

PREACHING TO YOUNG KOREANS: THE IMAGES OF JESUS AS REVEALED IN
THEIR LIFE EXPERIENCES, FAITH STORIES, AND PRAYERS

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ABSTRACT

PREACHING TO YOUNG KOREANS: THE IMAGES OF JESUS AS REVEALED IN THEIR LIFE EXPERIENCES, FAITH STORIES, AND PRAYERS

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The First Air Defense Brigade Chung Gong Church

This thesis deals with the relationships between life experiences, faith stories, and prayers and Jesus images. Postmodernism is a kind of a new approach that help individuals to see the world differently from the previous approach that represented objectivism in terms of science and reason. There have been many changes in the notion of church from the early times to the present. In the postmodern age, people are no longer looking for a standardized meaning and are not limited to denominational realms, geographical distances or even theological differences. In order to research on the postmodern church, I used a methodology of narrative and image with hermeneutics based on Derrida's deconstruction theory. Also, I dealt with Jesus images with a view to the historical Jesus, Jesus images for 2,000 years and global Jesus images of the 21 centuries.

Based on the above theological theories, I surveyed Jesus images that appeared in sermons, faith stories, and prayers in Chung Gong Church. Even though the approach is based on subjective analysis, each sermon reflects a specific Jesus image. Jesus images seen from pastor's sermons and Jesus images seen from the soldiers' faith stories have similarity. Even though some results are different, Pastor's sermons and soldier's faith stories show strong correlation in Jesus images. This means that the pastor's ministry is accordance with church people's faith more or less.

How can we use this approach in the church? If we use the approach of the thesis, we can analyze Jesus images that people have in the church and this analysis and diagnosis will be useful not only to help with sermon preparation, or church programs and but also to assist in planning for church growth. I think this research is a way of understanding postmodernism

through modernism eyes.

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Dedicated to my late wife, Sun Young Han

Who always encouraged me

CHAPTER ONE

INTRODUCTION

My identity as a pastor.

My name is Hyeon Soo Cho. I am a Methodist pastor in Korea. I belonged to Kwanaak Hanaro Methodist Church in Seoul, Korea, while working at Chung Gong Church, a branch church of Nam Tae Ryong Soldier's Church. When I wrote this thesis in 2007, I worked for soldiers in the army as a civilian chaplain in Korea. I could not finish this thesis in 2008 because of my wife's illness. She was hospitalized with cancer and I was with my wife for two years by the time she went to heaven in May 21 2010. In 2014, I became a pastor at Hanmin Church at Hinmin High School.

My identity as a pastor results from my family tradition, my church life and my educational background. Looking back into my family tradition, I feel that I have been affected by my family tradition. I was born in 1957 in Yeojoo-Si in Korea. I was a post war generation after Korean War (1950-1953). By the time when I was born, Korea was a very poor country because the time was just after suffering from Japanese colonization for thirty-six years (1910-1945) and Korean War for three years (1950-1953). At that time, the church was the only salvation ark like Noah's from poverty. After the war, the gospel of blessing from God was the main focus of faith in Korean churches. At the risk of life, some churches chased blessing-centered gospels; others went to help orphans and the poor, as they believe in God who works not only in the church but also in the world.

When I was a child, I went to Jangan Methodist Church with my grandmother. The

church was located in a rural agricultural area in Yeojoo-Si, Kyung Ki Do, Korea. At that time, my grandmother was a deacon at Jangan Methodist Church.

The reason why there is a Methodist church in such a rural area is that since Henry G. Appenzeller, a graduate from Drew University, came to Korea as a missionary in 1885, rural and agricultural areas had been the major mission areas. In 1950's, many churches were set up even in a small rural area as seen with Jangan Methodist Church even in Yeojoo-Si.

My grandfather Cho Jung Man who was a rich farmer and Confucianist. My family members had to make a ceremonial vow about thirty times per a memorial service according to the Confusionist tradition. Due to a religious conflict, my grandmother always prayed to God instead of rejecting the long family tradition. I remember that my grandmother was a model of our family's faith tradition.

When I was a baby, I was baptized in the church. In my childhood, the most important event I got from the church would be baptism. Baptism was a our parents' pledge promised to God to bring me up in a Christian family and in the church. For them, infant baptism meant that the baptized baby should be brought up in the environment of faith with the faithfulness of his or her parents and in the Christian family and community. I believe that I was brought up in a Christian family and the church. When the church was the only cultural center in the rural area of Korea. I grew up seeing many Jesus dramas and old faith stories of the Bible at Sunday school of the church.

A Christian life was an important part of my family. Since our family moved from Yeojoo-Si to Yeokok area in Buchu City near Seoul from 1973, our family has attended Sung Kwang Methodist Church¹ located in Buchun City, Kyoung Ki Do in Korea. My father, Cho Sung Yeon, was an elder and my mother Kim Sung Rye, was a senior deacon of the church.

¹ <http://www.sungkwang53.com/>

Throughout my teenage period, I had watched my parents' many activities in the church. My parents had participated in most of regular worships of Sung Kwang Methodist Church and visited members' homes in order to boost their' Christian lives. That gave a great deal of influence on my religious life later. So I like to visit church members' homes for pastoral purpose. I have visited military encampments every week to meet young soldiers. I believed that I received a good influence from my parents in this regard.

When I was a high school student at Dong San High School² (1973-1976), there was a time when I fall into philosophers such as Arthur Schopenhauer and Nietzsche. So I once denied God and disliked the Church. At that time, I was like them in a blind mind. Even though I wasn't a juvenile delinquent, I was almost an atheist. This experience makes me understand many of non-believers later.

One day in 1977, after I graduated from Dong San High School, I met Mr. Kim Jae Suk, a student at Yonsei University³ who led me to Seongdo Presbyterian Church⁴ in Seoul where I came to receive Jesus Christ again. I studied the Bible at the church. The church was famous for a the mission program of university students. Until now, I think that God sent Mr. Kim to me and led me to the church after leaving from God for a long time.

I believe that God wouldn't give up his baptized son. God leads our life according to His will. Once I was a baptized as a baby, I was guided with the help of God. From my early childhood, I have lived in Christian Family. I couldn't leave God even though I wanted to leave a religious life at one time when I was a high school student. Once God led me to Christian life through the help of Mr. Kim, I became falling into religious life deeply much more than I

² <http://www.dongsan.hs.kr/>

³ <http://www.yonsei.ac.kr/index.asp>

⁴ http://www.seongdo.org/subMain/sub_409.jsp?menunum=409

expected. When I was a sophomore student majoring in English and English literature at Kyung Hee University⁵, I prayed to God to be a pastor.

After graduation from Kyung Hee university, I became a sales engineer at a Korean representative of Intel Semiconductor in 1986. As I was married to Han Sun Young who was a high school teacher at Young Rak High School⁶ and has a very good faith. I became a deacon at Sung Kwang Methodist Church in Buchun City where my father was an elder and my mother was a senior deacon. All the family attended the same church.

My father was a businessman in field of horticulture mostly working for a city. Also, he was an elder. So he helped to build Sung Kwang Methodist Church. One day in 1986, he was paralyzed, so he couldn't do anything not only for the church but also for the family. I had to support not only my parents but also my sisters.

At that time, Korea achieved a significant economic growth, so in the 1970's and 1980's the churches in Korea made a numeral growth as a Korean economic success after the Korean War regardless of the theological conflicts between liberal and conservative churches.

One day I saw my father's tumors on his back nevertheless he tried to do his best to read the Bible with his paralyzed body. I saw suffering Christ from my father as he suffered from his illness. He tried hard to read the Bible with paralyzed body and the tumors on his back. That view was suffering Christ I saw and this image changed my life decisively. Later I came to know that images are more powerful and stronger than words.

Looking back my father's life, I feel that he left me his legacy to support church sincerely. Not only the church, but also he changed Confucian traditional memorial service, which my grandfather did for about forty ancestors of our family tree into Christian worship

⁵ http://www.kyunghee.ac.kr/main_o/index.html

⁶ <http://www.yrgo.net/>

ceremony. In traditional Confucian family memorial services, we had to bow about 20 to 30 times in addition to preparing for food for memorial service four to five times every year. My father revolutionized this tradition into Christian memorial service that is a simple worship and needs only simple food. Christianity faith became a part of our family.

With regard to my calling as a pastor, there is more to talk about. When I was a sophomore of Kyung Hee University, I was praying to be a pastor in a rainy day. To be honest, I forgot about my prayer for a long time. After I got married, I attended Sung Kwang Methodist Church as a deacon. We had many church friends and were happy to visit church member's houses for worship. One day in 1990, there was a traffic accident and my car was crashed. I lost consciousness for a second, but I experienced that thousands of pictures were passed through my consciousness. I remembered having prayed to God that I wanted to become a pastor. At that time my economic situation was too bad to study. Nevertheless I seriously considered studying theology. It took ten years from the time I prayed to God to be a pastor to enter Methodist Theological Seminary (MTS)⁷ in Seoul in 1991. After I started studying theology at the Methodist Theological Seminary, it took about ten years to become a Methodist pastor. It took twenty years to be a pastor from my first prayer.

Now let me talk about my theological background. I studied English and English Literature at Kyung Hee University. This gave me much liberal stance in my theology. I liked liberal theology rather than conservative theology. As we had military dictatorship, I watched the collapse of human rights. This made me study liberation theology at Methodist Theological Seminary. At Methodist Theological Seminary (MTS) in Seoul, I became to know liberal theologians such as Paul Tillich, David Tracy, Rebecca S. Chopp, and Don S. Browning. These are theologians against Karl Barth in that the former regards human context as an axis of theology

⁷ <http://web.mts.ac.kr:8080/mtswtsdmin/index.htm>

just like the Text, that is, the Bible.

Many of MTS's professors studied from SMU, Drew University, Cleomont Theological Seminary, so they taught Paul Tillich's method of correlation that deals with a relationship between the text (The Bible) and the context (Human Situation) that became my theological background, David Tracy's *Blessed Rage for Order* which deals with critical correlation between the text and the context. Under the guidance of Yeom Phil Hyeong, the former president of MTS and the professor of practical theology, I wrote a thesis for Th. M about Rebecca S. Chopp who dealt with revised correlation method. I studied liberal theology as a way of solution to many problems between the oppressed and the oppressors in 1993 when Korea was faced with military dictatorship. I fall into liberation theology as a way of solving a problem regarding human oppression like the poor and the oppressed people from the oppressing system.

In 2004, as I started Dotor of Ministry program at Drew University in America, I became to know about postmodernism. In September. 2004, I had a very difficult time as my wife turned out to have caught a breast cancer. I almost gave up my study, but thanks to my wife that I continued study DMIN at Drew University.

As a pastor, I set up a church called Chu Hyang Methodist Church in 2001 and I was responsible for the church from 2001 to October. 2005 and then I became a military chaplain as a civilian pastor from November. 2005. Chu Hyang Church gave me DMIN project idea with regard to Jesus images. So I was working for Chung Kong Church that was a branch church of Nam Tae Ryung Soldier's church. With regard to Korea Methodist Church, I belonged to Kwanak Hanaro Methodist Church. The church supported me financially. Kwanak Hanaro Church was located in Seoul Tourism High School⁸ in Seoul, Korea.

My identity as a pastor was mostly formed from my family tradition, my church life and

⁸ <http://www.seoul-tour.hs.kr/>

my study at MTS. I believe I am liberal in theology, but conservative in faith, and a little bit of postmodern in my life.

My ministerial contexts

My religious denomination is Korea Methodist Church (KMC)⁹ where about 1.5 million believers belong to KMC. Among Christianity denominations, KMC is one of the biggest denominations in Korea. KMC think that the Bible, tradition, reason, and faith experience are important in its theology as offsprings of John Wesley.

In 2001, I found a church called Chu Hyang Methodist Church located in Seoul, Korea. I was a pastor for five years at the church. My denomination is Korea Methodist Church (KMC). About thirty people including children attended the church. It was a small church and members consist of my family including my sisters and their husbands. In 2004, my wife became to have a breast cancer, so I decided to give up the church ministry because of my wife's health. My wife helped me much of the church work as a pastor's wife while working as a teacher at Young Rak High School.

On December 1, 2005, I became a civilian chaplain for the army. So I worked for Nam Tae Ryong Soldiers' church in the First Air Defense Brigade in Gwachun City, Kyeonggido, Korea as a civilian chaplain. Nam Tae Ryeong Soldier's church in the First Air Defense Brigade where about 100 soldiers attended had four branch churches, each one for the four battalions of the First Air Defense Brigade. The Brigade has the role to defend the air from the attack of the North Korea in the area of Kyeonggido, Korea in order to keep Seoul safe. The First Air Defense Brigade had four battalions and each battalion had about 500 soldiers.

I was responsible for the Chung Gong Church of the 505 battalion that was a battalion of

⁹ <http://www.kmc.or.kr/intro/sub01.php>

the First Air Defense Brigade. Chung Gong church was located in Gusandong, Bupyung, Inchun-city, Kyeongkido, Korea. The 505 battalion consisted of a headquarter and had 8 military encampments and the church was located in the battalion. My work is to care for the soldiers as a civilian chaplain for the church. I was responsible for worship and counseling for soldiers.

Every Sunday we had two worship services: one in the morning and another in the afternoon. Every Thursday we have a prayer gathering. From time to time, I invited young mission groups at the local church for comforting soldiers with young lady's song and food. This invitation happened almost once a every month. If a mission team came to Chung Gong Church, about 70 soldiers participate in the event. Counseling for new soldiers was my duty if they came to the church. Also, I patrol eight military encampments the 505 battalion was responsible for every Sunday..

At Chung Gong Church, about 75 soldiers attended Sunday morning worship service. Every month, new soldiers arrived there as many as they finished their duties. Some of them attended the church and many of them had already received baptism from their original church, but some of them did receive baptism in the army.

As I belong to Nam Tae Ryeong Soldier's Church I reported to Pastor Dong Ho Sim, soldier Chaplain of Nam Tae Ryeong Soldier's Church in the First Air Defense Brigade. For reference, in Korea, we have had a military chaplain system in the army since the Korean War. We had two kinds of chaplains. One was military chaplain who was a pastor and soldier. Another was a civilian chaplain.

Because of government increasingly reduce the budget, the number of military chaplain was decreasing. Instead the civilian chaplain was in charge of the posts as they received support from the local churches. Civilian chaplains helped military chaplains with worship service and counseling for mostly young soldiers.

The role of a chaplain in the army was great and important as soldier's church could

deliver the Gospel to young soldiers. When Jesus sent his disciples to the world, He gave them three missions: Mission Mandate, Educational Mandate, and Ministry mandate.¹⁰ Among others, the following Bible message was important in army mission.

They replied, “ Believe in the Lord Jesus, and you will be saved-you and your household,”¹¹ In the army, the principal purpose as a chaplain lies in reinforcing soldier’s combat ability by caring for soldiers with the Words of God. In addition to this, it is another purpose to find believing soldiers, so that they can maintain their faith in a sound environment. Also, the other one is to give unbelieving soldiers an opportunity to listen to the gospel, so that the kingdom of God can be extended in the world.

In the army, we need to emotionally care for soldiers, so that they can be saved from suicide due to various reasons, fighting between soldiers, and disobedience for military command, the lack of adaptability, and weakened health. In the army, soldiers receive military training regularly every month. So the church gets the effect of the military training. After the training, soldiers become tired and need solace from the church.

The postmodernism in Korea

These days we Koreans have been faced with postmodernism just like American people already have experienced. Some Church members think it is a new opportunity for the church, but others argue against the emerging postmodernism. Let’s look at modernism and postmodernism.

It is said that the Enlightenment (1600-1780) formed the basic of the modern spirit. Postmodern started from the Enlightenment. According to Graham Johnston, modernity the Enlightenment unfolded has the following characteristics:

¹⁰ Sung-Ku Jung, *The Theology of Military Mission* (Seoul, Korea: Kumran Press, 2004), 116

¹¹ Acts 16:31

- True knowledge exists.
- The world consists of two realms: the objective realm and the subjective realm
- The world moves in a cause and effect relationship
- Knowledge is based on facts and inherently good.
- Scientific progress will result in a better world.
- Human can solve all the problems of the world.
- Each person is autonomous in the society.¹²

According to Stanley J. Grenz, since Friedrich Nietzsche attacked modernity in the nineteenth century. Starting from these philosophers, modernity that has the characteristics of objective science, universalistic morality, and rational organization became to be collapsed.¹³

Postmodernism starts from modernity in a very different view. According to J.I. Packer “postmodernism is a negation of modernism.”¹⁴ We can see from literature. Structuralists in literature think language shows a social context and helps understand the experience of reality.¹⁵ This is modernism in that all the society and cultures are expressed in a common structure. However in view of deconstructionist, a poststructuralists, “meaning is not inherent in a text itself,”¹⁶ so “reality will be read differently” as the interpreter has a dialogue with the text with a perspective.¹⁷ Deconstruction interprets objective truth to be groundless.

Postmodernism accepted this concept, so postmodernism gives up a unified concept

¹² Graham Johnston, *Preaching to a Postmodern World* (Grand Rapids, MI: Baker Books, 2001), 25-26.

¹³ Stanley J. Grenz, *A Primer On Postmodernism* (Cambridge: WM. B. Eerdmans Publishing Co., 1996) , 3-5.

¹⁴ Johnston, *Preaching to a Postmodern World*, 27. Quoting Packer in David Goets, “The Riddle of our Culture: What is Postmodernism?” *Leadership* (Winter 1997), 53.

¹⁵ Grenz, *A Primer On Postmodernism*, 5.

¹⁶ *Ibid.*, 6.

¹⁷ *Ibid.*, 6.

about objective reality, so all is differently interpreted.¹⁸ There is no objective reality at all in view of postmodernism. A knowledge shown as an objective reality cannot be regarded as no more objective truth. Instead reality is shown to be “relative, indeterminate and participatory.”¹⁹ So postmodernism gives up absoluteness and instead it leans to relativity. That is to say, “there is no absolute truth; rather there is relative to the community in which we participate.”²⁰ Graham Johnston wrote ten distinctive characteristics of postmodern people.

- React to all the characteristics of modernity.
- Reject objective truth
- Deny authority
- Search self-identity
- Manage the blur of morality
- Search for the transcendent
- Live in a media world
- Engage in the knowing smirk
- Be on the quest for community
- Live in a very material world²¹

Also, Graham Johnston made contrast chart between modernity and post modernity as follows.

<Table1> The Contrast of Modernity and Postmodernity²²

Division	Modernity	Postmodernity
View of life	Romantic	Absurd
Life style	Purpose-driven life	Play-centered life
Life plan	Design	Chance
Authority	Hierarchy	Anarchy
Talk	Word	Silence
Work	A complete work	Progress

¹⁸ Ibid., 7.

¹⁹ Ibid.

²⁰ Ibid., 8.

²¹ Johnston, *Preaching to a Postmodern World*, 26.

²² Ibid., 27–28.

Analysis	Analysis from a distance	Analysis through participation
Construction	Creation/Synthesis	Deconstruction/Antithesis
Appearance	Present	Absence
Position	Centering	Dispersal
Expression	Semantics/Words	Rhetoric/Presentation
Depth of knowledge	Depth	Surface
Story	Narrative	Anti-narrative
Philosophy	Metaphysics	Irony
Spirituality	transcendence	Immanence

Here we can list a few characteristics of postmodernism. First, postmodernism is a kind of new approach to see differently the objective world represented as science and reason.

Derrida's deconstruction collapses the existing modernistic idea, so here we can have a chance to see the world in a different way. That is to say, postmodernism opened a new way to see the world differently. "Deconstruction does not consist in passing from one concept to another, but in overturning and displacing a conceptual order, as well as the non conceptual order with which the conceptual order is articulated."²³ When displacing and overturning a regular order, it is possible to see a new one. "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters."(Genesis 2:2)²⁴ In postmodernism, the ground of knowledge is formless and people hover over vagueness. Derrida's attack on the center of the objective means there is no longer ontological ground for knowledge.²⁵ So older understanding can be given up for a new approach.

Second, postmodern seeks a new understanding of self-identity. Kenneth Gergen says in

²³ Jacques Derrida, "Signature Event Context." In Derrida, *Margins of Philosophy*, trans. Alan Bass (Chicago: University of Chicago Press, 1982), 329-330.

²⁴ NIV.

²⁵ Grenz, *A Primer On Postmodernism*, 150.

his book, *The Saturated Self*, “there is no one who really knows who he or she is.”²⁶

Objectiveness has disappeared in the postmodernism. Gene Edward Veith Jr., says, “ If there are no absolutes in the objective realm, neither can there be absolutes in the subjective realm. There can be no fixed identity, no sense of self, no unified human soul.”²⁷ It seems that there is no unified self in these days. Almost every person has complicated social system and self is not one, but multiples. Graham Johnston says that in modernity, a person tries to know the meaning of the mechanized world, but in postmodern times, personhood is just an illusion, so people stay decentralized.²⁸ The extreme negation on the reality of a self will probably request a new identity to meet the new world.

Third, postmodernism seeks a new discovery of reality. According to Derrida, “ There is no outside the text. All we have is the text itself, not some external meaning to which the text points.”²⁹ In postmodern times, “reality isn’t what is used to be.”³⁰ For example, in postmodern times, “ television and movies blur the line of reality in simulating life and creating an alternative reality on screen.”³¹ This means that the force of written word is weakened but the power of images as a new alternative reality becomes stronger.³²

Fourth, postmodernism resulted in a new concept for historical progress. Modernism had

²⁶ Kenneth J. Gergen, *The Saturated Self* (New York: Basic Books, 1991).

²⁷ Grenz, *A Primer On Postmodernism*, 83.

²⁸ Ibid., 38.

²⁹ Jaques Derrida. *Writing and Difference*, trans. Alan Bass (Chicago: University of Chicago Press, 1978), 280.

³⁰ Grenz, *A Primer On Postmodernism*, 50 re quoting Walter Truett Anderson’s book on Postmodernity.

³¹ Johnston, *Preaching to a Postmodern World*, 49.

³² ibid., 48.

a blind eye for inevitable progress. If we see World War I and World War II, The Korean War, and 9.11 terrorism, etc, we can say there is no progress in history. Stanley J. Grenz says that the postmodernism has given up the Enlightenment belief in inevitable progress and instead of this it has the belief that the life on earth is dangerous.³³

Fifth, postmodernism seek the transcendent. Modernist issues are what the historical Jesus is, what authority the Scripture has, and what the empty tomb of Christ is, but postmodernist's faith deals with people's desirability.³⁴ Grenz says, "Postmoderns looks beyond reason to non rational ways of knowing, conferring heightened status on the emotions and intuition."³⁵ Postmodern truth comes out in participating in the community with relative relationship, so they can find many truth as there are many communities.³⁶ So relativism and pluralism are distinctive postmodernist characteristics

Sixth, postmodernism gave a birth to a new understanding of the church tradition. As postmodernism allows pluralism and relativism, churches should decide whether they accept diversified foreign religious elements. Some conservative churches don't allow the new strange elements, but liberal churches accept it. Lyotard says, "postmodernism is not the end of modernism, but a continual birth of modernism."³⁷ This means that it will be possible to overcome the crisis of modern church through the critical reflection. The new hermeneutical approach through postmodernism will allow us find new meanings about the church and theology.

³³ Grenz, *A Primer On Postmodernism*, 13.

³⁴ Johnston, *Preaching to a Postmodern World*, 44.

³⁵ Grenz, *A Primer On Postmodernism*, 14.

³⁶ Ibid.

³⁷ Jean-Francois Lyotard, "*Beantwortung der Frange: Was ist Postmodern?: Postmoderne fuer Kinder, Briefe aus den Jahren 1982-1985* (Wien: Edition Passage, 1987), 26.

Now let's go into Korean society. In Korea, we can feel that the culture has been changed a lot and we think this can be called postmodernism. The most significant area we can feel postmodernism in Korea will be culture. Kuk-Won Shin thinks culture at this age can have relevance with postmodernism.³⁸ Recently Korean cultures such as TV drama and movies are exported to Japan, China, Vietnam, Taiwan, and America. Some of them are related with postmodern culture in Korea.

John Storey also thinks that the society of postmodernism is the one where the authority has collapsed.³⁹ So underculture and subculture rise to the surface.⁴⁰ Daehakro in Seoul, a street in Seoul where many young people dance and play in theaters will be the symbols of postmodern culture in Korea. Traditional authority has collapsed in Korea and young generations are developing their new cultures.

In Korea a new generation appeared just like the X generation of America and new mankind of Japan. This generation is the one who decides to act according to his subjective thought. This generation is one who doesn't have "tolerance for concept."⁴¹ They move according to their feeling and spirit rather than thought. The new generation's emotion-centered culture will be the focus of postmodernism in Korea. So it will be possible to say that new young generation will be directly related with postmodernism in Korea

Recently educational experts refer to EQ (emotion quotient) along with IQ (intelligent

³⁸ Kuk-Won Shin, *Postmodernism* (Seoul, Korea: Korea InterVarsity Press, 1999), 118.

³⁹ John Storey, *An Introduction to Cultural Theory and Popular Culture*, Second Edition (Athens: The University of Georgia Press, 1998), 1-20.

⁴⁰ Shin, *Postmodernism*, 118.

⁴¹ Irving Howe, "Mass Society and postmodern Fiction," *Partisan Review*, 26 (1959): 420-436.

quotient). This will show a phenomenon of postmodernism. Recently we can see these phenomenon at many commercials that show art with emotional appeal. Why are there so many changes in cultures in Korea? The answer will be internet based network, global business, and new technology. These will be major contributions to this new trend.

First, information based society, that is, the internet network society, will be the major contribution to the change of Korean. Information society has changed our society dramatically as knowledge can be translated to be information knowledge. People can use knowledge through the internet in their daily lives. Much of specialized information is revealed on the internet. That is to say, in the past, worship can be experienced only by attendance to the church at fixed worship time on Sunday. But nowadays everyone can experience worship at any time going beyond geographic limitation through the internet. Also, Information society resulted in the importance of image and stories through the internet, TV, and movies. These have affected worship, so young generation want to participate in performance as much as they can. Also, cyber space environment and internet communication give birth to cyberspace virtual world as well in Korea as can be seen in America. So this virtual world becomes people's real world more and more.

Second, globalization will be the next contribution to the change of Korean society. "Think globally, act locally."⁴² Because of globalization, Korean people's worldview became more open-minded than before. In the past, we are single ethnic peoples, so we were very exclusive for other peoples. But as we live in a globalizing society, we became to have world citizen. Also, Korean society became much more multicultural than before.

Environmental issues delay many of government plans. In the past, it was impossible for environmentalist to hold government plans. But now they have a strong power. Factory based industrial society changed into intelligent based R & D society while there are many areas that

⁴² Ibid., 106. Company Slogan.

cannot follow the current trend. Everyday new technology is announced. Past traditional cultures remain just traces, so it is difficult to find tradition in a real life. We can see them as a reorganized form.

Don Tapscott says that N generation is the main stream in the internet ages.⁴³ Their ages are 20s to 30s these days in Korea. They are very different from the existing generation in that the former belongs to the digital world while the latter belongs to the analog system. N generation is very independent, open-minded, inclusive, innovative, speedy, having the spirit of inquiry, and having self-reliance attitude, having strong self-esteem, having a definite self opinion, putting on make up, being accustomed to diversity, etc.⁴⁴ In Korea, we can say that N generation is close to postmodernism. However the existing generation doesn't accept postmodernism. They stay at modernism. They like tradition and want to stick to custom they are accustomed to for a long time regardless of the internet.

Some conservative pastors think postmodernism is a kind of vice. So they insist people should not be fallen into postmodernism. As a matter of fact, N generation and the existing generation are quite different in terms of their birth and experiences. The latter was born at the time of economic poverty and experienced military dictatorship. However the former was born and they didn't experienced the hardship. The internet network and democracy was given to them from the beginning of their life.

In the army, soldiers' worship is open worship, so there is no worship order. They participate in the worship as guitarist, drum player, pianist, or singer. The young N generation is the sign of postmodernism in Korea.

⁴³ Sung-bin, Im, *The Theology of Army Mission* (Seoul, Korea: Kumran Press, 2004), 268.

⁴⁴ Ibid., 273–275



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⁴⁵ Picture Dated on Sept 14 2006, Thursday prayer at Chung Kong Church in the 505 battalion of the First Air Defense Brigade

CHAPTER TWO

THEOLOGICAL FOUNDATION

The theological foundation of the church

The word 'church' is translated from the Greek word "ekklesia". The word "ekklesia" had been used of "the assembly of the whole body of citizens where they met together to elect magistrates, to confirm political decisions, and to hear appeals arising from judicial decisions."¹ The word had been used long time ago before Paul used the word "ekklesia".

Paul uses ekklesia as the gatherings of Christians in a particular place like a house as can be seen in 'the church in your house' (Acts. 2). Also, in Col. 4:15, he used the church. "to Nympha and the church in her house."² Paul used the word to mean all the Christians in a city: 'the church of the Thessalonians' (1Thess. 1:1, 2 Thess. 1:1) Consequently Paul used the word ekklesia in the plural meanings: a number of house churches and all the Christian communities in an area.³

In the Acts of the Apostles, ekklesia is used to mean believers in a single locality and believers everywhere. "The ekklesia in Jerusalem was a local church in the city, but originally it was also the 'whole church' (Acts 5:11)."⁴ In Matthew 16:18, "You are Peter, and on this rock I will build my church—" In Matthew 18:17, the role of ekklesia is described. "If he refuses to listen to them, tell it to the church: and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector." In

¹ Eric George Jay, *The Church* (Atlanta: John Knox Press, 1980), 5.

² Ibid., 7.

³ Ibid.

⁴ Ibid., 8.

general, the New Testament uses the word *ekklesia* as the fellowship of the risen Christ.⁵ Here we can look over the concept of the church in the New Testament in detail.

The church as the people of God

According to Professor George Johnston, “*laos*”, the Greek word for ‘people’ points out the people of Israel, God’s chosen.⁶ ‘Those who belongs to Christ are ‘Abraham’s offering, heirs according to promise’ (Gal.3:29). In the N.T., Hebrews 4:9 and 1 Peter 2:9-10 are the only applications for this concept of the church. T. W Manson thinks that the N.T concept of the Church follows the O.T concept that Israel is the chosen people of God, bound by a covenant sealed with blood to remain faithful and to keep God’s law.⁷ This is connected to the remnant idea that attached to the Israel’s expectation of the Messiah. Paul mentions “a remnant chosen by grace” (Rom.11:5). We can think that the remnant idea, the church of Israel is rescued into new life through the present of God in Jesus the Messiah who was a remnant also. It is clear that N.T. writers saw Christian community as the ancient people of God reconstituted, Israel renewed and revived.⁸ This concept is the early Christian’s observation.

The Body of Christ

According to 1 Corinthians 12:12-27, Paul use the idea of the Church as a body. Paul uses a simile as saying that the church is like a body. In verse 12, “For just as the body is one and has many members, and all the members of the body, through many, are one body, so it is with Christ.” Christ has many members who have been baptized into him and have received the Holy Spirit. In this view, Christ is

⁵ Ibid., 9.

⁶ Ibid., 11.

⁷ Ibid., 12.

⁸ Ibid.

this body and the members are the body of Christ.⁹

According to Ernest Best, it seems that there is a concept of Christ as a corporate or inclusive personality and of believers as solid with him behind the description of the Church as “in Christ” or “with Christ”¹⁰ The idea of Christ as corporate personality is found in 1 Corinthians 15:22 “For as in Adams all die, so also in Christ shall all be made alive.” Also, the idea of solidarity is read in 2 Cor. 5:17, “If any one is in Christ, he is a new creation...the new has come.” Romans 5:18 also represents this concept very well. “Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men.”¹¹ In Colossians 1.22, Jesus Christ has finished his work of reconciliation in his body of flesh. In his risen body “he is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be pre-eminent.” (Colossians1:18)¹² “God’s mighty act has brought it about that Christ, raised from the dead, has become ‘the head of over all things for the church, which is his body, the fullness of him who will fill all in all’. (Ephesians 1:22-23) The body is the body of those who are reconciled to God (Ephesians 2:16), of which Gentiles are now fellow members (Ephesians 3:6).”¹³

The Eucharistic body of Christ

Paul mentions the body of Christ with regard to the Lord’s Supper.¹⁴ With regard to the account of the institution of the Eucharist, Jesus said, “ This is my body which is for you.” Jay says that “Paul sees the supper, instituted, according to the tradition which he had received, by Christ himself, as integral to

⁹ Ibid., 15.

¹⁰ Ibid., 14.

¹¹ Ibid.

¹² Ibid., 16.

¹³ Ibid.

¹⁴ Ibid., 17.

the life of Christian community.”¹⁵

According to G. Johnston, “The Lord’s Supper has a similar place (i.e. to baptism) in the life of the Church as the growing body of Christ. It is distinctive from other fellowship meals (e.g. those of the mystery religions) because it is associated with the living Christ who died to save the world. It must be the Lord’s Supper or nothing (1 Cor. 11:20). Here the dying Christ is recalled and the death proclaimed ‘till he come, by the eating of the loaf and the cup (1 Cor.11:26). ... As they eat they all participate in Christ’s death. Surely that should cement their unity! The Lord himself is their midst, judging their attitude as they come to the table. This is why division here is so heinous. Christ suffers in the suffering of His people. This mutual sharing in the dying Jesus is the very highest point of the Church’s unity. Christ’s spirit of sacrificial love is to be the ideal and inspiration of its corporate life. Only so can it really be the Body of Christ.”¹⁶ “Body of Christ” is closely related with fellowship in the church and the believers can have deep fellowship by sharing the experience of dying and living with Christ, so this Christ-centered experience results in unity and love among believers in the Church.¹⁷

The Bride of Christ

The images of the Church as a bride are found in 2 Corinthians 11:2 and Ephesians 5:22-33. In Old Testament, the relationship between husband and wife is related with that between husband and wife as seen in Hos. 1-3 and Isa.54:1-8.¹⁸ “The husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself

¹⁵ Ibid., 17.

¹⁶ Ibid., 18 See George Johnston, *The Doctrine of the Church in the New Testament* (Cambridge: Cambridge University Press, 1943), 98–99.

¹⁷ Ibid., 18.

¹⁸ Ibid., 19.

up for her, that he might sanctify her, having cleansed her by the washing of water with the word.” (Eph. 5:23-6). Husband and wife may be two individuals, but they can become one in the will of God. Although they are not a unified one, but they become a integrated unity through Christ.¹⁹

The Church as God’s Building

In the N.T, we can find the concept of the church as a building, a house, a sanctuary, or a temple. These building images is originated from the Old Testament. Isaiah 28.16 and Psalm 118.22-23 have the idea of God’s building containing a “cornerstone”.²⁰ Paul says ‘building up’ the body of Christ which is the concept of the Church as a body.²¹ More clearly, Paul says, You are ... members of the household of God, built upon the foundations of the apostles, and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Load; in whom you also are built into it for a dwelling place of God in the Sprit. (Ephesians 2.19-22)

The Fellowship of the Spirit

Paul wrote “Do you not know that you are God’s temple and that God’s temple dwells in you?” (1 Cor. 3:16). “The church as the Lord’s holy temple is ‘a dwelling place of God in the Spirit’(Eph. 2:22).”²² Paul thought that “God is the father of the Load Jesus Christ; God’s spirit therefore is Christ’s spirit.”²³

The word *koinônia* means “sharing” and “fellowship,” so this means that they believed

¹⁹ Ibid., 20.

²⁰ Ibid., 20-21.

²¹ Ibid., 21.

²² Ibid., 22.

²³ Ibid., 23.

themselves to be living in the “fellowship(koinônia)” of the Spirit.²⁴ “God’s love has been poured into our hearts through the Holy Spirit which has been given to us” (Rom.5:5) That is to say, “The Holy Spirit is also the creator and sustainer of the Church’s life.”²⁵ G. Johnston says, “The Kingdom is a realm in which God, Christ, and the Ecclesia are united in the Spirit... The Church is the sphere on earth of the incarnating of this Holy Spirit, a visible life, a divine-human phenomenon.”²⁶

The change of the church notions through history

The following is the brief history of the church. The notions of the church have changed through history. From the beginning to the present, the church changed its notion to fit each generation and each culture in history.

The Early Church Age

When Jesus started his mission, Jesus event was not only a kind of social reform for Israel under the oppression of Roman reign but also the salvation for all the mankind. The Jesus event offered the followers a religious vision, giving politicians a strong reproach and warning, scolding religious leaders for their hypocrisy and dishonesty, and giving a political and social rescue to the sick, the oppressed, and the poverty-stricken people.²⁷ In the early church age, the church can be understood as a Jesus event.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit

²⁴ Ibid., 23–24.

²⁵ Ibid., 24.

²⁶ Ibid., 25 See. Johnston, *The Doctrine of the Church in the New Testament*, 100.

²⁷ Phil Hyung Yeom, “Reestablishment of Church,” *The Theology and the World* (Fall 1991), 167.

gave them utterance.” (Act.1:1-4, KJV) On the day of Pentecost, the Holy Spirit came down to the people and they experienced the Holy Spirit and they became new born men and women. In the early church history, we can say this is Jesus movement rather than the church’s.

As the Holy Spirit came down, four basic notions of the church such as kerigma, leitourgia, diakonia, and koinoia has formed in the early church.²⁸ Colin Williams said “the church was called ekklesia, Israel of God, the sanctuary, the body of Jesus Christ, and Koinonia.”²⁹ Also as the notions of the church, one, holy, catholic, and apostolic were suggested.³⁰

The Church Notion of the Early Mission Age in Christianity

In the early church, the role of the church started to go into all the world and as a result the good news were preached to all creation. “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” (Mark 16:15, KJV). Jesus’ followers practiced mission according to Jesus’ words, Mark 16:15. However, as time goes, the church became to lose the reforming power of the Jesus event. This had to be with dualism. The church became to have sacred side on one hand and mundane side on the other. The church became to have eschatological faith that rejected the worldly cultures while falling into escapism. The early church’s dualism based faith is widespread even up to date. Many of the Korean conservative churches are based on this type of dualism faith according to the effect of Karl Barth’s theology.

The Church Notion at the Catacomb Age

The Roman emperors started to give Christian believers suppression and pressure since the 2nd

²⁸ Phil Hyung Yeom, *Reestablishment of Church, The Korean Church and New Mission* (Seoul: Leemoon Press, 1989), 16.

²⁹ Colin Williams, *The Church*, trans. Kye jun Lee (Seoul: *Daehangidokkyosuwhe*, 1991), 56–62.

³⁰ *Ibid.*, 64–66.

century. Christian hid into catacombs in order to follow the Jesus movement. As they hid into catacombs, the notion of the church had changed toward eschatology. They anticipated the end of the world would arrive. They longed for the Second Advent of Christ. At that time, the characteristic of the notion of the church will be stern asceticism, religious martyrdom, the rejection about bodily pleasure, and aloofness from this world.³¹ The Revelation of St. John and apocalyptic eschatology seemed to be written while waiting for God's judgment over the pressure from the Roman reign at that time.

The Advent of Catholic Church

When the Counsel of Nicaea in 325, and the Counsel of Constantinople in 392 were gathered, Christianity became approved from Rome. From then, Roman emperors accepted Christianity as their national religion. Roman kingdom finished the suppression on the church and people who thought the church of this world as the Kingdom of God. According to this change, the notion of the church became institutional church, commanding church, and ritual dominated church. The believer's main interest became how to live well in this world. The early small Jesus movement became Christianity. Christian theology had been developed by Augustine and Thomas Aquinas. That is to say, the original Jesus movement lost its transforming power and compromised with politics. Since then, the church became corrupt throughout the middle age.

The Age of Religious Reformation

In the middle age, in the face of corrupt Christianity, Martine Luther, tried to reform the corrupted church. The center of the reformation was to return authoritative and liturgical church to its original Jesus movement. Luther wanted to change liturgical worship into "preaching-centered worship" Since Luther started religious reformation, protestant churches started and many church denominations

³¹ Clyde L. Manscherck, *A History of Christianity in the World*, trans. Changseop Shim (Seoul: Chungshin University Press, 1992), 58-60.

became to be formed. The good deed-based salvation of the Catholic church was confronted with the faith-based salvation of protestant churches. At the beginning, this revolution was revolutionary and pure enough to recover the original Jesus movement. However this religious reformation resulted in disadvantage: Dualism faith based on both being sacred and being mundane. The goal of the church lies in personal salvation based on the help of the Words. Korean conservative churches followed this notion of the church in general. So the church lost not only its ability to transform the society but also its original pure faith.

The Age of Church Split

Martine Luther's religious reformation brought out the split of denominations. In 17th century, Calvin's doctrine of predestination had a significant effect on the understanding of the Bible, such as the inerrancy and infallibility of the Bible, disappointment over human reason, the emphasis over God's sovereignty with the influence of Calvin's book, *Institutes of the Christian Religion*. That is to say, orthodox faith become a significant feature of Presbyterian churches.

Meanwhile, in opposition to orthodox faith, Schleiermacher suggested liberal theology emphasizing man's reason and reasonable thinking. Liberal theology allowed pastors to criticize the errors of the Bible. Also liberal theology attempted to doubt the supernatural things in the Bible and had emphasis on the decision by human's reason rather than the Words. In this regard, Jesus is an exemplary model in human history and he showed God's engagement to the world. Believers should resemble Jesus' life. The Bible is a document which records believers' religious experiences which can be recognized not only by one's life but also others.

However liberal theology resulted in the weakening of the faith of the Words, such as the birth of Jesus Christ, His divine nature, His suffering, the Holy Cross, His death and resurrection, judgment and eschatology. As a result, the church became to lose the passion for personal salvation.³² In addition to

³² Yeom, *Reestablishment of Church*, 170-171.

Orthodox and Liberalism, the forming of Methodist denomination brought about the revival of the original pious faith as well as the diversity of Protestant churches. In this regard, any denominations in the earth couldn't be the same as the original Jesus event as they have different colors and styles.

The Church of Modern World

The Second World War made human beings doubt human's ability in this world and re-recognition of God's province in this world. Hitler's atrocity called Christians strong God, so neo-orthodoxy was born. Karl Barth, who is the representative theologian of neo-orthodoxy, in his book, *Church Dogmatics*, said that the church is sent to the world with the foundation, subject, and contents of witness and perform the service of witness.³³ The notion of the church was changed to open the door of the church for the world within the limitation of dualism of being sacred and mundane which has the transcend, normative, and immanent values. With this church norm, it is difficult to expect the social revolution of Jesus event.

Liberal theologians such as Paul Tillich and David Tracy added their theologies as an alternative to this limitation. Paul Tillich suggested Question (based on the analysis of human existence) –Answer (based on the Christianity faith) as a new church norm.³⁴ David Tracy, Representative revisionism theologian, suggested critical correlation method. In his book, *Blessed Rage for Order*, Tracy critically correlated the questions and the answers coming from Christianity faith with the question and the answers found in common human experience.³⁵ These church notions were intended only for Western world where theology is basically conceptional, internal, and abstract. Another church notion came from the third world, that is to say, Latin America. This is called a critical praxis correlation method with which we

³³ Karl Barth, *Church Dogmatics*, trans. G.W Bromiley (Edinburgh: T.& T. Clerk 1956), 830–838.

³⁴ Paul Tillich, *Systematic Theology vol.1* (Chicago: University of Chicago Press, 1951), 3–36.

³⁵ David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (Chicago: University of Chicago Press, 1996), 45–47.

can find the concepts such as unmasking the Bible, interpreting experience practically, applying emancipation and enlightenment critically, and applying social science transforming praxis.³⁶

The above revisionalism contributed to reinterpreting Christianity faith as it provides us with reply to human limitedness, morality, anxiety, and alienation. However theology has some limitation in answering to the victim of history, the poor, the suppressed, and women. So the third world theology is suggested to cover the suppressed in history by liberation theologians.

The Church of Postmodernity

In view of Graham Johnston, the church of modernity focuses on true knowledge, interest in objective, physical, and scientific realm, importance in a cause and effect relationship, acknowledge for progress, possibility to solve world problems, and etc.³⁷ However, The followings are the ten characteristics of people living in the 21 centry according to Graham Johnston.

Reacting to modernity and all its tenets
 Rejecting objective truth
 Being skeptical and suspicious of authority,
 Showing the tendency to look for self and identity,
 Having blurred morality, searching for the transcendent,
 Living in a media world, engaging in the knowing smirk,
 Living in a very material world.³⁸

Generally speaking, postmodernism can be understood through the Bible events; the event of the Tower of Babel (Genesis 11:1~9).³⁹ As we can see in this event, postmodern generation doesn't acknowledge common background and frame for human beings. This is expressed by a pop song by Bob

³⁶ Rebecca S. Chopp, *Practical Theology and Liberation "Formation and Reflection"* by Lewis S. Mudge & James N. Poling (Philadelphia: Fortress Press, 1987), 132.

³⁷ Johnston, *Preaching to a Post-modern World*, 25.

³⁸ Ibid., 26.

³⁹ Kukwon Shin, *Postmodernism* (Seoul: IVP Press, 1999), 23-24.

Dylan in 1960s.

Come mothers and fathers throughout the land.
 And don't criticize what you can't understand—
 Your old road is rapidly again'
 Please get out of the new one,
 If you can't lend your hand.
 For the times they are a-changin'

The song shows cultural change in the society in the 1960s. Leonard Sweet said “In the age of postmodernism, we should be a divine-navigator who can make his own navigational technology which can lead people to the place where God requested pastors to go with.”⁴⁰

Postmodernism is the result of deconstruction movement. “ If there is no absolute in the objective realm, neither can there be absolutes in the subjective realm. There can be no fixed identify, no sense of self, no unified human soul.” said Gene Edward Veith Jr.⁴¹ “While in modernity, a person struggles to find meaning in a mechanized world, being dehumanized, on postmodern times, personhood is an illusion, and people are decentralized.”⁴²

In postmodern time, people are no longer looking for a standardized meaning and they are not limited to denominational realms, geographical distance, or even theological difference in finding a worship place.⁴³ According to David Cook, “Postmodernism moves beyond the modern, scientifically based view of the world by blending a skepticism about technology, objectivity, absolutes and total explanations with a stress on image and appearance, personal interpretation, pleasure and the explanation of every spiritual and material perspective.”⁴⁴ Joseph Campbell said in his book *The Power of Myth*, “All

⁴⁰ Leonard Sweet, *Aqua Church*, trans. Younglaee Kim (Seoul: Good Seed, 2004), 30.

⁴¹ Veith, *Postmodern Times*, 83; Johnston, *Preaching to a Postmodern World*, 37.

⁴² Johnston, *Preaching to a Postmodern World*, 38.

⁴³ *Ibid.*, 37.

⁴⁴ David Cook, *Bledn Alley Beliefs* (Leicester, England: Inter-Versity Press, 1996) 9; Johnston, *Preaching to a Postmodern World*, 24.

religious faith evolved from myth and storytelling within culture.”⁴⁵ So as time goes into the global age, postmodern churches seemed surely to be fit the world where the internet can be easily utilized.

The models of the church

What is the church? According to Avery Cardinal Dulles, churches are classified as five kinds of model churches: Institutional Model, the Church of Mystical Communion, the Church of Sacrament, the Church of Herald, and the Church as Servant.

The church as an institutional model is a system in which the institutional point of view is significant. In this model, a Christian believer faces with a paradoxical point of view as he doesn't like institutionalism while he attends a church as a true believer. In this model, a church refers to Roman Catholic ecclesiology of hierarchical system according to Congar.⁴⁶ In this model, the powers and functions of the church can be classified into three parts: teaching, sanctifying, and governing. The division of powers can be divided in detail between the church teaching and the church taught, the church sanctifying and the church sanctified, the church governing and the church governed according to Dulles.⁴⁷

The power in the church is exerted through pope, bishops, priests, and deacons sequentially. In this model, the church shows hierarchical authority. So the church is never a democratic power system. The church of Christ is not a system of equals in which all the believers have the same right. In this model, no one can be saved outside of the church according to the Vatican I schema. In this model, important questions are the followings.⁴⁸

How many baptisms have been performed?

⁴⁵ Johnston, *Preaching to a Postmodern World*, 35.

⁴⁶ Ibid, 28.

⁴⁷ Ibid, 28-29.

⁴⁸ Ibid, 31.

How many persons have entered the church?

How many people continue to come regularly to the church and receive the sacraments?

This model has good points. One is that divine revelation supports the foundation of Christianity such as Christian documents, sacraments, and government system. The second is that the church has a quite stable zone comparing to a present unstable context. The third is that the church gives a believer a strong sense of corporate identity.⁴⁹

However this model of church has some weak points. One is that it has quite few backgrounds from the Bible and the Christian tradition because the Bible doesn't explain a church as a unifying community, but as more an organic, communitarian, and mystical community. The second is that the importance of God and Christ relation are relatively neglected while the Pope and bishops relation are considered important. That is to say that the jobs in the church have priority over lay believers. The third is that this model lacks in efficient and creative theology because it focuses on current view. The fourth is that it has many theological problems: Assumption, Immaculate Conception, the Seven Sacraments, and the Papal Episcopal form of Government. The last is that it doesn't address the necessity of the time.⁵⁰

The next church model is the church as a mystical communion. Yves Congar said "In its ultimate reality, the church is a fellowship of persons."⁵¹ Hamer, who has the similar concept to Congar's, insisted that "the church is the mystical body of Christ which is a communion which is at once inward and external, an inner communion of spiritual life (of faith, hope, and charity) signified and endangered by an external communion in the profession of the faith, discipline and the sacramental life."⁵²

As we can see in Rom. 12 and 1 Cor. 12, St. Paul suggested the church as the body of Christ. Many of church fathers such as Augustine, Thomas Aquinas, Emile Mersch, Pius XII in 1943, and Vatican

⁴⁹ Ibid., 34.

⁵⁰ Ibid., 34-35.

⁵¹ Ibid., 35-37.

⁵² Ibid., 41.

II supported this church concept. Especially, Vatican II persisted “the people of God.” The people of God suggest two concepts, both the people of God and the body of Christ. The body of Christ is almost the same as the people of God in reality regardless of some differences in the image. The body of Christ has a good point over the people of God in that all the people are the people of God in reality as God made an agreement with man as seen in Genesis 8-9. That is to say, Christian believers are not only the people of God.

In view of the body of Christ, the church model as the people of God has some weakness in that it could cause unhealthy divinization.⁵³ These two concepts, the people of God and the body of Christ, add the notion of the church as communion or community from the different angles. According to Dulles, “The church is not in the first stance an institution or a visibly organized society. Rather a communion of man, primarily interior but also expressed by external bonds of creed, worship, and ecclesiastical fellowship.”⁵⁴ There arise three questions.

(1) What are the bond of the union ?

It is said that “the bond of the union would be primarily the interior grace and the gifts of the Holy Spirit, though the external bonds are recognized as important in a subsidiary way.”⁵⁵

(2) Who are the beneficiaries of the Church ?

Dulles insists that the members are beneficiaries as those reborn by supernatural belief and love in view of more supernatural sense.

In this model of church, we can say “ Outside the church, no salvation.”⁵⁶

(3) What is the goal of the church ?

The goal of the church is to lead men into communion with the divine. Irenaeus said “Where the Spirit of God is, there is the Church and every grace.”⁵⁷

This model church has many advantages. First, for instance, in the church model, the people of

⁵³ Ibid., 41-42.

⁵⁴ Ibid., 47.

⁵⁵ Ibid., 47-48.

⁵⁶ Ibid., 49.

⁵⁷ Ibid., 50.

God, it is possible to communicate between Christian and non-Christian if the term is not used only for Christian people. Secondly, communion ecclesiology is a core theme of the early church. Thirdly, the relationship between believers can help revive spirituality and a prayer's life. Lastly, this model can meet a human need that is experienced by the believers.⁵⁸

However we can find some disadvantages. The visible is separated from the spiritual and the spiritual alone is looked upon as the properly divine or religious element in this model. Another problem is that in this model the church tends to be digitized. Thirdly, in this type of model, it is difficult for Christians to have a clear sense of identity or mission. Lastly, in this model, a tension can exist between the church as a friendly interpersonal relationship network and the church as a mystical communion of grace.

The next model is the church as a sacrament. Cyprian, Augustine, Aquinas, and Scheeben thought their churches to be this model. According to Henri de Lubec, it is impossible to separate divine elements and human elements in the church. He insisted that the church is the sacrament of Christ for us if Christ is the sacrament of God.⁵⁹ He explained how all the sacraments are essentially the sacraments of the church. According to him, sacrament is intrinsically social and derives their efficacy from the church.⁶⁰ Otto Semmelroth suggested "The church as primordial sacrament" In 1949, the Holy Office mentioned that the church cannot be called as sacrament, but the church, like baptism, is a "general aid" to salvation. Vatican II declared that "the church is a kind of sacrament of intimate union with God and of the unity of all mankind; that is, she is a sign and instrument of such unity of all mankind."⁶¹

At the Council of Trent, a sacrament was thought as the visible form of an invisible grace.⁶² The

⁵⁸ Ibid.

⁵⁹ Ibid., 51.

⁶⁰ Ibid., 55-56.

⁶¹ Ibid., 56.

⁶² Ibid.

invisible grace of God appears on the visible form. With only the institutional church, it will not be enough to constitute the church, but the church can become an actual event of grace with the help of a sacrament that is a kind of concrete action of the church with which men are bound together in grace by a visible form.⁶³ However, it might be possible that where the church as sacrament is present, the grace of Christ will not be absent.⁶⁴

An advantage of this model lies in that without neglecting the importance of the visible church, the church has a room for the workings of divine grace beyond the limits of the institutional church. Also, this model pulls out motives for strong loyalty to the church from lay believers and humble striving to adhere to its discipline, while at the same time honest criticism is allowed.”⁶⁵

However this model has disadvantages in that it has excessive concern with the external aspects and it neglects the mystery of the church.⁶⁶ “There is a narrow sacramentalism that accords insufficient place for diakonia (service) in the church’s mission to the world.”⁶⁷ “The sacramental ecclesiology is not easily available for preaching.”⁶⁸ Last Protestant churches don’t have much interest in this model in general.⁶⁹

The next model is the church as herald. A difference from the model as a sacrament is that it made the “Word” primary and the sacrament secondary. This model thinks the church as gathered and formed by the Word of God. The reason for this is that the mission of the church is to proclaim that it has heard, believed, and been commissioned to proclaim. This model concentrates on faith and proclamation

⁶³ Ibid., 58.

⁶⁴ Ibid., 61-62.

⁶⁵ Ibid., 65.

⁶⁶ Ibid., 66.

⁶⁷ Ibid.

⁶⁸ Ibid., 67.

⁶⁹ Ibid.

over interpersonal relations and mystical communion that appear in the church as the people of God.⁷⁰

This model has a kerygmatic characteristic in that it regards the church as herald-one who receives an official message with the commission to pass it on.⁷¹ Richard McBrien insists that “The mission of the church is a proclamation of the word of God to the world.”⁷² Karl Barth insists the church is actually made by the word being proclaimed and faithfully heard because the church is the congregation that is gathered by the word—a word that continuously summons it for repentance and reform.⁷³ Karl Barth said “We believe that the church is not the object of faith, but the word of the Holy Spirit becomes an event in the congregation.”⁷⁴

Hans Kung says “it (Ekklesia) becomes an ekklesia by the fact of a repeated concrete event, people coming together and congregating, in particular congregating for the purpose of a worshipping God.”⁷⁵ Kung says that the church is not the kingdom of God, nor does it build the kingdom, or extend it on earth, or work for its realization. It is the reign of God which the church hopes for, bears witness to, proclaims.⁷⁶

In view of Bultmann, Paul thinks the eschatological event to be something that happened when the church actually proclaims Jesus as the crucified and risen Lord, so evangelical preaching is a powerful event in which the hearers are accosted by the personal word of the Sovereign Lord Himself, so that the preached word actually becomes the word of God.⁷⁷ This word of God forms the church. Bultmann

⁷⁰ Ibid., 67.

⁷¹ Ibid., 68.

⁷² Ibid., 68–69.

⁷³ Ibid., 69.

⁷⁴ Ibid., 69–70.

⁷⁵ Ibid., 71.

⁷⁶ Ibid.

⁷⁷ Ibid.

insists that human propositions can become the word of God only in proclamation.⁷⁸

Fuchs, post-Bultmannian, said “ Christ means to be understood as the one to whom we belong as believers. This happens in the proclamation.--- As the proclamation gathers around Christ, there is no faith without the community of Jesus Christ. – The language of faith brings into language with the gathering of faith, and thereby Christ.”⁷⁹ He said that “You cannot go far wrong, when hearing or speaking of the church, if you remember that it means a summons in matters of faith.”⁸⁰

This model thinks that the purpose of the church is to herald the message. This model looks for its background from the Old Testament and Paul. It gives a clear sense of identity and mission to the church. This model focuses on a spirituality that focuses on God’s sovereignty and on man’s infinite distance from Him. It offers a rich theology of the word. These will be the strengths of this model church.⁸¹

However the weakness is that it is not enough to speak of the word of God, for Christianity stands or falls with the affirmation that the Word has been made flesh. In this model, the institutional church should not be neglected.⁸² Also, another weakness lies in that the goal of preaching is not mere profession of faith in the message, but rather a communion of life and love.” As mentioned in the first letter of John in the Bible.⁸³

Next model is the church as servant. The above four models seem to have a privileged position to the church with regard to the world. The reason is that the church stands as a kind of mediator between

⁷⁸ Ibid..

⁷⁹ Ibid., 72.

⁸⁰ Ibid., 73.

⁸¹ Ibid., 74.

⁸² Ibid., 76-77.

⁸³ Ibid., 77-78.

God and the world and God comes to the world through the church according to the above four models.⁸⁴ However the church has started to understand the world in a secular-dialogue method since the Second World War. The Servant church was mentioned by Cardinal Cushing of Boston in 1966 “ Jesus came not only to proclaim the coming of the Kingdom, he came also to give himself for its realization. He came to serve, to heal, to reconcile, to bind up wounds.⁸⁵” This means that “as the Lord was the man for others, the church must be the community for others.”⁸⁶

Since 1966, this model has been mentioned in several church statements. Teilhard said that “The church is required to prevent the vital energies of the world from becoming uselessly dissipated. Likewise, the world is necessary to the church in order that the church should not wither like a flower of water.”⁸⁷ This model of the church sees the world beyond the borders of the church.⁸⁸

Also, Dietrich Bonhoeffer said “The Church is the church only when it exists for others. To make a start, it should give away all its property to those in need. The clergy must live solely on the free-will offerings of their congregations, or possibly engage in some secular calling. The church must share in the secular problems of ordinary human life, not dominating, but helping and serving.”⁸⁹ Gibson Winter, Harvey Cox, and John A. T. Robinson are the best representative theologians for this model church. According to Gibson Winter, the servant church is “no longer an institutional structure of salvation alongside the worldly structures of restraint, but one that is that community within the worldly structures of historical responsibility which recognizes and acknowledges God’s gracious work for all mankind.”⁹⁰

⁸⁴ Ibid., 79.

⁸⁵ Ibid., 80.

⁸⁶ Ibid., 84.

⁸⁷ Ibid., 85.

⁸⁸ Ibid.

⁸⁹ Ibid., 86.

⁹⁰ Ibid., 87.

Harvey Cox, in his book, *The Secular City*, mentioned, “The church’s task in the secular city is to be the diakonos of the city, the servant who bends himself to struggle for its wholeness and health.”⁹¹ T. Robinson, in his book, *The New Reformation*, said that to be of service the church must work within the structures of the world rather than build parallel structure and the world is the house of God, but only the church cannot be the house of God.⁹² Also, Robert Adolfs said in his book *Reconciliation* that is the function of the church lies in the reconciliation and the overcoming of the various alienations that vex humanity today. This requests a humble and servant approach to the world already touched by redemption.”⁹³ The strength of this model is that when the church lost almost all the influence for the world, the servant model gives the church a new relevance, a new vitality, a new modernity, and a new sense of mission. But the weak points of this model lies in that it lacks biblical foundation.⁹⁴ Meanwhile, Dulles says the current stress on the servant can be seen as a sign of spiritual progress. But the church model of the servant should be carefully accepted in order to keep alive the distinctive mission and the identity of the church.⁹⁵

Narrative and image approach

Narrative theology will be based on theological development in the 20th Century. It focuses on the Bible story and faith story, rather than systematic theology when interpreting faith phenomena. In the 1980s, inductive method⁹⁶ has been used when interpreting the Bible. This focus on the Bible stories and

⁹¹ Ibid.

⁹² Ibid., 88.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Ibid., 94.

⁹⁶ Stanley Hauerwas and Gregory Johnes, eds., *Why Narrative: Reading in Narrative Theology* (Oregon: Wipf and Stock Publishers, 1997).

finds messages for today's believers.⁹⁷ For example, stories like the Exodus, Pauls' calling, Peter's walking on the waters can be interpreted in an inductive way.

Jerome Brunner said that a story and an argument have different nature and a story don't say the truth of the story, but lifelikeness, that is to say, verisimilitude, while an argument appeals to evidence through a formal and experienced procedure for emphasizing truth.⁹⁸

In 1971, Stephen Crites said that human consciousness and experience exist with time as music sound exists with time.⁹⁹ So human experience exists in the form of symbol system to be an inner story and narrative forms are the most important symbols system.¹⁰⁰ These can be an overarching story and important for the society. We write our life story on our mind. According to Steven Crites, people's stories, their real dramas, and various social and cultural stories form our inner stories. Then, one of the most important symbols is narrative form.¹⁰¹

Also, Leonard Sweet said, "When you become a Christian, you become part of a tradition that has a priceless galleria of images, stories, metaphors, rituals, and hymns."¹⁰²

Especially, Christians study and do research for Christianity. Christianity is the religion of experience through life. Charles Gerkins wrote *The Living Human Document: Re-visioning Pastoral counseling in a Hermeneutical Mode* in 1984. According to Gerkins, counseling is not just to hear the stories of the interviewer. It is not simple work to interpret the result of counseling because the counselor

⁹⁷ http://en.wikipedia.org/wiki/Narrative_theology.

⁹⁸ Jerome Bruner, *Actual Minds. Possible Words* (Cambridge: Harvard University Press, 1986) Chapter 2 "Two modes of Thought" 11.

⁹⁹ Stephen Crites, "The Narrative Quality of Experience," *Journal of American Academy of Religion* (1971), 291.

¹⁰⁰ *Ibid.*, 304.

¹⁰¹ *Ibid.*

¹⁰² Leonard Sweet, Brain D. McLaren, Jerry Haselmayer, *The Language of the Emerging Church*, (Grand Rapids: Zondervan, 2003), 206.

himself receives influences in the process of interpretation. Of course, there is a possibility that the interviewer's story is just a surface story because he hides a deeper story that is heard in the depths of the mind. The role of a counselor is to cooperate with an interviewer, to find the true stories, and to help him retell the story or reconstruct faith story by analyzing it. Here the counselor is the interpretive guide who helps reconstruct the story.¹⁰³ If we meet people in order to hear faith stories, we can use Gerkins' counseling method. However the work of this research cannot be satisfied with the reconstructed story because it couldn't reflect the limitation of logocentrism.

According to Kenneth Boulding, he said that society is filled with the images of the functional roles. He said that these functional roles could be found in not only political groups but also a small community like a family.¹⁰⁴ Images is linked with functions. That means that the Jesus images can be linked with the functions of the church. So it could be applied to mission programs. If we use pictures and calligraphies on the church wall in order to understand the Jesus images of believers, we can interpret them and made some analogy between the Jesus images of the historical Jesus previously mentioned. In applying these pictures and calligraphies, I will use them along with faith stories I get as a pastor.

Hermeneutics: Derrida's deconstruction theory¹⁰⁵

According to Jacques Derrida, logocentrism refers to the philosophical way to find the logos written language as the carrier of truth.¹⁰⁶ He said Western philosophers made a mistake as they were convinced that language reflects reality and they endowed too much meanings on the word to serve the foundation for the thought. Derrida differentiates between a word (a phonic signifier), and meanings (its

¹⁰³ Charles Gerkins, *The Living Human Document: Re-visioning Pastoral Counseling in a Hermeneutical Mode* (Nashville: Abingdon Press, 1984).

¹⁰⁴ Kenneth Boulding, *The Image: Knowledge in Life and Society* (Michigan: The University of Michigan Press, 1959), 104.

¹⁰⁵ Grenz, *A Primer on Postmodernism*, 141.

¹⁰⁶ Ibid.

mental process like the concept, idea and emotion) which the word makes.¹⁰⁷ Derrida thought that meaning is never a static concept. Instead the meaning, he said, changes over time and with changing contexts. This means that the understanding of the meaning is deferred or postponed continually.¹⁰⁸

Derrida says that language is merely “self-referential.” This means that the meaning of the words results from their relation within the immediate context.¹⁰⁹ According to Derrida, “the meaning occurs because of the presence of a “trace” of a new absence reality or a trace of its former connections to other elements.”¹¹⁰ That is, Derrida’s hermeneutical difference is that the meaning of writing comes from “an interplay between presence and absence.”¹¹¹

Derrida’s hermeneutics tells us that the text is fluid and the process of interpreting the text is a preface to the next text.¹¹² Derrida insisted that “deconstruction is understood as the concept that there is something beyond our linguistic signs to which a written work can refer to be ‘an authentic statement’” Derrida’s goal is to say that it is impossible to draw a clear line between reality and our linguistic expression.¹¹³ Derrida insisted on the rejection on logocentrism and “the free play of the world,” the assertion that “the text always provides further connections, correlations, and contexts and hence always has the potential to yield further meanings.”¹¹⁴ He added that the origin of language lies with writing, not with assumed experience.¹¹⁵

¹⁰⁷ Ibid., 143.

¹⁰⁸ Ibid., 144.

¹⁰⁹ Ibid.

¹¹⁰ Ibid., 145.

¹¹¹ Ibid.

¹¹² Ibid., 146.

¹¹³ Ibid., 148.

¹¹⁴ Ibid.

¹¹⁵ Ibid., 150.

What is useful from this research with Derrida's deconstruction theory? First, we cannot accept the sameness of faith among church believers. Naturally there must be much difference in Jesus images found in their faith stories. We cannot compare one person's faith story with others because each person lives in a different context. Diversity and difference in understanding others are the essential elements in interpreting faith stories (Text). Second, when we accept the plurality of people's faith, we cannot limit the text only to the written text of believers. Even the drawings or pictures, calligraphies, and sermons can be incorporated as text when we interpret Jesus images. This is because there are several kinds of points of view in the expression of faith. Third, when we interpret a text, we can add some supplement if we need it. As the drawings or pictures, calligraphy, and sermon are dependent on each other as the expression of faith, the interpreter can supplement the meanings and relevant stories.

CHAPTER THREE

THE MODELS OF JESUS IMAGES

Jesus images based on the research of the historical Jesus

In this research, we will first see Jesus images in the view of the historical Jesus. Then, we will see how Jesus images are represented for 2,000 years using the book *Jesus Throughout the Century* written by Jaroslav Pelikan.¹ Last, we will review global Jesus images in this era. Jesus images in view of the historical Jesus.

Historical Jesus Images

Historical Jesus images are reviewed from *Der historische Jesus* written by Gerd Theißen and Annette Merz.² This book is the result of historical imagination with which it conveys the contextualized Jesus images in the context of the Jewish environment. In this book, Jesus movement is a branch of the Judaism. Jesus stands in the center of Judaism. Jesus shared faith about God that made a contract with the Jewish people. Jesus' movement started from the center of the populace. The reconstruction of Jesus images relies on the images coming from Judaism during the period of the second Jerusalem temple.³ This will result in relative Jesus images due to the comparison with the Judaism. But the true Jesus image

¹ Jaroslav Pelikan, *Jesus through the Centuries* (New Haven: Yale University Press, 1985).

² Gerd Theißen and Annette Merz, *Der historische Jesus*, trans. Son Sung Hyun (Seoul: Dasan Gulbang, 2002).

³ *Ibid.*, 227.

will be disclosed in relationship with Judaism.⁴ From now on, let's look into historical Jesus images.

Charismatic Jesus

One of the important Jesus images that Jesus left to the Jews is a charismatic image. When we describe the authority of Jesus, we use the word, "charismatic" whose definition is "the unreasonable power which pulls others"⁵ Max Weber describes "a Charismatic leader" as a leader, who has supernatural power which a normal person cannot get, sent by God.⁶ The charismatic image of Jesus comes from Jesus' radical deviation from the normal way of life, miraculous work, and the conflict relationship with the surrounding powers.⁷ Specially the word "charisma" means unreasonable influence, which makes followers show wild enthusiasm and makes enemies get angry.⁸ Whether the meaning of "charismatic" is the unreasonable power or radical deviation from a normal life, we can view Jesus as charismatic in view of his relationship with his enemies, his miraculous power, and his life style. Jesus gives us the charismatic Jesus image, especially, in view of his social relationships. "Do you think I came to bring peace on earth? No, I tell you, but division" (Luke 12:51).

Prophet Jesus

The center of Jesus' eschatology is a salvation message based on the reign of God's kingdom. Jesus said the kingdom of God had arrived or would come. "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" (Mark 1:15). The apocalyptic idea, which was

⁴ Ibid.

⁵ Ibid., 178.

⁶ Max Weber, *Economy and society I*, trans. Park Sung Whan (Seoul: Munhak kwa Jisungsa, 1997), 449.

⁷ Theißen and Merz, *Der historische Jesus*, 284.

⁸ Ibid., 286.

recorded in the secret revelation documents, presented as an image of Jesus as apocalyptic prophet.⁹ Here are the biblical examples for Prophet Jesus.

The message about the kingdom of God (Mark 10:15, 23) and (Luke 11:2), the declaration of blessing for the poor people, the sad people, and the oppressed people (Luke 6:20-21) and (Matthew 5:3-4,6), the message that all the peoples will get together at Zion (Isaiah 2:2~3), apocalyptic dinner (Mark 14:25), to enter into the kingdom of God (Matthew 7:25), the time and period for the Kingdom of God (Mark 9:1, Matthew 10:23), already accomplished kingdom of God (Mark 1:15), the fall of Satan (Luke 10: 18), the expulsion of a demon (Matthew 12:28), Jesus stronger than Beelzebub (Matthew 12:24-25), the start of the Kingdom of God (Luke 17:21), Jesus' judgment commission (Matthew 19:28), judgment of Satan and demons (Luke 10:18).¹⁰

The prophet Jesus image is disclosed in the first place in the proclamation of the Kingdom of God, which gives weak people their rights, offers the poor people power, gives the hungry people food, and gives the sinners an opportunity for living a new life. Secondly, this image is disclosed in the judgment that Satan falls from the heaven, that sin is forgiven, and that the person who rejects God's salvation receives God's punishment.¹¹

Healer Jesus

One of the important Jesus images is healer Jesus. Healing and the expulsion of demons were Jesus' major activities along with the declaration of the Kingdom of God. The healing image includes miraculous works such as exorcism (Luke 13: 10-17), healing (Mark 9:20), gift miracles (John 2:1-11) and (Luke 5:1-11), rescue miracles (Mark 4:35) and (Mark 6:45-52), and transformation miracles (Mark 9:2-8).

⁹ Ibid., 364.

¹⁰ Ibid., 360-400.

¹¹ Ibid., 401.

Healing miracles have a religious meaning. It is the engagement of God's with human suffering. It is a sign of telling the end. It signifies mission and charisma. Also it discloses the arrival of a new heaven and a new earth.¹² People view Jesus' miraculous work as God's work. Along with prophetic activity, Jesus' healing work is the basis of Christian belief.¹³ Also, in this world, one of the most significant Jesus images is healer Jesus because the poor and sick believers find comfort in the healer Jesus image.

Poet Jesus,

The Gospel writers mentions proverbs (Luke 4:23) and symbolic metaphors (Luke 6:39) which are "παράβολ." ¹⁴ Primarily, metaphors are developed in the narrative passages. Bultmann said Jesus' metaphor has the characteristics of the simplicity of a story, the appearance of two persons on a view, and the linearity of a story development, the repetition of a story, and the end of a story when a main point is revealed.¹⁵

Here are Jesus' metaphors: the parables of the Hidden Treasure and the pearl (Matthew 13:44-46), the parable of the sower (Mark 4:3-9), the parable of a thief (Matthew 24:43-44), the parable of the workers in the vineyard (Matthew 20:11-12), the parable of the ten minas (Luke 19:12-27), the parable of the lost coin (Luke 15:8-10), the War metaphor (Luke 14:31-32), etc. Jesus metaphors are poetic and artistic. They have the characteristic of wisdom. They have Jewish tradition. They are narrative metaphors. Through metaphors, believers are guided to God.¹⁶ These metaphors creates Jesus image as poet Jesus.

¹² Ibid., 424-430.

¹³ Ibid., 416.

¹⁴ Ibid., 471.

¹⁵ Ibid., 480-481.

¹⁶ Ibid., 496-499.

Teacher Jesus

Jesus was a Jewish rabbi who revealed Jewish ethics, as His life and teaching were performed within the boundary of Judaism.¹⁷ Jesus's ethical foundation was based on the Torah. He said the greatest commandment was: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:29) and "The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these" (Mark 12:30). On the one hand Jesus strengthened the Torah; on the other hand He weakened it.¹⁸

The reason why Jesus was called as a Rabbi lay in his use of Scripture, the familiarity with hermeneutical principles, educational experience of the family, the elementary school, and the synagogue, and his ability to read.¹⁹ Jesus disputed with the lawyer, called disciples, taught people in synagogues, and answered the theological question of people. These give us an image of Jesus as teacher Jesus.

Ritual Creator Jesus

The Eucharist is the ritual which substitutes for a previous sacrifice ritual. This means that people had dissatisfaction with the previous rites.²⁰ Primitive Christianity substituted earlier religious killings with simple food such as bread and wine.²¹

Baptism started with John the Baptist, but the Eucharist started with Jesus. Baptism signifies last judgment, but the Eucharist is the eschatological dinner. Both are performed in the immediate situation. But as there is not enough time for preparing for imminent judgment, the Baptist declares forgiveness from sin when he baptizes the persons who are willing to repent of their sins. At the Last Supper, Jesus

¹⁷ Ibid., 506–568.

¹⁸ Ibid., 569.

¹⁹ Ibid., 516–512.

²⁰ Ibid., 625.

²¹ Ibid., 626.

left a message requesting his disciples to create the community of love (John 13:34)

As for the Eucharist, Paul said, “when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’” (1 Corinthians 11:24-25). A. Eichhorn said that the fact that people ate bread and butter at the Eucharist represents the primitive religion that fresh and blood give people God’s power.²²

In summary, Jesus made a new ritual called sacrament. It was possible for Christianity to last a long time because of the eucharist. Jesus rejected religious killings and developed primitive Christianity to have a bloodless ritual with only bread and wine.²³ So Jesus gives us a ritual creator image whenever we participate in the Eucharist.

Martyr Jesus

Jesus engraved his image as a martyr as he died on the cross when people sent him into death. However Paul mentions several opinions on this. First, he said the Jews killed Jesus (1Thessalonians 2:14-15). Secondly, Paul said rulers didn’t understand Jesus and crucified him (1Corinthians 2:8).

Bultmann accepts the initial suffering of Jesus as a historical story.²⁴ The chief priests and the teachers of the law looked for a way to kill Jesus because of His criticism of the Torah and His prophecy regarding the temple. Rome worried about Jesus’ political view regarding the kingdom of God. Primitive Christianity understood the story of Jesus’ crucifixion as the death of a righteous man. The sacrificial offering should be a man, not God. The sacrificial offering overcome his death and gives people influence. Also, salvation is achieved through the death, not the additional sacrifice of a life.²⁵ In primitive

²² Ibid., 589.

²³ Ibid., 626.

²⁴ Ibid., 637.

²⁵ Ibid., 666-670.

Christianity, Jesus is guiltless and he died without guilt, thus to follow Jesus' suffering is God's sovereign will, and Jesus is a model for the people who follow Him. These are Martyr Jesus images.

Resurrected Jesus

Jesus' resurrection is the central image of Christianity. Resurrection faith says yes to Jesus' cause, regardless of the setback of the cross. Resurrection faith has two sides, the understanding of Jesus, and the understanding of man. "And if Christ has not been raised, your faith is futile; you are still in your sins" (1Corinthians 15:17). 1 Corinthians 15:4-8 is the earliest record of Jesus' resurrection.

According to W. Marxen, Jesus' resurrection means the continuous generation of Jesus charisma. God's intimacy that they experienced when Jesus was alive remerged even after Jesus' death.²⁶ According to Bultmann, Jesus' resurrection is the representation of the meaning of Jesus' death on the cross. The only way people can meet Jesus is to believe the proclaimed message of Jesus. So resurrection faith is the decision of faith on the cross in front of the cross.²⁷ According to Karl Barth, Jesus' resurrection is God's new practical action disclosed through the divine revelation. Only God performs the resurrection event.²⁸ According to E. Troeltsch, Jesus' resurrection cannot be a historical event as there was no similar event in history. The only way to understand Jesus' resurrection is to incorporate resurrection faith into today's faith system or correct today's faith premises in light of Jesus' resurrection faith.²⁹ Anyhow, Jesus' resurrection is one of the central Jesus images as the Gospel writers clearly testify to the event.

Christ Jesus

²⁶ Ibid., 716.

²⁷ Ibid., 718.

²⁸ Ibid., 718-719.

²⁹ Ibid., 715.

After Jesus' resurrection, Jesus began to be worshiped only as "Christ." Human images and the characteristically Jewish historical Jesus disappeared and Christ remained as God.³⁰ Jesus was left only as authoritative God. The image of the Jewish Jesus in Galilee, friend of tax collectors and sinners, and the image of suffering Jesus who was sacrificed by Rome grew dim. In their place, an image of Christ Jesus that incorporates the messiah, the Son of God, and the Son of Man has come to shine in the world.³¹

Christ Jesus as the Messiah means that the Messiah's dream for all the peoples is achieved through suffering and death. Christ Jesus as the Son of Man is Jesus who is appointed as God's son with the divine voice and acts as a spokesman of God. Christ Jesus as the Son of Man is the faith in a man who don't give up God's the creature (life after death) at the state of beyond the death. These three images are incorporated into the image of Jesus as Christ.³² The image of Jesus as Christ is the one, which incorporates the special relationship with God, the forgiveness of sin, miraculous works, the great ambition of the Messiah, the Son of Man who is connected with the beings of heaven, Jesus who sits along with God.³³ The above Jesus images are charismatic Jesus with relation to the society, prophet Jesus in the eschatology, healer Jesus in the miracle, poet Jesus shown through the metaphors, teacher Jesus in the ethic, ritual creator Jesus in the eucharist of primitive Christianity, Martyr Jesus who shows sufferings, resurrected Jesus who shows the miracle of resurrection, and the image of Jesus as Christ who incorporates the messiah, the Son of God, and the Son of Man. All of the above Jesus images are the result of research of historical Jesus in the context of Judaism. These results will be used for this project as theological foundation. Historical Jesus images are based on modernism, not postmodernism. But we can use historical Jesus images to understand postmodernism partially.

³⁰ Ibid., 798.

³¹ Ibid., 795.

³² Ibid., 795–796.

³³ Ibid.

The Jesus images through centuries by Jaroslav Pelikan

In addition to historical Jesus images, we can think about Jesus image disclosed through the centuries according to Jaroslav Pelikan.³⁴ These Jesus images will be used to understand the connection between the images of Jesus in the research of historical Jesus and Jesus images of the faith stories, pictures and sermons of Chung Gong Church later.

The Rabbi

One of the distinctive Jesus images Jaroslav Pelikan mentions is rabbi or teacher Jesus. The title “teacher” or “master” (didaskalos in the Greek New Testament) is a translation of the Aramic name “rabbi.”³⁵ The image of Jesus as a rabbi was self-evident to the Christian disciples of the first century. But it was embarrassing to the Christian disciples of the second century and it was obscure to the Christian disciples of the third century and beyond that.³⁶ The image of Jesus as a rabbi is quite a traditional one and shows us the image that reflects Judaism. More and more, people don’t think of Jesus as ‘Rabbi.’ However, the teacher image of Jesus will not disappear, even in the age of postmodern.

The Turning Point of History

“After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. The time has come,” he said. “The kingdom of God is near. Repent and believe the good news!” (Mark1:14-15). In the New Testament, Jesus reflects God’s glory and upholds the world with his word.³⁷ Whenever there was the history of the changes, Jesus played an important role as its turning point.³⁸ That is to say,

³⁴ Pelikan, *Jesus through the Centuries*, passim.

³⁵ Ibid., 11.

³⁶ Ibid., 17.

³⁷ Ibid., 21.

³⁸ Ibid., 27.

Jesus represents the image as the turning point of important history.

The Light of the Gentiles

Jesus gave the divine answer to a question not only from the Jew but also from the Gentiles.³⁹

Jesus was a light for revelation to the Gentiles. The Gentiles welcomed this Jesus image. This Jesus image is quite traditional and dogmatic. Christianity expanded the mission to the Gentiles with this Jesus image. The mission to the world will be this Jesus image.

The King of Kings

Jesus as King of Kings was related to setting up his kingdom here on the earth, in which the saints would rule for a thousand years.⁴⁰

“He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end.” (Luke 1:32-33)

“The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.” (Revelation 11:15)

This image includes not only the earthly kingdom of God, which is the desire of the Jewish people, but also the heavenly kingdom of God that Christ Jesus will bring to us.

The Cosmic Christ

“He is the image of the invisible God, the first-born of all creation; for in Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all were created through him and for him.” (Col.1:15) “In the beginning was the Word,”

³⁹ Ibid., 34.

⁴⁰ Ibid., 47.

(John1:1) The Cosmic Christ implies his sovereignty over the universe.⁴¹ He was Omega as well as Alpha. This image is similar to Christ Jesus in the research of historical Jesus.

The Son of Man

Jesus image as 'The Son of Man' is the most frequent in the Gospel. "As the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. ~ All the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (Matthew. 24:27, 30) This image refers to the human nature of Jesus while the Son of God refers to his divine nature.⁴²

The True Image (The Image of the Invisible God)

The Council of Nicea in 325 had declared the nature of Christ as the true image of the Father within the Holy Trinity. He was one in being with him in the same way that Christ the Son of God was one in being with the Father.⁴³ However on the basis of the Council of Nicea, the opponent of the image thought that "Christ, as the True Image of God was beyond description, beyond comprehension, beyond change, and beyond measure, since such transcendence was characteristic of God."⁴⁴ This is the image of the invisible God.

Christ Crucified

The concept that Jesus had lived in order to die and his death was not the interruption of his life,

⁴¹ Ibid., 59.

⁴² Ibid., 71.

⁴³ Ibid., 86.

⁴⁴ Ibid., 97.

but its ultimate goal is the image of Christ Crucified.⁴⁵ The cross was believed to possess victorious power, the cosmic victory of God over the devil.⁴⁶ “Being the symbol of the power of God, the cross also served as the sign of the wisdom of God, which, as the foolishness of God in Pauline formulae, was wiser than any vaunted human wisdom. This Jesus image is driven by his purpose.

The Monk who Rules the World.

According to Mark 8:34, “ If any man would come after me, let him deny himself and take up his cross and follow me.” This means the self-denial of discipleship for all who want to follow Jesus. Jesus also gives us this image. We can find this image from Western Christian monasticism.⁴⁷ “Christ Monk” is an image shown in many monastic traditions of the Middle Ages as well as in modern adaptations of this monastic tradition.⁴⁸ For example, the life of the monk participates in the life of Christ with three virtues: poverty, chastity, and obedience.⁴⁹ The monk who lives a monastic life imitates this Jesus image.

The Bridegroom of the Soul

This Jesus image is explained within Christian-mysticism. This mysticism means the immediate experience of oneness with Ultimate Reality.⁵⁰ More specifically, Christ-mysticism is related with mystical experience, mystical thought, and mystical language of Jesus of Nazareth.⁵¹ Jesus image as the

⁴⁵ Ibid., 95.

⁴⁶ Ibid., 99.

⁴⁷ Ibid., 109.

⁴⁸ Ibid., 110.

⁴⁹ Ibid., 111.

⁵⁰ Ibid., 122.

⁵¹ Ibid., 123.

bridegroom of the sole has three stages of mystical ascent-purification, illumination, and union.⁵²

The Divine and Human Model

Francis of Assisi is the one who best embodied the life and teachings of Jesus Christ among historical figures of the past two thousand years. Francis of Assisi shows that he imitated the life of Jesus and obeyed to his teachings. That is to say, this image is related to the historical figures that has most fully embodied the life and teaching of Jesus, the living Jesus in their life.⁵³

The Universal Man

This Jesus image is known as the slogan of the Renaissance that the humanists not only employed but strove to embody.⁵⁴ One of Jesus portraits as Universal Man is “The Savior” by Kyriakos Theotokopoulos. The image represents a type of supernatural Jesus, but it is a Jewish historical figure in Byzantine style. It shows a remarkable synthesis of several artistic, mystical, and theological traditions.⁵⁵

The Mirror of the Eternal

This Jesus image is central to the Reformation. This image is the revelation of the True, the Beautiful, and the Good.⁵⁶ Christ was the true revelation of “the hidden God” that Luther mentioned,⁵⁷ In this Jesus image, we can find Luther’s reformation saying, “The righteous shall live by faith.”⁵⁸

⁵² Ibid., 127.

⁵³ Ibid., 133.

⁵⁴ Ibid., 146.

⁵⁵ Ibid., 148.

⁵⁶ Ibid., 158.

⁵⁷ Ibid., 159.

⁵⁸ Ibid., 157.

The Prince of Peace

According to Isa.9:6, “To us a Child is born, to us a Son is given; ~and his name will be called ~Prince of Peace.” This Jesus image is that “Jesus, as Prince of Peace, called upon his followers in every age to seek the way of peace and not of war.”⁵⁹ In the period of Reformation, the image of Jesus as Prince of Peace is not an important theme because it was difficult to dogmatize this image.⁶⁰ This image is the Jesus image as a peace lover.

The Teacher of Common Sense

We can see this Jesus image in Jefferson’s Jesus image. “ Jesus who emerged from this method of differentiating between the true and the false was the Teacher of Common Sense, or, in Jefferson’s words, the greatest of all the Reformers of the depraved religion of his own country”⁶¹ According to Jefferson, this Jesus message is a morality of absolute love and service, which are not dependent on the dogma.⁶²

The Poet of the Spirit

This Jesus image is the product of Romantic period in the nineteenth century.⁶³ Wellek said, “ an attempt, apparently doomed to failure and abandoned by our time, to identify subject and object, to reconcile man and nature, consciousness and unconsciousness by poetry which is the first and last of all knowledge.”⁶⁴ Jesus as Poet of the Spirit is described as “A true conversion, a true Christ, is now, as

⁵⁹ Ibid., 168.

⁶⁰ Ibid.

⁶¹ Ibid., 192.

⁶² Ibid., 193.

⁶³ Ibid., 194.

⁶⁴ Ibid.

always, to be made by the reception of beautiful sentiments.”⁶⁵ This image is not a denial of the historic faith of Orthodoxy but to an affirmation of it.⁶⁶

The Liberator

The Magna Charta of Christian liberty shows this Jesus image as “Liberator.” “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus ~ for Freedom Christ set us free; stand fast, therefore, and do not submit again to a yoke of slavery.”⁶⁷ The Jesus image as the liberator is seen in Abraham Lincoln’s emancipation for slavery.

The Man Who Belongs to the World

Jesus of Nazareth is regional, but Jesus Christ is the Man Who Belongs to the World.⁶⁸ Jesus lived in the Near East, but his message came to the nations of the world, so Jesus is seen as a Western figure, Chinese Jesus, and others. “God reveals himself in history, outside of the church as well as in it.”⁶⁹ *Jesus images through the Centurie* tell us that Jesus has been represented differently through the centuries. People have the different image of Jesus each age. Some Jesus image looked better while others hid, but every age contains Jesus images of historical Jesus more or less.

⁶⁵ Ibid., 203.

⁶⁶ Ibid., 204.

⁶⁷ Ibid., 209.

⁶⁸ Ibid., 221.

⁶⁹ Ibid., 229.

Global Jesus images in the 21 century

“ Jesus in Global Context “ deals with Christology from Asia, Africa, Latin America, and North America.

Latin America: Jesus as Liberator

Latin America’s liberation theologians want to liberate the poor, the oppression of dehumanization, and the oppression from sin.⁷⁰ According to these liberation theologians, God’s central work is liberation.⁷¹ They understood Jesus to be a historical point of view because they think Jesus’ work is only partial accomplishment.⁷² Preference for the poor and the oppressed is the most important element in liberation theology. So Jesus’ image in Latin America context is a liberating God.⁷³ In Latin America, Jesus image is represented as liberator.

Asia: Cosmic Christ, Mediator, and Liberator, and Pain-lover

Cosmic Christ is represented in Asia as Jesus image when all religious experience is included in Asian theology. Christ is the origin of creation, so facing with other religions, people exist “in Christ” before they do religious confession.⁷⁴ “All things are unified in Christ before they can be distinguished from each other.”⁷⁵ The universal accessibility of God is mentioned with regard the creation through the

⁷⁰ Priscilla Pope-Levison & John R. Levison, *Jesus In Global Contexts* (Louisville: Westminster John Knox Press, 1992), 34-35.

⁷¹ Ibid., 36.

⁷² Ibid., 38.

⁷³ Ibid., 47.

⁷⁴ Ibid., 59.

⁷⁵ Ibid., 61.

mediation of Christ.⁷⁶ So Jesus is understood as mediator.

Also, Jesus image is represented as a liberator for humanization. That is to say, liberation is to Latin America, so humanization is to Asia. To Asian theologians, complete humanization means the individual is transformed into responsible people in the new humanity. Another Jesus image in Asia is “Pain-lover,” “God’s love for humanity and God’s suffering with humanity coalesce in the term ‘pain-love’”⁷⁷ In Asia, Jesus image is summarized as Cosmic Christ, Liberator, Mediator, and Pain-Lover.

Africa: Firstborn Jesus, Ancestor Jesus, Healer, and Liberator

With regard to African Jesus image, we could say kinship relation within African community that comprises God, ancestors, and human beings. Firstborn among the living who works as a mediator who plays an important role between younger siblings and parents, Firstborn among the dead, that is to say, a mediator of God’s blessings, a mediator of human prayers (a model of behaviors), and a provider of watchful care. Ancestor image of Jesus is especially important in African theology as ancestors unify African society.⁷⁸

Also, there is the healer image of Jesus in African theology. The healer is a witch doctor in traditional Africa who brings salvation to people. Through the healer, African society is unified and the mediation between the human world and the spirit world is performed.⁷⁹

We also see Jesus image as liberator in Africa. As we see South African, there were apartheid and colonialism. From them, we found Jesus image as victor over the power and forces. Especially, South African theologian thinks Jesus image as liberator from apartheid and colonialism.⁸⁰ Jesus images in

⁷⁶ Ibid., 62.

⁷⁷ Ibid.

⁷⁸ Ibid., 101

⁷⁹ Ibid., 102-106

⁸⁰ Ibid., 108-110

Africa are summarized as Firstborn Jesus (Mediator Jesus), Ancestor Jesus (Mediator Jesus), Healer Jesus, and Liberator Jesus.

North America: Liberator, Black Jesus and Cosufferer (BlackTheology),
and Patriarchal Jesus (Feminist Theology)

Feminist theology starts from evaluating the Bible and tradition and rediscovers the lost history of women.⁸¹ Feminist theologians place woman at the center of the Bible.⁸² “Another method is to recover women’s experience by looking behind patriarchal biblical texts to the historical circumstances that preceded them.”⁸³ To feminist theologians, Jesus as a patriarchal Jesus should be removed in order to place woman as the center of the Bible.

Black theology is important in the North America. Black experience, slavery, is the starting point of black theology. “Because black experience means suffering in a white racist context, when black theologians reflect on black experience, they reflect upon the nature, the cause, and the justice of their suffering, since suffering prescribes the permanent predicament of the oppressed.”⁸⁴

According to Cleage, he thinks Jesus to be a black Jew and Jesus. Israelites ancestors were black. So Jesus’ mission is to rebuild the Black nation. Also Feminist has a question “Can a male savior save women?”⁸⁵

Black and feminist liberation has commonness in that they share a vision of Jesus’ life as the proclamation and enactment of God’s reign while they have contrast in that black liberation theologians think Jesus as a co-sufferer but feminist theologians de-emphasize Jesus’ suffering as it reinforces the

⁸¹ Ibid., 132.

⁸² Ibid., 134.

⁸³ Ibid.

⁸⁴ Ibid., 135.

⁸⁵ Ibid., 151.

harmful vision of woman as victims.⁸⁶ In North America, Jesus image is summarized as Liberator, Black Jesus and Cosufferer for Black Theology, and Patriarchal Jesus for Feminist Theology.

We reviewed historical Jesus images based on Gerd Theißen and Annette Merz's *foundings*. Jesus images through centuries by Javoslav Pelikan, and Global Jesus images in the 21 century. In order to approach the thesis easily, we will use only historical Jesus images based on Gerd Theißen and Anntte Merz.

⁸⁶ Ibid., 145-146.

CHAPTER FOUR

JESUS IMAGES SEEN FROM SERMONS, FAITH STORIES, AND PRAYERS

Jesus Images seen from Sermons

Chung Gong Church is near to Chung Dong in Puchun City that is in the outer area of Inchun City in Korea. The military unit is the mountain area and the space is big enough to hold a military unit. The unit has about 250 soldiers at the main unit and the other 250 soldiers at the eight military campsites. The main function of the unit is to defend the country from the enemy's attack from the air.

Chung Gong Church has the church space of about 70m² in a one story rectangle shaped building located in the center of the Air Defense Brigade. Chung Gong Church has 65 to 75 soldiers who attend the church every Sunday. Among them are four soldiers: Sergeant Ki Wan Park, Sergeant Suk Lee, Corporal Sang Yun Lee, and Pfc Dong HO Ko. As I mentioned before, I am a civilian chaplain at Chung Gong Church and we have the assistance of these four soldiers in my work.

<Table2> Church Member's Social Status

Division	Officer	Deputy commander	Soldiers in duty	Civilian
Number of people: 61	4 (a lieutenant Colonel, two captains, and a lieutenant)	2 (a sergeant major and a sergeant first class)	50	5 (a pastor and his wife, three soldiers' wives)

Many of the church members are young duty soldiers who came to the army while they were university students, mostly freshmen or sophomore students. In this regard, the pastor's target for preaching is intended to comfort young soldiers, encourage them to live in a right way, and help them mature in religious life. So from the beginning, officers and deputy commanders and their family

members are secondary in the church not only in number, but also in care.

In order to understand the concept of the Jesus image as understood at Chung Gong Church, I will treat our understanding of Jesus images through sermons, faith stories, and prayers. First, I will use my sermons which have been preached at the church for a year. The pastor's sermon can reveal Jesus images more or less as the pastor understands the Bible and his pastoral environment. This is to say, a pastor understands the Bible from his theological point of view and his human experience, so naturally he correlates the Bible and his pastoral environment when he preaches, as preaching offers the church people an opportunity to encounter Jesus Christ through the interpretation of the bible in the local context. In the preaching a pastor reveals a specific Jesus image according to the sermon topics. For example, if pastor preaches the healing of illness through Jesus, he reveals Healer Jesus image through the sermon. If the pastor mentions the creation of the world shown in the book of Genesis, he can reveal the Christ Jesus image who stands in relation to the Creator and as such is superior to other gods. Like these, a pastor can show a specific Jesus image a sermon.

Here is the list of sermons and biblical references for the sermons I preached for one year at the morning worship services of Chung Gong Church. In one column, the reader can see that I extracted Jesus images from each sermon. It is quite subjective work to decide whether a sermon represents a specific Jesus image, but I made this list with the thought that each sermon can represent a specific Jesus image for the purposes of this study.

<Table3> List of Sermons Delivered at Chung Kong Church for a Year

Date	Bible	Sermon Subject	Jesus Image
Aug. 26 2007	Genesis 39:19-23	At the crisis of life	Healer Jesus
Aug. 19 2007	Luke 11:33-36	The lamp of the body	Poet Jesus
Aug. 12 2007	John 14:1-7	Jesus the way to the Father	Prophet Jesus
Aug. 5. 2007	Luke 11:9-13	Jesus' teaching on prayer	Teacher Jesus
July 29 2007	Luke 13:22-30	The narrow door	Teacher Jesus
July 22 2007	1 Corinthians 7:20-24	God's calling	Prophet Jesus
July 15 2007	Acts 26:24-32	Paul's mission	Prophet Jesus
July 8 2007	Nehemiah 2:1-10	Nehemiah's mission	Prophet Jesus
July 1 2007	John 11.33-35	Jesus' weeping	Christ Jesus

June 24 2007	Psalms 81:10	Open wide your mouth and I will fill it.	Charismatic Jesus
June 17 2007	Matthew 7:7-11	Ask, Seek, and Knock	Prophet Jesus
June 10 2007	Philippians 2:5	The same attitude as that of Christ Jesus	Teacher Jesus
June 3 2007	Luke 8:40-48	Your faith has healed you	Healer Jesus
May 27 2007	Luke 2:25-35	Waiting for God's will	Christ Jesus
May 20 2007	Romans 4:23-25	God's righteousness	Resurrected Jesus
May 13 2007	Luke 4:1-13	The temptation of Jesus	Charismatic Jesus
May 6 2007	Ephesians 6:1	Children, Obey your parents	Teacher Jesus
April 29 2007	Johah 1:1-10	Why do we flee from the Lord?	Christ Jesus
April 15 2007	Psalms 23:1-6	The Load is my shepherd.	Healer Jesus
April 8 2007	Luke 24:34-43	The Resurrected Christ	Resurrected Jesus
April 1 2007	Mark 15:6-15	Pilate	Martyr Jesus
March 25 2007	Mark 14:27-31	Peter's denial on Jesus.	Healer Jesus
March 18 2007	John 15:1-8	The Vine and the branches	Charismatic Jesus
March 11 2007	Mark 14:3-9	Pouring perfume on Jesus' body	Martyr Jesus
March 4 2007	Mark 11:23-25	Belief	Healer Jesus
Feb. 25 2007	Deuteronomy 33:26-29	Blessed are you	Christ Jesus
Feb. 18 2007	John 14:25-31	Peace I leave with you.	Christ Jesus
Feb. 11 2007	Genesis 21:22-34	The treaty	Christ Jesus
Feb 4 2007	Colossians 3:5-11	Having put on the new self	Teacher Jesus
Jan 28 2007	Romans 10:9-15	If you confess with your mouth	Resurrected Jesus
Jan 21 2007	Philippians 4:6-7	Guarding your hearts and your minds in Jesus Christ	Christ Jesus
Jan 14 2007	Johnah 2:1-10	Jonaj's prayer (whose prayer?)	Healer Jesus
Jan 7 2007	Proverbs 16:1-9	The Lord determines his step	Charismatic Jesus
Dec. 31 2006	1 Corinthians 11:17-29	The Lord's supper	Ritual Creator Jesus
Dec. 24 2006	Luke 2:1-14	The birth of Jesus	Charismatic Jesus
Dec. 10 2006	John 11:1-13	For the glory of God	Healer Jesus
Dec. 3 2006	Matthew 8:5-13	It will be done just as you believed it would	Healer Jesus
Nov. 26 2006	Isaiah 43:1	You are mine	Prophet Jesus
Nov. 19 2006	Psalms 103:1-11	Those who don't forget God's grace	Christ Jesus
Nov. 12 2006	Genesis 41:37-45	Blessing given to Joseph	Christ Jesus
Nov. 5 2006	John 1:35-42	Jesus' first disciples	Charismatic Jesus
Oct. 29 2006	1 Peter 1:3-12	Reborn life	Resurrected Jesus
Oct 22 2006	1 Corinthians 4:16-18	I urge you to imitate me.	Teacher Jesus
Oct 15 2006	Luke 5:1-11	Word for crisis	Healer Jesus
Oct 8 2006	Matthew 16:21-28	If anyone would come after me,	Charismatic Jesus
Oct 1 2006	Romans 14:1-12	Why do you judge your brother?	Teacher Jesus
Sept 24 2006	Luke 18:1-8	The parable of the persistent	Teacher Jesus

		widow	
Sept 17 2006	Hebrews 11:1-12	By faith	Prophet Jesus
Sept 10 2006	Ephesians 5:1-3	Be imitators of God	Teacher Jesus
Sept 3 2006	1 Corinthians 1:18-25	Two ways of a life	Teacher Jesus
Aug. 27 2006	Number 9:15-23	The cloud above the tabernacle	Charismatic Jesus
Aug. 20 2006	Luke 10:1-16	Peace to this house	Charismatic Jesus

The following chart summarizes the statistics of the above sermons and Jesus images. The chart reveals the number of sermons and the percentage of the number of historical Jesus images on which I preached during the year .

<Table4> Jesus Images Seen from Sermons

Division	Healer Jesus	Resurrected Jesus	Teacher Jesus	Martyr Jesus	Charismatic Jesus	Ritual Creator Jesus	Prophet Jesus	Poet Jesus	Christ Jesus
Number of sermon for a year	9	4	10	2	9	1	7	1	9
Percent	17%	8%	19%	4%	17%	2%	14%	2%	17%

Teacher Jesus (19%), Healer Jesus (17%), Christ Jesus (17%), Charismatic Jesus (17%) and Prophet Jesus (14%), Resurrected Jesus (8%) are major Jesus images; while Martyr Jesus (4%), Ritual Creator Jesus (2%) and Poet Jesus (2%) are relatively small in number.

The 19% for Teacher Jesus occurred because the most of the church people attending are duty soldiers who came to the church because of military duty. They came to the army while they studied at the university or while they have obtained temporary jobs after finishing high school. So they are students rather than professional workers. Because of this, the Jesus image of Teacher Jesus is a strong one when I preach at the church.

17% for Healer Jesus means that many soldiers may relate to that image because that may have been hurt while they participated in military operations or during ordinary duty at the army camp. In the

church, I preach Jesus' healing miracles from time to time and it seems to reinforce the soldier's faith.

Many soldiers rely on Jesus' healing power in the face of potential danger. Soldiers who attend the church seem to have a strong belief about Jesus' healing miracle stories.

17% for the image of Christ Jesus means that Korean society is multi-religious society. In the church, we have Buddhists and Catholic believers in addition to Protestants. In the 505 battalion headquarters, we have no temple for Buddhists and no Catholic church, so they must leave the headquarters in order to go to the temple and to a nearby Catholic church. I do not know how many people attend the temple and the Catholic church, but it seems that the number is around fifteen. Also many soldiers don't have no religion, so they don't participate in any religious gathering. In the army, it is important to have no conflict among several different religions. This is especially in Korea where many families practice different religions among various members of their family. Sergeant major Ha became Christian but his mother is Buddhist and his wife had no religion, while his two sons liked to attend a Buddhist temple. In Korea, many people who have different religions work together in the society regardless of the army, so peace among religions are very important. The image of Christ Jesus can give peace to the people who have religion because Jesus is the one who is above in heaven and so that image can inspire Christians to be at peace with other religions.

17% for Charismatic Jesus image shows that soldiers must necessarily follow strong leadership. This is especially in the army where an officer's leadership is important. Their decisions can affect soldiers' battle training, and normal duty. The army should have an orderly system and an officer should display his ability to lead his unit in order to be promoted to the next higher military grade. The image of Charismatic Jesus not only shows officers and senior soldiers how to lead the army but also how to attract soldiers to the church. With this image, people can have strong ties between God and themselves. The pastor also can reinforce his leadership with the help of this Jesus image because Jesus' strong leadership can also be implemented in pastor's leadership ability. Because authority is important in the army, Charismatic Jesus image may help officers lead soldiers in their work.

14 % for Prophet Jesus indicates strong religious implications; weak soldiers are inspired to get

energy, soldiers who might have fallen into sin can be born again by repentance, soldiers who attend the church might be afraid of God's punishment due to sin. This image helps church people maintain their Christian identity. In this case, the Pastor's preaching is intended to encourage church members to have a strong Christian identity with this image.

8% for Resurrected Jesus indicates an appreciation how we can win over death through Jesus' sacrifice on the cross. In the army this image is important because in the war there will be many sacrifices in battle. Soldiers can identify their sacrifice during the war with Jesus' sacrifice. So they can think death is the start of a resurrected life by faith. But now we live in the peaceful age and naturally the resurrected Jesus image is relatively small, but this image can be stronger than other Jesus images once there are sacrifices in a war. But many soldiers actually expect the world above this world because God guarantees life after death for those who are believers. So, this Jesus image reflects faith about life after this life.

4% for Martyr Jesus shows that for the time being, we are in a peaceful age and soldiers don't anticipate war-time soon. Neither do we pastors expect any war in the Korean peninsula. Considering that there are much oppression when Christianity arrived in Korea about 100 years ago and many deaths in the Korean War in the 1950's because of faith, 4% for Martyr Jesus image is surprising to understand, but since this country became a democratic country and since there is no imminent danger of war, it will be natural that as pastor, I don't focus on this image of Jesus in the church as much as the others. However, if the church faces this type of difficulty, the Martyr Jesus image will increase significantly.

2% for Ritual Creator Jesus shows that the church does not celebrate Communion very often. Chung Gong Church held communion twice or three times in a year. Easter, Thanksgiving day, and New Year worship service are the primary days when the church offers communion. 2% for Ritual Creator Jesus image is small, but basically this resulted in my experience at the Protestant church. In general, most Protestant churches do not offer communion often. Most of the Protestant churches offer communion two or three times.

Lastly, 2% for Poet Jesus shows that Jesus' metaphor don't provide much in the artistic point of view. The Bible was translated from other foreign languages into the Korean language, so it is difficult to

find artistic beauty from the translated Bible of the original language compared to poems written in the Korean language by contemporary poets.

Jesus images seen from faith stories

Also, I should mention that Captain Y. H. Bang, who is in charge of the personnel section of this military unit, assisted me at the church and served the church as a deacon. He attended the church regularly and helped me visit the military camps of this military unit for mission every Sunday. His wife attended the church until she delivered a baby early this year. She was in charge of accounts of the church, but now Deacon Bang took over that duty from his wife.

Faith Story1: Battalion Commander S. W. Park

In 2006, Battalion commander S. W. Park attended the church once at a Thanksgiving Day worship service and encouraged soldiers who assisted other soldiers. His wife attended the church near Daejun City which was two hours away from Seoul by car. I had lunch twice with him and I found that he adhered to neutrality among religions: Buddhism, Roman Catholicism, and Protestant Church. However I found that he showed preference toward Christianity, especially the Protestant church since his wife attended a Protestant Christian church.

He thinks the church gives soldiers a good message through the Bible which means that the church helps soldiers maintain a moral spirit. He seems to think a soldier's bad mind can be cured at the church by encountering the example of Jesus who points the way to a good moral life. Looking back to his activity now, I recall how he helped me by visiting military camps, so later on I could visit them for mission. I visited the camp every Sunday with a captain and a driver soldier for the Jeep. Thanks to Mr. Park, a lieutenant colonel of the battalion unit, I came to learn my military pastoral mission. Even though I didn't hear much from him, I understand he kept the Teacher Jesus, Christ Jesus and Healer Jesus images in his mind. He wanted his soldiers to be moral (Teacher Jesus), he thought Jesus is above other gods (Christ Jesus) and He wanted soldiers' hurt mind to be cured at the church (Healer Jesus).

Faith Story2: New battalion commander, Y. J. Shu

Y. J. Shu, a lieutenant colonel of the battalion unit, became a chief of the unit on Dec. 2006 by succeeding S.W. Park. His family attended Chung Gong church. He said he started to attend the church when he followed the advice from his chief D. W. Lee, a major general of Defense Air Brigade, who has been a Christian from childhood. Y. J. Shu became a deacon at the church on Easter Sunday and he regularly attended the church with his wife. When he drove a car, he listened to gospel songs and he feels good about listening to them. His wife, Deacon J.S. Lee, had a sincere faith and helped with church work. Even though he had short period in his church life, but he had sincere faith.

Since he became a commander of the battalion, he asked me to counsel every soldier who arrived at the unit to start his duty after finishing basic training. He also asked me to counsel soldiers who was order to leave for their first vacation after their first 100 days as soldiers. In this counseling, I met many soldiers and tried to find someone who might feel too weak to work as a soldier. He seemed to understand pastor's counseling role and acknowledge the pastor's work at the army. With this procedure, we have not had many incidents with soldiers. In general there were a few soldiers who didn't adapt themselves well. If a soldier couldn't adapt himself well, he might commit suicide, desert from the army camp, or kill others in the army. Since many soldiers came into the battalion every year and they dealt with lethal weapons, It was very important to find potentially dangerous soldiers before incidents occurred. Commander Y.J. Shu knew how to support the church and to utilize the church's help to maintain a secure army.

He is like a real soldier in everything. He led the battalion very well and showed strong leadership. Also, he was careful of every soldier who fell into difficult situations. After his attendance at the church, we welcomed three more families and the number of church people increased from sixty to sixty five soldiers. This means that the commander's faith was important in the military church. Regardless of his faith depth, his attendance at the church influenced the other officers to attend the church.

I think Commander Y.J. Shu recognizes Charisma Jesus, Resurrected Jesus image, and Healer

Jesus as strong Jesus images. He had a strong leadership (Charismatic Jesus) and he was certain of prevailing as soldiers (Resurrected Jesus) and he understood the pastor's counseling role (Healer Jesus).

Faith Story3: Deacon Captain Y. H. Bang,

Deacon Y. H. Bang is a captain of the unit and he became a deacon in 2006 at the Chung Gong church. His wife, Deacon M. S. Park delivered a baby in Feb. 2006, so she didn't attend the church for almost a year. Since the beginning of this year, Deacon Park started to attend the church again. Deacon Park worked as accountant at the church and she helped manage the church for three years.

In the beginning, Deacon Bang appeared to have not much faith in appearance as he avoided praying during the worship service, but later he led prayer as deacon in front of church people. This means that his faith has grown much.

Deacon Bang has helped me visit military sites every week and has supported my activity at the church from the time I was inaugurated as a pastor. I think he had a strong faith in his heart. I came to know that he had supported the church even when the church had been faced with difficulty when only a few soldiers had attended the church. Later he was in charge of the financial department of the church.

He promoted to major the following year. I think this is the result of his prayer in the church and that God thinks his service at the church very good. From him, I felt that God wanted to help his people when they supported the church faithfully.

It's difficult to say what Jesus images he has, but once he asked me to pray for his fellow Captain Chun's daughter and his mother-in-law's medical surgery. Considering this, I think he had a belief that Jesus can cure all the illness. So I think he would relate to the Healer Jesus image. Also, since he supports the pastor's work, he seemed to have the Charismatic Jesus image. He seemed to think that it was to help a pastor in the church to follow Jesus.

Faith Story 4: Sergeant K. W. Park

Sergeant K W Park, a cook in the unit, supports the church as a leader of song for soldier's praise

worship service. He attended all the church gatherings.

He said that he became a Christian when he was a student at a middle school. One day his friend's mother had to undergo brain surgery. He prayed very seriously for his friend's mother and when she was cured, this caused him to attend the church even though no other family attended church at that time. After he entered the Baejae University with major in administration in Daejun City, he became a member of university Christian group at the university and served as a member of a praise team. After he became a soldier, he served the church well and at every worship service, he sang praise songs before worship.

One day, he said he found his goal while he was on sentry duty. That goal was to become a teacher and do a lay believer's mission activity throughout his life. So he decided to prepare for the entrance test for the university when he finished his military duty. He seemed to find his identity while doing his military duty. He said that he believed in Jesus as healer Jesus, teacher Jesus, and Christ Jesus among the Jesus images. He had a conversion experience when he prayed seriously to Jesus to cure his friend's mother. When God cured her, this became an opportunity for him to become a Christian. This experience remained with him as the Healer Jesus image and this still remained a strong Jesus image for him. Also, he decided to become a Christian teacher while giving up his current study, administration management. He would prepare for the university entrance examination as soon as he finished military duty. The reason why he wanted to be a teacher is that he discovered his talent for teaching at the church. I think this may be the result of his relating to the image of the Teacher Jesus. Lastly, because he liked to sing praise song and because he had a very nice voice, he showed his ability as a gospel singer. For this and other reasons, I think he related to the Poet Jesus image. He confessed Jesus above all other kings when he praised Jesus in song (Christ Jesus Image).

Faith story 5: Corporal D.H. Ko

D.H. Ko, a corporal, was one of five soldiers who helped the church. He was in charge of playing the piano for hymn singing in the worship service. He also helped with paper work in the church

and works in the communication department of the unit.

I remember that he showed his interest in working for the church when he first came to our unit as a Private first class soldier. Deacon Young Hun Bang, a Captain responsible for personnel relation, selected him as church helper during his military duty.

One day he confessed that his parents attended a church while they worked as laborers. In this atmosphere, he received influence from his parents. However he didn't attend the church before he became a soldier. Before he became a soldier, he was a mischievous young man attending Christ University in Korea. After he became a soldier, he looked for a church to attend. It seemed that he felt uneasiness just after he became a soldier. But I think his parents' prayer for him might lead him to look for God. To him Jesus was a teacher, so he wanted to follow Jesus as a teacher in this life (Teacher Jesus). When he didn't attend the church, he had no moral standard to follow. So he roamed about. But I thought Jesus inspired him with the reasons why we should live a virtuous life. Later, he did his best when he helped the church both by playing the piano and doing paperwork even though he was still a playful soldier. That was due to his parents' faith which throughout hard and difficult situations, especially through his father, a very strong and sincere faith came to the fore. Jesus image was a model teacher to him. Even though he didn't have a very harsh experience, he had a strong belief as a Christian. He was healthy in mind and body, so his Jesus image was sure to be that of a Teacher Jesus to him because that image suggested the value of a virtuous life. Also, he seemed to see Jesus as Charismatic Jesus whose teachings he wanted to follow in this life.

Faith Story 6 : Corporal S. Y. Lee

S. Y. Lee, a corporal, was a mechanic who fixed cars before he became a doctor. He works at the transportation department as a mechanic. At the church, leads soldiers when they sang songs before worship. He was the only one who believed in Jesus in his family. He lived in a very poor environment in his high school period and because of a hard and difficult situation, he didn't enter the university. Instead he chose the path of becoming a mechanic. He was a very sincere soldier, but very emotional. In my

opinion, he seemed to see Jesus as a prophet (Prophet Jesus). He was very spiritual and he sings many gospel songs. He seems to praise Jesus Christ as a Poet Jesus when he sang his songs and was full of energy when he sang. When he led gospel chant, he choose a poetic and emotional song and when he prayed, he was very sincere and energetic. Also, he thought that if he prayed to God, God would hear the prayer and helped him. This means that he had relates to the image of Healer Jesus as well.

Faith Story 7: Sergeant H. K. Kwak

H. K. Kwak, a sergeant, attended almost every church program. He had a Jesus image as Charismatic Jesus (Charismatic Jesus). The reason was that he couldn't control his mind if he didn't attend the church. He had a nice characteristic as he had a very good human relationship. But as he was good enough to associate any kind of people, he was apt to fall into behaviors like drinking alcohols, participating in a religious service of Confucianism tradition, and gambling. Without attending the church, he couldn't control himself. After Sunday worship service, he was trying to be careful for his behaviors, but he had a tendency to fall into any kind of non-Christian activity due to his good human relation, so he was easily fall into these behaviors. Jesus Christ is Teacher Jesus who gave him a right way, Healer Jesus who healed his behavior, Charismatic Jesus who grasped his hand from his secular life in this point of view (Teacher Jesus, Healer Jesus). However he bowed on a religious service of Confucianism remembering a memorial day. He thought that his bow was not against one of the Ten Commandments as his bow was a kind of expression of love for his ancestor, not a bow to an idol. Considering this, he seemed to have Christ Jesus image who was superior to all the ancestors. He thought a bow at the ceremony on the memorial day was just keeping his family tradition, not objecting Christian belief. (Christ Jesus).

Faith Story 8: Sergeant S. Lee

Sergeant Lee became a soldier as a student majoring in theology at Seoul Theological University. He prayed the guitar very well. His father was a successful pastor and he grew up in a good environment.

When I interviewed him, he said he had Jesus images as Ritual creator Jesus, Resurrected Jesus, and Healer Jesus (Ritual creator Jesus, Resurrected Jesus, and Healer Jesus). In general he was very accustomed to religious activity and he believed the power of Jesus. He would continue to study theology at Seoul Theological Seminary after he finished his military duty.

<Table5>: Jesus Images Seen from Faith Stories

Division	Healer Jesus	Resurrected Jesus	Teacher Jesus	Martyr Jesus	Charismatic Jesus	Ritual Creator Jesus	Prophet Jesus	Poet Jesus	Christ Jesus
S.W. Park	x		x						X
Y.J Shu	x	x			x				
Y. H. Bang	x				x				
K.W.Park	x		x					x	x
D.H. Ko			x		x				
S. Y. Lee	x						x	x	
H. K. Kwak	x		x		x				x
S. Lee	x	x				x			
The total	7	2	4		4	1	1	2	3
Percentage	29%	8%	17%	0%	17%	4%	4%	8%	13%

I think the above statistics shows Jesus images many of soldiers have. The distinct Jesus images are Healer Jesus, Charismatic Jesus, Teacher Jesus, and Christ Jesus while relatively small portions of Jesus images are Resurrected Jesus, Poet Jesus, Ritual Creator Jesus, Prophet Jesus, and Martyr Jesus.

The reason why, Firstly, healer Jesus is distinct is that in general soldiers' living environment is not home, but fields in the area. And they have many military training periodically, so they are encountered with injuries and illness in general even though there is a clinic center. Soldier believers visit the church to pray to Jesus Christ to ask for curing their weakened body in the name of Jesus Christ as they see the bible and pastor's sermon.

Secondly, Charismatic Jesus image means that soldiers follow leader's order. The army is the system to follow commander's order. It is natural that soldiers in the military church see Jesus having

Charismatic leadership. In the church, Charismatic Jesus reflects leadership people should follow. Jesus Christ in the church is God's son and he has absolute power in every direction in believer's life. Likewise, a commander's order has absolute power to soldier's life in the army. The church shows this correlation between Jesus image as Charismatic image and commander's leadership in the army.

Thirdly, Teacher Jesus image has third high portions among other Jesus images. I think the reason is that many of soldiers are young believers who entered into the army from their life as college students. Many of church sermons are aimed to offer moral and right life in the army. Jesus' sermons maybe affected soldier's angle of vision to see Jesus. The church in the army is the place where many young soldiers receive not only solace but also learning moral life. The high portion of Teacher Jesus reflects that the church function in the army is intended to focus on extended education and good life to the adult believers in the army with the help of Jesus' teaching power.

Christ Jesus images has fourthly relatively high compared to other Jesus images. I think this reflects multi religious environment in the army. I surveyed religions which new soldiers had with the counseling records I interviewed from May 2007 to Aug 2007.

<Table6> Religion Statistics

Division	Christianity (Protestant Church)	Christianity (Catholic Church)	Buddhism	Other religions	No religion
Number of soldiers	17	8	2	1	15
Percentage	40%	19%	5%	2%	34%

According to the above data, about 40% of soldiers say they were Christians (Protestant). Traditionally, in Korea Buddhism is very influential and some shamanism has more or less influence to people's religious lives. In the army, the church gives strong influence to soldiers as there is no other cultural center in the army except the church. However Christian soldiers should live with other religious people whether they like it or not. So peace among people with regard to religion is very important, so no body wants to argue one another because of different religions. Christ Jesus reflects soldiers' belief that

Jesus Christ is above other gods, so Jesus is the most superior God, so they don't need to argue with other religious people.

Resurrected Jesus, Poet Jesus, Ritual Creator Jesus, Prophet Jesus, and Martyr Jesus images are relatively small portions. The small portion of Resurrected Jesus, Ritual Creator Jesus, and Prophet Jesus means that the church has more educational than religious quality. The small portion of prophet Jesus image and resurrected Jesus image means that soldier's belief is not deep as much as believer's faith in the local church. Many of soldiers come to the church just to take a rest for worship time as their class is low and they don't like to do work

Looking back to small Ritual Creator Jesus image, I can find the reason in the number of communion in the church. The number of communion is only two or three times in a year. New year's day, the Easter day and Christmas day are the days we offer communion to soldiers in the church. This will result in small portion of Ritual creator Jesus image. Also this is the difference between Protestant church and Catholic church in Korea as Catholic church offers much more communion services.

Also Martyr Jesus image is very small in Chung Gong church. This will reflect peace atmosphere of the army. There is no much war-like environment in the army. Also, the church has no religious oppression from the army and all the warship services is guaranteed in the army. This will reflect small portion of Martyr Jesus image. Lastly we need to think Healer Jesus image in young soldiers. Much larger ratio in Healer Jesus in faith stories reflects that many people accept Jesus as God who responds their prayers.

Jesus images seen from prayers

I will talk about how to show Jesus images with prayers and then show total Jesus images surveyed in the church.

Sergeant M.K.Kim: I prayed that I would work well as a soldier for the remaining period. In this prayer he wanted to be a good soldier and I think he saw Teacher Jesus.

Sergeant S.Y. Lee: I prayed that after finishing the military duty, I would keep my faith. This

prayer would show that he pursued faith, so it would correlated with Prophet Jesus as prophet Jesus showed Christian faith and religious life after finishing military duty. Also this showed he had Charismatic Jesus image as well as he followed leadership of Jesus. He prayed he wanted to serve himself for other people. This would show he has Martyr Jesus image.

Sergeant D.H.Ko: I prayed that I would love an enemy as Jesus told. This meant that he saw Jesus as Teacher Jesus.

Sergeant S.K. Kang: I prayed I would not lose my temper. This would show Teacher Jesus.

Sergeant C. Y. Oh: I prayed that I would not be angry between soldiers. This would show Teacher Jesus as he wanted moral life. He also prayed that he wanted correct worship. This would show Ritual Creator Jesus

Private First Class M. Choi: I prayed for my sister who fell into temptation. I thought this would show Healer Jesus image as he wanted God to heal her sister from her temptation.

Sergeant M.J. Pack: I prayed that I would have vision in life before I left the army. I thought this would show Charismatic Jesus image as this was related with leadership.

Private First Class J.W.Youn: I prayed that I would start to drive a car in the army. I thought this would show Teacher Jesus as he wanted a good soldier. Also he prayed that he wanted to offer others thanks for everything. This would show he follows Teacher Jesus as well.

Sergeant D. H. Ko: "Please set free our brothers and sisters who have been held in Afganistan. They came there to preach the Gospel according to the Bible. Please save them and set free them as soon as possible." I thought this would show Healer Jesus as he looked for God who did miracle work. He prayed he wants to worship in a beautiful music and poet. This would show Poet Jesus.

Sergeant Y. M. Kim: I prayed I would have a good relationship with other soldiers who had different religion. I thought this prayer showed Christ Jesus as he wanted religious peace between religions.

This was a table on which I totaled Jesus images from soldiers' prayer subject.

<Table7> Jesus Images Seen from Prayers

Division	Healer Jesus	Teacher Jesus	Charismatic Jesus	Prophet Jesus	Resurrected Jesus	Christ Jesus	Poet Jesus	Ritual Creator Jesus	Martyr Jesus
79	36	16	9	7	5	3	1	1	1
Percentage	46	20	11	9	7	4	1	1	1

Here, we can see Healer Jesus, Teacher Jesus, Charismatic Jesus and Prophet Jesus images are larger than the others. Soldiers prayed for their health and family. This shows Healer Jesus is the biggest portion. Most of soldiers were college students before they became a soldier and they would become a college student after finishing their duty. This reflects Teacher Jesus image I think. Also, for Charismatic Jesus, I think soldiers want to find vision and dream and this is reflected in their prayers. For Prophet Jesus, some of soldiers were real Christians and they wanted to keep their faith well. I think this reflects Prophet Jesus.

It seems that many of soldiers had not many problems with other soldiers who had other religions. This is reflected in smaller portions of Christ Jesus.

The portions of Poet Jesus, Martyr Jesus, and Ritual Creator Jesus are very small in prayer. I think this would be the result of the characteristics of prayer. In general, people do prayer for their illness, vision and hopes. So poet Jesus (beauty), Martyr Jesus (sacrifice) and Ritual Creator Jesus (Communion) were relatively out of their concerns I thought.

It is surprising to see that Jesus images seen from pastor's sermons and Jesus images seen from the soldiers' faith stories have similarity.

<Table8> Jesus Images in Pastor's Sermons and Soldier's Faith Stories

	Teacher Jesus	Charismatic Jesus	Healer Jesus	Christ Jesus	Prophet Jesus	Resurrected Jesus	Martyr Jesus	Ritual Creator Jesus	Poet Jesus
Pastor's sermon	19%	17%	19%	17%	14%	8%	4%	2%	2%
Soldier's	17%	17%	29%	13%	4%	8%	0%	4%	8%

s faith stories									
Prayer	20%	11%	46%	4%	9%	7%	1%	1%	1%

Even though some portions are different, but pastor's sermons and soldier's faith stories showed strong Jesus images in Teacher Jesus, Charismatic Jesus, Healer Jesus, and Christ Jesus while the other were low in percentage. This means that pastor's ministry is accord with soldier's faith more or less. In case of Prophet Jesus, soldier's faith stories has 4 % while pastor's sermons have 14%. This means that many of believers were new comers. They didn't know the church well and they didn't know the Bible and even Jesus Christ.

What is the meaning of the difference in ration in Ritual Creator Jesus? I assume that believers expect more ritual elements. In general protestant tradition lacks religious ritual comparing to Catholic Churches. Many people seems to expect ritual elements in the church, but pastor's protestant tradition is not enough to offer the ritual expectation, I think.

What is the meaning of the difference in relation of Martyr Jesus? Recently, young people were the generation which hadn't experienced any war and severe economic difficulty. So as of now it would be difficult for them to feel any religious martyrdom. Rather, it seemed that religious freedom in the army made them to praise God in a gospel song. I thought young believers would come to understand the meaning if situation went wrong against the church.

In case of the difference in Poet Jesus, I think young soldiers were the generation who liked poet and stories more than the pastor. As a matter of fact, the pastor don't offer any poetic beauty in sermon and the Bible also lacks in poetic beauty as the Bible language is translated from the original languages, so it lost it's original poetic beauty in language. So pastor doesn't expect Poet Jesus much, but young soldiers seemed to expect more poetic and artistic elements in worship. I think this means we need to upgrade worship services, so that young believers can feel artistic and poetic beauty in the church worship service.

In the prayer statistic, most significant Jesus image was Healer Jesus. This reflects soldier' prayer

was mostly related with their health and family issues. It is interesting that Healer Jesus, Resurrected Jesus, Teacher Jesus, Charismatic Jesus, prophet Jesus and Christ Jesus are significant in sermons, faith stories and prayers. This means that regardless of subjective points of view in correlating Jesus images from sermons, faith stories, and prayers, this table shows very similar result. We cannot say every meaning of Jesus images, but the statistics of the Jesus images will be important to understand the church and the church people. Pastors can use these statistics to understand their church for better sermons and better ministry.

CHAPTER FIVE

APPLICATIONS AND EVALUATIONS

Applications

Analysis and Diagnosis of Church People's Jesus Images.

If we use Jesus images such as Charismatic Jesus, Prophet Jesus, Healer Jesus, Poet Jesus, Teacher Jesus, Ritual creator Jesus, Martyr Jesus, Resurrected Jesus, Christ Jesus, we can know believers' faith disposition. Here is a survey of faith stories at Namtae Ryoung Soldier's Church where I belonged to as a civilian chaplain. I surveyed Jesus images through their drawings and prayers twice.

<Table9> Jesus Images in Soldier's Faith Stories¹

Division	Healer Jesus	Resurrected Jesus	Teacher Jesus	Martyr Jesus	Charismatic Jesus	Ritual Creator Jesus	Prophet Jesus	Poet Jesus	Christ Jesus
1 st survey (24)	2	6	2	4	1		4		5
2 nd Survey (28)	7	1	2	3	2	1	2	1	9
Total (52)	9	7	4	7	3	1	6	1	14
Percentage (100)	17.3%	13.4%	7.7	13.4	5.7	2	11.5	2	27

¹ Namtaeryeoung Soldier's church on Dec. 14, 2005 and Dec. 21, 2005.

The first one was the result of soldier's own choice for Jesus images. However the second is my assessment on their life stories, faith experiences, and prayers. In this survey, I found that soldiers had preference for Christ Jesus, Healer Jesus, Resurrected Jesus, and Martyr Jesus to Charismatic Jesus, prophet Jesus, poet Jesus, and teacher Jesus. Ritual Creator Jesus and Poet Jesus images were very small in the soldiers' church.

It will be interesting to compare the data between Chung Gong Church and Namtae Ryong Soldier's Church in reference to Jesus image. Namtae Ryong Soldier's church had strong points in Christ Jesus, Healer Jesus, Resurrected Jesus, and Martyr Jesus. However, Chung Gong Church had strong points in Healer Jesus, Charismatic Jesus, Teacher Jesus, and Christ Jesus. This difference lies in the pastors. Namtae Ryong Soldier's Church was run by military Chaplain, Captain H. S. Shim. I think different pastors make different Jesus images in the church. So with this research, we can make important data for church analysis.

EPIC worship

Here is an EPIC worship example at Chung Gong Church. We had a Thursday worship instead of Wednesday worship service. The following is worship order.

a) Chant – by soldiers

There are a lead singer, a piano player, and a drum player.
They sing a Gospel songs for twenty minutes by themselves.

b) Prayer for worship-by a lead singer

c) Chant a hymn-by Chaplain

d) Reading the Bible. Numbers 2:1-the end

The chaplain and soldiers read one chapter of the Bible every Thursday. We already finished the Genesis and Exodus and nowadays we read Numbers.

e) Sermon

I offer ten minutes brief sermon. I tell soldiers the Bible story, some examples in our daily life, and a discussion topic. For example, in case of Numbers Chapter 2, I tell soldiers that the law to serve for the nation called you. Israeli organized their army in the order of family. The Israeli tribes encamp about the tabernacle. The Israelites put themselves in their posts according to God's command for their safety. It will be natural for people to have a preference toward a specific post. But they showed no envy for other people's posts. Our soldiers were gathered because of the law and some soldiers received a good post while others are stationed in a barren area. Do soldiers feel

that the world is unfair ? How do you explain about the unfair versus the fair post?

f) Discussion

Soldiers are divided into two or three groups. Each group has a leader. They discuss the issue one another while they eat cakes and some bread. They tell their life stories, and share faith stories and ask to prayer for each other. After finishing discussion, each leader comes out into the platform. They summarize their discussion.

Also, this time, we offer soldiers some drinks and cakes and bread, so that they can eat them while they discuss the issue. Soldiers like to eat while they are talking each other.

Here are some responses about this issue.

Corporal Ko, Dong Ho: "I was a romp and didn't care for others before I become a Christian soldier. The reason why I came here is that God wants me to become a true Christian through my service for the church."

Corporal Lee, Sangyoun: "My post at the military camp makes me difficult to endure the situation, but whenever I face with the difficulty, I feel God's love deeper. So I think God gives me an opportunity to feel His love through my environment."

Private first class Kim, Min Ki: "I worked at a mission related organization at the college like CCC. So the post where I am asked to endure and finish my duty is the opportunity for the test on my faith at the mission environment. I need to overcome every situation for God's mission."

Summary

I gave soldiers my summary about the discussion. God is not unfair in general. Bad situation gives us a chance to pray to God while good situation shows us God's blessing. Anyone can appreciate our situation as we have an equal opportunity to glorify God.

Prayer and Lord's prayer

We finished Thursday worship service with prayer and Lord's Prayer.

In the special situation called the army, many people said they are Christian, but if they finish their duty as soldier and come back to their home, how many soldiers shall attend their church? Here Korean church has problem. They don't absorb many of these Christians who confessed to be Christian while they were attending the soldier's church.

The following was my evaluation for this Thursday worship service.

The above Thursday worship service gives soldiers an opportunity to express themselves and to

think something important. Many soldiers really enjoyed this kind of worship service: praise, story-telling sermon, discussion (forum), eating snacks, and presentation. This was done at the soldier's church where there was no much equipment like video equipment and projectors.

In postmodern age, people want to participate in the worship program as participants, not on-lookers. This kind of worship, sharing their life stories, faith experience and prayers will transform participants as they need to tell their thoughts and story openly in front of people. Before we started this worship, soldiers didn't know each other as they work at many different places. So this kind of worship will help people to build human relationship very naturally.

Evaluations

Lay Advisory Committee Evaluation

Here is lay advisory committee. Lay advisory committee members helped evaluate the project. I want to show some of their responses in brief.

Donald is a person who participated in the project. He commented on this question as following. As an American Christian and a English teacher in Korea, he showed interest in the project. Even though he was not a member of LAC, we valued his review on the project. Donald commented as follows.²

The purpose of the prospectus seems to be to identify the perceptions Christians have of Jesus Christ. Christian followers' perceptions of Jesus are based on their faith experiences. Faith experiences reflect a kind of spirituality that is unique to each person and help to identify their diverse relationships with Christ. These diverse relationships vary according to the needs of Christians and therefore types of faith experiences and the frequency that they occur vary from one geographical location to another. These experiences are powerful testimonials that help pastors shape their sermons to enlighten, inspire and give hope to their church congregations. There are

² Donald is an American who teaches English in Korea. He helped me in proofreading this thesis paper.

many ways to convey the images of Jesus but none more powerful than the testimonials of those Christians who have had faith experiences.

Please record the substance of any feedback or comments on the Project offered by church members, officials, consultants, or observers who were not members of the Lay Advisory Committee. I found pastor Cho's prospectus both enlightening, informative, and a practical, solid foundation for understanding the perceptions of Jesus Christ through the faith experiences of his fellow Christians in Korea. He demonstrates that there are several Jesus images Christians identify with including, Jesus as Christ the Ruler, the healer, the teacher, the resurrected one, the martyr, the ritual creator, the leader, and the prophet. He includes the importance of hermeneutics in determining how a pastor should identify with his parishioners and lead his flock. There are also clear examples cited in his thesis in how members of his church had faith experiences through prayer and through messages conveyed to them through dreams. In addition to this, there is evidence of the numbers of Christians in Korea who identify Christ as a healer, a leader, a prophet and other images of Jesus. These faith experiences are an indicator of people's needs in Korea and how so many of the faithful have had their prayers answered. People who are ill, mourning the loss of a loved one, or have fallen on hard times will recognize individual faith stories conveyed to them through their pastors as inspirational messages that their prayers may also be answered.

Here is the evaluation from Young Myung Kim, Chu Hyang Methodist Pastor.³

-In my opinion, the title should be corrected from "The methodology of understanding the Jesus images of the church through the hermeneutical approach to faith stories, images and sermons." to "The research of understanding the Jesus images of the church through the hermeneutical approach

³ Pastor Kim Yong Myung works at Chu Hyang Methodist Church. After I leave the church, he started to work at the church.

to faith stories, images and sermons.”

-The project mentions only Gerd Theien and Annette Merz’s historical Jesus and Jaroslav Pelikan’s Jesus images. I hope the project mention other famous theologians of Jesus images.

-I think that the project seems to have a strong relevance between the faith experience and Jesus images. So the result of this project can be used to reveal the characteristic of a church for ministry

Here is Dong Kyu Lee’s evaluation.⁴

The candidate interviewed me. The interviewing process he used was not just asking for the knowledge of Jesus, but something called behavior-based interviewing. He had taken note of my behavior in the church, and he asked me of how I feel about Jesus in the process of my behavior. Through this process I became to know about Christ. I confess that this process gave a lot of growth of my belief in God.”

From my niewpoint as a layman, this project is appropriate for providing an impressive sermon in a small group like Chu Hyang Methodist church. This is mainly because although we know of each other well enough to share the experience of belief respectively we have rare chance to share the image of Jesus with each other. But through this project the image of Jesus we have had before became clear and we could strengthen our identity of our belief. Therefore whenever our pastor preaches us a sermon, we could understand Jesus more clearly.

Professor Donna Ciangio’s evaluation⁵

Here are some comments:

With regard to the title, Professor Donna suggested me to change it to “Preaching to Young Koreans: The Images of Jesus as Revealed in Their Life Experiences, Faith Stories, and Prayer.

⁴ Dong Kyu Lee is a member of lay advisory committee at Chu Hyang Methodist Church. As I was a pastor at the church, he helped me to write this thesis from the beginning.

⁵ Professor Donna Ciangio’s comments on project site review.

With regard to Pastor Kim Young Myung's comments: "The project mentions only Gerd Theien and Annette Merz's historical Jesus and Jaroslav Pelikan's Jesus images. Professor Donna wishes the project will mention other famous theologians' Jesus image such as Catholic theologians like Karl Rahner and Edward Schillebeeckx, and protestant theologian Walter Bruggeman.

Cho - "Do you actually hope to have the soldiers and people "grow" in their images of Jesus? In other words, move from an immature, dependent image to a mature image? Also, will this help them to grow in their understanding ecclesiology – the nature of the Church? "

Cho – "You have to decide which congregation you want to do your thesis on – the soldiers or the church but you could contrast the two kinds of churches – a settled congregation and a very transient one. One that is not facing military action and one that is. Also the ages and experiences might be different. The other thing to remember is that the young soldiers are reflective of the young postmodern Korean population from which they come. The other young people do not seem to be exposed to Jesus images, either. So, what do you need to say to that?"

"It is so interesting that so many soldiers begin their religious life at the military base. Are they Christians when they come or are they nothing? Is this really a project in evangelizing young people on a military base? That is very interesting in itself."

My evaluation.

Church members became to understand their Jesus images. For example, those who attended Chung Gong Church became to know their Jesus images which they didn't know until I mentioned them. Previously they had very vague images with regard to Jesus images. But once they received this training about Jesus images, they understood their Jesus images very well. I found that if a pastor uses this project, he can understand church members' Jesus images well enough that he can prepare for a sermon, mission programs very effectively by referring to the result of the survey.

The pastor can understand church member's inclination with this project. For example, I was able to get soldiers' inclination toward Jesus Image with the survey of Jesus images. This helped me to

understand how to do ministry for soldiers. For example, Christ Jesus, healer Jesus, teacher Jesus, martyr Jesus, and charismatic Jesus are distinctive Jesus images soldiers have in the Chung Gong Church. If pastor understands Jesus images through this project, he or she will be able to depict much better pictures of the church. And the pictures will reveal appropriate Jesus images for the church.

Basically, Jesus image is related with faith experiences and this faith experiences are represented as stories. Faith stories are a good material to use in a sermon. I preached in a story-telling method and this proves to be a better way to attract Soldier's interest. With the counseling, I became to know Soldier's situation very well and it helped in the increase of the number of the church. Soldiers became to like to attend the church and hear story-based sermons and became to understand Jesus better that way.

One particular problem with that church was that there are transient people, especially more so than other. A soldier has two year's period of service. Any commander including a sergeant doesn't stay over two years in the same position. Frequent changes in the church membership was a difficulty to me. Another difficult problem was to be able visit military camp site only with a help of the commander. I had to persuade the commander at first. He then understood the importance of the counseling and arranged a jeep car, a driver, and a commander who guided me to the military camps through where many cannons were kept to guard against enemy airplanes from invading Seoul. Without the help of the battalion commander, it was impossible to complete this project.

Also frequent military operations were another unseen difficulty. Before or during operations, Church people's mind were all on the operation, so there were not much room left for faith.

But these obstacles were environmental problems, not real obstacles for the project. Since there were many soldiers who started their religion at the military base, as a matter of fact, the real problem was to make them understand Jesus images.

I think this research on Jesus images in the church seen through sermons, faith stories, and prayers give us important hints on the church people's expectation in the church and pastor's way of running the church. Pastor should know what Jesus images he has more and what Jesus images he shows little. Also, if he knows faith stories and prayers in the church, he can understand what Jesus images the

church has. So he can understand his church more and he can prepare for sermons better. Regarding the small role of Jesus images, he can add more of the images in his sermons so that he can balance to form ideal Jesus images in the church. I think balanced Jesus images in the church mean that the church is healthier and more ideal than the church which has unbalanced Jesus images. One of the benefits through this research is that modernists in the church can understand the postmodernism of young generation in Korea very clearly. Postmodernism is very vague and difficult to understand but through Jesus image analysis we can understand postmodernism with modernist's eyes. That is to say, this thesis is one approach to understand postmodernism in the eye of modernism.

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