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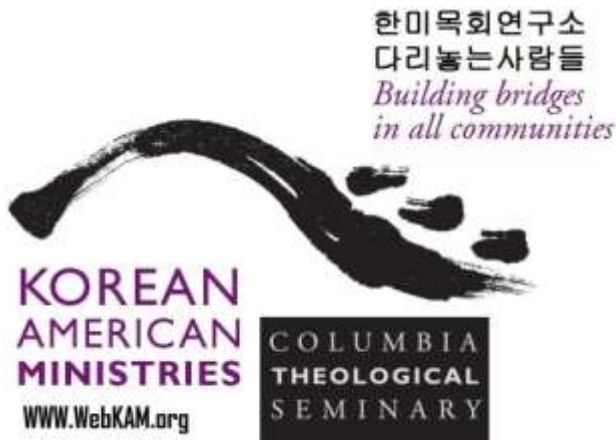
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## **Crisis of Korean Church and Second Reformation**

**- Faith with Work (fide cum opera) is the Condition for Salvation -**

Tesu Yim<sup>1</sup>

### **1. The Crisis of the Korean Church**

In 1884, two American missionaries came to Korea: Henry Appenzeller, a Methodist, and Horace Underwood, a Presbyterian. Korean Protestant churches grew rapidly. Of the South Korean population, 29.2% are Christians (of which 18.3% profess to be Protestants and 10.9% to be Catholics), and 22.8% are Buddhists. Since 1990 Korean Protestant churches have stopped growing and are decreasing. Korean churches have been criticized by non-Christians in Korea because Korean churches have not done what they should do for Korean society. They have lost credibility in Korean society. What are the reasons for this phenomenon? There are many reasons for it. Among the many reasons, the significant theological reason is, I believe, the theology of 'faith alone' (sola fide). The theology of faith alone has weakened and diminished the works, morals and ethics of Korean Christians.

According to the survey on “The CPI 2011 of Korea”<sup>2</sup> by *Shisha Journal* and the Korea Association of Anti-Corruption, 87.5% of respondents believed that “Korea is corrupt.” The survey also reported that 87.5% of respondents believed that “pastors of Korean Protestant Churches are corrupt.” It means that the credibility of Korean pastors is very low. This is shocking for us Korean Christians. According to a survey by the Christian Ethics Movement of Korea in November, 2010, only 17.6% of respondents believed that they place trust in the Protestant Church of Korea; in the Catholic Church 43.4%; and in Buddhism 33.6%. According to a survey by *Shisha Journal* on July 29, 2009, the credibility of Korean Protestant pastors is 53.7% after Catholic priests (74.6%)

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<sup>2</sup> CPI denotes *Corruption Perceptions Index*.

and Buddhist monks (64.0%). The credibility of Korean Protestant pastors is the lowest among Korean clergymen. The credibility of Korean Protestant pastors ranks 25<sup>th</sup> out of 33 occupations in Korea after Catholic priests 11<sup>st</sup> and Buddhist monks 18<sup>th</sup>. The rank of Korean Protestant pastors is the lowest. What are the reasons of corruption among Korean Protestant pastors? I would like to point out the following causes for corruption.

- Theology of Prosperity
- Inconsistency of Faith and Action
- Inconsistency of Speech and Action
- Love of Fame, Indulging in Luxury, and Sexual Offence
- Justification by Faith Alone

From 5 reasons above we can find that 4 reasons (B.C.D.E.) point out the lack of action or good work. Korean churches have many problems but the main one is the theology of faith alone, I believe. In order to overcome problems in Korean churches, they must overcome the theology of faith alone. Not only Korean churches are in crisis but also Protestant churches in the world are now in crisis. Especially European churches are becoming empty and collapsing. The main reason for this crisis is the theology of faith alone, I believe.

In 1520 Martin Luther wrote an essay, "The Freedom of a Christian." In this essay Luther stresses the importance of 'faith alone' as follows.

Should you ask how it happens that *faith alone justifies and offers us such a treasure of great benefits without works* in view of the fact that so many works, ceremonies and laws are prescribed in the Scriptures, I answer: First of all, remember what has been said, namely that *faith alone, without works, justifies, makes free and saves.*<sup>3</sup>

Now in the 21st century, after 5 centuries have passed from the First Reformation in the 16th century, Protestant Christians think of only faith alone, whenever they think of Luther. Among many theologies of Luther, especially his faith alone theology has been

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<sup>3</sup> "The Freedom of a Christian," in H. J. Grimm, ed., *Luther's Works, American Edition*, Vol. 31 (Philadelphia: Muhlenberg Press, 1976), 348.



the focus of the Christians' attention. According to the citation from "The Freedom of a Christian" above, faith alone excludes works from our salvation. Is the theology of faith alone right from the perspective of the Bible? Does our text in Matt. 7:15-27 support the theology of faith alone or not? In this paper I'll investigate this issue closely on the basis of the canonical approach.<sup>4</sup>

## 2. Matthew 7:15-27 Stressing Work

The Sermon on the Mount is the heart and core of Jesus' teaching. It is the collection of works which believers of Jesus should do. The section 7:15-27 serves as the conclusion of the Sermon on the Mount and stresses the need to do these works. The first audiences of the Sermon on the Mount were the disciples and the crowds (5:1; 7:28). Nowadays audiences of the Sermon on the Mount are all Christians who believe in Jesus Christ as their Savior. The Sermon on the Mount provides Christians with the way of life and teaches about deeds that Christians should do. It is not only for special people such as the first disciples or monks in monasteries but also for all Christians who confess Jesus as their Savior. The Sermon on the Mount is the goal of Christians. We must press on toward the goal to win the prize for which God has called us heavenward in Christ Jesus (Cf. Phil. 3:14). It is not easy to put the words of the Sermon on the Mount into practice but it is not impossible to do it. If it had been impossible to do it, Jesus would have not commanded us to put the Sermon on the Mount into practice. It is impossible for us alone to do it, if we try to do it only with our own ability. But it is possible to do it with the help of the Holy Spirit (Rom. 8:1-17).

For convenience, I'll divide the section of vv. 15-27 into four parts, vv. 15-20, v. 21, vv. 22-23, vv. 24-27. This section emphasizes works. In these four parts, verbs *poieō*,<sup>5</sup> which means 'to do,' 'to make,' and *ergazomai*<sup>6</sup>, which means 'to work,' 'to do', are used.

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<sup>4</sup> Cf. B.S. Childs, *Biblical Theology in Crisis* (Philadelphia: 1970), 13-147; K. Barth, *Der Römerbrief* (Zürich: 1981, 1978), v; Yim Taesoo, *Minjung Theology towards a Second Reformation* (Hong Kong: CCA, 2006), 55-60.

<sup>5</sup> Nestle-Aland, ed., *Das Neue Testament Graece et Germanice* (Württembergischer Bibelanstalt Stuttgart, 1973), 16.

<sup>6</sup> *Ibid.*

In v. 17: "Likewise, every good tree 'bears' (*poiei*) good fruit, but a bad tree bears (*poiei*) bad fruit."

In v. 21b: "But only the one who 'does' (*poiōn*) the will of my Father who is in heaven."

In v. 22c: "We...in your name 'performed' (*epoiēsamen*) many miracles."

In. v. 24b: "Therefore everyone who hears these words of mine and 'puts them into practice' (*poiei*)."

In v. 26a: "But everyone who hears these words of mine and does not 'put them into practice' (*poiōn*)."

In v. 23b: "You who practice lawlessness (*hoi egrazomenoi*)" (NASB)

There are two kinds of work in vv. 15-27. One is good works (bearing good fruits in v. 17a; doing the will of the heavenly Father in v. 21; putting the words of Jesus into practice in v. 24), and the other is bad works (bearing bad fruit in v. 17b; performing many miracles in v. 22; practicing lawlessness [*hoi egrazomenoi tēn anomian*] in v. 23).

#### **a. Good Fruit and Bad Fruit (vv.15-20)**

False prophets in v. 15 must have faith in Jesus because they are prophets of Jesus and put on sheep's clothing. Sheep are believers in Jesus (John 21:15-17). But false prophets here are inwardly ferocious wolves. How can they, who are believers in Jesus and his prophets, become ferocious wolves? But unfortunately it is reality. There were many false prophets in the Old Testament. They were believers in God, Yahweh, but they were false prophets (Jer. 23:13-14<sup>7</sup>; Ez. 22:27-29<sup>8</sup>). Judas was one of the disciples but he betrayed Jesus (Matt. 27:3)! It is difficult to distinguish false prophets from true prophets by their outward appearance because false prophets are similar in general outward appearance to true prophets. Today also in the church it is difficult to distinguish

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<sup>7</sup> "Among the prophets of Samaria I saw this repulsive thing: They prophesied by Baal and led my people Israel astray. And among the prophets of Jerusalem I have seen something horrible: They commit adultery and live a lie. They strengthen the hands of evildoers, so that not one of them turns from their wickedness. They are all like Sodom to me; the people of Jerusalem are like Gomorrah."

<sup>8</sup> "Her officials within her are like wolves tearing their prey; they shed blood and kill people to make unjust gain. Her prophets whitewash these deeds for them by false visions and lying divinations. They say, 'This is what the Sovereign Lord says'—when the Lord has not spoken."

pretended Christians from true Christians by their outward appearance.

Then how can we distinguish them? In vv. 16,20 Jesus says, "By their fruit you will recognize them.....Likewise, every good tree bears good fruit, but a bad tree bears bad fruit." Those who bear good fruit are true prophets and true Christians and those who bear bad fruit are false prophets and pretended Christians. What is the fruit? Fruit means deeds (John 3:19-20; Rev. 3:1) or work (1 Pet. 1:17). There are two kinds of deeds, good deeds and bad deeds. Those who do good deeds are people who bear good fruit and those who do bad deeds are people who bear bad fruit. Those who bear the fruit of the Spirit (Gal. 5:22-23)<sup>9</sup> are true prophets and true Christians, but those who bear the fruit of the flesh (Gal. 5:19-20)<sup>10</sup> are false prophets and pretended Christians. Those who put the Sermon on the Mount into practice are true prophets and true Christians, but those who do not put the Sermon on the Mount into practice are false prophets and pretended Christians. Jesus' saying in 7:19 that "Every tree that does not bear good fruit is cut down and thrown into the fire" means that those who bear bad fruit will go away to eternal punishment, not to eternal life (Matt. 25:46). From vv. 15-20 we can conclude that faith is not the only condition for salvation but work is a condition for salvation, too.

#### **b. True and False Disciples (v. 21)**

In v. 21 Jesus says, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven." Everyone who says to Jesus, 'Lord, Lord,' is a believer in Jesus and a Christian. But not all Christians will enter the kingdom of heaven, even though they have faith in Jesus. Then what is the condition for entering the kingdom of heaven in v. 21? The condition is whether they do the will of heavenly Father or not. In other words, the condition is whether they are the ones who have faith with work or the ones who have faith without work.

Then what is the will of the heavenly Father here? Primarily it is the words of Jesus in the Sermon on the Mount. Those who put the words of Jesus into practice i.e. those who bear good fruit (vv. 15-20) can enter the kingdom of heaven. But those who do

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<sup>9</sup> "The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control."

<sup>10</sup> "The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like."

not put the words of Jesus into practice i.e. those who bear bad fruit (vv. 15-20) cannot enter the kingdom of heaven, even though they have faith and say to Jesus, 'Lord, Lord.' From v.21 we can conclude that faith is not the only condition for salvation but work is a condition for salvation, too. These conditions for salvation continue in the following passages in vv. 22-23 and vv. 24-27. V. 21 is the key passage in the section of vv. 15-27. Other passages support v. 21.

**c. True and False Prophets (vv. 22-23)**

Verses 22-23 explain concretely about the people who cannot enter the kingdom of heaven. Verses 22-23 describe the scene of the Last judgment. 'That day' in v. 22 is the Day of Last Judgment. Jesus is the judge here. The people in vv. 22-23 must be believers of Jesus because they say to Jesus, "Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?" They are prophets and performers of miracles. But Jesus will tell them plainly, "I never knew you; depart from Me, you who practice lawlessness (anomia)!" (NASB) From Jesus' saying we can say that they are not true prophets but false prophets like those in vv. 15-20. In this sense vv. 22-23 connect with vv.15-20. These false prophets are those who practice lawlessness (anomia) and do not put the words of Jesus into practice (cf. vv. 24-27). In other words, they do not put the Sermon on the Mount into practice. They are those who bear bad fruit (cf. 15-20). Therefore they will not be recognized by the judge, Jesus, and will be cast out from Jesus. It means that they cannot be saved and they will go away to eternal punishment (cf. Matt. 25:46).

From these things we can say that in vv. 22-23 work is a condition for salvation, too. They have faith in Jesus Christ but lack work that Jesus expects from them. Therefore they cannot be saved. Even though we can find no saying about the opposite people to the false prophets in vv. 22-23, we can imagine such people who keep the law (nomos), the law of Christ.<sup>11</sup> These people can be recognized by Jesus and can be saved. From vv. 22-23 we can say that faith is not the only condition for salvation but work is a condition for salvation, too. The sayings in vv. 15-20 and vv. 22-23 are not only for false prophets but also for all believers of Jesus Christ.

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<sup>11</sup> Gal. 6:2: "Carry each other's burdens, and in this way you will fulfill 'the law of Christ.'"





**d. The Wise and Foolish Builders (vv. 24-27)**

The section of vv. 24-27 is a parable of two builders. This parable explains concretely the content of v. 21 which says that doing the will of the heavenly Father is the condition for entering the kingdom of heaven. This parable describes the scene that will happen on the Day of the Last Judgment. The two builders are hearers of the words of Jesus and believers in Jesus. This parable warns that not all believers of Jesus can be saved automatically, even though they say to Jesus, 'Lord, Lord,' and that their salvation depends on whether they put the words of Jesus into practice or not.

A wise man who builds his house on the rock is a man who hears the words of Jesus and puts them into practice. What do the words of Jesus here indicate? In a narrow sense, they indicate the words of the Sermon on the Mount, and in a broad sense, the words of Jesus in the Gospels. The house of a wise man did not fall, even though "the rain came down, the streams rose, and the winds blew and beat against that house," because it had its foundation on the rock. "The foundation on the rock" in v. 24 means putting the words of Jesus into practice. Overcoming the catastrophe of rain, stream and wind in v. 25 has twofold meanings. One is that a wise builder can overcome various difficulties which he has in his lifetime. The other is that a wise builder can be saved on the Day of the Last Judgment. These two meanings are acceptable. But if we think of its meaning in connection with the previous three passages (vv. 15-20, 21, 22-23), the second meaning is more acceptable, I think.

A foolish man who built his house on sand is a man who hears the words of Jesus and does not put them into practice. The house of a foolish man fell with a great crash when "the rain came down, the streams rose, and the winds blew and beat against that house," because he built a house on sand. It means that a foolish builder cannot overcome difficulties which he has in his lifetime and cannot be saved on the Day of the Last Judgment. Building a house on sand is much easier than building a house on the rock. In order to build a house on the rock, he must dig down deep and lay the foundation on rock (cf. Luke 6:48). But in order to build a house on sand, he need not dig down deep and lay the foundation on rock. In reality, Christians who have faith without work manage their life easier than Christians who have faith with work. They need not work hard for loving God and neighbors. They manage their life only for themselves. Their lives seem very

easy and happy. But they cannot be saved on the Day of the Last Judgment and they will go away to eternal punishment. This parable underlines works highly. From the parable in vv. 24-27 we can conclude that faith is not the only condition for salvation but work is also a condition for salvation, too.

**e. Four Passages tell one thing**

I'll show the results of investigating four passages by a table below:

	people evaluated positively	people evaluated negatively
① vv. 15-20 <b>fruits</b>	① <b>good fruits (vv. 15-20)</b> =②doing works (v.21) =③keeping the law of Christ (vv.22-23) =④house on rock (vv.24-27) ◆ not thrown into the fire.	① <b>bad fruits (vv.15-20)</b> =②doing no works (v.21) =③practicing lawlessness (vv.22-23) =④house on sand (vv.24-27) ◆thrown into the fire.
② v. 21 <b>works</b>	② <b>doing works (v.21)</b> =①good fruits (vv.15-20) =③keeping the law of Christ (vv.22-23) =④house on rock (vv.24-27) ◆entering the kingdom of heaven	② <b>doing no works (v.21)</b> =①bad fruits (vv.15-20) =③practicing lawlessness (vv.22-23) =④house on sand (vv.24-27) ◆not entering the kingdom of heaven
③ vv. 22-23 <b>practicing lawlessness</b>	② <b>keeping the law of Christ (vv.22-23)</b> =①good fruits (vv.15-20) =②doing works (v.21) =④house on rock (vv.24-27) ◆Lord knows him.	③ <b>practicing lawlessness (v.22-23)</b> =①bad fruits (vv.15-20) =②doing no works (v.21) =④house on sand (vv.24-27) ◆Lord does not know him.
④ vv. 24-27 <b>house</b>	④ <b>house on rock</b> =①good fruits (vv.15-20)	④ <b>house on sand (vv.24-27)</b> =①bad fruits (vv.15-20)



<b>builders</b>	=②doing works (v.21)	=②doing no works(v.21)
	=③keeping the law of Christ (vv.22-23)	=③practicing lawlessness (vv.22-23)
	◆house does not fall	◆house falls

From this table and our investigation above, we can find that the contents of these four passages are one and the same. In other words, one thing is described diversely in four passages. For example, ① A man who bears good fruit in vv. 15-20, is ② the same man who does the will of the heavenly Father in v. 21, and is ③ the same man who keeps the law of Christ in vv. 22-23, and is ④ the same man who builds a house on rock in vv. 24-27. Likewise, ① A man who bears bad fruit in vv. 15-20, is ② the same man who does not do the will of the heavenly Father in v. 21, and is ③ the same man who practices lawlessness in vv. 22-23, and is ④ the same man who builds a house on sand in vv. 24-27. In this way the four passages are very closely connected to each other.

Four passages describe the truth with two codes of fruit and work, and emphasize fruit (deeds) and works highly. Of course faith is premised in all the four passages. But even if a man has faith, but bears bad fruit, does not do the will of the heavenly Father, practices lawlessness, and builds a house on sand, then he is cut down and thrown into the fire, cannot enter the kingdom of heaven, is not recognized by the Lord, and his house falls. Even though expressions of the four passages are diverse, Jesus warns his hearers on one thing clearly that even though they have faith, they cannot be saved, if they have no work. In other words, Jesus shows us clearly in four passages in vv. 15-27 that we cannot be saved by 'faith alone' (sola fide), but by 'faith with work' (fide cum opera).

### 3. Four Gospels and Luther stressing Work

#### a. Four Gospels stressing Works

Apart from our text, 7:15-27, there are also many passages in the four Gospels which stress work as a condition for salvation as follows.

#### (1) Gospel of Matthew

##### (a) 19:16-19

*Just then a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?" "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, keep the commandments." "Which ones?" he inquired. Jesus replied, "You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother, and 'love your neighbor as yourself."*

**(b) 25:34-36<sup>12</sup>**

*Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."*

**(2) Gospel of Mark**

**(a) 9:43-47**

*"If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to stumble, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell."*

**(b) 10:17-19**

*As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good—except God alone. You know the commandments: 'You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honor your father and mother."*

**(3) Gospel of Luke**

**(a) 6:46-49**

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<sup>12</sup> Cf. YIM Tesu, "Work is a Necessary Condition for Salvation in Matt. 25:31-46" paper presented at The Seventh Congress of Asian Theologians (CATS VII) in Methodist Theological University, Seoul / Korea (June 30 – July 6, 2012).

*"Why do you call me, 'Lord, Lord,' and do not do what I say? As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."*

**(b) 10:25-28**

*On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?" He answered, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, 'Love your neighbor as yourself.'" "You have answered correctly," Jesus replied. "Do this and you will live."*

**(c) 18:18-20**

*A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good—except God alone. You know the commandments: You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honor your father and mother."*

**(4) Gospel of John**

**(a) 14:15**

*"If you love me, keep my commands."*

**(b) 15:1-6**

*"I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned."*

From these passages above, we can find that work is a necessary condition for salvation. This theology of salvation is clearly different from Luther's theology of faith alone, "Faith alone, without works, justifies, makes free and saves."<sup>13</sup>

**b. Luther's Essays stressing Work**

We can find another theology of Luther that seems different from his 'faith alone' theology. In 1519 Martin Luther wrote an essay, "Two Kinds of Righteousness." In this essay Luther says as follows:

*"The first is alien righteousness, that is the righteousness of another, instilled from without. This is the righteousness of Christ by which he justifies through faith...This righteousness, then, is given to men in baptism and whenever they are truly repentant."*<sup>14</sup>

*"The second kind of righteousness is our proper righteousness, not because we alone work it, but because we work with that first and alien righteousness. This is that manner of life spent profitably in good works, in the first place, in slaying the flesh and crucifying the desires with respect to the self, of which we read in Gal. 5[:24]:...In the second place, this righteousness consists in love to one's neighbor, and in the third place, in meekness and fear toward God. This righteousness is the product of the righteousness of the first type, actually its fruit and consequence, for we read in Gal. 5[:22]."*<sup>15</sup>

In this essay Luther asserts that there are two kinds of righteousness, the first is alien righteousness of Christ by which he justifies through faith, the second is our proper righteousness, which consists in slaying the flesh and crucifying the desires with respect to the self and in love to one's neighbor and so on. This second righteousness is the righteousness by work of which James says in 2:24 as follows:

*"You see that a person is considered righteous by what they do and not by faith alone." (NIV)*

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<sup>13</sup> "The Freedom of a Christian," in H. J. Grimm, ed., *Luther's Works, American Edition*, Vol. 31 (Philadelphia: Muhlenberg Press, 1976), 348.

<sup>14</sup> "Two Kinds of Righteousness," in H. J. Grimm, ed., *Luther's Works, American Edition*, Vol. 31 (Philadelphia: Muhlenberg Press, 1976), 297.

<sup>15</sup> *Ibid.*, 299-300.



*"Ye see then how that by works a man is justified, and not by faith only." (KJV)*

In 1520 Luther wrote a long essay (sermon), "On Good Works." In this essay he explained that keeping the Ten Commandments is good work as follows.

*"The first thing to know that there are no good work except those works of God has commanded....Thus in Matthew 19[:17] Christ says, 'If you would enter life, keep the commandments.' And when the young man in Matthew 19[:16-22] asks what he should do to inherit eternal life, Christ sets before him nothing else but the Ten Commandments."<sup>16</sup>*

As seen above, Luther acknowledged the righteousness by works in "Two Kinds of Righteousness," and demanded Christians to do good works and to keep Ten Commandments in "On Good Works." But Luther's theology of stressing work could not receive enough attention from theologians and Christians because of his emphasizing the theology of faith alone. As I mention above, now in the 21st century, after 5 centuries have passed from the First Reformation in the 16th century, Protestant Christians think of only 'faith alone' theology, whenever they think of Luther.

Nowadays it is hard to find theologians, pastors and Christians who think of work for the Christian life and try to do it. Am I too negative in evaluating it? Luther claimed that faith and work are necessary for Christian life. Therefore he tried to bring the balance of faith and work in his theology. But this balance has been lost in Protestant churches because Luther stressed 'faith alone' strongly. As the result, Protestant Christians are lacking in work. Therefore churches are becoming empty and the collapsing as James says that "faith without deeds is dead" (Jam. 2:26). If we don't restore the balance of faith and work to its original condition, collapsing of churches will be accelerating further like a house on sand. I believe an indispensable way of rebuilding collapsing churches is to restore the lost balance of faith and work. Now we need a theology of 'faith with work' instead of the theology of 'faith alone'. In order to meet the need of churches in the 16th century, Luther claimed the theology of faith alone but he wished in his mind the balance

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<sup>16</sup> Treatise on Good Works," in H. J. Grimm, ed., *Luther's Works, American Edition*, Vol. 44 (Philadelphia: Muhlenberg Press, 1976), 23.

of faith and work for Christian life. We can read his mind in the essays of "Two Kinds of Righteousness" and "On Good Works. If Luther lived now in this 21st century and saw the churches becoming empty and collapsing, then he would claim the theology of 'faith with work' (fide cum opera) instead of the theology of 'faith alone' (sola fide), I believe.

**Conclusion:  
The Korean Church Needs a Second Reformation**

The four passages in Matthew 7:15-27 emphasize the importance of work for Christian life and salvation. Especially Matthew 7:21 says clearly that work is a necessary condition for salvation. From the four passages we can conclude that faith and work are the necessary conditions for salvation.

Since 1997 I began to call 'the theology of faith with work' 'the theology of the Second Reformation', in contrast to 'the theology of faith alone' of the First Reformation of the 16th century. The aim of the Second Reformation is to complete the First Reformation in the 16th century. The First Reformation stressed 'faith alone' but the Second Reformation stresses 'faith with work'. In order to attack the evil things of the medieval churches in the 16th century, Luther stressed the theology of faith alone. But the situation of the 21st century needs the theology of faith with work because most Protestant Churches are heavily weighted in favor of the theology of faith alone and lack work. In order to rebuild collapsing churches and revive dying churches in Korea and in the world, we need the theology of the Second Reformation, the theology of faith with work (fide cum opera) urgently. The result of our investigation of Matthew 7:15-27 supports the theology of faith with work (fide cum opera), the theology of the Second Reformation.<sup>17</sup>

**Faith and work are the necessary conditions for salvation.**

I believe that this is the truth the Bible says.

*"We cannot do anything against the truth, but only for the truth."  
(2 Cor. 13:8)*

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<sup>17</sup> You can find essays on the Second Reformation in the website of Institute of Second Reformation, <http://www.secondreformation.kr>.

