, tasks and authority that are seemingly useful and beneficial according to the judgement of the church (Smit, 2010:190-191). However, it is normative in as far as it is in accordance with Scripture (GKSA, 2015:41, 43). In this sense both Scripture and the church order are norms for judging church government matter (GKSA, 2015:41).

It seems, however, that the Presbyterian Church order has initiated many subdivided parts of church government by the judgement of church meetings, which are ambiguous when it has to fit into the confessional principles regarding church government (PCK [Kosin], 2011:271, 285-286, 288-289, 325-391). This can be regarded as the result of vague understanding of the nature and authority of the church order. The office of assistant pastors, therefore, is not effective, because it is only manifested in the church order, and is not in accordance with the principle of Scripture and the confession regarding church government.

#### **4.3 Ministers in the church order of Reformed churches**

The church order of the Reformed churches stipulates the offices of the church as the first principle in order to maintain the good order of the church (Smit, 2004:191; COD., 1). Pastor is stipulated as the minister of the Word, and the church order allocates the articles of the minister of the Word to the largest parts of the offices (CO., 2-21). The church order emphasises the importance of the ministers of the Word, and this is highlighted in the discussion of their duties (See CO., 16, 23, 55-86; RCSA, 2005; Smit, 2004:191). Nonetheless, the ministers cannot dominate the other offices. The unity and equality of the offices also underlie the church order (CO., 17, 81, 84). There are no assistant ministers of the Word in the Reformed churches from the beginning. Pertaining to the objective of this chapter, the major points of view that should be analysed here are three-fold, i.e. calling, duties and authority, and equality, in which the problems of assistant pastors in the PCK also appear.

#### 4.3.1 Calling

Article 3, in terms of the minister of the Word, starts with the lawful calling. The future minister is not allowed to serve in the ministry of the Word and sacraments unless he is lawfully called (CO., 3). It is clear from the two succeeding articles that this lawful calling means that the inner calling that arises in the future minister must be outwardly acknowledged and approved through a prudent process, such as the election, examination, approbation and public ordination (CO., 3-5). Especially with public ordination in the church, the inner calling by God is finally confirmed and the minister may perform his duties as minister of the Word (Inst., 4.3.10-11; Van Dellen & Monsma, 1941:18-20; Vorster, 2011:17). In this process, the calling congregation, with the guidance of the church council, the theological seminary (in the case of the examination for those who have not previously served in the office of the Word), the classis, and deputies of the regional synod should be partaken in, because the establishment of the minister in a church and calling a minister from one church to another is a common matter of concern and directly links up with the welfare of all the churches (CO., 4-5; Smit, 2004:191; Vorster, 2011:19-20). It is also because Christ has given the ministers of the Word together with the elders and deacons “in” the church (Breed *et al.*, 2008:26-27; Smit, 2004:190; See 2001). In this regard, the same principle as article 3 to 5 is also applied to the other offices (CO., 22, 24). Based on the principle, one should ask whether the way of calling of assistant pastors in the PCK fits into this scheme or not. As mentioned above (2.5.3), assistant pastors are called not by the congregation, but by the session or by the decision of the pastor. Due to the different way of calling, assistant pastors are not allowed to serve in the ministry of the Word and sacraments. It seems that assistant pastors are a different office separated from the office of pastors in the PCK (See 1.7), even though they are called as the servant of Word by God.

Some subsequent articles disclose more deeply that this lawful calling shows that Christ has given the ministers “in” the church (Breed *et al.*, 2008:26-27; CO., 6-7 10-15; Vorster, 2011:25): There is no right to call and ordain the ministers of the Word under anybody or in any institutions outside the church (CO., 6). Without the consent of the church (church council and deacons of the church) where he serves in the office, he is not able to move to another church from which he is called again (CO., 10). He is not allowed to perform his duties in any other church without the consent of the church council of that church (CO., 15). He shall live in the area where the church is located (CO., 7), and is not allowed to get a secular vocation, for he should accomplish his mandate in the church of Christ for the rest of his life (CO., 12; Vorster, 2011:28).

Furthermore, according to the *Form of ordination of ministers of the Word* (RCSA, 2005), it is clear that the relationship between a minister and a church is not a contractual relationship, but a spiritual one (Smit, 2004:191-192). When a minister is ordained in the calling church, both the called minister and the calling congregation solemnly pledge the faithful performance of the duties of the minister and their mutual obligations “in the presence of God and His church” based on Scripture. The church, therefore, should support him as best as possible in order to let him accomplish his calling or duties as the minister of the Word in the church. The church is not allowed to dismiss him from the office without the approval of the classis, despite having considerable reasons (CO., 11; RCSA, 2005; Smit, 2004:193; Vorster, 2011:26-27). The effectiveness of the calling still remains in temporarily incapable cases to serve in the office on account of illness or any other proper reasons, and therefore he should be subjected to the calling of the church (CO., 14). This also has an effect on permanently incapable cases to serve in the office by reason of illness, age, or otherwise, so that he shall maintain the honour and title of the minister of the Word and the church in which he served, for time shall provide for him in his need (CO., 13). The ‘lawful calling’ enables both the local church and the minister to be responsible for each other, because the relationship is spiritual.

Assistant pastors in the PCK are defined as pastors [who assist the pastors] (PCK, [Kosin], 2011:266, 268-270). The relationship between these (assistant) pastors and the church, therefore, is spiritual. They should be accepted, through the calling and ordination, as servant of God by the church. However, they are in fact regarded as the helpers (assistants) of ministers of the Word (pastors). They are called under the authority of pastors. Their mandates are determined by the church or the pastors in the sense of helping and learning from the pastors’ ministry when they are called. They are ordained in the meeting of presbytery in which the calling session (of the church) is located, but there is no installation for them, unlike the pastors in the church that they serve in<sup>22</sup> (PCK [Kosin], 2011:273-275, 396-399). The relationship between assistant pastors and church seems to be animated through and under the authority of pastors.

Furthermore, they may move to another church not only by the decision of the pastors or the session, but also theirs, without the consent of the congregation where they have served under the administration of the presbytery in an orderly manner. They can live even far away from where the church is located and have a secular vocation together with their ministry by

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<sup>22</sup> In the usual Presbyterian churches, the ordination and installation are separated from one another regarding the office of pastors. The concept of installation in the Presbyterian Church is equivalent to the “public ordination” in the Reformed churches (See 1.7 and 5.2).

tacit consent (however, these cases are rare). In this sense they seem to be a kind of labourer employed under the authority of pastors by the church. They need to be installed in a church as pastors, so that a spiritual relationship can be provoked between the church and themselves as office-bearers.

It should be noted in conclusion to this section: The lawful calling of the ministers of the Word is the first and fundamental principle by which the future ministers may perform the duties of ministers and enter that office in the church order; The inner calling must be approved by the calling church through the election, examination, approbation and public ordination; The relationship between a minister and a church is spiritual by the calling and ordination; There are no other ways of calling and ordination of the ministers of the Word; Everything about the ministers of the Word in a church, especially the performance of the duties, is determined by the lawful calling. In this regard, the office of assistant pastors in the PCK cannot be justified.

#### **4.3.2 Duties and authority of the ministers**

As mentioned above, the lawful calling (especially the ordination) by a church enables a minister of the Word perform the given tasks in the church. The New Testament teaches the duties of the minister of the Word in various parts (Matt. 18:15-20; 28:19; John 20:21-23; Rom. 12:7; Eph.4:11-16; 1Tim. 3:2; 5:17; 2Tim.4:1-5; Tit.1:9). In accordance with Scripture, the Belgic Confession professes the proclamation of the Word, sacraments, and discipline as the duties of the ministers of the Word (BC., 30-31). From the basis of Scripture and the confession, the Reformed Church order (CO., 16, 23, 55-86), after stipulating the lawful calling, also regulates the duties of the ministers such as prayers, proclamation of the Word, administration of the sacraments, supervision on the office-bearers and members, as well as the discipline and maintenance of the good order in the church in conjunction with the elders. Following the church order, the ordination formula also declares the same mandates (RCSA, 2005). As the lawful calling denotes the performance of the mandates as well as the acceptance to the offices, it is clear that a minister of the Word is lawfully called into a church in order to perform and accomplish his calling (RCSA, 2005).

Assistant pastors as pastors, however, usually perform different duties: small educational groups and regionally divided groups with teaching and periodical visitation, kinds of specific committees such as administration, evangelism, prayer groups, services, Bible study, discipleship, music and even transportation service. They seem to be regarded not as true ministers, but helpers of the true ministers. This phenomenon originates from the fact that

their calling is different and separated from that of pastors. Once the PCK initiates another and different calling in the office of pastors, different duties arose.

According to the Reformed Church order and ordination formula (CO., 3, 16, 53-86; RCSA, 2005), both the lawful calling and the duties of the ministers are prerequisite to one another. The former enables a minister to perform the given duties in the church, and the latter is definitely implied and denoted in the lawful calling. "No one, though he be a professor of theology, elder or deacon, shall be permitted to enter upon the ministry of the Word and the sacraments without having been lawfully called thereunto," (COD., 3) and no one also shall obstruct the lawful ministers to proclaim the Word and administer the sacraments as long as proper reasons do not take place to prevent the minister from serving in the church. There are no other duties for ministers of the Word as if there is no other calling (CO., 16, 23; RCSA, 2005). It therefore seems that the PCK has missed the mark from the beginning of execution of the office of assistant pastors by imposing different calling and duties to assistant pastors, even though God is calling them into the ministry of the Word and sacraments.

At the same time, this application of the different duties to the office of assistant pastors gives rise to a problem of authority. As mentioned above in Chapter 3, Christ gives the office of ministers of the Word authority. This authority, however, is not a personal authority, but a ministrative authority in order to fulfil their duties (Breed *et al.*, 2008:26). The ministers ought to lead, in a church, public worship in which the proclamation of the Word and administration of the sacraments are centred as the two most important duties of the minister. They should oversee his colleagues, the elders, deacons and church members, especially pertaining to the doctrine that they hold (CO., 23, 55), and exercise the church discipline, which is one of the most important tasks of the church council, in conjunction with the elders through and in the church council (CO., 16, 23, 71-86). It is worthwhile to account for what common tasks are imposed to the church council according to the church order: supervision of the doctrine of the office-bearers and the members (CO., 53-55), administration and supervision of the sacraments (CO., 56-64), church discipline (CO., 71-86), and maintenance of all aspects of the church in an orderly and proper manner (CO., 1, 4, 5, 10-15, 17, 21-25, 27, 67, 69-70). These common tasks of the church council are derived from or related to the duties of the minister of the Word and the elders. In this regard, therefore, the church council should consist of the minister or ministers and the elders (CO., 37).

Due to the performance of different duties, however, assistant pastors in the PCK seem not to convey this 'ministrative authority' that is given to the duties of pastors by Christ. They



scarcely lead public worship in a church, do not take part in supervision of the other office-bearers and church members, and do not exercise the church discipline in conjunction with the elders. The church has no right to determine the duties and authority of the offices (See 4.2).

Ministers of the Word, by the lawful calling, may perform the duties of ministers in the Reformed Church order; therefore there are no other different duties as if there is no other calling. The ministrative authority is given by Christ. It is clear that nobody, not even a church, has a right to deny these divine-decided duties. In this regard, the office of assistant pastors in the PCK cannot be justified.

#### **4.3.3 Equality of the ministers of the Word**

The last point that should be discussed is the equality of the ministers. As mentioned in Chapter 3, the equality of the offices is one of the most important principles of Reformed Church polity, which has been rehabilitated according to the Scripture since the Reformation. In conformity with the instruction of Scripture, the Belgic Confession and the Reformed Church order profess and regulate it, especially the equality of the minister of the Word (BC., 31; CO., 17, 84), whereas, ironically, the Westminster Confession of Faith and the Form of Presbyterian Church Government do not explicitly profess and regulate it (Westminster Assembly, 1645:203-230; WCF., 25-31), although the Presbyterian churches have the equality of pastors as an important principle of church government (See 1.1). It may be inferred that this may be a reason that the equality of the offices is not well realised in the Presbyterian churches.

The Belgic Confession seeks the foundation of the equality of ministers in the Headship of Christ (BC., 31). It is clear in the confession that Christ, who is the owner of the office, calls some people into the church offices. Therefore, “they (ministers of God’s Word) have equally the same power and authority wheresoever they are, as they are ‘all’ (called) ministers of Christ, the only universal Bishop and the only head of the Church” (BC., 31).

Following the understanding of the confession, the church order stipulated the equality of the ministers in the light of the calling of Christ and the church (CO., 1, 3, 16, 17). A minister of the Word must perform his duties in a church, for he is lawfully called by and into the church. “When there is more than one minister of the Word in a church”, he/they must also perform his/their duties, for he or they are also lawfully called. In this sense the equality is realised in the church (CO., 17). The most essential meaning of the equality, therefore, is the equality in the performance of the duties of ministers. Although the church order also mentions the

equality of ministers in other aspects, it does not precede the performance of the duties (CO., 17). Therefore, even though “in other things” the equality is realised, if there is no equality in the duties, the equality is not the equality in its true sense, for the church offices are not a position, but the ministry (Breed *et al.*, 2008:26; Vorster, 2011:139). For this reason, the church office-bearers, “in order to fulfil their offices (calling and duties)”, shall exercise humble censure and admonition among themselves (CO., 81). Furthermore, the office-bearers must not dominate over one another, for every office-bearer is called by God through the church in order to perform and fulfil their own tasks together (BC., 31; CO., 3, 17, 23, 25-26, 84).

Assistant pastors are under the authority of the pastors. Even though assistant pastors occasionally proclaim the Word, it is only performed in the sense of subordination to pastors. They have nearly no chance to administer the sacraments and church discipline. This is consistently emphasised in this chapter to show the application of different calling to them. The different and separated way of calling from the office of pastors links up with different duties, and accordingly the equality is obscure in the PCK.

The lawful calling provokes the equality among ministers of the Word in the church, for they are ‘all’ lawfully called by the church and ‘all’ ministers of Christ, the only head of the church; therefore the equality should be realised in the performance of the duties. In this regard, the office of assistant pastors cannot be justified.

#### **4.4 Pastors and assistant pastors in the church order of the Presbyterian churches**

Regarding the viewpoints of the pastors and assistant pastors of the two corresponding churches of the PCK (Kosin), which are all Presbyterian churches, on the one hand, the PCA holds the system of assistant pastors, and on the other hand, the OPC has no such a system.

##### **4.4.1 View of pastor and assistant pastors of the PCA**

###### **4.4.1.1 Two orders in one class of elders**

The first point to be exhibited is the concept of “two orders in one class of elders”. It indicates that both teaching elders and ruling elders in the PCA are categorised in one office of elders in the sense of having unity and equality between them (PCA, 2014:chap.7-2; 8-1; 8-9). The PCA dissented from the liberal theology that prevailed in 1973, and was separated from the PCUS (PCA, 2013). Therefore, the PCA has been following the theological trend of the old PCUS. Traditionally, the PCUS has supported the concept of one office of elders between

the teaching elders or the ruling elders pertaining to equality, under the influence of James H Thornwell, while the PCUSA conceptually has put the superiority of the supervisory power of the pastor over the office of elders (Balmer & Fitzmier, 2004:98-99; Heo, 1993:200-201).

Given this fact, therefore, it seems that the PCA adheres to an important Reformed standpoint, i.e. the unity and equality of the offices among the church offices. This is a milestone, especially in the Presbyterian world, which has been historically afflicted with heavy debates on the matter of the church offices, and which traditionally has insisted a higher supervisory authority of the pastors (Heo, 1993:217; Hodge, 1879:94, 130, 273). An opposite idea to this view, however, co-exists in the other part of the church order of the PCA: three kinds of teaching elders who are called by different calling subjects, and who perform different duties and have different authorities, respectively, according to their different callings; therefore, the equality may not be embodied in their ministries. It should be noted that the three main issues as discussed above, the calling, the duties and authority, and the equality also arise here.

#### **4.4.1.2 General statement regarding three kinds of teaching elders in the church order**

In the PCA's view, there are three different teaching elders, namely pastor, associate pastor, and assistant pastor in the PCA (PCA, 2014:chap.12-1; 22-1).

First, the pastor refers to a teaching elder who is called by a church under the supervision of the presbytery in which the calling church is involved, and who performs the given ministry of pastors in the calling church (PCA, 2014:chap.20; 22-2). He is one of the members as well as the fixed moderator of the session (PCA, 2014:chap.4-3; 12-2). There is only one pastor in a church in the PCA.

Second, the associate pastor refers to a teaching elder who is called by a church, if the church needs another pastor. The calling procedure is the same as that of the pastor (PCA, 2014:chap.20-6; 22-2). As its name denotes, the associate pastor works together with the pastor in all pastoral ministries. This pastoral relationship is determined by the congregation in the PCA (PCA, 2014:chap.22-4). The priority in the pastorate, however, is endowed with the pastor, for on the one hand, the pastoral relationship of the pastor and the church with respect to his duties is determined in the church order, and on the other hand, that of the associate pastor would be determined by the congregation when he is called (PCA, 2014:chap.20-6; 22-4). It also links up with their roles in the session. The associate pastor is

only allowed to be the substitutive moderator of the session through the discretion of the pastor and the session when it is necessary (PCA, 2014:chap. 12-1; 12-4).

Third, the assistant pastor refers to a teaching elder who is called by the session, through the permission and approval of the presbytery (PCA, 2014:chap.22-4). Due to the different calling, the installation<sup>23</sup> formula is also different from that of the pastors (PCA, 2014:chapt.21). He is mostly in charge of a part or smaller parts of the pastoral ministry, therefore he is not performing the given ministry of pastors, the Word and sacraments (Hornick, 2014b). This pastoral relationship is determined by the session in the PCA, for he is called by the session (Hornick, 2014a; PCA, 2014:chap.22-4). Therefore, he cannot join in the session, even though he can become the moderator on special occasions, by an invitation of the session after the discretion of the pastor and the session (PCA, 2014:chap.12-4; 22-3).

In this general statement regarding the three kinds of teaching elders in the PCA, there are two unique characteristics. One is of the office of associate pastors. The associate pastors are equivalent to pastors in the matter of calling, but their pastoral relationship is determined by the calling church when they are called (PCA, 2014:chap.22-4). The other is of the office of assistant pastors. The assistant pastors in the PCA are similar with that of the PCK. They are not called by the church, but by the session (PCA, 2014:chap.22-4). They are installed in a different way from that of pastors (PCA, 2014:chapt.21)<sup>24</sup>. They perform different duties under the authority of the pastors. The only difference between the PCA and PCK is whether assistant pastors can join in the session or not: Assistant pastors in the PCA cannot join in the session, for they are called by the session (PCA, 2014:chap.22-3). Assistant pastors in the PCK can join in the session, for they are also pastors (PCK [Kosin], 2011:293; 2014:189). However, in reality in the PCK, they are nearly excluded (See 2.5.4). In this regard, both the PCA and the PCK have nearly the same system of assistant pastors. Assistant pastors in the PCA, therefore, are also excluded from the duties of the church session.

#### **4.4.1.3 Analysis in terms of pastors and assistant pastors**

One of the reasons why the PCA has the office of associate and assistant pastors, separated from the office of pastors, is due to a tradition that the Presbyterian Church accepts only one pastor in a church. The foundation of this regulation is not expressed in the Presbyterian confession and the church order. Based on this uncertain principle, the PCA

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<sup>23</sup> See the footnote 22. The concept of installation in the Presbyterian Church is equivalent to the “public ordination” in the Reformed churches (Also see 1.7 and 5.2).

<sup>24</sup> In the PCK, however, there is no installation for assistant pastors (See 4.3.1).

has initiated different ways of calling and installation in the office of teaching elders, and going a step forward, these have linked up with also different and separated duties. The associate and assistant pastor in the PCA are different offices having different callings and duties from the office of pastors, even though they are all among the office of teaching elders. In this regard, it is no exaggeration to state that there would not be the equality in the one office of teaching elders.

According to some PCA ministers<sup>25</sup>, however, this is not referred to as a hierarchical system, although only the pastor mostly perform the proclamation of the Word and administration of the sacraments and serves as the moderator of the session. This is because the associate and assistant pastors would sometimes be invited to preach, and moreover each is called into the different functions depending on the diversity of their gifts (Hornick, 2014b; Lillback, 2015). It may be inferred that the PCA understands that those three kinds of the teaching elders are not ranks, but various roles or functions within the ministry based on the different gifts according to the church's situation and needs. Does the fact that they all have the same name, i.e. pastor, not support this view? Do they all not serve in the pastoral ministry in different ways?

The understanding of the PCA, however, should be questioned on two points in terms of Reformed Church polity perspective. The first one is that the church or the session has no right to initiate another calling and duties for an office deviated from Scripture (BC., 32), because Christ who has given the church offices into the church has already determined their own mandates in Scripture (BC., 30-31). It is not the church, but Scripture that should determine the relationship between the offices and the church. Moreover, the PCA has the explicit profession of the equality of the teaching and ruling elders. In this sense, these PCA's new offices, namely associate and assistant pastors, seem not to fit this Presbyterian principle. The office of assistant pastors as well as associate pastors in the PCA is a result of the judgement of the church, and it may be concluded that the unity and equality of the office is not well realised in the PCA.

The second point is, there is no reason not to ordain them (associate and assistant pastors) as pastors. As mentioned above in Chapter 3, God has given the special *charismata* to some people in the sense of distinction from the general *charismata* of the all members in direct connection with the essential threefold ministry (*diakonia*) of Christ, such as teaching, ruling and caring. When somebody is lawfully called into the ministry of the Word, therefore,

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<sup>25</sup> This paragraph is based on my personal interviews with some the PCA's ministers.

he should be recognised as a person upon whom the suitable *charismata* have been bestowed by the Spirit, which means he may perform the *diakonia*, ministry of the Word and sacraments, toward which the given charismata are tending. These three important factors, the special *charismata*, calling and *diakonia* in terms of the church offices, cannot be separated.

It is stated that an assistant pastor in the PCA is called by God as a teaching elder in the church order (PCA, 2014:chap.4-2; 7-2; 8-1; 12-1, 4; 13-1; 16-1; 21-5, 6; 22-3). He should not be recognised, therefore, as a person who is insufficient in the gifts of the Word or as a person who has fewer or different gifts from the ministry of the Word. He needs to be called and ordained in order to serve the proclamation of the Word and the administration of the sacrament. Even if there may be a certain circumstance of a church that a minister of the Word should focus on a special ministry, such as youth or family ministry, he should firstly perform his own ministry (Vorster, 2011:35). The PCA has no right to reject or modify God's calling toward any ministers of the Word. The church can only call people who have been called by God.

Therefore, the PCA needs to call and ordain people who have been called as ministers of the Word by God, not as assistant pastors, but as pastors. They should be called not by the session, but by the church. Their duties should be the same as those of pastors. They should join the session as pastors to perform the common tasks in conjunction with the other elders in the PCA.

It is sufficient to say, from the analysis of the all teaching elders in the PCA mentioned above, that there is vagueness in the church order of the PCA. As mentioned in the previous section (4.3.1.1), the PCA has professed the equality between the teaching and ruling elders. The assistant pastors as teaching elders, however, are not equal to the other teaching and ruling elders, but appear to be an inferior office in the church. As mentioned above, they are called as the teaching elders. They are members of the presbytery that consists of teaching and ruling elders. In spite of its subjection to the discretion of the pastor and the session, they can be the moderator in the session in special, occasional cases, all of which indicate they are teaching elders. They are, however, not a member of the session (PCA, 2014:chap.4-2; 7-2; 8-1; 12-1, 4; 13-1; 16-1; 21-5, 6; 22-3). In Presbyterian principle, when the church dealt with the discipline, the session, the presbytery, and the general assembly are defined as judicatories as the respective steps of church courts from the bottom to the top. In this concept, the presbytery as the higher church court dominates over the session of local churches as the lower church court (Hodge, 1894:125, 179). As one of the members of a

higher court (presbytery), an assistant pastor cannot be a member of a lower court (session); however, he stays in the church where the lower court is involved. It is a plain discrepancy. Once the PCA distinguished the calling of the teaching elders into three, as a result, there has been vagueness between the way of calling, duties and authority of the general teaching elders and the assistant pastors. In this sense, in the PCA, it seems that the equality between teaching elders is not embodied, even if the PCA has a clear statement in terms of the equality.

The PCA is the only church that holds the office of assistant pastors among all the sister and corresponding churches of the PCK (Kosin). Once the PCA has initiated different ways of calling based on the uncertain principle (only one pastor in a church), those different callings divided into different duties and authority. There is a discrepancy between the office of assistant pastors as a teaching elder and the other teaching (and ruling) elders in the calling, duties and authority, therefore, the equality of the offices is not embodied in the PCA.

#### **4.4.2 View of the ministers of the Word of the OPC**

##### **4.4.2.1 General statement regarding ministers of the Word in the church order**

According to the church order (OPC, 2011a:9-12), the OPC indicates three kinds of ministers of the Word: evangelists, pastors and teachers. They are all named ministers or teaching elders. The reason that the OPC holds these three kinds of ministers of the Word is that they recognise the diversity of the gospel and the ministry according to Scripture (OPC, 2011a:9).

Firstly, the church order of the OPC states the office of evangelists. While the Reformed tradition generally regards this office discontinued after the apostolic age (Bavinck, 2008:336), the OPC understands that this office still exists, for the gift and function of the evangelists found in the New Testament are still necessary to the current church (OPC, 2011a:10). The evangelists may perform the peculiar mandate of the minister of the Word, but they are especially subject to the distinctive ministry of the Word, such as domestic and foreign missions, special preaching ministries without pastoral duties in churches, the gospel ministry in institutions or military forces, editing in the church press, etc., while the other ministers of the Word are subject to the local churches [in the case of the teachers, only when they are called to serve in a church] (OPC, 2011a:10).

The second minister of the Word is the pastor. It indicates the minister who must be in a local church to perform all the pastoral duties as well as governing with elders. The duties of the pastor in the OPC contain everything related to the pastorate: leading the worship

services, performing the ministry of the Word and the sacraments, supervising the church with the elders, catechism, proclaiming blessings, visiting and counselling, caring for the weak, etc. (OPC, 2011a:11). The OPC has only one pastor in a local church like the other Presbyterian churches (OPC, 2011a:12, 13, 17).

The third minister of the Word is the teacher. This office refers to the minister of the Word who has been gifted to interpret the Word, to teach the sound doctrines, and to convince those who deny the truth. As explained above, if a local church that has a pastor needs other ministers, they could serve the church as teachers. In this regard, the teacher is equivalent to the associate pastors in the PCA. A teacher in a church may have a pastoral duty to care for those who are allocated to him. The teacher, however, may teach at theological schools, teach Scripture at various grades of schools or colleges, or engage himself in writing for the sake of the education of Christians (OPC, 2011a:12).

In this general statement regarding the three kinds of ministers in the OPC, there are three unique characteristics. First of all, the OPC is nearly the only Presbyterian Church that has no office of assistant pastors (See PCA, 2014:chap.22-4; PCK [Kosin], 2011:271; PCUSA, 2009:chap.6). Secondly, the OPC divides ministers of the Words into three different kinds of ministers according to various situations and needs of the ministry of Word such as pastoral ministry, mission work, specialised Bible teaching, chaplain of institutions or military forces and theological school (OPC, 2011a:10-12). The OPC uses the terms presented in Scripture to depict the three different kinds of ministers, however, it seems not to be persuasive according to the view of Reformed Church polity perspective and also the usual Presbyterian Church government (See Westminster assembly, 1645:203-230) Thirdly, the evangelists is generally regarded as a discontinued office after the apostolic age, and their duties are continued only by the ministry of pastors and elders (See 3.4.1.3, 3.4.2.1 and 3.4.2.2; CO., 16, 23; Smit, 2004:191). In the case of teachers, it should be also understood that the teaching as a special *charisma* has given to the office of minister (See 3.2.2).

#### **4.4.2.2 Analysis in terms of the three ministers in the OPC**

First of all, there are both similar and different points in the calling between the OPC and the PCA: On the one hand, the OPC, like the PCA, has also different kinds of calling according to the different kinds of ministers. The ordination formula of teachers and evangelists (Both are the same in the OPC), therefore, unlike that of pastors, has no questions to which the congregation shall answer in a sense of affirmative to accept the ministers (See OPC, 2011a:44-62). This is because the OPC is also based on the uncertain principle that the



office of pastor is only in a pastoral relationship with the congregation, as the name denotes (See 4.3.1.3). On the other hand, different from the PCA, all kinds of ministers may be called by a church<sup>26</sup> when the church needs to call the pastor for the pastoral duties, a teacher for teaching and a part or some parts of pastoral duties, and an evangelist for a mission or evangelistic ministry (OPC, 2011a:10-12, 37, 54-62). The congregation and the session take part in this process with the consent of the presbytery in which the calling church is involved (OPC, 2011a:37-43, 46, 54-58).

Secondly, pertaining to the duties of the ministers, the three kinds of ministers are not excluded from the mandate of the ministers of the Word, especially from the proclamation of the Word and the administration of the sacraments (OPC, 2011a:10-12). The general statement of the duties of the teaching elders is relatively in accordance with those of each evangelist, pastor and teacher (OPC, 2011a:9). Even though the articles of teachers have no say in the ministry of the sacraments, in practice, the teachers administer the sacraments (CPC, 2015:1-2; OPC, 2011a:9, 46). Furthermore, all ministers are members of the session, so that they can perform the common task in conjunction with the elders (OPC, 2011a:17). All of them, therefore, are called by the church when the church needs to call them respectively, perform their essential ministries, and join in the common task with the elders.

Finally, therefore, it may be evaluated that there is equality among the ministers of the Word. The OPC does not distinguish one from another or the others in the calling in a sense, essential duties and authority of those ministers of the Word. Moreover, the OPC has no such an institution as that of assistant pastors. According to the Q&A on the official website of the OPC (OPC, 2011b), the office of the assistant pastor is not a biblical concept. The OPC understands all ministers of the Word are called by a local church in order to serve the essential duties.

It should be questioned, therefore, why it is necessary for the OPC to distinguish ministers of the Word into three different kinds of ministers, even though there is equality in the matter of calling, duties and authority. In the light of the unity and equality of the offices of both the Presbyterian and Reformed Church polity, it seems to be more understandable to integrate those different ministers into one office of ministers of Word.

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<sup>26</sup> In the PCA and OPC, all ministers of the Word can be called not only by a church, but also a presbytery or the general assembly, if necessary. In this dissertation, the latter cases are not taken into account.

## 4.5 Summary

In order to develop the main argument of this chapter, the relationship between Scripture, confession and church order is firstly discussed. The church order, as *norma ministrans*, emanates from the confession as *norma normata* summarising and confessing the instructions of Scripture regarding church government, and above all, from Scripture as *norma normans*. Everything about the church government (church order) does not belong to a sphere of the church's freedom and authority, but to Scripture through which Christ governs over the church.

There is no system of assistant pastors in the Reformed churches, which are in sisterly relationships with the PCK (Kosin). The Reformed Church order stipulates the lawful calling as the fundamental principle of the church offices. If a minister of the Word is lawfully called by a congregation with the consent of the classis, no one can reject the duty of the minister, unless any proper reason takes place to prevent him from service in the church. Any minister of the Word is lawful if he is lawfully called; there should be equality in performing the duties among ministers in a church.

The corresponding Presbyterian churches of the PCK (Kosin) have directly opposing ideas in terms of assistant pastors. On the one hand, the PCA has different callings among pastors, associate pastors and assistant pastors, even though the PCA professes the equality between teaching and ruling elders. These different callings determine the different duties and authority, and finally the equality is not realised in the calling and duty. On the other hand, even though the OPC has a slightly different calling among the various teaching elders, they may be all called by the congregation when the church needs to call them, and therefore they can perform the mandate of the ministers of the Word despite the differences in focused ministry. Moreover, the OPC has no the office of assistant pastors, because it is not considered biblical. In this regard, it may be evaluated that equality is realised in the OPC, therefore it is not necessary to distinguish ministers of the Word into three different kinds of ministers.

## **CHAPTER 5: AN EVALUATION OF THE USE OF ASSISTANT PASTORS IN THE PCK**

### **5.1 Introduction**

In the previous chapter, the view of pastors and assistant pastors in the contemporary Reformed denominations was discussed. On the one hand, all of the sister Reformed churches of the PCK (Kosin), which have no office of assistant pastors, have maintained the unity and equality of the offices, especially in the duties. On the other hand, the PCA, a corresponding church of the PCK (Kosin), justifies the office of assistant pastors, because it seems that the PCA understands that the church has a right to initiate new and different functions of the offices beyond the given duties by Scripture. The OPC, however, does not have the office of assistant pastors, even though it is a Presbyterian Church. This is because the OPC does not believe that it is a biblical concept.

In this chapter, the office of assistant pastors in the PCK will be evaluated from a Reformed Church polity perspective. For the sake of the evaluation, a brief mention of what the office of assistant pastors in the PCK is like will firstly be re-stated according to section 2.5 of this dissertation. After that, the analysed major points of Reformed Church polity perspective as discussed in Chapter 3 will be applied in the following order: its origin, calling, authority, purpose, and unity and equality. In addition, the standpoint of the contemporary Reformed denominations and that of the PCK will be compared. Finally, the relationship between mission and church polity will be briefly discussed based on the fact that the early American missionaries affected the formation of assistant pastors in the PCK.

### **5.2 Brief mention of the office of assistant pastors in the PCK**

Assistant pastors in the PCK are also defined as pastors, but pastors who assist the pastor in a church (PCK [Kosin], 2011:271). The term of their service in a church is mostly annually determined, and they should be annually petitioned by the session to the presbytery to which the church belongs in order to be in charge of the service again (Kim, 2010:19; PCK [Hapsin], 2000:chap.5.4.3). The status of the assistant pastors is therefore presented as temporary pastors in a church (See.2.5.2). However, it does not mean that the title of assistant pastors would not be extinct after their temporary service in a church, because, according to the Presbyterians' concept of the church, they are still involved in and pastors of the church, the unit of presbytery (Hodge, 1894:177-178, 375). Only the *Kosin* among all of the PCK

denominations has eliminated the condition of a one-year appointment in the recent version of the Form of Government (See PCK [Kosin], 2011:271).

It is necessary to account here for the difference between ordination and installation regarding the calling of pastors and assistant pastors in the PCK (See 1.7 and 4.3.1): The ordination indicates a ceremony, by and in the presbytery, which makes a licentiate a pastor. After a licentiate fulfils all requirements, such as theological training by the theological seminary, calling whether it is as an assistant pastor (by the session in a church) or as the pastor (by a church), and examination and interview by the presbytery, he can be ordained; the installation is a ceremony, by the presbytery, that installs a pastor as the pastor in a church to serve the mandate of pastors in the church (Hodge, 1894:375; OPC, 2011a:31; PCK [Kosin], 2011:273). Normally, a licentiate in the PCK is ordained as an assistant pastor during a meeting of the presbytery (not before and in a congregation) when he is called by the session as an assistant pastor in a church, and there is no installation of assistant pastors in the PCK (See PCK [Kosin], 2011:396-400).<sup>27</sup> Later on, when he is called as the pastor in a church, he is installed by the presbytery in the church (PCK [Kosin], 2011:273, 396-400)<sup>28</sup>. However, if a licentiate in the PCK is directly called as the pastor in a church, as indicated above, he is also ordained as a minister (a pastor) during a meeting of the presbytery (not before a congregation), and he is installed by the presbytery in the church (PCK [Kosin], 2011:273, 396-400)<sup>29</sup>. Therefore, the office of assistant pastors is just regarded as a process or a step to become the pastor<sup>30</sup>.

As mentioned above, assistant pastors in any PCK denominations cannot be called by the congregation, but by the session, because they are the assistants of the pastors. The pastors, however, at least execute the final decision to call and dismiss them. The ministry of assistant pastors is therefore mostly determined by the pastors. As pastors, they can

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<sup>27</sup> In the PCA and OPC, there are the installations of assistant pastors (PCA) and teachers and evangelists (OPC). Nonetheless, those are different to that of pastors (See PCA, 2014:chap.21; OPC, 2011a:44-63).

<sup>28</sup> A pastor who has previously served as the pastor in a church will be installed as the pastor in a different church by which he is called again, when he accepts the calling.

<sup>29</sup> In the PCA and OPC, in this case the ordination and the installation would be held together in the church in the case of both pastors and assistant pastors (PCA) and teachers and evangelists (OPC) (See PCA, 2014:chap.21; OPC, 2011a:54-57).

<sup>30</sup> It needs to be clarified here that the pastors and the assistant pastors are all classified and identified in the one office of pastors (See 1.1; PCK [Kosin], 2011:269-271). They are all ministers of the Word. No assistant pastor can testify that he is only called as the assistant pastor who serves in a part of the pastor's ministry for a certain period or for the rest of his life. The PCK in practice, however, eventually distinguishes the office of pastors into three different concepts, such as a pastor (whether he is an assistant pastor or the pastor), an assistant pastor, and the pastor. In this sense, it seems that they are different offices as continually mentioned in this dissertation.

occasionally perform the proclamation of the Word, but it is restricted, and they are mostly excluded from the administration of the sacraments and the governance with elders. Instead, they are normally in charge of each small group according to age and locality, with tasks such as teaching and periodical visitation. It can be identified that those ministries are part of the pastors' ministry, in a sense of subordination. Regarding membership in the session, unlike the PCA, they can join in the session as pastors according to the Form of Government (PCK [Kosin], 2011:293). It is widely known in the PCK, however, that they are mostly not able to join the session in practice (PCK [Kosin], 2011:275; See. 2.5)<sup>31</sup>.

### **5.3 Evaluation of assistant pastors of the PCK from a Reformed Church polity perspective**

#### **5.3.1 Evaluation of the office of assistant pastor in terms of its origin**

According to Reformed Church polity (See 3.2), in terms of the origin of the church offices, Christ, the King and Head of the church, governs His church through the special church offices. In order to perform this, God calls some people into the offices, gives them the essential *charismata* by the Spirit, which is directly connected to the threefold ministry of Christ, namely teaching, ruling and caring. All church offices, therefore, should serve the directed mandates or ministries (*diakonia*), and through this, they can be integrated into the threefold office of Christ. There is not another office and ministry beyond the threefold ministry of Christ, according to Scripture (BC., 30-32). Everything about the church offices, such as calling, duties and authority, should be in accordance with Scripture.

It seems, however, that assistant pastors in the PCK are recognised as unequipped in the essential *charismata*, even though they are ordained and regarded as (assistant) pastors. This fact is confirmed in the ministry on which assistant pastors mainly focus. As mentioned above, they do not mainly serve the directed ministries, that is to say, the proclamation of the Word and the administration of the sacraments. In a sense of subordination, they perform the part of teaching in a group or groups, which can be identified as part of the pastors' ministry. It is difficult to say, therefore, that their main ministries are completely integrated into the threefold ministry of Christ. Therefore, one can come to the conclusion that assistant pastors as ordained pastors should be recognised as being called by God into the ministries of the Word and suitably equipped with the essential *charismata*, and perform the directed ministry at which the given *charismata* are aiming. They cannot and must not be identified as

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<sup>31</sup> This statement is also based on the experience of the author as an assistant pastor in the PCK (Kosin).

called into a different or separate office from the office of pastors. As mentioned above, nobody can accept and approve a new different office apart from the threefold office of Christ (Cf. 3.2.2). In addition, the assistant pastors are in fact classified in the office of pastors (Cf. 1.1 and footnote 30; PCK [Kosin], 2011:269-270). Their main ministry, as pastors, should be integrated in the threefold ministry of Christ. In order to be realised they need to be called and installed as pastors by and in the church where they serve.

Furthermore, it is difficult to say that the office of assistant pastors is supported by Scripture. As mentioned in Chapter 2, the PCK originated it under the influence of the early missionaries and the tradition of the Presbyterian Church. It was started as a system of helpers as an early church office (Cf. 2.2.2), which played a role as a seedbed for the later assistant pastors. The early missionaries definitely thought it was supported by Scripture. As discussed in Chapter 3, however, it is widely acknowledged that the office of evangelists, who were subordinate to the apostles in the ministry and authority, were ceased after the apostolic period. Even though the meaning and characteristics could be still applied to all Christians these days, the evangelists, *per se*, cannot be directly connected to any church offices. It should be noted that the OPC still acknowledges the office of the evangelists in these days (OPC, 2011a:10); the evangelists in the OPC are ministers of the Word who serve in domestic and foreign missions, special preaching ministries without pastoral duties in churches, the gospel ministry in institutions or military forces and editing in the church press (See 4.4.2.1). As indicate Chapter 3, however, the function of the evangelists was to expand, together with the apostles, the foundation of the apostles and prophets to the whole world. The important point, therefore, is that the ministry of the evangelists has been left in the task of the church council (pastors and elders), as it is acknowledged that the ministry of the apostles has been continued through the ministry of pastors and elders (See. 3.4.1.3 and 3.4.2.1-2; CO., 16, 23; Smit, 2004:191). Accordingly, it is not justified that the concept of assistant in terms of the church offices, especially in a sense of subordination to another office, is biblical.

The fact that there are not biblical grounds in terms of the helpers and assistant pastors in the PCK is also found in the home churches of the early missionaries. A famous book by JA Hodge in the Presbyterian fields, *What is Presbyterian law as defined by the church courts?*, which was the most important source book of the Form of Government of the PCK, does not indicate a sufficient biblical basis on the office of assistant pastors that can answer the questions of why they should be called by the session, and of why they should assist the pastor etc. It just mentions, "In Scotland he is called the Pastor's Helper" (Hodge, 1884:49). It is not too much to say, therefore, that there has not been any discussion in terms of the

justification or biblical foundation of the office of assistant pastors in the Presbyterian denominations throughout Presbyterian history. In this historical sense, it may be inferred that the Presbyterian churches used to determine the structure of the church within specific contexts, whether it is great or small, not by Scripture, but by their judgement.

It should be noted that it was the church that created assistant pastors, not Christ, and all the regulations pertaining to them are not in accordance with Scripture. The church of Christ, needless to say, has no right to make an arbitrary regulation or office beyond the boundary of Scripture.

### **5.3.2 Evaluation of the office of assistant pastors in terms of its nature**

#### **5.3.2.1 Calling**

According to Reformed Church polity pertaining to church offices (See 3.3.1), church offices start with the calling, because God calls some people into the offices in order to fulfil the threefold ministry of Christ. The Reformed Church order, therefore, stipulates the lawful calling as the first principle of the offices (CO., 3-5). When a minister of the Word is called by a church, it is nothing but an acknowledgement and a confirmation that God is calling him to the church. Everything related to the calling originates from Christ (Bavinck, 2008:379). It is, however, not merely how to enter the offices, but also what to do in the offices. This is because the church offices based on the essential *charismata* are, above all, the threefold ministry of Christ. Therefore, the church cannot initiate a new calling and duty by its judgement. The entire congregation should take part in the calling process, for Christ has given the offices into the church in order to perform and fulfil the mandates.

From this principle therefore, one should firstly evaluate whether the church can initiate assistant pastors as a church office or not. There may be a confutation from the PCK that the office of assistant pastors is not a new office. It may sound plausible, for they are also pastors. This confutation, however, needs to be re-refuted in three points according to Reformed Church polity. Firstly, the callings between pastors and assistant pastors are different. As mentioned in section 5.2, this is confirmed based on the difference between the ordination and the installation in the PCK. Secondly, the subjects of callings are also different; pastors by the church, but assistant pastors by the church session or the pastor. Thirdly, above all, each main mandate or ministry is different; pastors usually perform the directed mandated, that is to say, the proclamation of the Word, the administration of the sacrament and the discipline in conjunction with the elders in the session; but assistant pastors usually perform teaching and other extra church matters or programmes (See 1.1

and 5.2). Based on the latter, assistant pastors can be defined as a new office. Therefore, the office of assistant pastors cannot be justified in the church according to Reformed Church polity (Cf. 5.3.1).

From this, the inevitable conclusion is that assistant pastors need to be called not as the assistant pastors *per se*, but as pastors, and the calling should be performed not by the session, but by the church. In this process, it should be acknowledged that God is calling them as the minister of the Word in the church, and that they are the office-bearers who perform and fulfil all directed mandates, the proclamation of the Word and the administration of sacraments. Moreover, they should not be considered one-year office-bearers by the church, for the calling of pastors is life-long.

#### **5.3.2.2 Authority**

According to Reformed Church polity in terms of the authority of the church offices (See 3.3.2), the ministrative authority is given in the ministry of the church offices under the only condition that the ministry is in accordance with Scripture. In this sense, the church offices convey and perform the authority of Christ, and their ministries are not despised, but accepted by the church. The lawful calling also provides the church offices with this ministrative authority.

From the above principle, therefore, one can conclude that no-one in the church can deny the authority of assistant pastors if they are lawfully called as pastors and as long as their ministry is in accordance with Scripture. Assistant pastors in the PCK, however, are regarded as having less authority than pastors do (Kang, 2007:676, PCK [Kosin]:2011:271). They are usually not included in the ministry of pastors, and they occasionally preach as subordinates to the pastors. It seems that they are recognised as pastors who will be equipped in the future. In the PCK, they seem to be inferior office-bearers compare to the pastors, not only in the Form of Government, but also in reality, because they are assistants of the pastors, considered as having less experience as the ministers. It may be re-stated that their calling restricted by the session or the pastors cannot but bestow onto them the restricted and controlled authority and duty by the pastors. It should be noted that the church cannot restrict the authority of an office that is lawfully called, because it is bestowed by Christ, the King of the church; therefore, needless to say, assistant pastors in the PCK need to be allowed to perform the directed ministry through the authority given by Christ, but prior to this, they should be called and ordained as pastors.



### **5.3.2.3 Unity and equality**

In Reformed Church polity, the unity and equality of the office is a point of departure, and one of the most important principles that has been rehabilitated by the Reformers. As mentioned in the previous section (1.1), it is also an important principle in the Presbyterian churches regarding church government. Because the office of Christ diverges into the all church offices, the ministries of the all offices are integrated into the ministry of Christ. As the threefold ministry is not separated into higher or lower ministries, none of the offices are determined as higher or lower in their ministry. The unity and equality of the offices, therefore, originate from the office of Christ. Especially, as mentioned above, the lawful calling enables each office-bearer who has received each essential *charismata* to perform each *diakonia*. Therefore, there is a natural unity and equality in the duties of the offices.

From this principle, therefore, one may come to the following conclusions: Firstly, assistant pastors should not be separated from the office of pastors in the calling, for all the church offices should be integrated into the threefold office of Christ and they are pastors. They cannot be called by a group of equal office-bearers or another equal office-bearer in principle. They should be called as pastors. There is no concept of assistant to other office-bearers in the sense of subordination in the office of Christ; secondly, they should perform the directed ministry, the Word and sacraments, at which their *charismata* aim, not from a position of subordination, but through unity and equality. In addition, in order to fulfil the common task (church discipline in conjunction with the elders), they need to join in the session, not from a position as inferior office-bearers, but as united and equal. Comparing this principle with the reality of the PCK, it is clear that the office of assistant pastors goes against the unity and equality of the offices, a point of departure in the Presbyterian and Reformed Church polity.

### **5.3.3 Evaluation of the office of assistant pastors in terms of its purpose**

Christ, the Head of the church, has provided church offices in His church in order to accomplish the purpose of the church, His body (See 3.3.3). In this sense, the church offices should call, govern, and edify the people of God through their threefold ministry, in accordance with Scripture, namely, the proclamation of the Word and the administration of the sacraments by pastors, the tasks of the supervision and care of elders, and the task of the work of mercy by deacons (COD., 16, 23, 25). Therefore, the accomplishment of these purposes of the church offices is dependent on how much each office can thoroughly serve in each given mandate in the church according to Scripture.

From this principle, therefore, it needs to be evaluated whether assistant pastors as pastors indeed serve the given ministry in the PCK. According to the Form of Government of the PCK, in accordance with Scripture (PCK [Kosin], 2011:270), the main duties of pastors are stipulated as follows: prayer, proclamation of the Word, administration of the sacraments, church discipline in conjunction with the elders, and so forth. It is also clear that assistant pastors are called to serve the duty of pastors, according to the ordination formula (PCK [Kosin], 2011:397). However, the main tasks of assistant pastors in the PCK are not those of pastors, but rather teaching and extra church matters and programmes, such as assistance or subordination to pastors. It is sufficient to say that assistant pastors in the PCK are now performing tasks determined not by Scripture, but the church. It should be noted again that the church cannot determine the task of the church offices (CO., 16, 23, 25; See 4.2). Assistant pastors should be called as pastors, perform the directed ministry, and through this, accomplish the purpose of the church.

#### **5.4 Evaluation of the office of assistant pastors from a comparison of the church order of the PCK with that of the contemporary Reformed denominations**

The Reformed have traditionally confessed “the universal attribution of the church” (BC., 27; WCF., 25) and “the fellowship of the saints” (BC., 28; WCF., 26). This is the important foundation of why ‘the Reformed Church’ should find and have a friendship with other Reformed churches that are in accordance with its theology and life, so that those can help and develop one another in Christ (CGKN, 2015:1; PCK [Kosin], 2014: 312-313). In addition, the Reformed Church government has maintained the unity and equality of the offices without submission to any hierarchical structure. In this sense, to investigate the Reformed Church order of the sister and corresponding churches of the PCK can motivate the PCK, which has the same point of departure, but has not realised it in reality, to illuminate the matter of assistant pastors.

Firstly, the sister churches of the PCK, which are all Reformed churches, do not have the office of assistant pastors. From the beginning, they have held the most important principle of Reformed Church polity regarding church offices – the unity and equality of the offices in calling, duty and authority. According to the Reformed Church order, there is no room for any other kinds of pastors, who are called in a different way, who perform a new task initiated by the church, or who are inferior to others in authority. All the ministers of the Word, respectively but collectively, serve in the ministry of Christ, so that the unity and equality are realised in their performance (See 4.3).

Secondly, the OPC is nearly the only Presbyterian Church that has no assistant pastors (See 4.4.2.1). It is because the OPC do not agree that it is biblical (OPC, 2011b). The three kinds of ministers may be altogether called by the church, not by the session, and perform the duties of ministers, therefore one can say that there is unity and equality among the ministers of the Word in the OPC (See 4.4.2.2). In this sense, it is questionable to distinguish the ministers into three, namely evangelists, pastors and teachers, because all ministers are in unity and equality.

Finally, the PCA, however, has different callings, according to the pastors, associate pastors and assistant pastors, which determine different subjects of calling, different duties and different authority. Consequently, there is a discrepancy between the general teaching elders and the assistant pastors in the calling, duties and authority. It cannot be said that there are unity and equality among the teaching elders in the light of the Presbyterian principle regarding the office as well as Reformed Church polity perspective, even though the PCA professes the equality in the office of teaching and ruling.

Therefore, the question needs to be considered whether positively or negatively, “is the office of assistant pastors necessary in this ‘Reformed’ Presbyterian Church?”; “why does the Reformed churches not have the office of assistant pastors?”; “Why does the OPC also not have it, even though the OPC is an Presbyterian Church?”; “What kind of problems are in the church order of the PCA?” The assistant pastors need to be called as pastors not by the session, but by the church, and should perform the directed ministry of pastors in the church, together with other pastors not as subordinates, but in co-operation towards the ministry of Christ.

## **5.5 Mission and church polity**

Korea was a target of mission from many countries at one time (Park, 2007:229-267, 369-459). It is a well-acknowledged fact, however, that Korea is now one of the most missionary sending countries in the world (See Jeong, 2007:4). The author also has experience as a missionary in the Philippines for two years. As I observed in the mission field, that most of missionaries are conducting the exact same method that they have learned from the history of the early missionaries in Korea in terms of establishing local leaders in the mission fields. Many local leaders of the mission fields are now helping the Korean missionaries in official and private works by receiving some money under the pretext of ‘love gifts’ or remuneration. It seems to be evaluated as an employment. It can be assumed that the great numbers of

current mission fields throughout the world are still affected by the early missionaries who lived and worked more than 100 years ago through the Korean missionaries.

It seems like an useful strategy to cultivate local leaders in mission fields as that of the early missionaries in Korea. It must be considered, however, how much worse it will be in future churches when it becomes a new church office, as in the case of the PCK. From this missional-historical fact, therefore, it should be stated that the missionary or the sending church cannot initiate a new office in the young churches, and that the missionary must establish and build up a church in the mission field in the same principle with home. It should be also avoided, not only in the young church, but also in the old church, to put into place any systems, regulations, or orders that are against the Reformed confession and church polity, which are derived from Scripture, even if they seem like useful advantages for the church (BC., 32).

Even though the unceasing efforts of the early missionaries to establish the Reformed Presbyterian Church in Korea, needless to say, should be appreciated, the establishment of the system of helper in the PCK, which has been transformed into the later system of assistant pastors, is regrettable. They who inherited an important Presbyterian principle, the unity and equality of the offices should evaluate, once again, whether it goes against the principles or not, especially within the context of Korea dominated by Confucianism, which is a strong hierarchical family and social system, even if their home church had already had the same system. Likewise, the PCK should reconsider not only the justification of assistant pastors in the PCK, but also the method of missions when using the assistants.

## **5.6 Summary**

The office of assistant pastors in the PCK was evaluated in this chapter from the perspective of Reformed Church polity in terms of the offices. Although assistant pastors should be recognised as pastors who are properly equipped with the essential *charismata*, they are actually considered as unequipped. Its biblical justification has not been discussed throughout Presbyterian history. It is merely a regulation that the church initiated, but not from Scripture.

Even though, as pastors who are lawfully called by God, they need to be called as pastors by a church when the church needs to call them, they are called as assistant pastors by the session or the pastor who is fundamentally equal to the assistant pastors. Accordingly, the different way of calling of assistant pastors determines their duty and authority to be unattainable, even though it was given to them by Christ. Finally, the equality among the

offices, especially in the performance of the specific ministry, is not realised in the PCK. They seem to be a different kind of office in the PCK.

Moreover, it is also difficult to state that they are performing the purpose of the offices in the right direction, for the main purpose the office of assistant pastors is to assist pastors in the church, as expressed in its definition, and they are not sufficiently and sincerely achieving what they should achieve through the ministry, the Word and sacraments.

The contemporary Reformed churches of the PCK (Kosin) generally have a negative standpoint in terms of the Presbyterian and Reformed Church government. Only the PCA has an office of assistant pastors similar to that of the PCK. There is, however, a discrepancy between general teaching elders and assistant pastors in terms of calling, duty and authority. It is notable that the OPC, as a historical Presbyterian denomination, does not have the office of assistant pastors.

From the fact that assistant pastors originated from the early missionaries, it needs to be prudently considered and discussed whether it can indeed be justified to establish a new office in a young church. The reality that the home church has already executed a system cannot be a foundation for this establishment. In this regard, the Reformed Church must be consistently reformed.

## **CHAPTER 6: SUMMARY AND CONCLUSIONS**

This study dealt with the office of assistant pastors in the PCK from a Reformed Church polity perspective. The PCK is internally and externally acknowledged as a Reformed Presbyterian Church, which confesses three special church offices, namely pastors, elders and deacons, and which acknowledges the equality of the offices as an essential principle of the Presbyterian Church government. At the same time, however, the PCK has an unacceptable office of assistant pastors who are inferior to pastors in calling, duty and position, although they are viewed as pastors. In addition, according to the PCK's theologians, the clericalism of pastors and the hierarchical phenomenon of the offices have already appeared as one of their main problems (See 1.3.2). It is not too much say that there has not been enough discussion in the PCK with regard to the office of assistant pastors, especially in terms of the unity and equality of the offices from the Presbyterian and Reformed Church government. Within this context, it was necessary to examine and evaluate it in its entirety with perspective in mind.

The purpose of this study, therefore, was to analyse how assistant pastors originated and developed, to disclose the Reformed principle view of the office and the view of the contemporary Reformed denomination, to evaluate whether the office of assistant pastors can be justified, and consequently to suggest what the best step is on the way toward the restoration of the unity and equality of the offices – a point of departure of the Presbyterian and Reformed Church polity regarding the office in the PCK as a Reformed Presbyterian Church.

The central theoretical argument of this study was that the use of assistant pastors in the PCK goes against the unity and equality of the offices, and the following questions were answered, in order, throughout the study:

- (a) How did assistant pastors historically originate and how were they developed?
- (b) What is the Reformed principle view of the office?
- (c) What is the contemporary view of other Reformed denominations about so-called assistant pastors?
- (d) How should the office of assistant pastors be evaluated?

In this chapter, all research findings from all the chapters will be summarised, and alternative suggestions will be presented.

## **6.1 Summary of main findings**

Chapter 1 introduced the current problem of assistant pastors in short, through the background and the problem statement, as well as the trends in research pertaining to assistant pastors. Having the office of assistant pastors, the PCK as a Reformed Presbyterian Church, has a serious discord between principles and reality. In most preceding research studies, there are self-contradictions, such as objecting to the hierarchy system, but being accepting of assistant pastors. The research aims to be achieved were suggested therefore in order to organise the rest of the chapters. The methodology for this study was also addressed, and the dominant methodology of this study was a literature analysis. However, various perspectives were used in order to achieve each purpose: a mission-historical perspective, chronologically descriptive perspective, as well as a Reformed Church polity perspective.

Chapter 2 investigated the historical origin and development of assistant pastors. The office of assistant pastors was established through the system of helpers. It had developed as a temporary church office in the early PCK. For this reason, the characteristic of the helpers as a temporary office was transmitted to the licentiates and young and less experienced pastors as permanent offices, when the helpers became the licentiates and pastors. This chain was influenced by the early American missionaries, especially by the famous book, *What is the Presbyterian law as defined by the church court?*, which was translated and introduced to the PCK by Charles Allen Clark. From the 1940s, the agenda of the establishment of assistant pastors had been often proposed to the general assembly, and finally it was inserted into the revision of the Form of Government in 1955 without any discussion about its justification. It was effortlessly set up and developed in the PCK because of two specific external factors, such as Confucian culture and tradition, and the challenges that came along with the growth of the church. In the end, the current type of assistant pastors was presented as follows:

- (a) Pastors who assist the pastors, and who are called by the session or the pastor.
- (b) Pastors who are temporary pastors normally with a service of one year.
- (c) Assistant pastors are usually excluded from the specific ministry of pastors, for they are not called as the pastor in a church.

- (d) Assistant pastors generally have no seat in the session, even though they are defined as a member of the session.

Chapter 3 disclosed the Reformed principle view of the church offices. The origin of the office lies in the ministry of Christ governing and ministering as the King and Head of the church. He is performing it through the offices that are equipped with the essential *charismata* aimed directly at the threefold ministry. The calling is the fundamental principle, and it enables the future office-bearers to serve in the church. In order not to be despised for their ministries, Christ gives them the ministrative authority when the ministries are in accordance with Scripture in order to accomplish the purpose to gather the people of God, to govern them, and to build up the church. In the New Testament, there are two kinds of office. On the one hand, there are extraordinary offices such as apostles, prophets and evangelists, and these were terminated after the apostolic period. On the other hand, there are ordinary and perpetual offices, such as ministers of the Word (pastors), elders and deacons. According to Scripture, the church may not attempt to create any other useful offices. From all the principles, it should be concluded that all the offices are united and there should be equality among them.

Chapter 4 investigated the view of other contemporary Reformed denominations regarding assistant pastors. In order to provide a scientific foundation for the discussion, the relationship between Scripture, confession and church order was firstly discussed. The discussion showed that the church order as *norma ministrans* is normative insofar as it is in accordance with Scripture. The Reformed churches have no such an office of assistant pastors. All ministers who are lawfully called by the congregation may perform their exact duties; therefore, they should be equal, among other things, in the ministry. The PCA and OPC have directly opposed ideas on the matter of assistant pastors. The PCA also has an office of assistant pastors similar to that of the PCK. When they divided the calling of teaching elders into three according to pastors, associate pastors, and assistant pastors, however, the duties and ministrative position also divided. The equality among them therefore is not realised in the PCA. The OPC also has three kinds of teaching elders. The way of calling each of them, however, is the same, and consequently they can perform the ministry of the ministers of the Word despite the differences of focused ministry. The equality among them therefore is realised in the OPC.

Chapter 5 evaluated the assistant pastor of the PCK in terms of Reformed Church polity perspective, which was discussed in the previous chapters. According to the Reformed



principles regarding the offices, the problems of the use of assistant pastors in the PCK are as follows:

- (a) Assistant pastors are only recognised as office-bearers lacking the essential *charismata*.
- (b) They are not a Scripture-based office, but merely initiated by the church.
- (c) They are called not by a church, but the session or the pastor; this different calling of them in comparison with that of the pastors raises the inequality between them, especially in the ministry and ministrative position.
- (d) In this regard, they seem to be a different office, and their ministries are far removed from the purpose of the offices.

Therefore, the use of assistant pastors in the PCK cannot be justified in terms of Reformed Church polity perspective, and it needs to be re-thought. In this regard, it should be considered that setting up a new office in young churches in the mission field might cause the young churches to be confused in the future.

## **6.2 Final conclusions and suggestions**

The aim of this study was to evaluate the justification of the use of assistant pastors in the PCK from a Reformed Church polity perspective. Considering the current context of the PCK as addressed in Chapter 1, this study is noteworthy, and the following findings were made.

Firstly, most aspects of the office of assistant pastors go against the Reformed principles regarding the offices, especially the unity and equality of the offices – a point of departure of Reformed Church polity regarding the offices, especially considering the fact that the equality is also an important principle of the Presbyterian Church government, it is difficult to say that it is not connected to the current main problems of the PCK, such as the clericalism of pastors and a hierarchical phenomenon.

Secondly, this study has contributed to disclosing how much a small hierarchical idea can be enlarged and developed in a negative way within the context of a class-based society. If the Reformed confession and tradition, especially the Reformed principle of the church offices as the fundamental principle of church order, are not transmitted and established, the establishment of the more thorough Reformed churches in the mission field will still be far removed from to the extent of what Christ reveals in Scripture.

The office of assistant pastors should be re-considered in the PCK from an important point of departure of the Presbyterian and Reformed Church polity, the unity and equality of the offices. It is clear, however, that this reconsideration will not be a simple process. As the first step toward the realisation of the unity and equality of the offices, therefore, it may be suggested as follows.

- (a) The PCK should firstly discuss the relationship between Scripture, confession and church order to investigate the whole concept of assistant pastors from the perspective of the Presbyterian and Reformed Church government, the unity and equality of the offices with full consideration on how Reformed Church polity has realised it.
- (b) Another possible discussion may be requested: the other offices, such as the elders and deacons may undertake partial responsibility for the programmes and ministries that assistant pastors mostly serve.
- (c) Together with those discussion, as a temporary measure, assistant pastors should receive more opportunities, above all, to preach the Word and to administer the sacraments; assistant pastors need to be called by a whole church; assistant pastors need to join in the session as permanent office-bearers.

### **6.3 Recommendation for further research**

This study was restricted to address only the PCK and a part of American church history regarding assistant pastors. As recommendation for future research could include disclosing how and where the original idea of assistant pastors or the Presbyterian idea of the offices originated; therefore, the researcher suggests the need to investigate Scottish church history regarding the ministers of the Word. In addition, the concept of installation of the pastors by the presbytery into a church may be investigated, because in the Presbyterian Church, all over the world, there is only one pastor who is installed by the presbytery.

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## **ANNEXURES 1: PRESBYTERIAN NORTHERN MISSION RULES AND BY-LAWS OF 1891**

### **Presbyterian Northern Mission Rules and By-Laws of 1891<sup>32</sup>**

A sub-station consists of a number of Christians who meet together on the Sabbath in a chapel or private room for the worship of God.

#### **Section A**

1. It shall be the policy of the Mission to unite, as far as possible, sub-stations which are in close proximity to each other.
2. Each sub-station shall have, if possible, a leader or leaders, either selected by the people or appointed by the missionary in charge, whose duty it shall be to take charge of the Sabbath services in the absence of the helper or other person appointed for the purpose. Except in special cases, the leaders shall receive no salary from the Mission, and then only by vote of all the Mission.
3. All sub-stations shall be brought under the review of the Mission once each year, and shall be assigned to the several members of the Mission.
4. It shall be the duty of each missionary in charge of sub-stations, -
  - ①To visit the sub-stations as often as possible.
  - ②To assign native labourers under his charge to circuits and to give them instructions concerning the work.
  - ③To work out a course of Scripture instruction for each sub-station in accordance with the general plan approved by the Mission.
  - ④To appoint or procure the election of a leader or leaders and to instruct them in their duties.
  - ⑤To invite the leader, or leaders and one or two others, as in their judgment may seem fit, to attend the theological class nearest to their home, to urge their attendance and to report to the missionary in charge of the class the names of those who will probably come.
  - ⑥To administer discipline, and to pass on candidates for admission into the Church, to report the same to the Church or missionary court having jurisdiction over the territory in which the sub-station is, who shall take the necessary steps towards the admission of the candidates, if, in their judgment, it is timely and wise. (As in other Missions and Mission Stations, this power may be delegated to the missionary about to visit any sub-station where distance or circumstances render

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<sup>32</sup> Clark, 1930:75-82.



it impossible for the Church or Missionary Court, as such, to act upon the individual cases.

5. Each missionary shall make an annual report to the Mission concerning each of the sub-stations under his charge, giving the number of applicants for baptism, the number suspended or excluded, together with a full account of its condition.
6. It shall be the aim of the Mission, where practicable, to provide a full church organization at each sub-station, and, even before this is accomplished, to supply the preaching of the Gospel by a competent person at stated intervals.
7. On Sundays, when there is no regular preaching at a sub-station, the local Leader or Elder shall conduct, or invite some competent person to conduct, an orderly service of worship, consisting of the reading of the Scripture and prayer, giving an opportunity for short exhortations, and especially giving attention to teaching the people the Scripture lessons previously assigned by the missionary in charge.
8. The missionary in charge shall do his utmost to lead each sub-station to make an annual contribution either for the support of the native agent labouring among them, or for persons chosen by themselves to labour in new fields, and to make contributions to the poor and to special objects.
9. The introduction of the practice of having those from a distance fed, after service on Sunday, and defraying the expense from the regular contributions of the church shall be strongly discouraged.
10. Except in special cases, all applicants for baptism shall be put under a course of instruction for six months or more.
11. The regular establishment of new sub-stations shall be encouraged only where there is time for careful oversight of the same, except where special indications of Providence and openings for new work call for their establishment.
12. It shall be our policy to establish strong, well-manned sub-stations in important central positions rather than a large number of weak ones.

## **Section B – Native Agents**

1. Native agents shall be “Leaders,” Elders, Deacons, “Helpers,” Bible Women, Licentiates, Evangelists and Pastors. Elders and Deacons shall receive no pay.
2. A “Leaders” shall be a native Christian selected by the people of a sub-station, or appointed by the missionary in charge, whose duty it shall be to take charge of the regular services in the absence of the person or persons appointed for that purpose and to have general oversight of the sub-station.
3. Elders and Deacons are officers, as laid down in the Scripture and defined in the Presbyterian *Form of Government*. They shall be ordained only after unanimous election by the church, and approved by the Station and subsequent trial and instruction for six months.
4. Colporteurs are book and tract distributors or salesmen. They shall receive appointment only by vote of the Station, and shall be those who have given satisfactory evidence of Christian character, knowledge of the books to be distributed, and zeal for the work.
5. A “Helper” is a Christian especially attached to a missionary as his or her special assistant in the work.

6. A "Bible Woman" is a Christian woman employed in the distribution of Christian literature and in Bible instruction. Such women shall receive appointment only by vote of the Station.
7. A "Licentiate" is one who is given authority by the Mission or Presbytery to preach for a specified time.
8. An "Evangelist" is one appointed by a Station to proclaim the Gospel within specified territorial limits.
9. A Pastor is as defined in the *Form of Government*.
10. All of the native agents of the Mission with the work that they are doing shall, as far as practicable, be brought by name before the Mission at its Annual Meeting, and assigned for oversight to the various members of the Mission.
11. No member of the Mission shall employ any native agent, for the Mission or Station, without asking its approval, except temporarily in special cases.
12. Those native agents employed as preachers to the heathen at large shall not spend their time in the neighbourhoods where there are sub-stations.
13. No one shall be hired to do occasional evangelistic work in his own neighbourhood.
14. It shall be definitely understood that the salaries of native agents are not salaries in the sense of payments for the work done, but rather a providing them with means of support so that they may be able to give their full time to the work to which they believe they have been called.
15. These salaries of native agents, while varying somewhat, of course, according to the location and work, shall as nearly as possible conform to a schedule prepared by the Mission at its Annual Meeting.

### **Section C – Education**

1. All of the schools of the Mission shall be under an Educational Committee, which shall act as an advisory Board, with whom the various Superintendents of individual schools shall consult, and whose duty it shall be to see that the general policy of the Mission with reference to school work is upheld; who shall attend, or, if that not be possible, shall appoint a Committee to attend the annual examinations of the schools, and who shall report to the Annual Meeting of the Mission immediately after the reports of the Superintendents of the various schools have been heard.
2. Each school shall be given into the charge of the Superintendent or Board of Superintendents, who shall have the entire charge of the school – of course following the general policy laid down by the Mission; shall advise with the Educational Committee on all new departures, and report annually to the Mission, giving the total expense, total number of pupils received, total number of old pupils lost or dismissed, the number of teachers and the wages paid them, a list of the classes taught by the foreign Superintendent, the number of Christian pupils, and the general moral tone of the school.
3. In every school, two primary ideas are to be kept in view, -
  - ① That the fundamental idea of a school is to educate in the various branches of useful knowledge, and thus fit the pupils for the various duties and responsibilities of active life.
  - ② That the religious and spiritual influence brought to bear on the pupils is the most

important thing in the school. Both of these ideas may and should be realized in a good school.

4. Those who have charge of the school should give a fair amount of time to teaching and other personal intercourse with the pupils, as as to gain an influence over them, and to impress their minds and characters. Unexpected visits and stated examinations may serve to keep the Korean teachers up to their work, but they are comparatively ineffectual in moral influence and in power to affect the character of the pupils.
5. The board, lodging, etc., shall be perfectly plain, and a special effort shall be made to avoid fostering any ideas and the forming of any habits which shall unfit the pupils for living as their own people live in the same station of life.
6. All of the teachers shall, if possible, be Christians, and shall be mentioned by name in the foreign Superintendent's annual report of the school, with the salary paid, and the number of hours a week spent in teaching.
7. When pupils are admitted to the school, steps should be taken, by written indenture or otherwise, to secure attendance until the object in view is accomplished.
8. As pupils, the children of Christian parents are preferred to heathen children, because they are more likely to fulfil their engagements to stay in the school, and more likely to make good and reliable men and women in the end.
9. Save in exceptional cases, children whose parents are beggars, or such as send their children to school solely to escape their maintenance, shall not be received as pupils.
10. Dull and stupid boys and girls shall not knowingly be received into the school, nor retained there as a matter of charity to them or their parents.
11. As a rule, boys should not be recognized as boarders under ten years of age (foreign count), nor girls under eight, except with the approval of the local members of the Educational Committee.
12. No more should be done in the way of board, clothing, etc., than is absolutely necessary to secure the end desired by the school. If possible, clothing, bedding and native books shall be furnished by the parents or guardians, who are able to do so, and they shall be required to pay something also for the privilege of the school.
13. An examination shall conclude each school year, which shall be attended, if possible, by the Educational Committee of the Mission and a report of the examination shall be rendered to the Mission at its Annual Meeting.
14. The course of study for all schools shall be, in the main, uniform, taking for its guide a course to be prepared hereafter. All of these schools shall aim to prepare the pupils for entrance into an educational institution (academy) which shall be located in Seoul.

#### **Section D – Theological Instruction**

1. The Mission shall provide theological instruction (*i.e.*, Bible Classes) to be given to its various native agents in the summer and winter Classes, and also, when the time arrives, in a theological school.
2. These Classes shall be arranged for at the time of Annual Meeting of the Mission, and shall be placed under the care of definite members of the Mission.

3. The object of the Classes shall be to fit the various agents for their work, and especially to prepare natives to become self-supporting teachers of others without removing them from their various callings.
4. The various members of the Mission having charge of sub-stations shall invited the "Leaders," "Helpers," native paid agents and others whom they see fit, to attend these Classes nearest to their repective sub-stations, and shall report to the leader of the Class those who will attend.
5. Except in special circumstances, only those who are invited by a member of the Mission shall be allowed to attend the Classes.
6. The work required of members of the Class shall be such that all idler and others with any personal motives in view shall find it more agreeable to leave.
7. It shall be the rule of the Mission simply to provide for the entertainment of the members of the Class while in attendance upon their duties, and, only in exceptionable cases, shall any portion of the expenses of returning home be paid by the Mission.

### **Section E – Literature**

1. All matters concerning the publishing of books, tracts, etc., for the Mission shall be in the hands of the Editorial Committee.
2. All books and manuscripts for publication shall be examined by the Committee and report shall be made to the Mission before publishing.
3. Any member appointed by the Mission to do special literary work shall report to the Editorial Committee and advise with that Committee as to work to be prepared.
4. It shall be the policy of the Mission to sell books rather than to engage in indiscriminate gratuitous distribution. Then price shall be about one-third above the cost of the paper.
5. All hymn-books also shall be sold.

### **Section F – Organization (abbrev.)**

1. The Mission shall hold an Annual Meeting, at which time every form of work shall be fully reported and passed upon.
2. There shall be Committees for taking special charge of the various forms of work, - Property, Evangelistic, Medical, Educational and Editorial. These Committees shall make recommendations to the Mission for action.
3. *Ad interim* between Annual Meetings, any matter may be brought up to the Mission by circular vote.
4. Every member of the Mission shall make a personal report each year, giving the work done and a sketch of plans for the future.
5. Each Station shall hold a monthly meeting.

### **Section G – Examinations of New Missionaries**

The examination Committee shall not only examine, but act as an advisory committee along the line of the studies of the new missionaries, and shall arrange for quarterly examinations during the first two years. The Committee shall notify new

missionaries upon their arrival of the course of study and the person to whose oversight they have been assigned. No missionary shall be considered to have passed his final examinations (except in the case of married ladies) until he or she has passed at least two of the annual examinations before a majority of the Committee.

#### **Additional By-Laws of 1896: Addition to Section B**

3. A Steward shall be a native Christian selected by the people of a sub-station or appointed by the missionary in charge to temporarily perform the duties of Deacon, but without ordination.

12. No member of the Mission shall employ or pay any native agent without the approval of the Mission except it be temporarily in special cases, and each person must be approved by the Station. This rule applies to all native agents from whatsoever source the funds may be derived, except where the Korean Church undertakes the support of such agents.

#### **Section C – Additions**

7. In places where there is a sufficient Christian constituency, schools should be organized and supported by the native church, and should be under the supervision of the missionary in charge of the district. In exceptional cases, assistance may be given by the Mission, but not to exceed one-half of the expense.

8. Girl's school and primary schools carried on at the expense of the Mission for evangelistic purposes in districts where there is not yet a sufficiently strong Christian community may be organized, but only with direct Mission permission, or, in the interim of Mission meetings, by the sanction of the Educational Committee.

#### **Additions in the 1901 By-Laws**

Sec. D – 6. All teachers shall be Christians.

Sec. E – 6. It shall be the policy of the Mission to encourage the Korean Christians to defray the expenses of the Bible Classes as far as possible.

## **ANNEXURES 2: THE 1907 FORM OF GOVERNMENT OF THE CHURCH OF KOREA**

### **The 1907 Form of Government of the Church of Korea<sup>33</sup>**

#### **Article 1. The church**

##### **Sec. 1.**

God is gathering out of every nation a great multitude in which throughout the ages He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Spirit. This company is made up of the saints of all lands and ages, and is called the "Holy Catholic Church." The members of this Church, being known only to God, it is called the "Invisible" Church as distinguished from the "Visible Church, which is composed of the whole body on earth calling itself Christian and acknowledging the Father, the Son and the Holy Spirit, one God, blessed forever.

##### **Sec. 2.**

A local church consists of a number of disciples of Jesus Christ, united under a form of government for the worship of God, for holy living according to the Scriptures, and for the extension of the Kingdom of Christ; and assembling statedly for public worship.

#### **Article 2. Worship**

On the Lord's Day, all believers shall assemble for the worship of God. Among the ordinances of worship, are prayer, praise, the reading and preaching of the Word of God, the administration of the Sacraments, the offering of gifts and the Benediction. The Sacraments are Baptism and the Lord's Supper, which are administered by a minister.

#### **Article 3. Officers**

##### **Sec. 1.**

The permanent officers of the Church are of two orders, Elders and Deacons.

##### **Sec. 2.**

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<sup>33</sup> Clark, 1930:248-253

Elders are of two classes; - A. The teaching and ruling Elder, generally called "Minister," and B. The ruling Elder, generally called "Elder." They shall be male members in full communion.

**Sec. 3.**

Ministers are officers set apart by ordination for the preaching of the Gospel of Christ, the administration of the Sacraments, and the government of the Church. Ministers installed over one or more churches are called "pastors;" those appointed by Presbytery to evangelistic work are called "Evangelists."

**Sec. 4.**

Elders are officers elected by the members and set apart by ordination to join with the minister in the spiritual care and government of the Church.

**Sec. 5.**

Deacons are officers elected by the members, and set apart by ordination to join with the ministers and elders in the care of the poor and the sick, and in the care of finances. These shall be male members in full communion.

**Sec. 6.**

Licentiates are men regularly licensed by Presbytery to preach the Gospel. They shall labour under the direction of Presbytery, and may serve as Helpers under such ministers as Presbytery shall appoint to oversee them.

**Article 4. Church courts**

**Sec. 1.**

The Church administers government through Sessions, Presbyteries and a General Assembly, which courts meet at least once a year.

**Sec. 2.**

The Session is composed of the minister or ministers and elders of a local church, and to it belongs the care and government of that church. It examines and admits persons to the catechumenate and to the communion of the church; grants and receives letters of dismissal; exercises discipline; and, under the counsel of Presbytery, provides for the preaching of the Word, and the administration of the Sacraments when the church is without pastor, and it arranges for the election of elders and deacons. It elects elders as delegates to the

Presbytery.

**Sec. 3.**

A. The Presbytery is composed of all of the ministers and one elder from each Session within a defined district.

B. To the Presbytery belongs the care and oversight of the Sessions, churches, ministers, licentiates and group of believers not yet organized as churches, within its bounds. It organizes, unites, dismisses and disbands churches; retires, transfers, admits, dismisses and disciplines licentiates; ordains ministers; installs and releases pastors and licenses the licentiates; receives under its care students for the ministry and superintends their education; reviews the records of Sessions; gives counsel and aid to Sessions, churches and groups of unorganized believers in respect to the calling of pastors, election of officers, conduct of evangelistic, educational and other work, and on financial matters; decides references and appeals; transmits overtures and petitions to the General Assembly; deals with matters sent down by the General Assembly; maintains order, carries on evangelistic work, and elects representatives to the General Assembly. In case of dispute as to property rights in local churches, it has the power to deal with the property belonging to the congregation as may seem meet and equitable to it.

C. Presbytery may provide Committees of Visitation which shall visit and counsel with groups of churches and unorganized believers concerning the calling of pastors, the supply of the pulpit and all other matters. These Committees, or another Committee selected by Presbytery, shall consider the Calls presented, the question of location of ministers and licentiates, the amount of salary, and any other matters referred by the Presbytery, and shall report recommendations to the Presbytery. The power of appointing ministers ad interim and licentiates ad interim may be given to this Committee by the Presbytery.

D. Ordained foreign missionaries working in connection with the Presbyterian Church of Korea shall be members of Presbytery and of the General Assembly, but, in respect to discipline and appointment by the parent churches and their Missions, shall remain under the parent churches by whom they were commissioned. Their connection as full members shall cease when, by a two-thirds vote of their number, they shall think it wise to withdraw, at which time, the Supreme Court of the Church shall determine their relation to it as may seem best.

**Sec. 4. General Assembly**



The General Assembly, when organized, shall be composed of representatives elected by the Presbyteries, each Presbytery being entitled to one minister and one elder for every five churches or fraction thereof within their boundaries.

To the General Assembly belongs the general care of all the work and interests of the Church. It organizes, unites and disbands Presbyteries, fixes their bounds and reviews their records; decides references and appeals, maintains order throughout the Presbyteries and the Church, and, in case of dispute as to property rights in local churches, it has the ultimate power on appeal from Presbytery to deal with the same. It interprets the Confession of Faith, Form of Government and Rules of the Church. The General Assembly may also appoint Committees on Missions or other church work, and may undertake the care of theological and other schools.

The Church reserves unto herself the right to revise, abridge, enlarge, re-state or re-formulate her own Confession of Faith or Form of Government, especially with a view to closer union, if such be deemed desirable, with other evangelical churches in Korea.

## **Article V. Amendments**

Amendments shall be by vote of the Presbyteries. If a majority of the Presbyteries, with a two-thirds vote of the entire number of votes cast in them be in favour of an amendment, it shall become a part of the Confession of Faith or Form of Government of the Church.

## **Rules**

### **Sec. 1.**

Unorganized groups of believers connected with the Presbyterian Church of Korea shall be under the care of the Presbytery to which they locally belong; but those over which the Presbytery has not settled a pastor shall be under the pastoral care of the missionary appointed by his Mission to the circuit in which they are located, and this missionary shall be a member of the Committee of Visitation for that district.

### **Sec. 2. Approval of Helpers.**

Candidates for the ministry or others who have not yet completed a course of study for the ministry may be approved as Helpers after an examination by Presbytery. Licentiates and approved Helpers shall labour under the direction of Presbytery or such Committee of

Presbytery as it shall appoint. They shall have no ruling authority in the Church, but, when no Session exists, may examine and receive catechumens with the consent of Presbytery.

### **Sec. 3. Election of pastors.**

The pastor shall be elected by the members of the church in full communion after the church has received the counsel of Presbytery from the Committee of Visitation or other authorized Committee of Presbytery. Due notice of the meeting called for this purpose shall be given. A two-thirds vote shall be necessary for election, and the call presented to the Presbytery must be signed by a clear majority of the members in full communion.

### **Sec. 4.**

When a church has elected a pastor and the call has been approved by the Presbytery and accepted by the pastor-elect, the Presbytery shall arrange for his installation. If not already ordained, ordination by the Presbytery shall precede his installation.

### **Sec. 5. Transfer of ministers**

No minister shall be transferred from one church to another, nor shall he receive any call for that purpose, but by the permission of the Presbytery to which he belongs, and of the Presbytery of the church presenting the call.

### **Sec. 6. Election and ordination of elders and deacons**

Elders and deacons shall be elected by the members in full communion at a meeting called for that purpose with previous announcement upon a Lord's Day. They shall be ordained by the minister and Session or by Presbytery, at which time, they shall signify their acceptance of the Confession of Faith and Form of Government of the Church.

### **Sec. 7. Forms and Rules and By-Laws**

Until such a time as the Presbyterian Church of Korea shall prepare and adopt detailed Rules and By-Laws and Forms for the ordination of officers and the administration of the Sacraments, those now in use by the parent churches are recommended as seems best for the promotion of the interests of the Church.

### **Sec. 8. Amendments**

On the recommendation of a Presbytery, these Rules may be amended by a two-thirds vote of the Supreme Court, but the amendment must not be contrary to the spirit of the Confession of Faith and Form of Government.