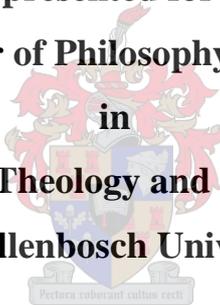


**THE FEAR OF DEATH AMONG KOREAN CHRISTIANS: A
PASTORAL HERMENEUTICAL STUDY**

**By
Hyeon Suk Lu**

**Dissertation presented for the degree of
Doctor of Philosophy (PhD)
in
Practical Theology and Missiology
at Stellenbosch University**



Supervisor: Prof. C.H. Thesnaar

December 2015

DECLARATION

By submitting this dissertation electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

December 2015

Copyright © 2015 Stellenbosch University

All rights reserved

ABSTRACT

This dissertation aims for a clearer understanding of the meaning of death and the fear of death for Korean Christians. Theoretical and empirical research was employed to indicate that Korean Christians have been influenced by other religions, such as shamanism, Taoism, Buddhism and Confucianism, in their understanding of death. The theoretical research, focused on a *description* of the background of the syncretistic understanding of the meaning of death that Korean Christians have, and the many religious, philosophical, psychological, scientific and archaeological aspects influencing their understanding. The study also *critically analyzed* the multi-causative factors such as religion, psychology, emotion, consciousness, the unconscious mind, self-esteem and social problems relating to the fear of death. Through *critical reflection* from a biblical perspective on life and death, it is shown that the fear of death is rooted in the original sin, and is a consequence of the fall from faith in God (McGrath, 1994:101).

The research also explores the difference between psychological counseling, which is based on psychology, and pastoral counseling, which is based on theology. Psychology and pastoral counseling need to be integrated in order to effectively help people to deal with their fear of death.

Through the empirical research, which took the form of questionnaires and interviews, it appeared that Korean Christians have mixed concepts with other religions and Christianity. This confusion has often resulted in an intensified fear of death – only a few participants in the study seemed to have a clear perspective of the Christian message of redemption, expressing a conviction that only God can solve the problem of death. Although everybody will stand in the presence of God for the final judgment, Grudem (1994:1144) points out that this should not cause terror for believers, because our sins have been forgiven through Jesus Christ.

The process of interviews also highlighted that parishioners want to be counseled by a pastor as a spiritual being. A pastor who does pastoral care without the work of the Holy Spirit cannot promote the spiritual growth of parishioners, as they are spiritual beings. People need to discuss death as an important aspect of their Christianity, rather than avoid thinking or talking about it. As was evident in the discussions that took place, young people want to

know more about death. As Krueger (1998, Focus Group Kit, 6:29) states, participants influence each other, opinions change, and new insights emerge as a result.

Practical theology as a field of study deals with the praxis of God, salvific and eschatological involvement, and engagement with the trajectories of human lives and the suffering of human beings (Louw, 2008:71). Within the context of theological reflection and *design-planning*, Christians can be inhabited by the Holy Spirit and can help others to overcome their fear of death by means of a 'Holistic Pastoral Approach'. Every Christian can communicate with God through the Holy Spirit. When Christians have a conviction of salvation and can commit wholeheartedly to God, they will overcome their fear of death, through the Holy Spirit.

OPSOMMING

Hierdie verhandeling mik op 'n duideliker begrip van die betekenis van die dood en die vrees vir die dood vir Koreaanse Christene. Teoretiese en empiriese navorsing is gebruik om aan te dui dat Koreaanse Christene deur menigte ander gelowe beïnvloed is, byvoorbeeld Shamanisme, Taoïsme, Boeddhisme and Konfucianisme, in hulle begrip van die dood. Die teoretiese navorsing het eerstens gefokus op 'n *beskrywing* van die sinkretistiese begrip van die dood wat Koreaanse Christene het soos wat dit beïnvloed word deur die verskydenheid aspekte van geloof, filosofie, sielkunde, wetenskap en archeologie. Die studie het ook die veelsydige faktore wat kan bydra tot die vrees vir die dood *krities ontleed*. Deur *kritiese nadenking* vanuit 'n Bybelse perspektief, is dit aangedui dat die vrees oor die dood sy beginsels het in die sondeval, as gevolg van die gebrek aan geloof in God (McGrath, 1994:101).

Die navorsing ondersoek ook die verskil tussen sielkundige berading, wat op sielkunde gebaseer is, en pastorale berading, wat op teologie gebaseer is. Sielkundige en pastorale berading moet geïntegreer word om mense te help om hulle vrees vir die dood te oorkom.

Uit die empiriese navorsing (wat deur middel van vraelyste en onderhoude gedoen is) het dit geblyk dat Koreaanse Christene konsepte van ander gelowe meng met die Christendom. Hierdie verwarring lei dikwels tot 'n verskerpte vrees vir die dood. Slegs 'n paar deelnemers in die studie het 'n duidelike perspektief gehad van die Christelike boodskap van verlossing, en het met sekerheid geweet dat God alleen die probleem van die dood kan oplos. Alhoewel almal in die teenwoordigheid van God sal staan vir die finale oordeeling, beklemtoon Grudem (1994:1144) dat dit nie vrees vir gelowiges hoef te veroorsaak nie, want ons sondes is reeds vergewe deur Jesus Christus.

Die onderhoudsproses het ook gewys dat kerkgangers, as geestelike wesens, verkies om deur 'n pastoor berading te kry. 'n Pastoor wat pastorale berading sonder die werk van die Heilige Gees doen kan nie die geestelike ontwikkeling van kerkgangers bevorder nie. Mense het nodig om die dood as deel van die Christendom te bespreek, eerder as om die onderwerp te vermy. Die besprekings het ook gewys dat jong mense meer wil weet oor die dood. Soos Krueger (1998, Focus Group Kit 6:29) beklemtoon, word deelnemers deur

mekaar beïnvloed, menings word verander, en nuwe insigte word geopenbaar.

Praktiese teologie as 'n area van navorsing handel oor die werking van God, verlossing en eskatologiese betrokkenheid by menslike lewens en lyding. (Louw, 2008:71). Binne die konteks van teologiese nadenking, kan Christene deur die Heilige Gees gevul word en kan mekaar help om die vrees vir die dood te oorkom as 'n Holistiese Pastorale Nadering. Elke Christen het die vermoë om deur die Heilige Gees met God te kommunikeer. Wanneer Christene 'n besliste geloof in verlossing het en heelhartig verbind aan God is, sal hulle deur die Heilige Gees die vrees vir die dood kan oorkom.

ACKNOWLEDGMENTS

To the Creator, God, is the glory forever.

First of all, I give thanks to God Almighty, the owner of my life, who gave me wisdom, strength, patience and financial resources. I was also given the opportunity to simultaneously do missionary work for children, youth and teachers of many pre-primary school and Sunday school in an informal settlement for the Kingdom of God in South Africa.

I owe my deepest gratitude to those who have made this dissertation possible. I owe debts of gratitude that I cannot repay to so many people who cannot all be named here, who have contributed in various ways. To start with, I am heartily thankful to my supervisor, Prof. Christo Thesnaar, whose encouragement, guidance, patience and support from the initial, to the final level, enabled me to develop an understanding of the subject.

I am grateful to the entire faculty staff which made it possible for me to study, especially the Dean, Prof. Nico Koopman, Prof. Dirk Smit, Prof. K.T. August, Prof. Johan Cilliers, Prof. Robert Vosloo, Dr. Anita Cloete, Dr. McMaster, and all the library staff. I owe very special gratitude to Prof. Daniel Louw who allowed me into his class, Clinical Pastoral Care and Counseling program for a year. His care and hospitality, inviting all the students to his house for supper together, will always be appreciated.

To the Faculty of Theology at Stellenbosch University, I greatly appreciate the HOPE bursary awarded to me for 2013 and 2015. I also wish to thank Dutch Reformed Church in Stellenbosch, Rev. Liena Hoffman and Dr. L. Hansen who supported me during my difficult moments.

This dissertation would not have been possible without the efforts of Dr. Song Duck-Jun at the Dokil Church, who has been praying for me and supporting my missionary work for 12 years. Also, Prof. Oh Sung-Jong who taught, supported and mentored me at the Seminary in Korea, Prof. Yang Chi-Ho for encouragement and support, Prof. Yoo Jong-Phil, Prof. Lee Chong-Jun, Prof. Suh Heng-Jong, Prof. Sung Ki-Ho, Rev. Jo Kyung-Hwan & Kim Dong-Woal, Dr. An Tae-Jun, Rev. Jo Wan-Je, Prof. Jung Jang-Hae, Prof. Ha Ki-Hwa, and Rev. Song Jin-Su who continue to pray and support my mission work in a number of ways, contributing to the success of this project as well.

I would like to thank Lee-Anne Roux, Dr. Gibson, Dr. David Evans and his daughter Sarah who continued his work after he sadly passed away – they have wonderful hearts, having graciously agreed to proofread and edit my drafts in order for this dissertation to reach its final form.

I am indebted to many of the members who supported me financially and prayed for me at Dokil Church, and JuSaRang Church, Inchun SungKwang Church, Wanpung Church, YungIn JungAng Church, DongSan Church, DengDae Church, BokChun Church, and Mansu Nambu church in Korea.

I wish to sincerely thank the leadership, Pastor Jurie & Mrs Maggie and members of the International Fellowship Church for being a family to me throughout my stay in Stellenbosch, South Africa. I would like to express my gratitude to my friends: Rev. Jung Jin-Hyan & HwYang Mi-Ja, Rev. Kwak Seng-Wook, Rev. Bang Hyun-Min, Rev. Moon Sae-Won & Yoon Moon-Young, Rev. Kim Jung-Gu & Sung Hyang-Kung, Rev. Park Bung-Yub, Rev. Kim Gyo-Hoon, Rev. Kim In-Sik & Kim Jae-Min, Dr. Jung Yun-Chul & Moon En-Sook, Dr. Nathan Chiroma, Dr. Jonathan, Prof. Una, and Mr. Attlee .

I owe my loving thanks to my son Lee Ju-Hyang. He has suffered a lot due to my studies abroad, and without his encouragement and understanding it would have been impossible for me to finish this work. Special gratitude also goes to my brothers and sisters, Mr. Lu Jung-Doo & Min Bun-Hee, Mr. Lu Young-Sub & Kim Sook-Hyang, Mr. Lu Young-Bok, Mr. Jun Chang-Hee & Lu Hyeon-Soon, who really stood by me throughout my missionary work and studies.

It is an honor for me to show appreciation for the efforts of my mother, Mrs. Jo Kyung-Ye, who is always on her knees praying for me.

DEDICATION

I dedicate this dissertation to my mother, Mrs. Jo Kyung-Ye.

LIST OF APPENDIXES

APPENDIX 1-8: ATLAS. TI.....	296-303
APPENDIX 1 Belief-Afterlife.....	296
APPENDIX 2 Afterlife-Buddhism.....	297
APPENDIX 3 Afterlife-Shamanism.....	298
APPENDIX 4 Afterlife-Christan.....	299
APPENDIX 5 Fear of Death-Reason.....	300
APPENDIX 6 Experience-Fear of Death.....	301
APPENDIX 7 Fear of Death-Overcoming.....	302
APPENDIX 8 Spiritual warfare-Evil/Devil/Satan.....	303
APPENDIX 9 Approval Notice.....	304
APPENDIX 10 Consent to participate in research (For Questionnaires).....	306
APPENDIX 11 Consent to participate in research (For Focus Group).....	308
APPENDIX 12 Quantitative research Questions for Questionnaires.....	310
APPENDIX 13 Qualitative Interview Questions for Focus Group.....	312
APPENDIX 14 Quantitative research Questions for Questionnaires (Korean).....	313
APPENDIX 15 Qualitative Interview Questions for Focus Group (Korean).....	315
APPENDIX 16-22: TRANSCRIPTION.....	316-336
APPENDIX 16 Focus Group 1.....	316
APPENDIX 17 Focus Group 2.....	320
APPENDIX 18 Focus Group 3.....	324
APPENDIX 19 Focus Group 4.....	327
APPENDIX 20 Focus Group 5.....	330
APPENDIX 21 Focus Group 6.....	333
APPENDIX 22 Focus Group 7.....	336
APPENDIX 23 Picture 1 & Picture 2.....	339

LIST OF TABLES

TABLE 1 Results of the Gallup telephonic survey	2
TABLE 2 The influence of the Religious period on Korea	45
TABLE 3 The conception of the spirit & flesh in Korean Religions	46
TABLE 4 Korean religions and worldview	48
TABLE 5 Gender and age of participants.....	69
TABLE 6 Experienced the fear of death	70
TABLE 7 Fear of death and never feared death among the male and female participants	71
TABLE 8 Gender/ experience fear of death (inferential statistics)	72
TABLE 9 Experience of the fear of death by age.....	74
TABLE 10 Age/ experience of the fear of death (inferential statistics)	75
TABLE 11 The reasons for the fear of death.....	76
TABLE 12 The reason for not fearing death	78
TABLE 12-1 Experience fear of death/ Q5 why not fear (does not entail spiritual death)	79
TABLE 12-2 Experience fear of death/ Q5 why not fear (overcome through Holy Spirit)	80
TABLE 12-3 Experience fear of death/ Q5 why not fear (inevitable)	81
TABLE 12-4 Experience fear of death/ Q5 why not fear (will die content)	82
TABLE 13 The view of the after life.....	84
TABLE 14 Judgment by whom	85
TABLE 15 Judgment after death	87
TABLE 16 How one can overcome the fear of death.....	89
TABLE 17 Be counseled by whom	90
TABLE 18 Why you want to be assisted by a pastor?	91
TABLE 19 Confidence in heaven.....	92
TABLE 20 Experience fear of death/ Q12 confident	93
TABLE 20-1 Q12 confident (2groups)/ Q5 why not fear (does not entail spiritual death).....	94
TABLE 20-2 Q12 confident (2groups)/ Q5 why not fear (overcome through Holy Spirit).....	95
TABLE 20-3 Q12 confident (2groups)/ Q5 why not fear (inevitable)	96

LIST OF FIGURES

FIGURE 1 2D Histograms for gender of participants	70
FIGURE 2 2D Histograms representing age of participants	70
FIGURE 3 A pie chart representing those who experienced the fear of death.....	71
FIGURE 4 A histogram of the fear of death and never feared death among male and female participants.....	72
FIGURE 5 Gender/ experience fear of death.....	73
FIGURE 6 A frequency polygon of the experience of the fear of death by age.....	74
FIGURE 7 Age/ experience of the fear of death.....	75
FIGURE 8 A histogram of the reasons for the fear of death	77
FIGURE 9 A histogram of the reason for not fearing death.....	78
FIGURE 9-1 Experience fear of death/ Q5 why not fear (does not entail spiritual death).....	79
FIGURE 9-2 Experience fear of death/ Q5 why not fear (overcome through Holy Spirit).....	80
FIGURE 9-3 Experience fear of death/ Q5 why not fear (inevitable).....	81
FIGURE 9-4 Experience fear of death/ Q5 why not fear (will die content).....	82
FIGURE 10 A three-dimensional histogram of the view of the after life	85
FIGURE 11 A doughnut graph of the judgment by whom.....	86
FIGURE 12 A doughnut graph of the judgment after death.....	87
FIGURE 13 How can one overcome fear of death	89
FIGURE 14 A histogram illustrating who should be responsible for the counseling	90
FIGURE 15 A histogram indicating why you want be assisted by a pastor.....	91
FIGURE 16 A pie chart of the confidence in heaven	92
FIGURE 17 Experience fear of death/ Q12 confident.....	93
FIGURE 17-1 Q12 confident(2groups)/ Q5 why not fear (does not entail spiritual death)	94
FIGURE 17-2 Q12 confident(2groups)/ Q5 why not fear (overcome through Holy Spirit)	95
FIGURE 17-3 Q12 confident(2groups)/ Q5 why not fear (inevitable).....	97
FIGURE A Korean Christianity mixed belief about after life with different religions	109
FIGURE B The reasons of fear of death from case study	110
FIGURE C The four strategies of the Holistic Pastoral Approach.....	233

TABLE OF CONTENTS

ABSTRACT	i
OPSOMMING	iii
ACKNOWLEDGMENTS	v
DEDICATION	vii
LIST OF APPENDICES	viii
LIST OF TABLES	ix
LIST OF FIGURES	x
CHAPTER 1: INTRODUCTION	1
1.1 BACKGROUND AND RATIONALE FOR THIS RESEARCH	1
1.2 LITERATURE REVIEW	5
1.3 RESEARCH PROBLEM AND QUESTIONS	8
1.4 THE GOAL OF THE RESEARCH	12
1.5 METHODOLOGY	13
1.5.1 Practical theology framework.....	13
1.5.2 Theoretical research methodology.....	15
1.5.3 Empirical research methodology.....	18
1.6 ETHICAL CLEARANCE	22
1.7 OUTLINE OF CHAPTERS	23
1.8 EXPLANATION OF KEY CONCEPTS	24

1.9 CONCLUSION	27
CHAPTER 2: THE KOREAN PERSPECTIVE OF DEATH AND FEAR OF DEATH	29
2.1 INTRODUCTION.....	29
2.2 THE BACKGROUN OF THE KOREAN CHRISITAN’S PERSPECTIVE OF DEATH	33
2.2.1 The original perspective of death within shamanism	33
2.2.2 The influence of other religious views on the Korean fear of death.....	36
2.2.2.1 Taoism.....	37
2.2.2.2 Confucianism	38
2.2.2.3 Buddhism	40
2.2.2.4 Christianity.....	41
2.2.3 The influence of the philosophical view of death.....	48
2.2.4 The influence of the psychological view of death	52
2.2.5 The influence of the medical scientific view of death	55
2.2.6 The influence of archaeology and history.....	58
2.3 THE MULTI-DIMENSIONAL CAUSES OF THE FEAR OF DEATH.....	60
2.4 FINDINGS AND ANALYSIS OF THE EMPIRICAL RESEARCH	68
2.4.1 Findings and analysis of the questionnaires.....	69
2.4.2 Findings from the focus groups	97
2.4.3 Analysis and interpretation of the focus groups	104
2.5 CONCLUSION	111
CHAPTER 3: THE BIBLICAL PERSPECTIVE OF LIFE AND DEATH.....	116

3.1 INTRODUCTION.....	116
3.2 THE BIBLICAL PERSPECTIVE OF DEATH AND FEAR OF DEATH	117
3.2.1 The original meaning of death in the Old Testament	118
3.2.2 The original meaning of death in the New Testament.....	119
3.2.3 The original meaning of fear of death in the Bible.....	124
3.3 THE BIBLICAL PERSPECTIVE OF LIFE	127
3.3.1 The similarities and difference between spirit and soul.....	128
3.3.2 Holy Spirit of God and spirit of human	133
3.3.2.1 The Holy Spirit and spirit in the Old Testament.....	133
3.3.2.2 The Holy Spirit and spirit in the New Testament	134
3.3.3 God’s creation and salvation.....	136
3.3.4 Life and the image of God	137
3.4 SPIRITUAL LIFE CARE IN THE BIBLE AND CHURCH HISTORY.....	138
3.4.1 Spiritual life care in the Old Testament	139
3.4.2 Spiritual life care in the New Testament.....	140
3.4.3 Spiritual life care in the early Church	141
3.4.4 Spiritual life care in the medieval Church	143
3.4.5 Spiritual life care in the reformed Church	143
3.4.6 Spiritual life care in the modern Church.....	144
3.5 CONFUSION OF PERSPECTIVES ON DEATH AND LIFE IN KOREAN CHRISTIANITY.....	145
3.6 CONCLUSION	153
 CHAPTER 4: PASTORAL CARE & COUNSELING AND PSYCHOLOGY	157

4.1 INTRODUCTION.....	157
4.2 THE DEFINITION OF PASTORAL CARE AND COUNSELING.....	158
4.3 THE DIFFERENCE BETWEEN PSYCHOLOGICAL COUNSELING AND PASTORAL CARE.....	159
4.3.1 The brief history of psychology	162
4.3.2 The difference between early psychology and modern psychology	166
4.4 THE COLLABORATION OF THEOLOGY AND PSYCHOLOGY	171
4.4.1 Collaboration between theology and psychology regarding the human nature and the reality of death	176
4.4.2 Collaboration between theology and psychology regarding the human nature	176
4.4.2.1 Human nature and anthropology in theology.....	177
4.4.2.2 Human nature in psychological theories.....	182
4.4.3 Collaboration between theology and psychology regarding the reality of death.....	188
4.4.3.1 The reality of death as eschatology in theology.....	189
4.4.3.2 The reality of death as reward, expectations, and goals in psychology	191
4.5 PASTORAL CARE & COUNSELING FOR KOREAN CHRISTIANS	196
4.5.1 A diagnosis of pastoral care and counseling in Korea.....	199
4.5.2 Three examples of the pastoral approach to the fear of death	206
4.5.2.1 The Rational Analytical Approach (Crabb).....	206
4.5.2.2 The Holistic Growth Approach (Clinebell)	208
4.5.2.3 The Promissiotherapy Approach through Pastoral Hermeneutics (Louw)	211
4.6 CONCLUSION	216

CHAPTER 5: TOWARDS A HOLISTIC PASTORAL APPROACH IN THE KOREAN

CONTEXT.....	219
5.1 INTRODUCTION.....	219
5.2 REFLECTIONS ON THE THEORETICAL AND EMPIRICAL RESEARCH FINDINGS	220
5.2.1 Reflecting on the theoretical research findings.....	220
5.2.1.1 Holistic care: reflecting on the theoretical research findings.....	221
5.2.1.2 Pastoral care: reflecting on the theoretical research findings	222
5.2.1.3 Approach from the reflection of the theoretical research findings to the Korean context.....	223
5.2.2 Reflecting on the empirical research findings	223
5.2.2.1 Holistic care: reflecting on the empirical research findings	224
5.2.2.2 Pastoral care: reflecting on the empirical research findings	225
5.2.2.3 Approach from the reflection of the empirical research findings to the Korean context.....	226
5.3 HOLISTIC PASTORAL APPROACH IN THE KOREAN CONTEXT	228
5.4 THE SUGGESTION OF FOUR STRATEGIES FOR A ‘HOLISTIC PASTORAL APPROACH’	232
5.4.1 Emphasize the death and resurrection of Jesus Christ.....	234
5.4.1.1 Baptism by water and the Holy Spirit.....	236
5.4.1.2 The meaning of the fullness of the Holy Spirit.....	240
5.4.2 Restoration of the image of God.....	244
5.4.3 Devotional life in liturgical practice	245
5.4.4 Cooperation with other disciplines (nature, psychology, science, social, culture).....	251
5.5 CONCLUSION	252

CHAPTER 6: EVALUATION, RECOMMENDATIONS AND CONCLUSION.....	255
6.1 INTRODUCTION.....	255
6.2 EVALUATION	255
6.2.1 How Korean Christians understand, interpret and apply the concepts of death and the fear of death	256
6.2.2 The reason for fear of death is related to a single, specific element, or multi-dimensional elements	256
6.2.3 Korean Christian pastoral caregivers have to deal with the fear of death and dying by means of spiritual care and psycho-pastoral intervention.....	257
6.3 LIMITATIONS OF THE STUDY AND RECOMMENDATIONS.....	259
6.3.1 Limitations of the study	259
6.3.2 Recommendations and future research	260
6.4 FINAL AND GENERAL CONCLUSION.....	261
BIBLIOGRAPHY	265

INTRODUCTION

1.1 BACKGROUND AND RATIONALE FOR THIS RESEARCH

Death is an inevitability, which no one can control, yet there is a natural yearning among humans to continue with their lives. Fear of death and dying may come from the physical, psychological, social and spiritual pain associated with phenomena and there are many different causes of death in modern society.¹ In Korea, particularly, many deaths occur due to cancer, strokes or heart disease, and an abnormally high incidence of suicide.² Gallup Korea³ carried out research on how Koreans perceived death and funerals. Through a telephonic survey they conducted on 21 February 2009, a total of 814 male and female adults aged above nineteen were contacted⁴. Participants were asked how much they feared or did not fear death. Results showed that 35.5% feared death ('feared extremely' or 'feared somewhat') and 59.7% did not fear death ('completely do not fear' or 'almost do not fear'). Table 1 below shows that fear of death was highest among those with no religious affiliation compared to those who had some religious affiliation.

¹Death can be caused by a variety of factors. Some of the better known causes are attributed to: disease, accidents, famine, pollution, war, global warming, nuclear accidents, persecution, HIV/AIDS, and disasters: tidal waves, earthquakes, storms, tornados, and floods to mention but a few.

²The leading causes of death in Korea are attributed to cancer, cerebrovascular disease and heart disease. According to Statistics Korea, the disease mortality rate (number of deaths per 100,000) is as follows: 142.8% for cancer, 50.7% for cerebrovascular disease, and 49.8% for heart disease. This is followed by 31.7% for suicide and 21.5% for diabetes. Viewed at: <http://news.donga.com/3/all/20120914/49399011/1>. [Accessed: 2012.Sept.14] In short, these statistics indicate that suicide is a major problem in Korea. Among the Organization for Economic Co-operation and Development (OECD) countries, the suicide rate has increased by 0.5 people this year alone. This means that on average 43.6 people took their lives per day. The teenage suicide rate has increased by 6.8% since 2010. Suicide rates among persons aged 30 were 5.5 persons (3.2%) and aged 50 (2.7%).

³Gallup Korea was established in June 1974, as the first specialized Research Company in Korea. Since then, it has continued extensive hands-on research, with over 13,600 marketing and social research projects under its belt. Gallup Korea has been affiliated with Gallup International, a leading global research network, which has concluded more than 650 international marketing projects. Viewed at: <http://www.gallup.co.kr/gallupdb/reportContent.asp?seqNo=197&pagePos=1&select>. [Accessed: 2009.July.31]

⁴Viewed at: <http://www.gallup.co.kr>, panel.gallup.co.kr. [Accessed: 2009.3.30]. Research area: nationwide (island except); Survey: 19 years old or older men and women; Sampling: regional/gender/age stratified random sampling; Methodology: telephone survey; Survey period: February 21st, 2009; Research institutions: Korea Gallup Institute.

Another question posed in this survey was: “Do you believe there is a world after death?” Of the respondents, 53.9% believed that there was life after death, 30.1% believed that there is no life after death, and 14% expressed alternative views. The proportions of each religious grouping that believe in life after death are also indicated in Table 1 below.

<Table 1> Results of the Gallup telephonic survey (2009, Gallup Korea)

Religion	Percentage who feared death	Percentage who believed in a life after death
No religion	41.0	33.6
Roman Catholic	39.1	71.6
Buddhist	37.3	48.8
Protestant	26.7	86.2
Others	10.4	28.4

These figures suggest that many Korean people do not fear death because they believe in life after death, and that this is especially true for Christians. However, a previous study arrived at a considerably different conclusion.

In 2004, a similar study was conducted by Gallup Korea in which 1,500 adult males and females were interviewed regarding “Koreans’ religion and consciousness of religion”. Of the respondents, 63.4% answered that paradise exists in the present world; 71.5% answered that people can enter paradise if they are virtuous even if they are irreligious; 27.4% answered that people will be reincarnated in some form or another in this world after they die.⁵ This research clearly indicates that many Koreans hold beliefs that lean towards the shamanist, Confucian and Buddhist belief systems, which are not necessarily synchronous with those of Christian theology regarding life after death.⁶

From the combined findings of the two studies mentioned above, it is not clear whether Korean Christians are unafraid of death because of their faith in Jesus Christ, or

⁵Viewed at: <http://www.blog.daum.net/printView.html?ArticlePrint> [Accessed: 2008.Aug.1].

⁶In sum, shamanists believe that paradise exists in the present world by return back to original and circulation; In Confucianism, it is affirmed that people can enter paradise if they are virtuous (even if they are irreligious); According to Buddhist beliefs, there is life after death and people will be reincarnated in some form or another after they die.

because of the collective influence of a mix of other religions. The findings do, however, lead to three observations:

Firstly, how do Korean Christians understand, interpret and apply the concepts of death and the fear of death in their lives within different cultural religious backgrounds? The issue of investigation is whether Korean Christians subscribe to interpretations of death as found in other religions, i.e. Buddhism, Confucianism and shamanism, or restricts them exclusively to Christianity.

Park (1984:101) states that Koreans are religious⁷ in their lifestyles – this applies not only to their official functioning, but also to their private lives. The main traditional religions of Korea are shamanism, Buddhism, Confucianism and Christianity. Korean people are accustomed to integrating different religions into their lifestyles; so for instance, the Confucian practice of ancestor worship, as well as elements of traditional Korean Shamanism have been incorporated into the religious life of Koreans (Park, 1984:14).

Given that they are religious in all aspects of their lives; many Korean people make use of religion to overcome the fear of death (Park, 1984:101). However, they are confused about the concept of God in relation to other gods, for example, the Shaman god, *Chun-shin* (Park, 1984:111). They also are confused about judgment. Park (1984:26) states: “Many Korean Christians confuse the Buddhist concept of retribution with the Christian concept of judgment”. Similarly, No, Woo-Ho (2000:52-53) states that Koreans easily confuse a king of hell, *Yo'mladewang*, 閻羅大王(염라대왕)⁸ with the god of the sky in shamanism, or understand Satan to hold the key to death and the abyss. In doing so, they fail to acknowledge the resurrection of Jesus as the key to redemption.

This research, therefore, seeks to find out whether Korean Christians are successfully able to overcome their fear of death by means of the Christian faith alone, and if so how, or if they also rely on other religious Korean perspectives. The research will thus scrutinize the background of the Korean perspective on death, as well as seek to find out if this generalized perspective is influenced by philosophy, psychology, science and archaeology.

Secondly, this research sets out to investigate if the reason for their fear of death is

⁷Underwood (1978:99) mentions that Koreans are pre-eminently a religious people.

⁸*Yo'mladewang* means the “king of hell” or ruler of the land of the dead. This word comes from *Yama*, god of an Indian mythological story, a frightening god of the underworld in Shamanism, comparable to the king of Hades in Buddhism, and one of ten kings in Taoism. See No, WooHo (2000:52), *Revelation*.

related to a single, specific cause, or to a number of multi-dimensional causes. In the past, several theorists have researched the fear of death from diverse disciplines; for instance, from the perspective of religion (Alexander & Alderstein, 1959; Fein, 1958; Martin & Wrightsman, 1965; Freud, 1957; Feifel, 1961, 1973, 1974; Templer, 1970, 1972); psychology with a focus on emotion (Templer, 1970); consciousness (Pattison, 1977); the conscious and the unconscious (Pyszczynski et al., 1999); self-esteem (Rogers, 1980; Becker, 1971); and as a social problem (Becker, 1962). Research on the fear of death was also done within the discipline of sociology (Swenson, 1961; Jeffers, Nichols, & Eisdorfer, 1961; Martin & Wrightsman, 1965; Williams & Cole, 1968). A survey by Nelson & Cantrell (1980:148-157) found that those with strong religious commitments were more likely to believe in the afterlife and thus showed less fear of death than those who were less religiously committed. Reducing the interpretation of the fear of death to simply one cause is not only impossible but also self-defeating given the complexity of the issue: firstly, fear of death cannot be interpreted in a religious or an emotional framework only; and secondly, various types of religion show systematic dogma and sub-cultural differences in their expressions of death anxiety⁹ (Nelson and Cantrell, 1980:151).

This research questions whether the fear of death is influenced by a person's inner characteristics – such as the conscious, the subconscious, emotions, the soul, the heart, the spirit and the mind? Alternatively, is it influenced by external factors such as philosophy, religion, psychology, science, cultural history or the social environment? Or is the fear of death influenced by both inner and outer components?

Thirdly, how can Korean Christian pastoral caregivers deal effectively with the fear of death and dying, including their tasks of spiritual care and psycho-pastoral intervention? An, Kyung Seung (2002:229) indicates that ideally psychological counseling and theological counseling should be integrated into pastoral care in Korea.

Wright, Price and Hunter (2005:430) demonstrate that the psychology of fear is an innate, involuntary response to danger or threat. Ashby (2005:47) defines fear as a reaction to a specific identifiable danger. Personal experience of the researcher as a minister in evangelical church revealed that many people experience fear of death after the death of a loved one. They fear that death will recur and affect their life in some other way. This leads

⁹'Fear of death' and 'death anxiety' is used interchangeably in his book (Feifel & Nagy, 1981:279).

to a period of deep questioning of the Creator, with theological questions like, “Where is God?” and “What is death?” “What causes death and the fear of death?” These psychological questions give rise to further questions: “Why did this happen to me?” “What must I do?” “What do people really fear about death – is it spiritual pain?” and “How can people overcome the fear of death?”

1.2 LITERATURE REVIEW

When caring for human dignity and identity, our knowledge, psychological therapies, political and social activities and programs of religion all have limitations. Death is inevitable to each and every person, and it is impossible to control or predict by any human means. Christians should overcome the fear of death as Jesus has done, because Christ has given us eternal life through His resurrection from the dead. What should Christians learn from the death and resurrection of Christ? According to Louw (2008:272), “Although life is not absolute, and limited by death, it is precious and should be maintained and cared for”.

Human beings tend to avoid thinking about death: “Anxiety is universal, yet everyone tries to avoid it” (Cramer, 1959:24; Ewin, 2002:11). The philosopher Epicurus denied having a fear of death (Choron, 1963:60), and Epicureans strongly rejected religious concerns about death and life after death. The denial of death is not constructive and could account for the numerous empty and purposeless lives led by many individuals. The occurrence of death is undeniably a real event and a certainty in our lives. Death is the destiny of human beings. Kübler-Ross (1975:164-165) explains that, “Only when we understand the real meaning of death to human existence will we have the courage to become what we are destined to be”.

According to Choron (1963:51), the philosopher Plato understood immortality of the soul in the sense of a belief in a future life beyond death. Hegel regarded immortality as a quality of the spirit in the present life, thus focusing only on the present time (cited in Stace, 1955:514). From the Platonic perspective, the soul is immortal after death. A Platonic response to the thought of death is likely to be negative, as a defense against the direct question about fear of death.

In addition, it is not easy to define death, according to Freud, “Burial-grounds have been placed at a distance from the house of the living; the last journey of the dead has indeed

become a reality” (Freud, 1923:136) and “the development of anxiety is closely connected with the unconscious system” (Freud, 1923:342). For Erikson, the fear of death can be seen as the last stage of life growth (Erikson, 1980:104). The concept of death itself is one that human beings struggle to fully understand.

To understand the concept of death, Berkhof (1932:341) describes three kinds of death, namely, physical death (Gen. 3:19), spiritual death (Eph. 2:1) and eternal death (Rev. 20:14). Spiritual and eternal death concerns the immortality of the soul. Immortality is not an innate characteristic of the soul, as some philosophers have proposed, but comes from God’s grace in that He made the soul/spirit immortal. Benner (1998:12) suggests that the soul has been rediscovered, not as some ethereal, immortal, Platonic essence of being, but as a very vital, embodied and spiritual core of personality. Human spirituality is not due to the human spirit, but to the Holy Spirit within our spirit (Hall, 1996:503-4). This means that life in its entirety is due to God’s grace and unconditional love. Our life is not composed just of religion, psychology, philosophy, culture and social aspects; all of these are compounded together in spirituality. Spiritual healing is connected with the meaning of life. Louw (2008:193) explains that, “Spiritual healing is about the healing of the dimension of meaning, the healing of human identity, and the healing of human dignity”.

Fear is an inherent element in the human psyche and is a universal phenomenon of life. Laungani and Young (2003:219) argue that no society has found a profoundly satisfactory way of dealing with one’s own death or the death of one’s loved ones. Mallon (2008:42) states that after experiencing the death of someone close to them, the bereaved person may fear that they or someone else they know is going to die. Fear begets more fear. People fear death, loss, persecution, pain, epidemics, terrorism, economic problems, unemployment and loneliness. The subsequent loss of hope may give rise to premature death through suicide, as a result of fear of the unknown.¹⁰

In this regard, Kaplan & Schwartz (1993:26) quote from Seneca: “Such is the blindness, nay, the insanity of death that some men are driven to death by the fear of it (Seneca, *Ep.*, 24.24)”. Fear of death is like fear of being alive, but with continuous hopelessness. Laungani and Young (2003:221) argue that, “A humanist is concerned more about living and life than about dying and death”. Louw (2005:103-105) maintains that,

¹⁰Hafen & Brog (1983:61) explain that, “Anxiety can precipitate depression and even suicide”.

“during the process of recovery, there is a real danger that the earlier pit experience can be repeated. ...when the soul dies, suicide is an automatic, involuntary result of the disposition of dread”. The meaninglessness of life can consequently lead to suicide. Leming & Dickinson (1998:169) claim that one of the most feared, distressing and anxiety-producing forms of death is one that is perceived as being relatively meaningless. The fear of death is not so much fear of death itself, but of the process of dying in life.

In addition, Marcus Dods (1888:25) comments, “To us life is cheap and death familiar, but Adam recognized death as the punishment of sin”. Paul tells us that, ‘sin entered the world through one man and death through sin’ (Rm. 5:12),¹¹ and also that, ‘the wages of sin is death’ (Rm. 6:23).¹² Hodge (1972:211) indicates, “The reason why death is the result of sin is that sin deserves death. Death is due to it in justice. There is the same obligation in justice that sin should be followed by death, as that the laborer should receive his wages”.

How can Christians keep hold of God’s promise to be free from the fear of death in their lives? Who else can resolve the problem of the ‘fear of death’ completely in terms of spirit, soul, consciousness, mind and heart?

Steve Bond (1991:1300) contends that, “spirit is used extensively with human emotions, including sorrow (Prov. 14:29; 16:32), vexation (Eccl. 1:14), fear (2 Tim. 1:7), and joy (Lk. 1:47).” The Holy Spirit controls the human spirit, which controls the human soul. Dunn (1996:1126) indicates that the Holy Spirit communicates with man’s spirit, yet the soul links with man’s mentality, which includes the mind, heart, will and thoughts.

According to Dunn (1996:1126), a clear distinction between *ruah* (רוּחַ spirit) and *nephesh* (נֶפֶשׁ, soul) began to emerge: the *ruah* in man retains its immediate connection with the divine God, denoting the 'higher' or God-ward dimension of the human being’s existence¹³, while *nephesh* tends to stand more for the 'lower' aspects of human consciousness, the personal but merely human life in the seat of the appetites, emotions and passions. The nature of a human is the total being, not the separate body, spirit, soul and other parts. However, Hall (1996:506) states that, “Sin, in fact, is spiritual, even when it manifests itself

¹¹Dunn expresses this as “the whole person is so reduced to this body that death alone is the end. This is how the master “sin” rewards his servants; the only payment “sin” can make is death”. *Word Biblical Commentary*. Vol.38. Romans 1-8.

¹²Hodge (1972:211) states that sin deserves death; holiness is itself the gift of God and is crowned abundantly with eternal life. *A Commentary on Romans*.

¹³Ezr.1:1, 5, Ps.51:12, Ezk.11:19.

in the physical life, as it is bound to do, given the unity of spirit and body but the subtle sins of spirit and will that may, in fact, be combined with an inordinate desire to control the flesh!” More about the human soul and spirit will be explained in Chapter 3.¹⁴ Pastoral care includes spiritual care; the Holy Spirit is the most powerful counselor available to cope with the fear of death.

1.3 RESEARCH PROBLEM AND QUESTIONS

The influence of shamanism dominates in the emergence of the fear of death in Korea (Kim, 1995:79).¹⁵ Korean Christians are therefore influenced by the syncretistic elements found in Christianity. This is not because shamanism is a traditional religion for Koreans, but because in the Korean culture it offered the earliest concepts for the understanding of life (Jung, 1984:29-30).

As suggested in the background and rationale of this research, the main problem centers on Korean Christians and their understanding of death, coupled with their intent fear of death. To achieve this, the following will be considered:

Firstly, taking into account the influence and exposure to a variety of gods in the different religions such as shamanism, Taoism, Confucianism, Buddhism and Christianity, many Korean Christians are confused about the various spiritualities. The interpretation and application of concepts about death and the fear of death in their lives within the different religious backgrounds leave them confused (Park, 1984:26; 111). This problem appears even when Korean Christians fully understand that both life and death come from the love of God the Creator and that neither can surpass the suffering and resurrection of Christ.¹⁶ The reason would seem to be that Korean Christian conceptions are established on the basis of shamanism¹⁷ and have been influenced by other religions such as Taoism,¹⁸ Confucianism,¹⁹

¹⁴Rm.8:23; 1 Cor. 2:13-15; 2 Cor. 1:22; 5:5; 1 Cor. 2:6-10.

¹⁵Korean Shamanism influenced Korean Buddhism; afterwards Korean Buddhism became syncretistic, so that most Korean Buddhist temples in Korea have a shamanistic shrine called chil-sung-gak (seven-stars-shrine) or sam-sung-gak (three-saints-shrine) (Park, 1984:19).

¹⁶Christian theology maintains that the flesh originates from the “dust of the ground,” the spirit is breathed into the flesh through the nostrils by God, and hence, the “breath of life” (Genesis 2:7). Biological death is a “metaphor for a quality of existence which the followers of Jesus are able to transcend” (Bailey, Sr, 1979: 94).

¹⁷Korean Shamanism believes that human beings are born by *samsin* - three gods governing childbirth. Health or illness of all things is dependent on the divine spirit. The Great Bear grants life and 閻羅大王, the king of hell is

and Buddhism,²⁰ all of which believe in vengeful gods. Korean Christians have been exposed to many different religious conceptions regarding death and punishment in various religious contexts. The mingling of the conceptions of death and punishment contributes to Koreans' fear of death. This further exacerbates the situation as it also confuses them in social, political, historical and cultural dimensions.

In order to fully comprehend the complexity of Christianity in Korea, a synoptic analysis of the history of religion is necessary. To begin, the Korean Protestant church has grown rapidly in its membership,²¹ but theological development has not paralleled its numerical growth.²² In fact, growth in Christian virtue, Christian moral life, sacrificial social work, Christian justice, the human-rights movements or the liberation movement, has been relatively minimal (Park, 1984:103-104). A missing element is required for the systemic growth to harmonize with the numerical, organic, conceptual and diaconal growth, so as to flourish (Park, 1984:98-104).

According to Korean mythology, Korea was founded by the god-man *Tan'gun* as a state named *Old Chosun* (2333 BC-108 BC). Since the period of *Old Chosun*, Korea has had a history of rites to the gods of heaven. Many Korean scholars interpret the divinely originated King *Tan'gunas* as a shaman (Clark, 1961:176; Yun, 1964:45; 51; 65-68). Park (1984:16) states that a shaman was an absolute religious and political leader of the community, and quotes Eliade (1974:4) who maintains that: "The shaman was also a magician and medicine man; he is believed to cure, like all doctors... and he may also be

in charge (Choi & Choi, 2000:10). Korean Shamanism, called 'Muism,' holds that the world after death continues as the real world, only the place being changed (Kim, Sung-Hwan, 2005:10). According to Tea-Gon Kim's investigation (1982:127), there are 273 types of gods in Korean Shamanism. Viewed at: <http://www.christiantoday.co.kr/view.htm?id=150418> [Accessed: 2004.Jan.30].

¹⁸The life for Taoism is a Ki '氣(기)', assimilating energy from the nature; at death, Ki will scatter and return to nature from whence it originated, by rebirth or circulation.

¹⁹Confucianism incorporates the idea of a ghost, and eight gods. For Confucians, death means "secession of the ghost". Choi (2000:62) says that Confucianism emphasizes the present age.

²⁰Buddhism understands that death is life and that Nirvana is transcendence - an eternal world without death and life. Transference to the new life after death takes anything from seven to forty-nine days (See, E.Wenz. 1927. *Tibetan Book of the Dead*, Oxford University. Trans, Lu Si-Ha, 1995. *Tibetan Book of the Dead*, JungSinSeaGeeSa. 1995)

²¹Gwak, Changdae (2000:22) indicates the rapid growth of the Protestant church in Korea, such as 250 believers (1890); 18,081 believers (1900); 167,352 believers (1910).

²²Rhee (1995:279) criticizes the Mega-Church movement in the South Korean churches as lacking a sound theology, and engages in theological reflection on the problems accompanying the rapid growth of the Korean Church: In that, the "Korean Church has been a channel for the capitalist materialism of the West, and in addition the indigenous Shamanistic tradition has gradually infiltrated the Church to develop a secular concept of 'blessing' among the Christians" (1995:276-279).

priest, mystic and poet”. Sometimes prophecies (personal fortune or misfortune, or the future political and economical status of a nation or society) are foretold by the shaman (Park, 1984:18). Nature worship, magic, fetishism, taboos and shamanism have been transmitted from ancient times to the present.

In 1975, there were 47,871 shamans registered in a nation-wide organization of shamans called “DeahanSynggonggyeongsin Yunhaphoe” (대한승공경신연합회) (Kim, 1981:458). According to the statistical data of the organization, 80,000 shamans were registered in August 1995 and 200,000 in 2006.²³ However, Jo Hyng-Yoon (a professor at Hanyang University) argues that the number of shamans²⁴ in 2006 was far over 300,000.²⁵ Shamans have increased as business workers and shamanism followers are now over 5 million in Korea.

A great concern is that the number of Christians who frequent shamans for fortune-telling is over 30%.²⁶ Thus, over 30% of Christians believe in both Christianity and shamanism, or they synchronize both religious viewpoints. The result of such religious syncretism, has led many Korean Christians to make confusing interpretations concerning life and death.

For example, in Korean Shamanism, when someone is ill or dies, people want a shaman to exorcise them to remove the evil spirit for their own health and healing. Some Korean Christians also want to perform this act through a minister, to be relieved of fear of their suffering. Pascal (cited by Choron, 1963:56) states that the motivation for this is the awareness of the fact that death leads to great sadness, sorrow, isolation, fear and horror – it is the most terrible of all things. Many Koreans believe, like shamanists, in the immortality of the soul in terms of rebirth or circulation, believing that dead people’s spirits remain near their tombs or in their life. They fear spiritual warfare from evil spirits. This comes from the belief that the judgment of their many gods continues from generation to generation, which also means that the ancestors are worshipped in an extended family system.

Secondly, the problem with pastoral care and counseling in Korea is that the

²³Viewed at: <http://www.happycampus.com/doc/4097716/> [Accessed: 2006.Feb.01]

²⁴Protestant Pastors numbered 15,000 and Buddhist monks 5,000-6,000 in 2006.

²⁵Viewed at: <http://www.darakwen.net/news/NewsView.asp?seq=1225&TCode=13&> [Accessed: 2006.Nov.07.]

²⁶Viewed at: <http://www.darakwen.net/news/NewsView.asp?seq=1225&TCode=13&> [Accessed: 2006.Nov.07.]

approaches favour either the psychological approach in liberal²⁷ denominational churches, or the kerygmatic²⁸ approach in conservative denominational churches. Korean pastoral counseling has been divided into two courses: counseling based on psychology and that which is based on the Bible (Chung, 2002:40). Liberal theology and psychology combine works into pastoral counseling without reviewing these through the Scriptures. Kim, Jun-Su (2003:15) discovered that a number of pastoral counseling courses in many of the liberal seminaries in Korea studied the theories of Freud and Jung. Chung Chung-Sook (2001:1) mentions that the “Psychological approach is causing a lot of problems from the premise of Christian counseling, and shaken the skeleton of the Christian faith” for Korean Christians.

With regards to the psychological approach in the Korean churches, a training course within a clinical healing programme covers only general counseling, excluding spiritual care in terms of care of the soul as biblical counseling. On the other hand, the counseling based on the Bible emphasizes only the kerygmatic approach in Korea, determined by the scriptural declaration: ‘...for all have sinned and fallen short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus’ (Rm. 3:23-24). Louw (1998:130) points out that, “The kerygmatic approach has the danger of elevating the fall, thereby completely distorting the notion of creation in a very negative and pessimistic way”. In order to fully consider the person as a holistic being, Korean pastoral counselors need to question how the kerygmatic approach should collaborate with psychological concerns regarding the fear of death. In the same way, how should the psychological approach is concerned with the spiritual aspects of human beings?

Korean pastoral caregivers have to deal with human beings holistically, because they cannot separate the psychological, spiritual and social contexts. Costas (1974:308) states, “The aim of the gospel is to liberate man from his total situation. Accordingly God’s mission must be conceived in holistic terms”. The caregiver always needs to assess the reality of the whole person, including the threat of death, together with the health care and pastoral care, in

²⁷“Barth (1886-1968) condemns liberal theology, claiming it is left without God and thus replaces the traditional starting point of theology “from above” with an approach “from below” ... Liberal theologians seek to reconcile Christianity with secular science and modern thinking” (Kärkkäinen, 2005:61) Viewed at: <http://www.gotquestions.org/liberal-Christian-theology.html>. [Accessed: 2014.Nov.06]

²⁸Kerygma refers to an act of proclamation of a message (Polhill, 1997:626). It demonstrates both the act and the content of proclamation (Friedrich III, 1985:435). This approach lays emphasis on the essence and spirit of the Gospel, as in preaching, catechesis, etc. Viewed at: <http://www.yourdictionary.com/kerygmatic> [Accessed: 2014.Nov.06].

order to support those who fear death and to enable them to be strong to confront this fear.

In fact, as Colin Murray Parkes (2003:233) notes, “The priest sees death as a transition for the dead whereas the psychotherapist sees it as a transition for the bereaved”. There is a lack of integration of the psychological and the spiritual aspects of the total personhood. Parkes (2003:235) further argues, “In recent years psychologists have begun to use rituals in support of personal change at times of crisis and loss”. In this regard, Louw (1998:123) comments on Heitink’s statements: “Heitink finds it necessary to combine knowledge from other human sciences with the biblical view of the human person”. This does not mean diluting the dogma of theology with psychology, neither does it mean that the basic message of therapeutic psychology is the same as that of the gospel, or that it is the great hope of the church. “If the message and methods of the church are essentially psychological, then the church has lost its reason for existence” (Benner, 1998:40).

The central research question of this study is: “What is the meaning of death and fear of death for Korean Christians?” This central question will be supported with the following sub-questions:

- How do Korean Christians understand, interpret and apply the concept of death, and the fear of death, in their lives?
- With regards to the causes of the fear of death, which of these have an influence on Korean Christians?
- How can pastoral caregivers assist Korean Christians to deal with their fear of death?

1.4 THE GOAL OF THE RESEARCH

The goal of this research is to develop a better understanding of the meaning of death and the fear of death in a Korean context. The research goals are: 1) To clarify how Korean Christians understand the fear of death from their specific socio-historical and cultural background; 2) To understand the multi-dimensional background of Korean Christians in terms of their religious development, through investigating historical, religious, philosophical, psychological, scientific and archeological views on death; 3) To discover the appropriate way for pastoral counselors to assist people by incorporating psychological counseling, as well as theological counseling, in a holistic approach. The purpose of this study is to guide

Korean Christians to deal with their fear of death, and to help them overcome this fear by means of the Christian understanding. This implies an interpretation and application of biblical Scriptures and concepts such as “through Christ Jesus the law of the Spirit of life has set me free from the law of sin and death” (Rm. 8:2).

1.5 METHODOLOGY

1.5.1 Practical theology framework

The basic framework with the focus on the three worlds from a perspective of general knowledge production: World 1: The world of everyday life and lay knowledge; World 2: The world of science and scientific research; World 3: The world of meta-science (Mouton, 2001:137). Mouton (2001:139) explains that each emphasize the different interests or motives that underlie knowledge production in each world (pragmatic, epistemic and critical).

For this research uses the hermeneutical approach, which combines the theoretical research and the empirical research. Louw (1998:97) concludes that the task of practical theology is hermeneutical. He also defines practical theology as hermeneutical, focusing on interpreting the meaning of salvation so that it concretizes the faith. “By hermeneutics is meant the events of *hermeneuein*, which indicates the transfer of meaning in a communication process. *Hermeneuein* indicates interpreting, explaining or translating” (Louw, 1998:97-98).²⁹ Louw (2011:181)³⁰ states the conviction of the practical theologian Wilhelm Grab’s view³¹ that “practical theology as a hermeneutical endeavor should be engaged in the act of meaning identification within the realm of life”. Osmer (1990:227) describes practical theology as becoming a hermeneutical event, involved with understanding and interpreting the relation between God and the world. He argues, “In short, practical theological reflections is an interpretive process which takes place in the midst of unfolding situations and seeks to understand and shape those situations according to the discernment of God’s will” (Osmer, 1990:227).

²⁹Louw (1998:97-98) translated from Rossouw’s book (1980:117).

³⁰See, Louw (2011:181) ‘Noetics and the notion of “ubuntu”-thinking within an intercultural hermeneutics and philosophical approach to theory formation in practical theology,’ *International Journal of Practical Theology*, Vol.15, pp.173-192.

³¹Wilhelm Grab, *Lebensgeschichten, Lebensentwürfe, Sinndeutung. Eine Praktische Theologie gelebter Religion*, Gutersloh (Gutersloher Verlagshaus), 2000:42.

The main aim of practical theology is to create “A kind of knowing that guides being and doing” (Browning, 1983:154). Fowler (1983:155) contributes, “Practical theology investigates Scripture and the tradition, on the one hand, and the shape of the present situation of ecclesial ministry, on the other, for the sake of constructive and critical guidance of the church’s praxis”. Theology needs to attend to empiricism with respect to the meaning of the gospel. Empirical research also needs theology to analyze it. “The empirical component in theology cannot be denied, despite the fact that salvation cannot be verified empirically and that theology cannot be determined totally by experience and observation” (Louw, 1998:86-87).

The researcher, therefore, will approach the basic framework between the three worlds (Mouton, 2001:139) of *everyday life (pragmatic interest)*, *science (epistemic interest)* and *meta-science (critical interest)* with a hermeneutical process. As a hermeneutical process, three dialogical processes are applied, as described by Louw (1998:98):

- (a) A process of understanding: interpretation of the meaning of the encounter between God and humanity;
- (b) A process of change: influence (agogy), renewal and transformation;
- (c) A process of structural analysis: a continual assessment of the relevance, effectiveness and actuality of the ecclesial practices.

For *a process of understanding* everyday life as *pragmatic interest*, using the hermeneutical approach will explain and interpret the fear of death through findings from the theoretical and empirical research.

For *a process of change*, the influence (agogy), renewal and transformation for the *science (epistemic interest)* will proceed along the following four phases for the theoretical research: *description or observation, critical analysis, critical reflection and systematizing, and design-planning* (Louw, 1998:98). Combining the quantitative (questionnaires) and qualitative (focus group) research, which is called triangulation, will be used for the empirical research.

For *a process of structural analysis as meta-science (critical interest)*, an assessment of the relevance, effectiveness and actuality of the ecclesial practices will be carried out. It will produce the evaluation and recommendation.

1.5.2 Theoretical research methodology

For the theoretical method, this research study will draw on Louw's hermeneutical approach (Louw, 1998:98). Practical theology as a branch of hermeneutics engages in critical discourse with the social sciences, the arts and literature (Fowler, 1983:152). It strives to interpret and translate the praxis of God in terms of human existential issues through the action of communities of faith (Thesnaar, 2011:28). Hermeneutical research in pastoral theology "implies that a predominant empirical demand for control and data-gathering could become unilateral. The eschatological character of salvation means that pastoral care cannot be conceived merely as an empirical event with verifiable facts" (Louw, 1998:86).

Streib (2003:16)³² contends, "Most of the European contributions issue from the fields of theology and religious education and focus more on theoretical aspects than on research questions". Streib (2003:19)³³ describes that a theoretical dimension can be "discerned – the relation of faith development to personality theories and psychoanalytic perspectives in particular". Theoretical research is valuable for the understanding of the meaning of death and fear of death. This study on death and the fear of it makes use of a theological perspective to interpret the empirical data as gleaned from the hermeneutical approach. The theoretical approach will describe and interpret the fear of death through findings from the empirical results; this will be followed by an analysis done from the biblical perspective, which will then be applied to the Korean Christian life.

Louw (1998:102) states hermeneutics in theology involves the hermeneutical circle which consists of three elements; there is a pre-text (message), text (source), as well as the context (situation). Mouton (2001:167) explains that hermeneutics and textual analysis are "analysis of texts (religious or literary) in order to understand the meaning of such texts".

In the framework, applying a hermeneutical approach to practical theology will proceed in four phases of the methodology: *description or observation, critical analysis, critical reflection and systematizing, and design-planning* contributed as follows by Louw (1998:98). In order to apply this methodology, the following phases of research can be identified (Louw, 1998:98):

① The phase of *description or observation* - entails problem identification and an exposition

³²See, In, Osmer, R. R. and Schweitzer, F. L. (ed.), (2003:16). *Developing a public Faith: New Directions in Practical Theology*. Danvers, MA: Chalice Press.

³³ Ibid.

of the field or phenomenon of study. The description could either be done in terms of a literature study or through qualitative/quantitative research.

- ② The phase of *critical analysis* - data is analyzed through a process of critical reflection with a theological perspective on research data.
- ③ The phase of *critical reflection and systematizing* - encompasses the phase of theory formation. In this phase, questions will be posed that deal with theological meaning and the impact of the data.
- ④ The phase of *design* - will set out to generate models for ministry and to develop strategies that will seek to influence and transform the context in the light of possible normative issues as the phase of strategic planning.

To begin with *description or observation*: a literature study will be undertaken using philosophical, psychological and religious understandings of the meaning and fear of death in the Korean context. Archaeological influence³⁴ will also be described to understand the historical and cultural conventions regarding the dead body in the Korean context (Choi & Choi, 2000:20-24).

In the second instance, *critical analysis*: Here it will be examined whether a single causative factor is involved (as reported by Alvarado, Templer, Bresler and Thomas-Dobson, cited in Ray and Raju, 2006:23) or multiple factors (as suggested by Collett & Lester, cited in Schultz 1978:24; and Buckingham, 1990:3). An epistemological analysis of how death and the afterlife are conceptualized will provide information on the nature of the fear of death. After the empirical research with questionnaires and interviews with focus groups, the findings will also be *analyzed* and presented as a background of the Korean situation.

Thirdly, *critical reflection and systematizing*: the meaning of life and death, the spiritual life care, why Korean Christians fear death will be examined through a process of critical reflection in light of biblical perspectives. Osmer and Schweitzer (2003:2-4) also explain the normative task of practical theology as focusing “on the construction of theological and ethical norms by which to critically assess, guide, and reform some

³⁴ Suggested reading: Humphreys, S.C. and Helen King (ed.), 1981, *Mortality and Immortality: The anthropology and archaeology of death*. New York: Academic Press.

dimension of contemporary religious praxis”. To improve the quality of life for the Korean Christian, relief must be provided from the notion that death is rooted in the original sin as a consequence of the fall from faith in God (McGrath, 1994:101). This will be acquired from a detailed literature survey. By means of the *critical reflection*, a discussion will ensue from the biblical perspective about general counseling, which is based on psychology, and pastoral care and counseling which is based on a theological perspective. From the findings of the empirical research comprised of questionnaires and interviews with focus groups, the data will be *systematized* and presented.

The final phase of *design-planning* will proceed to examine the findings of the theoretical and empirical research in order to generate approaches and develop strategies in the light of the biblical perspectives; this will be followed by suggestions on the development of concepts surrounding the fear of death.

The hermeneutical approach will strive to indicate, as stated by Louw (2000:436), that life is a pneumatological reality (inhabitation), which can be realized and experienced daily by the Holy Spirit in the modes of faith, hope, love and peace. Fowler (2003:241) indicates, “A practical theology of the praxis of God and a recovered doctrine of vocation marked by a strong doctrine of the Holy Spirit, therefore, strike this practical theologian as an essential responsibility of our discipline, and of our lives and leadership”.

In *Practical Theology*, Edward Farley (1983:27)³⁵ argues that “*theologia practica* is simply the *habitus* (wisdom) viewed as to its end....Theory means that aspect of the *habitus*, or wisdom, in which the divine object evokes acknowledgment, and belief. Practice means that aspect of the *habitus*, or wisdom, in which the divine object sets requirements of obedience and life. Both reside in the single existential *habitus* called theology. Theory/practice is based here on what could be called a ‘phenomenology of theology as *habitus*’”. Inhabitation by the Holy Spirit represents *cura vitae* (Louw, 2008:188) “The challenge in an intercultural hermeneutics for care-giving is how to merge the traditional understanding of “soul care” (*cura animarum*) with life care (*cura vitae*)” (Louw, 2011:189). Louw (2011:173) explains that, “Praxis refers to a practice based reflection on the intentionality of human actions and the paradigmatic background that determines *habitus*”.

³⁵Edward Farley (1983:27), *Theology and Practice outside the Clerical Paradigm*, in Don Browning (ed.), *Practical Theology*, San Francisco: Harper & Row.

Based on the perspective of inhabitation by the Holy Spirit in our daily life as a practice of *cura vitae*, the researcher agrees with Louw and suggests a ‘holistic pastoral approach’. The results obtained through the empirical research in terms of the fear of death for Korean Christians, will be explained in chapter 5. Dingemans (1996:92) indicates that “Practical theologians who work from a hermeneutical perspective will be satisfied with a thick description or a broad narrative that covers reality at large...Finally, all practical theological work aims toward making suggestions and recommendations in order to improve and transform the existing practice”. A broad evaluation, recommendations, final and general conclusion concerning the reality of life and death will be presented.

1.5.3 Empirical research methodology

In terms of the empirical research of this study, both quantitative and qualitative methodologies, called triangulation will be used. Mouton (2001:152) states that quantitative studies are designed to provide a broad overview of a large population from a representative sample. In quantitative research, according to Mouton (2001:108), numeric data is usually well structured and easy to capture, but not as rich in meaning as textual data. On the other hand, Mouton states (2001:148) that qualitative study essentially aims to provide an in-depth description of a group of people or community. “Such descriptions are embedded in the life-worlds of the actors being studied and produce insider perspectives of the actors and their practices”. According to Mouton (2001:107), in qualitative research, researchers tend to keep field notes as they participate in the fieldwork, often in natural field settings.

Quantitative methodology is employed in the collection of data through questionnaires, whilst qualitative methodology entails the collection of data from the focus groups, each are combined and complemented in the triangulation methodology. The underlying assumption, as indicated by Mouton (1996:156), is that “various methods complement each other; their respective shortcomings can be balanced out”. De Vos (1998:359) states, “The concept “triangulation” is sometimes used to designate a conscious combination of quantitative and qualitative methodology”. According to Mouton and Marais (1990:72, 91), the term “triangulation,” originally coined by Denzin (1978), refers mainly to the use of multiple methods of data collection in a single study. Duffy (1993:143) states, “Methodological triangulation is the use of two or more methods of data collection

procedures within a single study, i.e. the original meaning”.

Data sources and collecting of data was done by means of questionnaires and focus groups from two churches (D church³⁶ and M church³⁷) in Korea. For the quantitative methodology, questionnaires were used in which respondents were instructed to select one or more options provided to them as they responded to a list of ten questions (see, Appendix 12). Sixty-two Christian volunteers participated in completing the questionnaires. Data sources were gathered from the ten closed questions that were asked in the questionnaires, which were administered in the two church groups, as well as through directly observing the random, volunteer participants. The selection of the volunteer participants (between the ages of 20 and 60, both men and women) was done randomly at two permitted churches.

For the qualitative methodology, the researcher undertook a larger focus group project, involving seven groups, 90-minute sessions, where the fear of death was discussed with fifty Christian volunteers from two Korean Protestant churches. Focus group interviews were conducted with five questions to Protestant church members (see, Appendix 13). The volunteer participants were selected randomly (their ages ranged from 20 to over 60, both men and women, each comprise seven to eight Korean Christians). Data was recorded by the researcher, utilizing face-to-face group interviews (Mouton, 2001:99), by incorporating the semi-structured approach (Mouton, 2001:105) with five open-ended questions (Babbie, 1979:149; Morgan, 1998:50). Data analysis from the focus groups sought to find meaning in the nature of the participants’ verbal discussion (Stewart and Rook, 2007:114), as well as the recording of their responses to the five questions. The seven focus groups will be interviewed at the same churches where the questionnaires were implemented.

For both the questionnaires and the focus group interviews, the researcher asked for permission to carry out the research from the ministers in charge of the relevant churches for the 112 members of the sample population through the post.

For the quantitative methodology, *data capturing and data editing* was done using the Statistical Package for the Social Sciences (SPSS) for the questionnaires; and for the qualitative methodology, the ATLAS.ti program was used for the focus group interviews. Statistics, numbers and quantitative measurements were done in a computerized format, and the ATLAS.ti software program was used to capture the qualitative textual data.

³⁶Data collected by observer from this church which is a Protestant church with 500 members in Seoul.

³⁷Data collected by observer from this church which is a Protestant church in Incheon.

Data analysis and interpretation was done in order to combine the quantitative and qualitative analyses. Mouton (2001:108) describes, “The aim of analysis is to understand the various constitutive elements of one’s data through an inspection of the relationships between concepts, constructs or variables, and to see whether there are any patterns or trends that can be identified or isolated, or to establish themes in the data”. Mouton (1996:163) illustrates this as follows:

The domain of statistics has traditionally been divided according to two main functions, namely *descriptive statistics* and *inferential statistics*. *Descriptive statistics* is concerned with organizing and summarizing the data at hand (for instance the sample data), to render it more comprehensible. *Inferential statistics* deals with the kinds of inferences that can be made when generalizing from data, as from sample data to the entire (target) population. Descriptive statistics can be further divided according to the number of variables that the researcher focuses on: if a single variable is studied the process is known as *univariate analysis*, when two variables are studied we refer to this as *bivariate analysis* and when more than two variables are studied we refer to it as *multivariate analysis*.

For the quantitative analyses, all statistical analyses used *univariate analysis*, which utilizes the results of the *descriptive statistics* for the ten questions to get a clear picture (or more coherent feeling) of the data than by examining one variable. *Univariate* ‘images’ or ‘pictures’ of data come in various forms, namely, frequency and percentage tables, graphs (bar charts and histograms) and charts (pie charts) and statistical indexes. *Inferential statistics* were also used for the purpose of comparison. In the *inferential statistical* analysis, comparison was done in terms of gender, whether candidates fear or never feared death, candidates’ confidence in the existence of heaven, and the results were measured by the Chi-Square (χ^2) procedure. The statistical level of significance is $\alpha=.05$. Mouton (1996:166) explains, “The chi-square test is based on a comparison of the observed cell frequencies with the cell frequencies one would expect if there were no relationship between the variables”. The statistical analyses, tables, graphs, histograms and charts will show the percentage of members who are confusing the concept of death and fear of death in the Protestant Churches.

For the qualitative analyses, the ATLAS.ti computer program was used. ATLAS.ti belongs to the genre of Computer-Aided Qualitative Data Analysis Software (CAQDAS) programs. ATLAS.ti is a tool that supports the process of qualitative data analysis (Friese, 2012:1). Friese (2012:9) explains this as follows: “ATLAS.ti is a project file, called the *hermeneutic unit* or HU for short. The HU contains the analysis you carry out in ATLAS.ti. The term follows the tradition of hermeneutic sciences”. Friese (2012:2) indicates that “ATLAS.ti offers many functions and options but it does not explain what you actually need to do in order to conduct your analysis”. It will make data available systematically for qualitative analysis, but one must take into account the raw data behind the concepts. Mouton (1996:168) describes the aspects on which qualitative analysis focuses:

- Understanding rather than explaining social actions and events within their particular settings and contexts;
- Remaining true to the natural setting of the actors and the concepts they use to describe and understand themselves;
- Constructing, with regards to the social world, stories, accounts and ‘theories’ that retain the internal meaning and coherence of the social phenomenon rather than breaking it up into its constituent ‘components;’ and
- Contextually valid accounts of social life rather than formally generalisable explanations.

From the qualitative analysis using Atlas Ti, the researcher produced a relatively detailed picture of a particular phenomenon, a detailed description and analysis of a concrete case in the form of seven cases. Fraenkel and Wallen (1993:393) explain the advantage of participant observation as follows: “By observing the actual behavior of individuals in their natural settings, one may gain a much deeper and richer understanding of such behavior”. The researcher translated and interpreted the data that was transcribed from the recordings from Korean into English. The analysis was systematic, verifiable, and provides enlightenment, comparison and interpretation in that particular focus group (Krueger, 1998:10-18).

According to Mouton (2001:109), “Interpretation means relating one’s results and findings to existing theoretical frameworks or models, and showing whether these are supported or falsified by the new interpretation. Interpretation also means taking into account

rival explanations or interpretations of one's data and showing what levels of support the data provide for the preferred interpretation". De Vos and Fouche (1998:203) explain, "The researcher compares the results and the inferences drawn from the data to theory and to his research results". Mouton (1996:177) indicates, "In both theoretical and empirical research, the report should be concluded with an interpretation of the finding against the background of the original research problem". Following Mouton's indication, the researcher reported the results of the theoretical and empirical research in the context of the problems and arguments as discussed in chapter 5.

According to Berg (2006:145), "Using this approach, researchers strive to learn through discussion about conscious, semiconscious, and unconscious psychological and socio-cultural characteristics and processes among various groups. It is an attempt to learn about the biographies and life structures of group participants". The group interviews provided a means for exploring the way potential respondents talk about the fear of death, their experiences, and how they identify the meaning of death in Christianity.

The present study will be appropriate for capturing the experienced meaning of death and the fear of death via specific structured questions addressed to participants in empirical research. These questionnaires and recordings of discussions from the focus groups will be used to obtain opinions or attitudes at the level of personal experience of participants can change their minds after discussion. Through this study, it is hoped that a new plan can be developed and proposed in chapter 5. As a pastoral discipline it will help people to deal with the fear of death, in that those confronted by death will become aware of God's presence that precedes death by the Holy Spirit (Louw, 2000:103). This research will help to emphasize the fact that pastoral care is appropriate to help people cope with the fear of death through the resurrection of Jesus from death by the Holy Spirit.

1.6 ETHICAL CLEARANCE

It is almost a given that subjects may be harmed physically and/or emotionally during empirical research, and this poses an ethical issue (Strydom, 1998:23). Dane (1990:44) claims that an ethical obligation rests with the researcher to protect respondents from any form of physical or emotional discomfort that may emerge, within reasonable limits, from the

research project. Strydom (1998:25) instructs, “Respondents should be thoroughly informed beforehand about the potential impact of the investigation. Such information offers the respondents the opportunity to withdraw from the investigation if they so wish”. To protect the vulnerability of participants in the study, a counselor/pastor was on hand for counseling should any issue arise. In addition, ethical clearance in the form of a consent form was obtained from the Stellenbosch University Research Ethics Committee. The participants were informed of the following aspects in the consent form: the purpose of the study; procedures; potential risks and discomforts; potential benefits for the subjects and/or to society; payment for participation; confidentiality; participation and withdrawal; identification of investigators; and the rights of the research subjects. The researcher obtained the approved ethical clearance from Stellenbosch University (Protocol #: HS756/2011, Title: *The fear of death among Korean Christians: A pastoral hermeneutical study*) (See, Appendix 9).

1.7 OUTLINE OF CHAPTERS

This study will focus on the idea that a multi-dimensional approach is appropriate to solve the problem of the fear of death. Fear of death in a specific context is influenced by factors such as spirituality, rationality, psychological issues, religion, as well as cultural and social issues.

Following the theoretical methodology used in this study with its accompanying four phases: *description or observation, critical analysis, critical reflection and systematizing, and design-planning* (Louw, 1998:98), chapter 1 offers a general introduction to the study. In the first phase of the methodology, *description*, theories of how Korean Christians interpret death and the fear of death are discussed in chapter 2. The background of the Korean perspective on death will also be explored. The religious, philosophical, psychological, scientific and archeological views of death are too explained. In addition, focus will be placed on the findings based on a presentation of the analysis and interpretation of the empirical results obtained by the researcher, with diagrams illustrating from the questionnaires and focus groups within the second phase of the methodology, *critical analysis*.

Chapter 3 will investigate the biblical perspective of death and life from a biblical perspective by means of a critical analysis of Korean evangelical Christianity in the third phase of the methodology, *critical reflection and systematizing*. Here, the work of the Holy

Spirit as evidence of life care in the Bible and in history will be examined. The researcher will furthermore consider issues such as the manner in which theology of life care, especially with the focus on the Holy Spirit, can assist people in dealing with death and their inherent fear of death and dying.

Chapter 4 will discuss pastoral care and counseling within the third phase of the methodology, *critical reflection and systematizing*. The differences that exist between pastoral care and psychological counseling will also be discussed, as well as the co-operation between the two different forms of counseling by means of biblical reflection. This chapter will also introduce the previously established strategies for pastoral care and counseling based on the models of Crabb, Clinebell and Louw.

In chapter 5, the data will be systematically indicated from the findings of ATLAS.ti called the *hermeneutic unit*, which also forms part of the third phase, *systematizing* (Louw, 1998:98) (see, Appendix 1- Appendix 8). Then, following the fourth phase of the methodology, *design* (Louw, 1998:98), a new strategic plan will be proposed based on the outcome of the theoretical and empirical study to help people deal with their fear of death.

Chapter 6 will offer a report on the evaluation, recommendations, final and general conclusion.

1.8 EXPLANATION OF KEY CONCEPTS

The following are some of the key concepts used in this study: fear of death, different religions (shamanism, Confucianism, Buddhism, and Christianity), spirit, pastoral care & counseling, and hermeneutical approach. These are described further below.

1.8.1 Fear of death

From a psychological point of view, fear is an innate, involuntary response to danger or threat, and a manifestation of terror or dread. As an inherent factor in the human psyche it occurs as a universal phenomenon that is part of human life (Buckingham, 1990:14). ‘Fear of death’ and ‘death anxiety’ may be used interchangeably (Feifel & Nagy, 1981:279). Death means different things to different people. It is for this reason that diverse definitions of death exist, ranging from brain death, to biological or cellular death (Schulz, 1978:91). In addition, there

are various classifications of death, some of these include: necrobiosis; necrosis; clinical death; brain death; and somatic death.³⁸ Some religious people would claim that by definition death means that the body and spirit are separated (Choi & Choi, 2000:25), while others would claim that death encompasses physical death, psychological death (Schulz, 1978:91) and spiritual death (Berhof, 1932:341). The fear of death originates from a consideration of any or all of these forms of death.

1.8.2 Shamanism (called Muism in Korea)

Shamanism is based on animism and in this form of religion the concept of a spirit is not confined to the realm of the human (Kim, 1996:3; Kim, 1982:127). This perception that a spirit is not exclusively human originated in Korea. In traditional Korean belief, the existence of the spirit together with flesh constitutes life. Death entails the separation of these two entities. Flesh is annihilated at death but the spirit continues to exist (Choi, 1997:66). After death, the spirit may inhabit in the world beyond, or, alternatively may return to life in the real world as in *Soseang*, *Jeaseang*, *Hwanseang*,³⁹ according to shamanistic beliefs (Choi & Choi, 2000:82). Shamanism has numerous gods (Kim, 1982:127).

1.8.3 Confucianism

Confucius, or K'ung Fu-tzu (BC 551- BC 479) was China's first known philosopher. The theory of the spirit in Confucianism incorporates the idea of ghosts, implying a variety of spirits (Choi & Choi, 2000:59). New Confucianism maintains that life and death are one - death means "secession of the ghost". Confucianism emphasizes the present age and adds moral teachings to divination in the light of the Yin-Yang philosophy. Consequently, the emphasis is on morality: faithfulness (忠), filial piety (孝), goodness (仁), justice (義), etiquette (禮), wisdom (智) and trust (信) (Choi & Choi, 2000:59-63).

1.8.4 Buddhism

Buddhism is based upon the teachings of Siddhartha Gautama (BC. 560- BC. 477).

³⁸Viewed at: <http://library.thinkquest.org/C0122781/science/semantics.htm>. [Accessed:2012.9.26]

³⁹*Soseang* means rebirth after death, with undivided soul and flesh; *Jeaseang* means rebirth as returning after the soul has separated from the flesh and left for the world of soul; *Hwanseang* means rebirth within another creature after the soul has left the body (Choi, 2000:82).

Siddhartha Gautama became known as the “*Buddha*” (from the ancient Indian languages of *Pali* and *Sanskrit*), which means “one who has awakened”. *Sakyamuni* (the name of Siddhartha) Buddha learned through experiencing “higher truth”. Buddhism has a characteristic awareness of death as being part of the cycle of rebirth within the wheel of life, 生死輪廻 (생사윤회) (Choi & Choi, 2000:68). There are six realms into which one can be reborn, namely, the realm of the gods, humans, animals, asuras (warlike demons), hungry spirits and hell. Death is *nirvana* – transcendence that is translated as awakening or enlightenment in Buddhism (Jung, 1992:104).

1.8.5 Christianity

Christians believe in the trinity of God: Father, Son and Holy Spirit. Christian theology maintains that the flesh originates from the “dust of the ground;” the spirit was breathed into the flesh through the nostrils by God, and hence, it is the “breath of life” (Gen. 2:7).⁴⁰ The Son of God, Jesus Christ, died on the cross and rose again. Christians believe in the division of the spirit and flesh by death, and the resurrection of the spiritual body form (Anderson, 1986:59). Death of the flesh is a temporary state from which one will be raised when Jesus Christ returns to this world. The afterlife is a tangible and everlasting existence. For the Christian, eternal life through belief in Jesus Christ is a certainty and reality for the afterlife.

1.8.6 Spirit

The term “spirit” is used to relate to both God and human beings. The Hebrew word *ruah*, and the Greek word *pneuma*, point to the movement of the air such as wind, storm or breeze, and the Holy Spirit. The Hebrew word “*ruah*” has various meanings, such as wind, breath, or divine power (Dunn, 1996:1125), and denotes “life” in the phrase “breath of life”. “*Ruah*” also refers to the “spirit” of human beings, indicating the “mind” or “heart,” the centre of one’s emotional and rational constitution (Renn, 2005:923). The Greek word “*pneuma*,” has as its root meaning “spirit,” which refers to “the Spirit of God,” or “the Holy Spirit,” and “the Spirit of Christ,” as well as the human spirit (Renn, 2005:923). “*Pneuma*” also means “life,” referring to people (Renn, 2005:924). Dunn (1996:1126) mentions that the Holy Spirit

⁴⁰Hodge (1872:3) explains that man’s body was formed by the immediate intervention of God, and the soul was derived from God. In *Systematic Theology*. Volume II.

communicates with the spirit of man, yet the soul acts as one's mentality – which includes the mind, heart, will and thoughts. The human spirit is associated with a wide range of functions including thinking and understanding, emotions, attitudes and intentions. The spirit is also used extensively to describe human emotions, including sorrow, vexation, fear and joy (Bond, 1991:1300).

1.8.7 Pastoral care and counseling

Pastoral care is concerned primarily with problems of a spiritual nature: it focuses on people's functions of faith and their relationship with God. A further definition for pastoral care was explored by McNeill⁴¹ as the term *cura animarum* (cure of soul). Louw (1998:20) states that pastoral care (*cura animarum*) implies a ministry that is directed not merely to the human inner life, but also to spiritual care of the total person in all psycho-physical and psycho-social dimensions.

1.8.8 Hermeneutical approach

Hermeneutical analysis is the analysis of texts (religious or literary) in order to understand their meaning.⁴² Hence, it implies critical reflection on processes of interpretation and understanding of biblical texts or texts that originate from within other cultures (Thiselton, 2005:283). A hermeneutical approach interprets from the biblical text to a current understanding of human identity within the context. This implies that the hermeneutical process involves the interpretation of the meaning of the interaction between God and humanity, an engagement in praxis through communities of faith in order to transform the world or to share ideas about the meaning of life in their different contexts (Thesnaar, 2011:28). Within the hermeneutical approach, interpreters need to be understood within their context as being fully human, and as relational beings that are seeking healing and wholeness (Louw, 1998:368).

1.9 CONCLUSION

In 2004, Gallup Korea conducted research on the religions of Koreans and their

⁴¹See Lartey (1997:1-3).

⁴²See, Mouton (2001:167), *How to Succeed in your Master's and Doctoral Studies*. Pretoria: Van Schaik.

consciousness of religions by means of interviews. This was followed by a telephonic survey in 2009, where participants were asked, 'How much do you fear death, or don't you fear death at all?' From these two studies it is not certain whether Korean Christians are unafraid of death because of their faith in Jesus Christ, or because of the collective influence of a mix of other religions.

The first point of discussion is how Korean Christians understand, interpret and apply the concepts of death and the fear of death in their lives, from different religious backgrounds. The second point of discussion is whether fear of death is related to a single causal element, or a number of multi-dimensional elements. The third point of discussion is how Korean pastoral caregivers incorporate psychological counseling in their work regarding the fear of death.

In the next chapter 2, the researcher will explore the background of the Korean perspective on death, incorporating the perspective of death as viewed from shamanism and various other influential religions such as Taoism, Buddhism and Confucianism. In addition, the researcher will investigate the influence of philosophy, psychology, archaeology and the scientific community. Subsequently, the researcher will clarify the question of whether fear of death stems from a single cause, or from several multi-dimensional causes, observing the methodology of *description* or *observation* and *critical analysis* (Louw, 1998:98).

CHAPTER TWO

THE KOREAN PERSPECTIVE OF DEATH AND FEAR OF DEATH

2.1 INTRODUCTION

Thinking about death is difficult and can lead to depression and sadness. Even the religious are not immune to fear arising from thoughts of death. Plutarch (as quoted by Segal, 1990:14) maintains that all people have a fear of death and dying.⁴³ Many people wish to be immortal. Gibbs & Coffey (2001:204) state, “Fear of death becomes a big issue for many westerners because our culture is a death-denying one. Consequently, when we can no longer avoid the topic as a loved one dies or when we are faced with the issue of our own mortality, we are ill-equipped to deal with it”. More inclusively, Buckingham (1990:8) asserts, “Whether we examine an African culture or an industrialized Western society, one thing is obvious: nearly every human being fears death”. Different fields of study including biology,⁴⁴ science,⁴⁵ medical science⁴⁶ and technology⁴⁷ attempt to prolong life,⁴⁸ but still people fear death due

⁴³Plutarch maintains (1990:14), “The face of death that all men fear as terrifying and grim and dark is that of loss of sensation, oblivion, and ignorance”. Segal translated Lucretius’s great poem *On the Nature of Things*. See, Segal, C., *Lucretius on Death and Anxiety*. New Jersey: Princeton University Press.

⁴⁴“According to a report by Dr. John Richie and his colleagues in The Proceedings of the Society for Experimental Biology and Medicine, the addition of nordihydroguarectic acid (NDGA) to the mosquito diet dramatically lengthens life span,” (‘Science watch; Clues on prolonging life,’ The New York Times, 11 November 1986, Viewed at: <http://www.nytimes.com> 1986.11.11. science science-watch-clues-on-prolonging-life: "SCIENCE WATCH; CLUES ON PROLONGING LIFE"), [Accessed: 2015.Jan.15]

⁴⁵In Search of an Extra-Long Life (opinion) in The New York Time Published: January 6, 2002, “What gave the longevity-seekers hope in recent years were some fascinating discoveries in molecular biology suggesting that scientists might learn to step in where nature had left off. In one set of experiments, scientists found that injecting human cells in the laboratory with the so-called telomerase gene enabled the cells to keep growing and dividing indefinitely. In other experiments, gene manipulations in laboratory worms, flies and mice enabled them to live far beyond their normal life spans. All this made it look possible that scientists might someday find a way to extend human life as well.” Viewed at: <http://www.nytimes.com/2002/01/06/opinion/in-search-of-an-extra-long-life.html> [Accessed: 2015.Jan.15]

⁴⁶“Dr. Harvey W. Wiley, Chief of the Bureau of Chemistry of the Department of Agriculture, and one of the foremost authorities on pure food in the country, asserts that the average span of human life is increasing, and this afternoon he explained to a TIMES correspondent some of the reasons for his belief,” The New York Times, 6 September 1907, Viewed at: <http://query.nytimes.com/gst/abstract.html?res=9B01E7DB1F30E233A25755C0A96F9C946697D6CF> [Accessed: 2015.Jan.15]

⁴⁷Nicholas Wade, 2000, “Dr. Leonard Guarente and colleagues at the Massachusetts Institute of Technology report in today's issue of Science that caloric restriction extends life span in yeast because it interacts with a

to economic or ecological disasters, or the end of the world. Millions⁴⁹ die of heart disease, AIDS, cancer or are killed in accidents.⁵⁰ Ramsey (2011:59) comments, “A recent report suggested that most Americans spend their last days in an intensive care unit, subjected to uncomfortable machines or surgeries, even when death is inevitable”.⁵¹ Currently, most of the people in Korea are likely to end up in hospital where they were treated, but for them, death is preferable to suffering.⁵² When medicine and technology fail to hold off death, there seems to be little left to do for the dying person.

In light of our limitations, the acceptance of death as an inevitable terminal condition of mortality seems to be the best and only way of dealing with the issue. Ramsey (2011:58) states, “We cannot stop being afraid of death simply by deciding to view nature as serene and harmonious, as some philosophers have suggested. Rather, we have double trouble, because, as human beings, we have the additional characteristic of our self-consciousness”. “Our

gene that controls the activity of DNA, the genetic material,” The New York Times, 22. September, Viewed at: <http://www.nytimes.com/2000/09/22/us/a-pill-to-extend-life-don-t-dismiss-the-notion-too-quickly.html>

[Accessed: 2015.Mar.10]

⁴⁸Andrew Pollack, 2011, Dr. Paul B. Chapman of the Memorial Sloan-Kettering Cancer Center was a leader in the clinical trial in which two new drugs to prolong the lives of people with advanced melanoma, were developed, representing what researchers say is notable progress against the deadly skin cancer after decades of futility. This was reported by Dr. Lynn M. Schuchter, a melanoma specialist at the University of Pennsylvania, in Chicago at the annual meeting of the American Society of Clinical Oncology, where the results were presented. The New York Times, 5 June 2011, Viewed at: <http://query.nytimes.com/gst/fullpage.html?res=940DE2D6143FF935A35755C0A9679D8B63>[Accessed: 2015.Mar.10]

⁴⁹According to Jean Ziegler (the United Nations Special Rapporteur on the Right to Food for 2000 to March 2008), “In the world, approximately 62 million people, all causes of death combined, die each year.” Of the roughly 150,000 people who die each day across the globe. According to the World Health Organization, the 10 leading causes of death in 2002 were: 12.6% Ischaemic heart disease, 9.7% Cerebrovascular disease, 6.8% Lower respiratory infections, 4.9% HIV/AIDS, 4.8% Chronic obstructive pulmonary disease, 3.2% Diarrhoeal diseases, 2.7% Tuberculosis, 2.2% Trachea/bronchus/ lung cancers, 2.2% Malaria, 2.1% Road traffic accidents.” (Mortality rate in Wikipedia-The Free Encyclopedia: http://en.wikipedia.org/wiki/Mortality_rate). “The January 12th earthquake in Haiti is the most lethal natural disaster of the past 20 years. On February 12th, the Associated Press reported that official Haitian government estimates of the dead had been revised upwards, now reaching 230,000 dead. In 2007, the last year for which UNAIDS has published data, an estimated 7,500 people died of AIDS in Haiti. The earthquake killed 30 times that many Haitians in a few days.” Mead Over, (2010) ‘Death Toll from Haiti’s Earthquake in Perspective,’ HIV/AIDS & Infectious Diseases. Viewed at: <http://blogs.cgdev.org/globalhealth/2010/02/death-toll-from-haiti%E2%80%99s-earthquake-in-perspective.php>, [Accessed: 2015.Mar.10]

⁵⁰In the United States approximately 50,000 people die in traffic accidents, these numbers are similar in Europe, where there are approximately 80,000 vehicle accident deaths per year. See, M. S. Stroebe, F. O. Hansson, W. Stroebe & H.Schut (Ed.) (2001:105).

⁵¹ “The Cost of Dying: End of Life Care,” 60 *Minutes*, CBS, 10 November 2009, Viewed: <http://www.cbsnews.com/stories/2009/11/19/60minutes/main5711>, [Accessed: 2010. Oct. 22].

⁵²Kim Doha, a medical Director, contributed an essay entitled ‘nice death’ to the Gyeongsang Daily Times, explaining that as Hospitals and doctors try to stop or slow down death at all costs, people believe that death can be prevented altogether. This leads to social conflict when decisions need to be made in terms of life support machines. Viewed at: <http://www.ksilbo.co.kr/news/articleView.html?idxno=409581> [Accessed: 2013.9.10].

resulting level of moral anxiety depends on how well developed our conscience is. People who are less virtuous experience less moral anxiety” (Schultz, 2000:410).

Sigmund Freud (2001:85) described three types of anxiety. Objective (realistic) anxiety, which arises from the fear of actual danger in the real world. The other two types are neurotic and moral anxiety, and are derived from objective anxiety. Neurotic anxiety comes from recognizing the potential dangers inherent in gratifying the id instincts. It is not fear of the instincts themselves but fear of the punishment likely to follow any indiscriminate, id-dominated behavior. In other words, neurotic anxiety is a fear of being punished for expressing impulsive desires. Moral anxiety arises from the fear of one’s conscience.

Death surrounds us in our daily lives, although we avoid thinking about it or we deny it by supposing that it happens to others, but never to ourselves. Life and death are intertwined: the two are inseparable. Ideally, we should cope with this by accepting death as an inescapable reality. Buckingham (1990:14) asks, “If the death fear is innate and universal, then why do we feel uncomfortable to admit we have this fear?” He (1990:15) continued, “Unfamiliarity with death lets us ignore it and repress our fears”. Straker (2013:3-4) states that the word “death” is even avoided in cancer hospital wards. In light of the inevitability of death, ignorance and denial are perhaps not the best attitudes to adopt. Kübler-Ross (1979:2)⁵³ and Furer, et al., (2007:3-5) considered that there are an increasing number of people with malignancies and chronic diseases due to old age, which also led her to identify an increase in the fear of death due to unfamiliarity with the process.

In addition, Schumaker, Barraclough and Vagg (1987:41-47) assessed death anxiety among a sample of Malaysian individuals, and used Australians for a comparison. The results showed that Australian students had slightly higher death anxiety scores than Malaysian students (1987:44). Schumaker et al. (1987:41) states that high-death-rate societies become habituated to death and are consequently less fearful of it. This invites the question: Are there some religions that are more familiar with death and the fear of death? Hinduism and Buddhism, two major religions of Malaysia, both embody the belief that the most effective way to conquer death is to accept death as a primary fact of life (Schumaker, et al., 1987:42). The Hindu conception of death is that it is merely a transition process involving a birth-death-

⁵³Unfortunately, little has been written in practical theology about fear of death. Even though this book is very old, it still remains valuable for this study in terms of the fear of death.

rebirth cycle or “an incident of ongoing existences” (Westerman & Canter, 1985:419). Schumaker (1987:42) states that Hindu and Buddhist religious systems tend to reduce the fear of death. Therefore, Eastern cultural influences could account for lower death anxiety levels in the Malaysian sample (Schumaker, et al., 1987:42). It could thus be the Malaysians’ familiarity with death that makes them less fearful of it. But is the same attitude towards death displayed in other Eastern societies, like Korea? There are different viewpoints on death and manifestations of the fear of death in different cultures, religions and societies.

Furthermore, Walter (2003:169) states, “The most anxious about death are those with a less than secure religious faith”. He points that out for the tenets of humanism and secularization; there is nothing after death – no possibility of hell – so at the very least there is nothing to fear. Because death equals extinction, we can never know about any life beyond the grave, therefore, there is no point in worrying about it now (Walter, 2003:168). Despite having no afterlife to fear, there remains, however, a strong fear of the actual event of death.

As previously stated (Table 1), religion offers a degree of security on the subject, and studies have shown that non-theists/atheists show greater uncertainty and fear of death. Even though very little research has been conducted on the relationship between religion and death anxiety, there are several indications that strong religious groups show lower levels of the fear of death, than less religiously committed persons (cf. Clements, 1998; Sábado & Limonero, 2006; Cohen et al. 2005; Jeffers, Nichols & Eisdorfer, 1961; Williams & Cole, 1968; Templer, 1972; Shearer, 1973). However, different religious doctrines also entail different levels of death anxiety among the many religious faiths. The fear of death, thus, appears to be specific to the subjective views of each culture, religion, philosophy and society. Thus, an investigation into the nature of the fear of death in the South Korean context is opportune.

The immediate aim of this chapter will be to look at the background of the Korean perspective on death and dying, which is influenced by various religions, philosophy, psychology, archeology and the scientific community, as part of the first phase of the methodology, *description or observation* (Louw, 1998:98). In addition, the researcher will analyze the theoretical material in order to find the reasons for the fear of death; this will be part of the second phase, that of *critical analysis* (Louw, 1998:98). Critical analysis will be done by giving attention to the data resulting from the questionnaires and interviews, and will

be analysed from a theological perspective (see, 2.4). The questions to be investigated are: What is the meaning of death within the Korean context? What is background of the Korean perspective on death? What is the cause of the fear of death for Korean people? Why do Korean people fear death? What do they actually fear about death? What are the findings on the Korean conception of death in the empirical research?

2.2 THE BACKGROUND OF THE KOREAN CHRISTIAN'S PERSPECTIVE OF DEATH

In order to understand the Korean perspective of death, it is necessary to understand the particular socio-religious background of this country. Also, it is pivotal to examine how the different religious belief systems, such as Taoism, Confucianism, Buddhism and Christianity interact as far as death, and the fear thereof, is concerned. Other perspectives, such as those from philosophy and psychology will also be referred to in order to obtain as holistic an image and understanding as possible.

2.2.1 The original perspective of death within shamanism

During the course of their long history, Koreans developed the concept of mortality and funeral rites from the worldview of the prehistoric age, together with a variety of religious and traditional beliefs (Kim, 2000:7). The people of the Stone Age held to the idea of the immortality of the soul, namely, that the dead body and the soul still live in the tomb and they expected reincarnation after death (Kim, 1999:62). Korean beliefs about death are the result of a mixture of different religions and various traditional cultures (Choi & Choi, 2000:19). This study explores the background of the Korean perspective of death by searching for relevant information within the fields of religion, philosophy, psychology, science studies, and the study of archaeology.

People from the Prehistoric Age conceived that all of life in the real world was formed in relation to God. Everything physical was also imbued with spirituality. Living things, as well as inanimate objects, were the objects of worship. They worshipped trees, rivers, and every created thing (Park, 1984:10). This is known as animism, which understands that a spirit is in all things (Kim, 2000:33). Shamanism is based on animism (Kim, 1996:3;

Kim, 1982:127). Shamanism is not only a traditional religion for Koreans, but also one of the oldest ways of life. Son Bong-Ho (1983:337) states, “Shamanism’s impact upon the Korean mind and culture is as profound as it is old”. It is basically focused on the phenomenon of original religion, discovered in the northern races, such as Siberia, Manchuria, China and Mongolia (Park, 1984:15).

The traditional Korean belief system acknowledges the existence of spirits (Choi & Choi, 2000:20). Death entails the separation of the spirit and flesh (Choi & Choi, 2000:25). Flesh is annihilated at death but the spirit continues in existence (Choi, 1997:66). After death, the spirit may inhabit a peaceful realm in the world beyond, or alternatively, may return to life in the real world as *Soseang*, *Jeaseang* and *Hwanseang* from shamanistic beliefs.

Shamanistic beliefs are not only Korean, but a worldwide phenomenon. Jung (1984:29-30) affirms that according to the history of religions, the shamanistic practice of sorcery also appears in some areas, such as Northeastern Asia, American Indian tribes in Northern and Southern America, Eskimo tribes, and African natives. In terms of shamanism, the dominant view is that the root of the word “*saman*” comes from the language of Manchuria (Kim, 1996:4; Kim, 2000:25). In terms of Manchurian, *samarambi* means to excite oneself (Kim, 1996:3). It means the same in the Mongolian language (*sam-oromoi*): ‘excite oneself man,’ also called *samagu*, and *sam-dambi* which means to play and dance (Kim, 1996:3).⁵⁴ Therefore, the word *saman* is roughly translated to mean, “excite dancer”. The origin of shamanism is found in the religious practices of Northern Asia, where it was believed that good and evil spirits pervaded the world and could be summoned through the inspired “excited dancer” of the *saman* (female shamans were called *mudang*)⁵⁵ (Bang, 2002:10).

Shamanism has numerous gods. According to Kim Tea-Gon’s statement (1982:127),⁵⁶ there are 273 types of gods in shamanism, but if classified according to character and system, there are thirty-three types of gods, of which twenty-two types are nature gods and eleven are human.⁵⁷ Shamanism believes that human beings are born by *samsin* - three gods governing childbirth. Goodness or illness of all things is dependent on the divine spirit. The Great Bear

⁵⁴See, Kim, Tae-Hwan, 1996, *The influence of Shamanism to the Christianity*, Seoul: Presbyterian Seminary.

⁵⁵Underwood (1978:94) explains that *mudang* deals with sorcery and the exorcising of evil spirits.

⁵⁶Christian Today Newspaper column, 30 January 2004, Bae, Bon-Chul, who is professor at Sungkyul University in Korea, mentions that there are 300 types of gods in Korean shamanism.

⁵⁷See, Kim, Tae-Gon. Series. 14, (1982:127).

grants life and *Yo'mladewang* (閻羅大王), which means the “king of hell” shares in his rule (Choi & Choi, 2000:10). Ryu (1965:19) states, “The main concerns of Shamanism are not on human morals but the liberation of man from the curse which is caused by the bad spirits”.⁵⁸ Whenever Koreans had problems with their families, they asked the shaman to perform “*gut*,” which is shamanistic rites for their well-being and healing (Jun, 1994:214).

For Koreans who believe in shamanism, called *Muism* (*Musok* in Korea) 巫 (무), Kim (2005:10) explains that the world encountered after death is a continuation of the conventional world in *Musok*. The individual is reincarnated into a new form (animal, human or otherwise). Muists then construct death as a new beginning, or the start of a new life (Park, T.S, 1994: iv), and discard the strict division of life from death. Muism also incorporates the idea of *Samgye*, 三界 (삼계), which denotes a three world construction: this world (이승), the other world (Hades, 명부), the world beyond (저승) after death (Park, 1986:53). The condition of Hades and the world beyond is similar to the earth in Muism (Kim, 1994:118, 119, 125).

In this way, the dualism set up by a worldview which sees the real world as this world (이승), and the world after death as the world beyond (저승) is avoided, and the belief in immortality of the soul after death can be maintained (Kim, 2000:23). Humanity within the Korean context has an instinctive longing for the immortality of soul, at least, if not in body as well (Kim, 1995:75). An expression of this desire is seen in the term *Yangwanheagooi*, (永遠回歸, 영원회귀) (Park, 1986:57), which means a returning to one’s birthplace. Jang (1976:170-171) explains, “Korean ‘*Muism*’ and Korean folk songs acknowledge a world after death. The world of the afterlife has been ruled over by the *Okhwang-Sangche* (玉皇上帝, 옥황상제) which means the highest of the heavenly gods of Taoism, and *Tesangnogun* (太上老君, 태상노군) which means the abdicated king” (Choi & Choi, 2000:58). Korean Shamanism and folk songs talk of an “afterlife” and mention the “chairman” of this realm. This kind of “symbolical existence” found in Korean religion is as a direct result of the influence of Taoism.

The distinctive humanistic quality of the Korean views about death may be the result of these beliefs being formed in a melting pot of a variety of concepts and phenomenon, from

⁵⁸Underwood (1978:85) indicates, “Korean Shamanism believe the world with spirits, demons, and gods, good and evil; in the main evil”.

various traditions. Thus, one has a mixture of beliefs regarding the immortality of the soul, annihilation, extinction, restoration to origins, and continuing recirculation or rebirth and reincarnation. Jang Won-Chul (2003:54-56) evaluates that the structure of shamanism implies a lack of sense of duty and a dependence on others, as people are expected to solve their problems by means of shamans. There is also a lack of self-examination, a lack of awareness of one's country and history, and a limited sense of the abstract or metaphysical, as the search is primarily for concreteness and sensation (Jang, 2003:54-56). Jang (2003:56) continues to explain that shamanism seeks a result without any process, and ethical self-rationalization. The influence of shamanism is the strongest influence in the formation of the structure of awareness with regards to the fear of death in Korea (Kim, 1995:79). Kim, Sang-Min (2000:24)⁵⁹ describes, "Shamanism believes that the soul, *Salung* comprises the good soul, 祖靈 (조령), and the bad soul (vengeful), 怨靈 (원령); the good soul will go to the world beyond, but the bad soul cannot go to the world beyond and must wander and harass people in this world until it achieves revenge". Shamanism believes that upon death, the immortal soul is set out from the body (Kim, 1995:72). The bad soul will always cause disease, trouble and death. The shamanistic belief concerning the vengeful soul influenced Korean Christianity, augmenting the fear of death (Jun, 1995:64). Korean Christians, thus, still hold to the mystical belief that problems are caused by the wicked souls of the dead (Kim, 2000:44).

2.2.2 The influence of other religious views on the Korean fear of death

Religion has always concerned itself with death. Hick (1976:31-32) states that, analogous to the Copernican revolution, in theology there is a shift in religious human life from an approach centering upon and culminating in one's own religion, to a more universal notion of religion. Karl Jaspers (1951:99-100)⁶⁰ has called this an axial period, which he dates from about 800 B.C. to 200 B.C. Hick (1976:31-32) explains, "It was in this axial period that the great world faiths arose out of the religious experience of the Hebrew prophets, the Brahmin writers of the Upanishads, Zoroaster, the Buddha, Confucius, the writer of the Bhagavad Gita,

⁵⁹Shamanism classifies the soul as *Salung*(사령) and *Senglung* (생령). *Salung* will go to the world beyond (저승) after the human dies, *Senglung* will stay in the body of the human.

⁶⁰Karl Jaspers (1883-1969), first-introduced the term "Axial Age," his book *The Origin and Goal of History* (1951).

Socrates and Plato, followed after a gap by Jesus and the rise of Christianity and after another gap by Mohammed and the rise of Islam both rooted in the work of the Hebrew prophets during the axial period”. In all of these streams of religious life there is a conception of the transcendent eternal. Hick (1976:32) mentions that these views of the eternal, in enlightened spirits, have become mixed with different forms of human culture, philosophical traditions, historical influences, and religious-cultural complexes and have become the world faiths. He (1976:32) argues that Hinduism and Buddhism have both experienced renaissances, which in part are due to the impact of Christian missions. Hick (1976:38) concludes from a religious point of view, “We are not ‘self-made men’ ... Our dependent status is ultimately traced by religious thought back to the dependence of the entire natural order upon the creative will of God”. Some religions have mixed with different forms of socio-cultural influences, becoming new religions (Hick, 1976:32). Korea was mainly influenced by four religions, such as shamanism, Confucianism, Buddhism and Christianity. During the period of *Samkuk* (*Koguryo, Paekche, Silla*),⁶¹ foreign Taoism, Confucianism and Buddhism influenced and contributed to Korean conceptualizations of the afterlife, spirit and soul. The influences of these religions are still evident in Korean culture today and have affected the fabric of Korea’s history and culture.

2.2.2.1 Taoism

In 440 B.C. Taoism was adopted as a state religion of China, with Lao Tzu as the so-called founder of Taoism⁶². Tao means way, or path. To follow the Tao is to follow the way of nature. The *Yin* (☷) – *Yang* (☰) symbol represents the two halves of the Tao, the two opposite, complementary principles which Taoists see in nature: *Yin* - dark, female, passive, soft; and *Yang* - light, male, active, hard. The focus of popular Taoism is different. It includes

⁶¹Chung, J.S, Kim (1998:9) outlined the history of Korea according to the rise of different kingdoms and dynasties: Dankun Wanggum found the ancient Choson dynasty in the theocratic period (2333 B.C.). After a long period of existence of communal societies, the Three Kingdoms (57 B.C. – A.D. 668) – Koguryo in the north, and Silla and Paekche in the south were created. The Silla kingdom unified the three kingdoms and existed until A.D. 918. The Koryo Period follows the Unified Silla from A.D. 918-1391. After a military coup, the Choson dynasty was established in 1392 and lasted until 1886. Korea soon became a colony of Japan from 1910 to 1945, and after the end of the World War II, Korea was divided into North and South Korea. Since the Korean War (1950-1953), the Republic of Korea (South) has developed more into a democratic nation.

⁶²There are two theories that were introduced to Korea from China or autogenous in Korea. Jung Jea Sir (2006:26-27). *The origin and history of Taoism*. Ewha Womans University Press.

many gods, goddesses and spiritual beings, whose help is sought by believers and demons, which are feared by them. Priests of Taoism are mainly concerned with cures for sickness and disease and with the casting out of evil spirits (Wilkinson & Charing, 2008: 112). Taoism suggests that life is a force or *Chi, Ki* ‘氣 (기)’, energy gathering. Where *Ki* gathers there is life, and when it scatters, death occurs (Choi & Choi, 2000: 53). This view of life and death is the foundation for the theory of rebirth or reincarnation. *Ki* originates in nature: when the individual “dies,” *Ki* scatters and returns to nature from where it originated. Jangja (장자) only affirms the real world and has little to say about the afterlife (Park, 1983:111-112). Lao-tzu (노자) has the same belief. The real world and life after death cannot be separated (Choi & Choi, 2000:62). Taoism does not confirm the difference between spirit and flesh, and thus has little to say about the immortality of the soul.

2.2.2.2 Confucianism

The ethical system of Confucianism has deeply influenced the culture of Korea, but more as a philosophy than as a religion (Shearer, 1966:27). Confucius, or K’ung Fu-tzu (551 B.C. - 479 B.C.) was China’s first philosopher. The theory of spirit in Confucianism incorporates the idea of ghosts, which means a variety of spirits. Choi & Choi (2000:59) explains that there are eight gods as such, of which three are important: ‘*Gui*’ (鬼) which refers to the dead person, *Ingue* (人鬼) who is under the highest god, *Shin* (神) or *Ch’unshin* is *Sangche* (上帝) which means highest god, and five additional gods (五帝). During the Confucian (공자) period, the possibility of the existence of the “spirit” was acknowledged. Confucianism maintains that life and death are one - death means “secession of the ghost”. From the *Yeki* (禮記) book Choi & Choi (2000:63) quotes, “the ghost ascends to the sky, flesh descends to the ground” for Confucianism. For them, death means the separation of spirit and flesh (Choi & Choi, 2000:25). Choi & Choi (2000:62) states that rather than denying life after death, Confucianism emphasizes the present age. Consequently, the emphasis is on morality: faithfulness (忠), filial piety (孝), goodness (仁), justice (義), etiquette (禮), wisdom (智) and trust (信). Park (1984:27) explains, “Confucius added moral teachings to divination in light of *Yin-Yang* philosophy”.

Confucianism was gradually introduced to Koreans in the old kingdom of Korea from

China in the fourth century (Park, 1984:27). It has become a main religion since the beginning of the Yi Dynasty (1392-1910) (Park, 1984:27). Confucianism was a policy of the Yi dynasty and the basic ethical principle of the socio-political policy. Kim, M.H. (1983:164) describes the religious belief of Yi Yulgok (李栗谷), a saintly Confucian Scholar (1536-1583), “When a man’s soul is separate after death and has not yet dissolved, it could be moved and elevated and united through my sincere devotion ... This is why descendants remember their ancestors and perform ceremonies in an utmost devoted manner”. The Confucian ceremony of ancestor worship was not acceptable to the Christian Church. For this reason, the Confucians persecuted the Christians terribly, and that at least four hundred converts were put to death in 1791 (Park, 1984:35). Neo-Confucianism,⁶³ which is a later, further development of Confucianism, remains the most influential forms of religion in Korea.

Huang, Siu-chi (1999:7) explains that Neo-Confucianism, while accepting the basic tenets of traditional Confucianism, went much further in developing new ideas and concepts. Neo-Confucianists developed the theories of *li* (principle) and *qi, chi* (气) (vital force), which, though absent from traditional Confucian teachings, were essential in Neo-Confucian thought.

Firstly, the theory of *li* (principle) developed. The universe is real can be proved by the fact that there is a universal principle prevailing throughout the entire universe and underlying every individual thing. The universal principle combines all in an all-embracing unity. For instance, all the Neo-Confucianists seem to have taken for granted that the nature of human is good, for heaven is good as the underlying principle of the universe, but human desire and physical nature is the essential source of evil (Huang, 1999:8-9).⁶⁴ This ethical dualistic position with the distinction between the heavenly nature and the physical nature is not found in early Confucian teaching.

Secondly, the theory of *qi, chi* (vital force) developed. It is of equal importance,

⁶³ Huang, Siu-chi (1999:6) explains that Neo-Confucianism agreed with several basic philosophical presuppositions. First, both the universe and the life of man, who is part of the world of nature, are real. Second, there is a pervading moral principle that runs through the entire cosmos and the life of man. Third, the double goal of man is to be in accord with the universe and his fellow men. All things in the physical world are a result of the perpetual interaction of the two all-inclusive principles, *yin* and *yang* the entire universe is a great harmonious whole. “In short, the universe is a macrocosm and man is a microcosm.” Fourth, man is believed to be in possession of great possibilities and potentialities. Huang (1999:5) continues that Neo-Confucianism is no mere reproduction of the traditional Confucian ideology, but rather, to borrow Hegel’s expression, the synthesis of conflicting traditions of the previous periods. See, Huang (1999:5). *Essentials of Neo-Confucianism: Eight Major Philosophers of the Song and Ming Periods*, Westport, USA: Greenwood Press).

⁶⁴ Some others, Lu Xiang-shan and Wang Yang-ming, Neo-Confucianists were not accepted (Huang, Siu-chi, 1999:9).

metaphysically, to *li* because it is the primordial substance by which all processes in the world of nature can be explained. Whereas Buddhism denied being and nonbeing, and Taoism reduced everything to nonbeing, Neo-Confucianism accepted being and nonbeing (Huang, 1999:7). Neo-Confucianists follow a definite pattern of activity of the two forces, *yin* and *yang* (as Taoism). The *yin* and *yang* represent two totally different aspects, such as female and male, dark and light, evil and good, passing away and coming into being, but they are complementary, for one cannot be what it is without the existence of the other. Neo-Confucianism attempted to synthesize the ethically humanistic realism and the highly religious mysticism (Huang, 1999:11).

2.2.2.3 Buddhism

Buddhism was based upon the teachings of Siddhartha Gautama (560 B.C. - 477 B.C.). “Siddhartha Gautama became known as the “*Buddha*” (from the ancient Indian languages of *Pali* and *Sanskrit*), which means “one who has awakened”. Buddhism has two main branches, namely, Hinayana (which means “the small vehicle”) Buddhism (400 B.C. - 250 B.C.), and Mahayana (that means “the great vehicle) Buddhism (0 - A.D. 500). While Hinayana Buddhism is individualistic, Mahayana engenders and expresses an ethic of universal compassion and concern” (Reese, 1980:72).

Buddhism⁶⁵ influenced and altered the traditional Korean view of the spirit, flesh and life after death (Choi & Choi, 2000:67). Buddhism began in India among people who believed in many different demons and gods. In the Buddhist tradition, demons, known as *asuras*, are fearsome, weapon-wielding creatures that fight the gods (Wilkinson & Charing, 2008:88). *Sakyamuni* (the name of Siddhartha) Buddha learned through experiencing “higher truth”. Rigorously upheld self-effacement, or rather consciousness, meant there was little concern with the reality of death (Park, 1986:59). The problem of death could be “overcome,” in Buddhism by simply being more conscious. Buddhists seek freedom through “consciousness”. Buddhism understands that death is life and that nirvana is transcendence - an eternal world without life or death (Jung, 1992:104).

Wilkinson & Charing (2008:64) mention that Buddhism has a characteristic

⁶⁵See, Jang, Duck-Soon, (1976:170-171). The period of *Koguryo* was recognized officially in A.D. 375, developing into the period of *Silla* in A.D. 458 in Korea. It was presumably introduced from China before A.D. 375.

awareness of death, being part of the cycle of rebirth in the wheel of life, 生死輪廻 (생사윤회) (Choi & Choi, 2000:68). There are the six realms into which one can be reborn. These are the realms of gods, humans, animals, asuras (warlike demons), hungry spirits, and hell (Wilkinson & Charing, 2008:64). Death is *nirvana* – transcendence that is translated as awakening or enlightenment (Choi & Choi, 2000:68). Most Buddhist sects believe in *karma*, a cause-and-effect (인과응보) relationship between all that has been done and all that will be done (Kim, 1998:102-103). One effect of karma is rebirth. After death, whilst waiting for the next life, the “ordinary” individual (neither totally wicked, nor very good) will be in *Jungyu* (中陰界). Transference to the new life after death takes anything from seven to forty-nine days.⁶⁶

2.2.2.4 Christianity

More recently, Christianity has greatly influenced Korean society and religion. The process of Westernization has accelerated this trend. Every facet of Korean society has been affected, not least of all, their religion. From the very beginning, Korean Christians showed their close association between Christianity and nationalism; between the service of God and that of the national cause (Leo Oosterom, 1990:35). As early as 1631, a member of the annual Korean embassy to Peking in China carried back with him to Seoul a copy of a book, Matthew Ricci’s *True Doctrine of the Lord of Heaven* (Moffett, 1962:32).

A background analysis of the Korean perspective of death will entail an exploration of the manner in which the Christian faith settled in Korea, and how it became a way of life for certain Koreans. In 1783, Lee Sung-Heun met a Catholic priest in Peking, was converted, baptized, and returned with books in 1784, preaching the new faith (Song Gil-Sop, 1995:27). Moffett (1962:33) explains that the period from 1784 to 1884 was called, ‘The century of Roman Catholic missions’. “It was a hundred years of heroism and faith, of persecutions and martyrdoms”. In the last great persecution of 1866, more than two thousand Korean Catholics gave their lives for Christ (Moffett, 1962:33). The first Protestant martyr in Korea, Rev. Robert J. Thomas, who came to China as a missionary, went to Korea on the American merchant vessel ‘General Sherman’ on the Dae-Dong River, but the ship was burned, and all the crewmen killed in 1866 by the Korean ruler, Dae Won Koon (Song, 1995:31). Song Gil-

⁶⁶See, Kim, Jung-Hei, (1998:102-103); E.Wenz, 1927 (Trans, Lu, Si-Ha, 1995).

Sop (1995:29) identified that the main reason for the persecutions on the part of the government was the Catholic Church's rejection of ancestral worship and ancestral reverence, which Confucianism required.

John Ross and John McIntyre baptized the first Korean, named Suh Sang-Yoon, converting him to Protestantism in Manchuria in 1876. Moffett (1962:36) records, "Suh and his colleagues made their way back into Korea and began winning their own converts before any missionary was able to take up permanent work in their forbidden land, ... Suh wrote to John Ross, asking the Scot to come down and baptize the more than a hundred believers who had been won by the Korean evangelists". Moffett (1962:39) explains that since it was "started by the Korean Christians themselves, it was self-supporting from the beginning".

The first resident Protestant missionary to Korea was the physician, Horace N. Allen, who arrived at Incheon on September 20, 1884 (Moffett, 1962:36). Korea had been in political crises such as the Sino-Japanese War (1894-5) and the Russo-Japanese War (1904-1905) which were both fought on Korean territory. Three neighbors, Japan, China and Russia have thus placed great pressure on Korea.

Although more than a century before Gutenberg, Koreans were printing books with moveable type, In addition, they measured and recorded rainfall two centuries before the West began to do so, but nonetheless, the twentieth century has not been kind to Korea (Moffett, 1962:14). In 1905 she lost her independence to the Japanese (Moffett, 1962:14). Nevertheless, for Christianity an explosive and spectacular spiritual revival took place, sweeping through the peninsula from 1903-1907 in a week of prayer and Bible study in Wonsan. From Wonsan revivalism spread and reached its climax in a great evening prayer meeting with more than 1500 men present in Pyongyang in 1907, which excluded women due to lack of space.⁶⁷ The revival spread, and the church grew. Then in 1910 Korea was

⁶⁷Of this meeting on 6th January, Dr. W.N. Blair, who worked for forty years in the Anju area, wrote: "Every human being can commit was publicly confessed ... guilty souls standing in the white light of that judgment, saw themselves as God saw them" (cited in Moffett, 1962:53). Blair (1977:72) called that day, "Just as on the day of Pentecost, they were all together in one place, of one accord praying, 'and suddenly there came from heaven the sound as of the rushing of a mighty wind, and it filled the entire house where they were sitting". Blair (1977:72) who was there witnessed that as the prayer continued a spirit of heaviness and sorrow for sin came down upon the audience, and the whole audience started weeping. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in perfect agony of conviction. An audience of hundreds of men praying together in audible prayer was something indescribable. And so the meeting went on until two o'clock am, with confession and weeping and praying. The next night, on Tuesday, confession and prayer started again. "It seemed as if the roof was lifted from the building and the Spirit of God came down from heaven in a mighty avalanche of power upon us....Every man forgot every other. Each

officially annexed by Japan, of which it remained a colony until 1945. Leo Oosterom (1990:35) asserts that the Japanese colonial government rule had “a very oppressive and exploitative nature, causing widespread resistance and hatred among the Korean population. The Japanese gradually prohibited any form of organization by the Korean people, for fear it would become a stronghold of nationalist resistance”. In this situation, many Koreans looked to the Church as the only powerful organization that could save the country (Underwood, 1918:204).

Oosterom (1990:35) notes that many turned to the Church for merely nationalist reasons, and the hope of national salvation through Christianity was present in nearly all Korean converts. He (1990:35) mentions that the foreign missionaries themselves kept silent, or claimed that the Japanese rule was in many ways beneficial for the Korean people. Only after the extremely violent Japanese crackdown on the peaceful 1st of March 1919 Independence Day uprising, did the missionaries raise a protest.⁶⁸ But even this protest only denounced the absurdities of the Japanese behavior, and not the illegitimate event of Japanese rule itself. Korean Christians spread their faith in God and a gospel of liberation both from sin and the Japanese, until their liberation from Japanese rule in 1945.

Shearer (1966:70) states that in about 1930 the government began to press obeisance to the Shinto shrine (in conformity with Japanese belief) upon the Church and mission. Students and teachers of all Korean schools were required to go and bow before a state Shinto shrine. The Japanese police worked methodically to break down the whole Korean Christian Church. The oppression of Christianity by Japan became more widespread and increased in strength until 1945 (Shearer, 1966:68). Clark (1971:274) explains that the communist pressure on the Church became steadily more and more severe in 1946. In 1948, a wild communist uprising swept through part of South Korea; many church leaders were put in

was face to face with God”. Moffett (1962:53) explains the description of a Korean minister who said: “We were under a mysterious and awful power, helpless - missionaries as well as Koreans”. Blair (1977:75) witnessed “The Pyongyang class ended with the meeting of Tuesday night. The Christians returned to their homes in the country taking the Pentecostal fire with them”.

⁶⁸In January 1919, Consul Bergholz in U.S.A sent a warning message to the missionaries in Korea not to get involved in an independence movement or encourage Koreans to participate in it (Song Gil-Sop, 1995:272). Song (1995:299) described that Japanese press began an extensive anti-American missionary campaign, accusing them of being behind the uprisings. The missionaries decided to appeal to the Japanese Christians. With influential politicians criticizing the Japanese, changes were finally brought to the administration in Korea (Song, 1995:300). Song Gil-Sop (1955:246) points out that the missionary position was strengthened by their attitude, which was one of sympathetic neutrality, toward the movement. Missionaries also supported the destitute families of imprisoned church leaders by raising funds for relief and spiritual support.

prison, and Christians were killed in a reign of terror. During the Korean War (1950-1953), the Communists innumerable massacred the Christians. Clark (1971:77) reports that how many perished is not known: even estimates of the number of Protestant ministers murdered by the Communists vary, but it is probable that over four hundred were killed.

As Huh, Sun-Kyu (1975:7) described, the first missionaries' work in Korea can be divided into four parts: medical, educational, literary and evangelical mission work. The influence of these first missionaries lasted even through political disturbances, war, Japanese rule, and Communism. The widespread martyrdom of Christians stimulated the Korean church to spread the gospel, and it grew more and more. Oosterom (1990:38) declared, "Korean Christians themselves introduced national salvation as an existential and necessary implication of the liberating message of the Gospel". Korean Christianity was substantially influenced by the political life of Korea. America was to become the most important country for Korea in its political, cultural, and religious affections (Kim, In-Soo, 1993:16).

As a result, Western Christianity also influenced the Korean culture of death. Transformation in areas such as funeral etiquette and the awareness of death is also very evident. Christianity has a fundamentally different approach to death, compared to the systems based on rebirth or reincarnation. Christianity is not simply a purely spiritual concern, but also a practical, earthly concern. In addition, Christian theology maintains that the flesh originates from the "dust of the ground," the spirit is breathed into the flesh, through the nostrils, by God (Gen. 2:7).⁶⁹ As a corollary to "the problem of death," Christians believe in the division of the spirit and the flesh, the immortality of the soul and the resurrection of the flesh in a new bodily form. Death of the flesh is a temporary state. Jesus Christ will return to this world and raise this flesh, and hence the afterlife is a tangible and everlasting existence. Christianity posits eternal life of the spirit and bodily resurrection (Anderson, 1986:59). The doctrine of Christian hope maintains that in God's divine providence, death of the flesh will be transcended. After the final judgment of God, eternal life will become a reality for Christians.

As indicated above, many different religious perspectives were influential in the

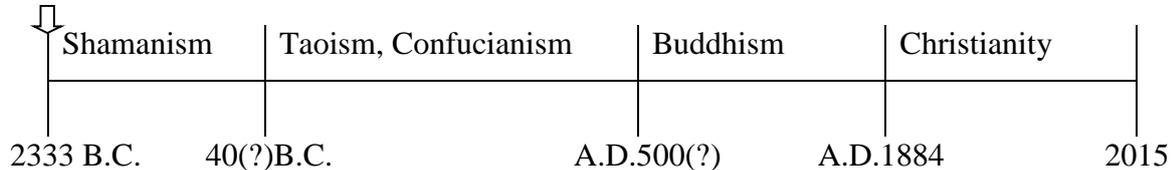
⁶⁹In the Pulpit Commentary, "By an act of Divine omnipotence man arose from the dust; and in the same moment in which the dust, by virtue of creative omnipotence, shaped itself into a human form, it was pervaded by the Divine breath of life, and created a living being, so that we cannot say the body was earlier than the soul" (Delitzsch), See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Genesis*. p.41

formation of Korean Christians’ perspectives regarding death and the fear of death. The tables below present a summary of that: the developmental period of religion in Korea (as Table 2); different views held by different religions about death in Korea (as Table 3); the Korean worldview in different religions (as Table 4). Korean Christianity, as Table 2 indicates, has had a variety of historically diverse religious influences, which have an impact on how Korean Christians ultimately view the afterlife.

<Table 2> The influence of the religious period on Korea

Foundation of

Old Chosun



The view of death and fear of death in Korea must be understood in terms of the concept of a spirit, and the influence of religious views on the Korean fear of death. The problem of death involves explanations of the relationship between the spirit, the flesh and an afterlife. Choi, Doo-Sick & Choi, Young-Ho (2000:9) indicate that this relationship is probably one of two opposite views:

1. spirit and flesh are undivided.
2. spirit and flesh are divided.

The view that spirit and flesh are indivisible affirms the cessation of existence with death. It does not confirm the existence of the human spirit, as does Taoism, Musok, Rationalism and Materialism. The idea of the existence of the spirit is rejected and only the life of the body is acknowledged, and thus, death is defined in terms of the dissolution of the flesh. This view of life is nihilistic and “negative” in outlook. On the positive side, it may promote technological advances in science, in the endeavor to prolong life.

It follows from these observations and views that the spirit is undying and that the corruptible and “dying” flesh is simply a restoration back to the state of original energy.

There is continual renewal and reincarnation of the spirit, while the body decays. Confucianism, Buddhism, and Christianity fall broadly into this category, but obviously differ vastly in the details of their dogmas.

Spirit in Confucianism involves a theory of five gods,⁷⁰ and the eventual disappearance of the spirit at death. Buddhists are “atheists” and do not believe in the spirit. They believe that life develops out of consciousness. In this sense, Buddhists talk of rebirth and reincarnation. Christianity invokes the direct action of God, in that God breathes the spirit into the human’s nostrils, the breath of life, and thus a living being is created. All of these explanations can be clarified by examining the relationship between certain conceptions and the religions that endorse them in Table.3.

<Table 3> The conception of the spirit & flesh in Korean religions

Concept System	Related Religion	Source of life	Conception of death	Judgment
Undivided spirit & flesh after death	Rationalism & Materialism	Flesh+soul	End of life	
	Doga or Taoism	Energy-Ki (氣) & Flesh	Ki scatters to nature, rebirth or circulation	Supreme Being(우황상제)
	Musok (Korean Shamanism)	Flesh+spirit	Person’s spirit returns to another type of life (Soseang, Jeaseang, Hwanseang)	King of Hell (염라대왕), Great Bear
Divided spirit & flesh after Death	Confucianism	Ghosts & Flesh	Ghosts ascend to sky, flesh descends to the ground	<i>Sangche</i> (上帝)
	Buddhism	Self-consciousness &Flesh	Nirvana = transcendence, rebirth, circulation	JiJang - Buddhist saint, Siwyang
	Christianity	Spirit (soul) & Flesh	Division of spirit and flesh temporarily - then resurrection with flesh - judgment - Heaven or Hell	Heavenly God

⁷⁰See, Loo, In-Hei, (1992:142).

Those who believe in the divided spirit and flesh always question if the spirit and flesh separate at the time of death. Lee (1998:104-108) asserts, “The forefathers believed that the flesh was directly linked to the soil of the ground. Shamanism in Northern Asia also makes the link between flesh and the soil. The Tungus kinsmen, in the region of Vical, at the mouth of the River Yantsi believed that humans were created from the soil. This is the “circulation idea (reincarnation)” - birth of the flesh from the soil or earth, and return of the flesh to the soil at death. The connection is made between creation from the soil and return to the soil in the grave. The concept of the nature of spirit varies according to the culture”. In the Old Testament (Gen. 2:7),⁷¹ it is claimed that the first human, Adam, was made by God from the dust of the earth, and that his spirit came from God.

In Confucianism, the spirit goes to a temporary “ghostly” world upon death. Confucianism is not as clear about life after death. It speaks of a hazy underground “paradise” or hydrosphere like the ghosts’ world in Confucianism. Buddhism has some interesting ideas about the afterlife. It speaks of: the previous world called *sukse* (宿世), the real world called *hyunse* (現世), and the future life called *nese* (世來) (Choi & Choi, 2000:16). When human die, whilst in *limbo*, they are in *Jungyu*, and after judgement in *Jijang Bodhisattva* and *Siwyang* (Choi & Choi, 2000:71-72). There are six regions where souls go after death: Hell-地獄, Ague-餓鬼, Chuseng-畜生, Asura-阿修羅, Human-人間, Heaven-天上 (Choi & Choi, 2000:16). In Christianity, the afterlife consists of two worlds, heaven and hell (Choi, 2000:79). Christians believe in eternal life and the resurrection of the spirit and flesh after death. After judgment, a person either goes to heaven or hell, depending on their faith, whether they were saved or unsaved.

Table 4 presents a summary of the differences in the worldview and life after death, according to different religions.

⁷¹In the Pulpit Commentary, “Theirs made them creatures having life; his caused him to become a spirit having life. ...That his body is a temple of the Holy Ghost (1 Cor. Vi.19). His spirit is the creation and the gift of God (Eccles. Xii.7). That with both it becomes him to glorify his Divine Creator (1 Cor.vi.20),” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis.* p.43

<Table 4> Korean religions and worldview

Related Religion	Worldview	Life After Death
Musok (Korean shamanism)	Present world (이승), Other world (명부), World beyond (저승)	World beyond (저승)
Doga	Present world	Nature
Taoism	Present world, Other World	Wizard (선계) & Mountain
Confucianism	Present world	Ghost world (Sky)
Buddhism	Pre-existence, Present, Middle (as Jungyu), Afterlife	Six: Paradise, Human, Asura, Shusen, Ague, Hell
Christianity	Present world & Afterlife	Heaven& Hell

2.2.3 The influence of the philosophical view of death

The view of death for Korean Christians was influenced by Eastern and Western philosophies. The central themes of Eastern philosophy overlap with those of Eastern religion (Choi & Choi, 2000:6). Eastern religious traditions have a strong philosophical orientation and Eastern philosophers wrote from within their respective religious traditions. Eastern philosophy includes the various philosophies of Asia, including Indian, Chinese, Iranian, Japanese, Korea, Arab and Jewish philosophies. Eastern philosophies, basing their birth in Buddhism, Taoism, and Hindu, hold that everything is “One” (oneness). Oneness is the driving principle in Eastern philosophy. Taoists call it *Chi (Ki)*, which means energy and vibration, Hindus believe in *Chakras*, which are powerful seats of energy within the human body; Taoists believe that energy flows through everyone and everything.⁷² The ultimate goal of a Buddhist practitioner is to eliminate *karma* (both good and bad), end the cycle of rebirth and suffering, and attain *nirvana* (Choi & Choi, 2000:74). “The philosophy of Taoism understands Tao as the “One Thing” which exists and connects the many things; Tao, nature, and reality are one. The teachings of the Chinese philosopher, Confucius have deeply influenced East Asia, including Korea” (Shearer, 1966:27).

At the end of nineteenth century, Western philosophy was also largely incorporated

⁷²Edward Carr’s website can be found at <http://www.freewebs.com/edwardcarr> [Accessed: 2013.Sept.10]

into the cultural foundation of South Korea. This impacted on South Korea's philosophy, culture, religion and economy as well. The perspective of the fear of death is also influenced by rationality. Pythagoras (572 B.C. - 497 B.C.) introduced the Orphic view of death into philosophy. According to Choron (1963:33), Pythagoras focused on the "transmigration of the soul, its purification in the wheel of births, and its final reunion with the Divine. The soul is imprisoned in the body and leaves it at death, and after a period of purification re-enters another body. This process repeats itself several times".

The first philosophical text is the famous fragment of Heraclitus (533 B.C. - 475 B.C.). Socrates (469 B.C. - 399 B.C.) held with the originally Orphic dictum, namely, "the body is the prison of the soul". Socrates discussed with his disciples that death is the very separation and release of the soul from the body (Pojman, 2000:102). Following on this, Choron (1963:38) states:

Heraclitus "minimizes death by insisting that all change is only apparent, that death is not the absolute and irreversible cessation, but there is a unity of life and death that means not only that life dies, but that death generates life. And precisely because everything flows and changes, death itself is not final, for man's soul is part of the eternal Fire and as such returns and passes again and again into everything."

Walter Kaufmann (1958:29) suggests that "Socrates's (469 B.C. - 399 B.C.) complete equanimity in the face of death reminded Plato of the Pythagorean, originally Orphic, dictum that the body is the prison of the soul: death is not/may not be/cannot be the end". Pojman (2000:101) attributes Socrates' dialogue to his disciples Simmias and Cebes (from the *Phaedo*),⁷³ "soul is in the very likeness of the divine, and immortal, and intelligible, and uniform and indissoluble, and unchangeable".

Plato (427 B.C. – 347 B.C.) maintained that the soul is itself eternal and divine; the soul rules the body, and therein resembles the immortal gods. Plato (Pojman, 2000:101) argues that the soul is separate from the body and will live again in another form after death. That fear of death was the "inspiring genius" of Plato's philosophy but is contradicted by his statement that "philosophy begins in wonder" (Choron, 1963:51).

Philosophy largely avoids the afterlife and concentrates on the present. Aristotle (384

⁷³Reprinted from *Phaedo*, translated by Benjamin Jowett (New York: Scribner, 1889).

B.C. - 322 B.C.), Plato's disciple, in his earlier work did not follow Plato's theme of the immortality of the soul. Aristotle concentrated on happiness in the present life, but he feared death. Choron (1963:56) quotes Aristotle's stated position as follows: "Now death is the most terrible of all things; for it is the end, and nothing is thought to be any longer either good or bad for the dead. But the brave man would not seem to be concerned even with death in all circumstances, e.g. at sea or in disease".

Based on the above, for him, the emphasis is on the meaning of the present life, because death is the cessation of everything, the end of life. The basis of this theory is the theory of evolution (Darwinism), rationalism (Logos) and natural science, which is rooted in Stoicism and Epicureanism. Stoicism was founded by Zeno (335 B.C. - 265 B.C.) in the fourth century. Zeno was influenced by Parmenides, who emphasized logic. Zeno turned from philosophical meditation, which he felt was dated, to logic. The logic of Zeno's argument holds for every part, even the death event (Wyschogrod, 1985:39). Epicurians rejected religion that it is concerned with death and life after death. One of the most influential Romans of his day, Seneca (4 B.C. - A.D. 65), the tutor of Nero, left the Stoic tradition and followed Plato. Seneca was pessimistic about human's moral nature: "We must admit, we are evil, were evil and I hate to admit, will remain evil" (Choron, 1963:70). For Epicurians, most people fear death as 'the most terrifying of evils' (Edwards, 2007:79).

Epictetus (A.D. 60 - 117) argued that there was no evil in the universe: "Bring whatever you please, and I will turn it into good. Bring sickness, death, want, reproach, trial for life. All these, by the rod of Hermes, shall I turn to advantage" (Choron, 1963:71). Segal (1990:16) acknowledges that Epicurus's rationalism seems not to have explored the possibility that human could fear this very infinity of non-being. For Kant (1724 - 1804), eternity is already present in us as moral beings (Choron, 1963:148). Hegel (1770 - 1831) suggested, "Immortality is a present quality of the spirit, not a future fact or event" (as quoted by Stace, 1955:514). Wyschogrod (1985:70) argued, "Hegel fails to see a crucial paradox generated by the transition from revealed religion to the final moment in spirit's journey". However, by medieval times, Christianity in the West had been grounded in philosophy for almost a thousand years.

After World Wars I and II, the status quo was challenged. Heidegger felt death to be incidental to his main philosophical consideration – concern with the meaning of being. But

Choron (1963:233) states, “For Heidegger, anxiety concerns the being in the world as being toward death”. Atheist and existentialist, Sartre, was only interested in human freedom and really living out one’s existence in the here and now. There was no concern for the afterlife. For them, death meant annihilation (Choron, 1963:249). Segal (1990:242) comments, “We late-twentieth-century readers also stand at the end of a long process of denying or camouflaging death that can be traced back to the eighteenth century”.

There are some arguments associated with the philosophical view of the human condition and death. In Marcus Aurelius’ (A.D. 121 - 180) view of the *nous*, the pure spirituality, this alone is capable of true knowledge (Choron, 1963:72). Anaxagoras (Choron, 1963:40) says that “*nous*”- mind - ordered the body, person, world, and was the cause of all things and of motion. Descartes (Choron, 1963:112) states that what gives life to the body is not the mind or soul, but “animal spirits”. The mind or soul inhabits the body. Pascal (1623-1662) explains the origin of the natural horror of death is original sin. For Pascal the heart is more than a faculty of the soul. Religion is the heart’s direct experience of God. Empedocles declared that psychic forces are functions of matter and that thought is nothing but “the blood round the heart” (Choron, 1963:120).

The philosophical view of death focuses on the immortality of the soul as epistemology. People in the West and many of those in other countries which are now becoming industrialized are attempting to ignore death, but the bereaved experience death as a disruption of the meaning of life. For the beliefs about the immortality of the soul the ideas of Confucius, translated into European languages by the Jesuits stationed in China, are thought to have had considerable influence on the deists and other philosophical groups of the Enlightenment who were interested in the integration of the Confucian system of morality into Christianity.⁷⁴ Choi, Oun-Sik (1997:66) mentions that many Koreans strongly believe in the immortality of the soul. The philosophies of Taoism, Confucianism and Buddhism have deeply influenced Korean Christians. As Table 4 shows, shamanism believes that the soul goes to the world beyond, (저승), Doga believes in nature, Taoism believes in the concept of a wizard and a mountain, Confucianism believes in a world of many ghosts, Buddhism believes in six places of rebirth. The immortality of the soul will be discussed further, later in the

⁷⁴From Wikipedia, the free encyclopedia, the common features of deism denied miracles indicating God’s intervention in history. Naturalism, the Enlightenment, rationalism and deism were the basis for ideas which developed into modern atheism. Viewed at: <http://www.en.wikipedia.org/wiki/Deism>, [Accessed: 2013.Sept.10]

chapter after the empirical research has been done on how much it has influenced Korean Christianity.

Sung, In-Gyeong (2009:2-4)⁷⁵ summarizes that there are three main causes that have influenced the Korean Church in terms of unbiblical spirituality. First and foremost are Eastern religious influences. Dr. Hong, Il-Sik, a former Koryo University President, has analyzed Consciousness as follows in his book, *What's in Korean Christians?* The way of thinking for Koreans is Buddhist, the way of life is Confucianism, and the life of faith is shamanism. Secondly, the dualism of the West is another cause of unbiblical spirituality. Dualism has its roots in Plato's ideas, and in Korea it gained its popularity mainly through Western education. Dualism impacts on both the history of philosophy and of the church. Dualism divides this world into two: the material (body, senses) and the mental (soul or spirit). In terms of spirituality, dualism results in an unhealthy mysticism and asceticism. Thirdly, modern philosophy and theology is partly the cause of unbiblical spirituality in that it causes anti-intellectual spirituality. As intellect is sometimes regarded as the obstacle of faith or the enemy of spiritual experience, this view insists that the essence of Christian faith is anti-intellectual.

2.2.4 The influence of the psychological view of death

The fear of death has been influenced by psychology in many ways. Harold S. Hong (1983:181) indicates, "The prevailing animism was due to this kind of psychology. It will take many more years to wipe out the Shamanistic element from the Christian faith because Shamanism is so deeply rooted in Korean soil". Hong (1983:181) continues that the general psychology of the Korean people is very religious, tending to ascribe both fortune and misfortune to the gods and to divine beings rather than to themselves.

For the psychological view, Kastenbaum & Aisenberg (1972:59) confirm that "Freud's disinclination to regard death fear as a basic or authentic condition in its own right, has an important implication: fear of death is neurotic" (Freud, 2001:30). According to Tomer (1994:11-12), Freud believed that in order to protect ourselves against the fear of death, we all unconsciously convince ourselves of our own immortality. "Our unconscious

⁷⁵Sung, In-Gyeong, (2009), 'Wrong spirituality and its causes.' L'Abri Fellowship Korea, Viewed at: http://www.labri.kr/downloads/docs/sik_true_spirituality.pdf [Accessed: 2013.Sept.10]. It is interpreted by a researcher from Korean to English.

does not believe in its own death; it behaves as if it were immortal” (Freud, 1915:296; 1959a:313). Akhtar (2010:2) discovered that Freud’s (1920:38) declaration that ‘the aim of all life is death’ had long preceded him. Akhtar (2010:3) continues to explain that Freud acknowledged borrowing the expression “Nirvana principle” from Barbara Low, a Sanskrit expert. Gustav Fechner, the renowned physicist whose “constancy principle” led Freud to the “Nirvana principle,” was himself involved in Buddhism (Akhtar, 2010:3). Akhtar (2010:3) comments that the background of the conceptual source and framework for Freud’s death instinct is the Indian mystic tradition.

For Jung, religions are complicated systems for preparation of death, including the realization of the identity of death with the one infinite and eternal Spirit. “In both the greatest living religions Christianity and Buddhism, the meaning of existence is consummated in its end” (Jung, 1959:8). Jung suggested that the primary goal of the second half of life is to confront death (cited in Yates, 1999:161). Yates (1999:144),⁷⁶ in his book, *Jung on Death and Immortality*, quotes Jung stating that, “The souls of the dead ‘know’ only what they knew at the moment of death, and nothing beyond that”. In one of Jung’s letters, life after death “is proved by the fact that the psyche does not fit entirely into these categories. It is capable of telepathic and precognitive perceptions” (Yates, 1999:161).

Furthermore, Cassorla & Jane (1981:10) and Tomer (1994:15) refer to Erikson who states that in the last stage (1980:104) of the developmental scale, senescence, fear of death is confrontation with the non-acceptance in one’s life that ego integrity may disintegrate. This leads to despair.

Life and death is a reality that must be accepted. People also cannot avoid thinking about death. It is thus worth pointing out that death needs to be faced realistically (Straker, 2013:3). Hick identifies three major options for man’s understanding of death in various traditional groups (1976:27-28):

1. The materialist and humanist rejection of belief in any form of personal survival;
2. The Western and Semitic belief in the preservation of the individual personality beyond death, whether as a disembodied mind or reconstituted psychophysical being, in an ultimate heavenly state in which some or all are eternally to dwell;

⁷⁶Jenny Yates (1999:299-326) selected and introduced Jung’s thoughts “on life after death” from *Memories, Dreams, and Reflections*.

3. The Eastern belief in the continual rebirth of what we can for the moment call the soul, until (according to Hindu thought) it attains to a realization of its identity with the one infinite and eternal spirit, or (according to Buddhism) until it attains nirvana by obliterating within itself the needs and drives which have kept the illusion-bound and pain-bearing ego going through life after life (Singh, 2007:14).

In the Korean context, psychological counseling tended to be influenced by studies in psychology, as it was practiced in general counseling and mental asylums. Nevertheless, as Parkes (2003:14) states, psychologists have usually gone their own separate ways of working in which they take differing approaches, rather than working in partnership with those working in the discipline of theology. In Korea, psychology is similarly functioning as a freestanding discipline, without integration with the biblical view. Under the influence of Gary Collins, pastors of some Korean churches use mainly non-directive psychological counseling techniques in their consultation. This counseling, rooted in psychology, is based on humanist counseling and thus excludes biblical ideas (Whang, 2013).⁷⁷ According to Kim, Jun-Su (2003:9), Christian counseling in Korea is influenced tremendously by the theories of Freud and Jung. Kim's argument is that this type of counseling cannot strictly be identified as either Christian counseling or as classical cognitive psychology.

Kim (2003:15) discovered that when pastoral counseling began to combine liberal theology and psychology, which was actively studied in the liberal seminaries, it resulted in the evangelical seminaries neglecting pastoral counseling. "Due to this effect, professors who had studied counseling elsewhere in the United States, returned to Korea and thought parallel models at seminaries, Pastoral Counseling Courses in many seminaries in Korea dealt chiefly in the theory of Freud and Jung" (Kim, 2003:15).⁷⁸

In this respect, Kim (2003:6) indicates that Korean Christianity has a big problem of faith in Christian life called the duality. Their faith does not appear to affect a Christian in their daily life. This dual phenomenon can influence Christian counseling. Korean Christian counseling is unclear when dealing with the bad side of life – the identity of theological material is confused, as opposed to when dealing with affirmative aspects (Kim, 2003:9). Fear or anxiety is a problem of the psyche, which occurs at various levels of the unconscious

⁷⁷ Whang, Kyu-Myung is a professor in Western Minster Theology Seminary in USA. Viewed at: <http://www.amennews.com/news/quickViewArticleView.html?idxno=483> [Accessed: 2013.Sept.10].

⁷⁸ Researcher translated this quotation

and conscious, as well as in emotion, the soul, heart and mind. But there are also spiritual and social problems as well.

However, many religious Koreans still prefer their funeral rites to be done through a pastor or Buddhist official rather than by means of a psychologist or therapist. Kim (2003:27-28) maintains that evangelical Christian counseling should be orientated in the direction of the Calvinist Institute. The psychology of human issues must be re-interpreted and diagnosed from a biblical perspective (Kim, 2003:27-28).

2.2.5 The influence of the medical scientific view of death

Human beings live in a world of diverse forms of science: social, natural, as well as economic management. These sciences influence people in life and death. Schulz (1978:91), who is an associate professor in psychology at Carnegie-Mellon University, suggests the following classifications of physical death: (1) Clinical death; (2) Brain death; (3) Biological or cellular death. In a practical sense, a more useful definitive classification of types of death⁷⁹ is: (1) Necrobiosis; (2) Necrosis; (3) Clinical death; (4) Brain death; (5) Somatic death. Some people would claim that by definition death means that the body and spirit are separated (Choi & Choi, 2000:25). Physical death conforms to this explanation, but researchers argue what about spiritual death? Too much emphasis on purely scientific views can blind people to the spiritual dimension.

By way of contrast, in the twentieth century the Near Death Experience (NDE) report in the development of science maintained that these seemingly “real” mystical experiences, and indeed everything that was encountered on the spiritual path, are products of the brain and the universe of which it is a part (Blackmore, 1993:25). Blackmore (1993: 251) claims that those who experience ‘near death’ are transformed because their consciousness has been freed from its physical constraints. These people often become more spiritual as a result of having seen the spirit world and having experienced life after death (Meyers, 2009:85).

⁷⁹“(1) Necrobiosis is the death of cells over the lifespan of an organism, (2) Necrosis is the death of an organ or part of an organ, (3) Clinical death is no breathing, no circulation, and no brain activity (4) Brain death: A brain deprived of oxygen survives for 3 to 7 minutes, making it the first organ to die when circulation of respiration ceases or is impeded, whatever the cause of trouble may be, (5) Somatic death is the permanent death, irreversible death...of an organism as a whole,” Viewed at: <http://library.thinkquest.org/C0122781/science/semantics.htm>., [Accessed: 2012.Sept.26].

This theory propagated by Moody in his book *Life after Life* (1975)⁸⁰ attempts to answer the question, “What is it like to die?” Using NDE data from the patients’ claims, Ring (as quoted by Fox, 2003:31) proposed five stages of NDE from Moody’s sections: (1) Peace and a sense of well-being, (2) Separation from the body, (3) Entering the darkness, (4) Seeing the light, (5) Entering the light. From the five stages of NDE, Ring (as quoted by Blakemore, 1993:26) further developed a ‘Weighted Core Experience Index’ (WCEI): sense of being dead, feelings of peace, bodily separation, entering a dark region, encountering a presence or hearing a voice, taking stock of one’s life, seeing or being enveloped in light, seeing beautiful colours, entering into the light and encountering visible spirits. Blakemore (1993:262) points out those NDEs involve paranormal events which cannot be explained by science, but that NDE involves another dimension, another world, or the existence of a non-material spirit or soul. Fox (2003:279) states that NDErs contend that their NDEs have made them less afraid of death (Kastenbaum, 2006:134).

Blakemore (1993:135) claims that there has been no real challenge to a scientific account of the NDE by the evidence that exists. “All things considered, I can see no reason to adopt the afterlife hypothesis. I am sure, I shall remain in the minority for a long time to come, especially amongst NDErs, but for me, the evidence and the arguments are overwhelming” (Blakemore, 1993:263). NDErs could know there is life beyond the material world, as a spiritual world through NDE. However, Life in the present world also needs to be distinguished from the different spiritual worlds in the different religions.

The reduction of mortality through an illness such as a cerebrovascular disease appears to be significant for increasing the life expectancy of Koreans. Because of the development of medical technology and a general improvement in health, death through various diseases has declined and life expectancy has increased.⁸¹ Although South Korea is one of the fastest developing countries in terms of science and technology, but also one of the countries that have the high rate of suicide. Among the member countries of the Organization for Economic Cooperation and Development, South Korea is ranked among the highest in the suicide ranks, with the rate rising sharply after the Asian financial crisis hit in 1997, and still climbing. On average 43.6 people take their own lives per day.⁸² Online suicide pacts (even

⁸⁰See, Moody, R. A., 1975, *Life after Life*, Atlanta: Mockingbird Books.

⁸¹Viewed at:http://news.sbs.co.kr/section_news/news_read.jsp?news_id=N1001121577[Accessed:2013.Sept.12]

⁸²Viewed at: <http://news.donga.com/3/all/20120914/49399011/1>, [Accessed: 2012.Sept.14] (This article is from

the suicide of a former president, possibly influenced by the Buddhist belief in rebirth of life) indicate the negative side of rapid economic development and a highly competitive atmosphere. Koreans who are influenced by many religions seems to be confused about life after death. Shim, Jae-Yun⁸³ explains in the Korea Times Column, “Koreans tend to have strong attachments to the secular world probably because of the influence of Confucianism which has prevailed in people’s livelihoods and way of thinking since the *Joseon* kingdom. In Confucianism, there is virtually no concept of life after death as it plays the role of rules and standards in daily life rather than being a religion. Confucius himself failed to answer the question on “what will happen after death”.

Recently a trend has emerged whereby Koreans seek to reassess their lives by lying inside a closed coffin, in order to experience death by simulating NDE. This kind of NDE can make people more afraid of death. Kang, Kyung-Ah⁸⁴, the seminar's instructor, said this literal near-death experience could have meaning for those from all walks of life, whether they are elderly or young. In one case, a woman named Ha donned in a traditional yellow hemp robe, laid down inside a casket and felt at peace until the somber, dark-suited attendants placed a lid on the coffin. After that, Ha realized her worst fear: the eternal darkness had finally come. “How grateful I was that this was a fake funeral, not real,” she said with a sigh of relief after her experience.⁸⁵ Shim (2013)⁸⁶ comments that it is fortunate to see that an ever-increasing number of Korean people have begun to show an interest in death, instead of trying to avoid it. This is apparent through an increase in the trend of writing wills, dividing properties for offspring, as well as funeral methods, but not overcome the fear of death rather become more fear of death. This apparent experience has provoked much soul-searching within South Korea. A result of this is the “Well Dying” or “Near Death” experience, which aims to give people a little taste of death in order to replenish their appetite for life.⁸⁷ Although they live in a world of science and technology, some Koreans are trying

the Cyber University of Korea).

⁸³Shim Jae-Yun, (2013), NDE. The Korea Times, Viewed at: http://www.koreatimes.co.kr/www/news/opinion/2013/07/164_85569.html, [Accessed: 2013.Sept.12]

⁸⁴ Sahmyook University which was established by the Seventh-day Adventist Church. Viewed at: <http://cultural.jinbo.net/?cat=62>. [Accessed: 2013.Sept.12].

⁸⁵ Viewed at: <http://www.reuters.com/article/2011/07/07/us-korea-funeral-idUSTRE76613V20110707> [Accessed: 2013.Sept.12]

⁸⁶ Shim Jae-yun. Thus, (2013), NDE The Korea Times , Viewed at: http://www.koreatimes.co.kr/www/news/opinion/2013/07/164_85569.html [Accessed: 2013.Sept.12]

⁸⁷ Viewed at: <http://www.vice.com/vice-news/a-good-day-to-die-fake-funerals-in-south-korea> [Accessed:

to discover the meaning of life through traditional methods, without Christianity to overcome the fear of death.

A scientific method seeks to identify facts based on what can be observed empirically, because “the aim of science is to generate truthful (valid and reliable) descriptions, model and theories of the world” (Mouton, 2001:138). However, despite the many noteworthy advances that science has enabled, it is a limited institution, because those who work in this field are all humans, with human limitations. At present, mankind has almost no control over the weather, famines, Tsunamis and earthquakes. People suffer and die from cancer, other illnesses and AIDS that human beings are not able to cure/prevent. People have not yet evolved a perfect system of government, monetary system or society. Thus, there are many facets of life on earth, which remain unsolved or poorly understood. Nowhere else are these limitations as clear as when confronted with the unknowable nature of death and the question of what lies beyond, only God, as the Creator, can control all of His creatures.

2.2.6 The influence of archaeology and history

By means of archaeology, one can understand how ancient people viewed death by observing, how they treated the bodies of their dead. “We could thus question the capacities of anticipation ... of the abstraction and symbolization of the first people who buried their dead” (De Beaune, 2009:1). The study of human archaeology involves the exhumation and study of human remains. Archaeological material includes historical literary works related to death as this provides evidence about differing cultural attitudes to death, whilst also providing information on lifestyle, culture, economic structure, social classes, religious views, cosmology, nature and life in general at the time.

Archaeological studies have revealed that through the ages humankind has assumed the continued existence after death; Stone Age men, hoping for resurrection, sprayed kaolin on the corpse and decorated it with wild flowers, while the later Neanderthals and Cro-Magnons placed a variety of implements/ornaments and perishable goods in the graves. The Neolithic people buried their dead in the fetal position. Sometimes, wives and slaves were buried with a chieftain (Hick, 1976:55). All this shows us that our prehistoric ancestors assumed that humans continued to exist in spirit and flesh in the tomb after their death.

In Korea, evidence regarding beliefs about the nature of spirit and flesh in the Prehistoric Age has been found at a cave in Cungwoon Durubong by archeologists. The corpse was buried with a spray of flowers (Hongsuai) (Lee, 1986:109; Choi & Choi, 2000:20). Burial grounds in places like Tongyung and Busan parallel the sites of new Stone Age ruins (Choi & Choi, 2000:21). The people of the Prehistoric Age believed that the corpse should remain in the tomb, in flesh and in spirit. However, they also had an expectation of restoration and re-birth (reincarnation of life) after death.

The Bronze Age in Korea witnessed a continuation of the idea of the immortality of the soul, which began in the Prehistoric Age. The Koreans of the Bronze Age (3,000 B.C. - 400 B.C.) seemed to believe that while the body died, the spirit still existed with the body in the tomb. Evidence to prove this is found in the fact that implements that were used when the person was alive, were often included in the burial place. Stone coffins (Andong-li, Danyang in 700 B.C.) suggest a darker side to burial customs: stone coffins were used to protect the dead person from others who had died and were buried in the same burial ground (Choi & Choi, 2000:22). The idea of the separation between flesh and spirit was beginning to emerge, with the belief that spirits could wander.

From the Bronze era, there was a further spread of the idea of a division between the spirit and flesh. Birds or boats were buried with the dead to “help them on their way” in the afterlife. Iron Age (400 B.C. - 100 B.C.) remains were found with weapons buried alongside them. A sword found at the Togwan tomb (175 B.C.), as well as at Sunam-li, Sinpung, Depung-li and Jinyang provides evidence of this Iron Age tradition. Also during the periods of *BukPuyo* (239 B.C. - 58 B.C.), *Silla* (57 B.C. - A.D. 935) and *Kaya* (A.D. 4 - A.D. 532), live servants were buried along with their noble masters, to serve them after death (Choi & Choi, 2000:40). Position and rank was seen to continue after death.

During the *Samhan* era, a mixture of the idea of the undivided spirit and flesh and the idea of divided spirit and flesh appeared. However, the idea of an undivided spirit and flesh continued until *Samkuk*, the period of the Three States: *Koguryo* (.37 B.C - A.D. 668), *Hu Koguryo* (A.D. 890 - 918), *Paekche* (A.D. 18 - 660), *Hu Paekche* (A.D. 892 - 935), *Silla* (A.D. 57 - 935). The records of *Silla* show this (Choi & Choi, 2000:24). A burial ground where a husband and wife were buried together can be interpreted to suggest that loving relationships extend beyond death. This may have been one reason for burying a husband and

wife in the same area, which was customary until the era of *Samkuk*. Past ages of Koreans believed or hoped that they would continue to live as body and spirit in the tomb after they died.

A study of funeral rites from the early period of *Koguryo* (37 B.C. - A.D. 668), indicates a belief in the continued life of the entombed “corpse”. During the sixth and seventh centuries, Korean views of death and life after death changed. It was believed that the tomb served to protect the spirit of the dead person from evil spirits. This view continued through the *Tongil Silla* (A.D. 668 - 935), *Korye* (A.D. 918 - 1392) and *Chosun* (A.D. 1392 - 1910) periods and is still evident today. This view provides a background to an understanding of the concept of rebirth or continuing reincarnation, as believed by Buddhists. Through the archaeological analysis, insightful considerations were offered on how current perceptions on death that include the view of the immortality of the soul, spiritual warfare in the tomb and reincarnation of the soul are formed in real life and history.

Through an examination of the background of the Korean perspective on death and fear of death, it is clear that many factors (such as religion⁸⁸, philosophy⁸⁹, psychology⁹⁰, science⁹¹, archaeology⁹² and history⁹³) have had an influence on Korean Christianity. Scholars have proposed various theories regarding the fear of death, these will be discussed further in the next section, under the *critical analysis* phase of the hermeneutical methodology (Louw, 1998:98).

2.3 THE MULTI-DIMENSIONAL CAUSES OF THE FEAR OF DEATH

Thinking about death may arouse anxiety about the many unknowns associated with life and

⁸⁸Shamanism is a settling folkway of religion for Korea. Taoism, Confucianism, Buddhism and Christianity were transmitted, and each influenced and changed the Korean conceptualization of the afterlife, spirit and soul, in the period of *Samkuk* (37 B.C. – A.D. 935).

⁸⁹Korean shamanism, called *Musok*, is not only a religion but also a kind of principle for the predominant philosophical worldview.

⁹⁰Freud believed that fear of death occurred at an unconscious level. For Jung, the religions are complicated systems of preparation for death. Eriksons states that the fear of death is incorporated in the last stage of the developmental scale.

⁹¹The economic stability and the improvement in medical facilities for the Korean society will keep many Koreans from falling into a false faith aimed only at blessings and healings (Park, 1984:192).

⁹²The fear of death and fear of evil can be seen from the Old Stone Age onwards, increasingly in the Bronze Age, with weapons being found in tombs in Korea. See, Gowlett (1986:106-7).

⁹³From the origins of the founding of Korea, named Old Chosun by the mythical god-man, Tan’gun (B.C. 2333 – B.C. 108), there were rites to gods in heaven authorized by political functions in history.

death, i.e. when, where, or how one will die, and where one goes in the afterlife. Many philosophers, psychologists, historians and literary researchers have attempted to understand and put into perspective the problem of death sociologically, through social studies, psychology or thanatology.⁹⁴ Certainty about what to expect, restoration or relief from the fear of death is the hope of most human beings. Yet it appears a daunting, if not an impossible undertaking, to study death empirically. Park, Young-Do (1994:170) identified some reasons, which create difficulty in coping with the reality of death, based on the limitations of our ability to fully observe the phenomenon itself. The problem can be understood in three ways: direct experience of death, which obviously excludes any further understanding; observation of the death of another person, which is second hand and again denies further study; deductions about death, which we are compelled to make on account of the 'unknowable'. The problem of death is intimately linked to life.

Schulz (1978:22), in relation to the fear of death, maintains that, "While literature abounds with speculation about the nature and meaning of death, we also have available large quantities of research on death anxiety". To assess the fear of death, both direct and indirect techniques have been used. Schulz (1978:23) elaborates, "Direct techniques include questionnaires, check lists, and rating scales, while indirect techniques include projective tests, the measurement of galvanic skin response, and reaction times during death-related work associated tasks".⁹⁵ As Mouton (2001:148, 152) states, qualitative studies can discover the meaning of people's lives; quantitative studies offer a broad overview of a large population. Both qualitative and quantitative research will be used in empirical research, in order to understand the meaning of the fear of death for Korean Christians.

However, the question posed in this section is whether fear of death has a single source or if several overlapping and multifaceted issues are at play. It is postulated that this fear is caused by a diverse array of sociocultural and religious factors, which need to be understood in order to deal with the fear more effectively.

⁹⁴"Increasing sophistication in the field of thanatology has led to recognizing the cogency of using Multilevel measures to determine the degree or level of fear in individuals when dealing with the FOD (Fear Of Death) construct". See, Feifel, H., & Nagy, V.T., (1981), "Another look at fear of death," *Journal of Consulting and Clinical Psychology*, 49(2), p. 278.

⁹⁵Unfortunately, there is little information regarding 'a/OR/the fear of death scale. Boyar, J. (1960:9), refers to the Fear of Death Scale (FODS) in "Grief and mourning in infancy and early childhood". *Psycho-analytic Study of the Child*, 15; Templer, D., (1970:165-177), describes the Death Anxiety Scale (DAS) in, "The construction and validation of a death anxiety scale," *Journal of General Psychology*, p.82.

Internal factors are located within the individual, like the unconscious, the conscious, the emotion, the soul, the heart, the spirit, and the mind. External factors are also located within the individual, like philosophy, religion, psychology, science, culture, history and the environment. Alternately, an influence can be found in a combination of those various aspects.

Rachman (1990:205) notes, “The psychoanalytic theory of fear is stagnant. There is no sign here of new discoveries, refinements of methodology, improved treatment, or growth”. However, different theorists have investigated the fear of death from a variety of theoretical perspectives. Some of the more influential theories of single cause approaches include: 1) Theories that hold that the fear of death comes from inside the person – manifesting as emotion, consciousness, unconsciousness, self-esteem, or self-monitoring; 2) Theories suggesting that the fear of death relates to outside factors, such as religion or culture; 3) Theories postulating a multi-dimensional relation, and thus propose a more compound reason.

The first group of theories holds that fear of death comes from inside a person – manifesting as emotion, consciousness, unconsciousness, self-esteem, or self-monitoring⁹⁶:

1. Fear of death as an emotional response: Templer (1970:171, 175)⁹⁷ constructed and validated the Death Anxiety Scale (DAS) which Schumaker, Barraclough, & Vagg administered in their study (1987:43). Templer (Kastenbaum, 2006:113) retained fifteen items, of which nine of the fifteen items are keyed “true” and six are keyed “false”. From the forty items with two out of three analyses, here are the fifteen items that he decided to retain:

(T)-I am very much afraid to die.

(F)-The thought of death seldom enters my mind.

(F)-It doesn't make me nervous when people talk about death.

(T)- I dread to think about having to have an operation.

(F)-I am not at all afraid to die.

(F)-I am not particularly afraid of getting cancer.

(F)-The thought of death never bothers me.

⁹⁶There are recent studies of this issue that the researcher found, even though there are not many studies about the fear of death: Ray and Raju, 2006; Lawbaugh, 2005:26. But the researcher is using the Templer Death Anxiety Scale (DAS) and developed it clearly to see how it developed and test its reliability in this study.

⁹⁷See, Schumaker, J.F., Barraclough, F.A., Vagg, L.M., (1987:41-47), 128(1).

(T)-I am often distressed by the way time flies so very rapidly.

(T)-I fear dying a painful death.

(T)-The subject of life after death troubles me greatly.

(T)-I am really scared of having a heart attack.

(T)-I often think about how short life really is.

(T)-I shudder when I hear people talking about a World War III.

(T)-The sight of a dead body is horrifying to me.

(F)-I feel that the future holds nothing for me to fear.

Templer administered the DAS several times with different groups of students. From the DAS examination, a positive relationship exists between a number of emotive words and through the DAS score it has been established that affective words are a sign of death anxiety. Also, research has demonstrated that sensitizers are prone to give more emotional responses than repressors (Byrne, 1964; Lefcourt, 1966), and the sensitization-repression dimension correlates very highly with anxiety (Joy, 1963).⁹⁸ Templer (1970:171, 175) investigated the validity of the DAS: "Presumable high death anxiety psychiatric patients were found to have significantly higher DAS scores than control patients". Further, a number of studies have noted the relation between death anxiety and other emotional correlates such as general anxiety (Dickstein, 1978; Koocher, O'Malley, Gogan, & Foster, 1980; Kuperman & Golden, 1978) and depression (Koocher et al., 1980; Templer, 1971; Tomer, 1994:15). On the basis of past research, Conte (1982:778) also believed that death anxiety was related to depression. Conte (1982:779) asserts that their study completed Templer's (1970) Death Anxiety Scale (DAS) and Dickstein's (1972) Death Concern Scale (DCS). Levitt (1980:145) explains that scores on Templer's DAS have been reported to be positively correlated with two MMPI trait measures of anxiety: Welsh's Anxiety factor and Taylor's Manifest Anxiety Scale.

2. Fear of death as a conscious and unconscious response: The Collett-Lester Fear of Death of Self subscale (1969) assessed the fear of death at the conscious level. Pyszczynski et al. (1999:835) argues that the fear of death is simultaneously a conscious and unconscious response, and its effect on social behavior is unrelated to the problem of death in any superficial, semantic, or logical way. They refer to a dual-process theory of proximal and

⁹⁸See, Templer's article (1970:171); Joy, V.L., (1963), 'Repression-sensitization and interpersonal behavior,' Paper read at American Psychological Association, Philadelphia, Pennsylvania, August.

distal defense that deals with conscious and unconscious aspects of the problem of death. Conscious thoughts of death are defended against with proximal defenses, which actively suppress these thoughts or push the problem of death into the distant future in a rational manner. On the one hand unconscious thoughts of death are defended against with distal defenses, which bear a non-rational, logical (as self-contradictory) relationship to the problem of death. Feifel & Branscomb came up with the consideration that fear of death operates at the conscious, preconscious, and below awareness levels (1973:282-288).

3. Fear of death as a self-esteem response: Jones, Simon and Greenberg et al. (1997)⁹⁹ postulate that the fear of death is connected with self-esteem, as Ernest Becker proposed (1971; 1973).¹⁰⁰ Self-esteem provides protection against the fear of death (Tomer, 1994; Greenberg, Pyszczynski & Solomon, 1986; Solomon, Greenberg & Pyszczynski, 1991). The fear of death is rooted in the instinct for self-preservation, which we share with other species. Self-esteem is defined as a person's perception regarding how well she/he is living according to the standards and values of that individual's worldview (Jones, et al., 1997:24; Kastenbaum, 2006:136). Many theories posit that there is a need for adequate self-esteem in social behaviour (Greenwald, 1980; Tesser, 1988; Kastenbaum, 2006:136) as self-esteem provides protection against deeply rooted anxiety about mortality (Jones et al. 1997:34-35). They then suggest that concern about mortality has a unique psychological significance and that raised self-esteem in the individual and the global culture is an effective response to it (Jones, Simon and Greenberg et al, 1997:35; Kastenbaum, 2006:138).

The second group of theories are those suggesting that fear of death relates to outside factors such as religion or culture.

1. Fear of death as a religious response: Some theorist states that the fear of death relates to religion (Alexander & Alderstein, 1959; Feifel, 1961; Fein, 1958; Martin & Wrightsman, 1965). Research has generally confirmed that those with strong religious commitments are more likely to believe in an afterlife, and show a reduced fear of death than the less religiously committed persons (Jeffers, Nichols, & Eisdorfer, 1961; Williams & Cole, 1968). Feifel states that the saving of souls is the major thrust of most religious creeds, rather than

⁹⁹See, Jones, E., Simon, L and Greenberg, J., (1997:24-36), Vol. 72(1).

¹⁰⁰See, Becker, E., (1971), *The birth and death of meaning* (2nd ed.). New York: Free Press; Becker, E., (1973), *The denial of death*. New York: Free Press.

peace of mind (1973:287). Feifel (1974) compared data on religious and non-religious persons and found no direct correlation between death anxiety and religiosity (Feifel, 1974; Kalish, 1963; Templer, 1970; Thorson & Powell, 1994:37; Kastenbaum, 2006:133). But other researches (Templer, 1972; Shearer, 1973), including studies done by many ministers, shows that death anxiety is related to religiosity and correlates high levels of religiosity with low levels of death anxiety, and this changed Templer's view.

2. Fear of death as a religious and emotional response: Williams and Cole (1968:113-115) analyzed Freud's assertion (1957)¹⁰¹ that religion is the product of insecurity. Freud concluded, "Religion is an illusion, meaning that its primary source, its basic authority, lies in our unconscious drives within" (Weaver, 1986:201). But in Williams and Cole's study, the high and intermediate religiosity groups did not differ in insecurity levels, but both were significantly more self-assured than the low religiosity group. This study focused on the relationship between religion and emotional adjustment.

3. Fear of death as a cultural or social response: Greenberg et al. (1990:309) considered the Terror Management Theory (TMT) which proposes that thinking about one's mortality requires defenses against the fear of death arising out of one's cultural worldview. Because the cultural anxiety-buffer is by its very nature a fragile social construction, it needs these defenses (cf. Becker, 1962; Berger & Luckmann, 1967; Kastenbaum, 2006:131-133). Arndt, Greenberg et al. (1997:6) argue that cultural worldview defenses occur when thoughts of death are highly accessible but are outside of current focal attention. The constructs outside of conscious awareness may influence behavior and work in a variety of perspectives.

Furthermore, Alvarado, Templer, Bresler and Thomas-Dobson (1993) report that death anxiety is a single cause (Ray and Raju, 2006). Templer's Death Anxiety Scale considered the relationship with emotion as well. Templer also assessed the respondent's fear of painful terminal disease or physically painful events (Ray & Raju, 2006:23). The psychology of death can be yoked with both the existentialist concepts of death, and the religious tradition, to form an energized approach to death and dying (Lawbaugh, 2005:26).

The single dimensional research was judged as partly relevant to the study. Templer (1970:173) acknowledges that the content of the items was narrow and inadequate for a study on death anxiety, because anxiety is a vague and multi-dimensional concept. "Each of the

¹⁰¹See, Freud, S., 1957, *The Future of an Illusion*. Garden City, N.J.: Doubleday.

anxiety instruments, based upon a separate rationale, has supporting evidence for the validity of the scale” (Templer, 1970:172).¹⁰²

The third group of theories pertinent to fear is that which postulates that it has multi-dimensional relations, which make up a compound reason:

1. Fear of death as a multi-dimensional response: Pattison (1977:49-55) considered the specific fears of the living-dying interval such as: fear of the unknown, loneliness, sorrow, loss of family and friends, loss of body, suffering and pain, loss of identity and regression. He (1977:49) quotes Diggory and Rothman’s research (1961:205-210) suggesting the following fears of the unknown:

1. What life experiences will I not be able to have?
2. What is my fate in the hereafter?
3. What will happen to my body after death?
4. What will happen to my survivors?
5. How will my family and friends respond to my dying?
6. What will happen to my life plans and projects?
7. What changes will occur in my body?
8. What will my emotional reactions be?

For Pattison, the isolation attendant on the process of dying is not only a psychological phenomenon, but also a reflection of our social management of dying. For Pattison, appropriate repression of our death anxieties is the capacity to bring into consciousness an awareness of our finite mortality and simultaneously to be unconscious, in the sense of being “able to allow the fundamental concerns to lie out of conscious sight most of the time” (Pattison, 1977:14).

Choron (1964:74) explains that people fear death psychologically (fear of what happens after death), physically (fear of the event of dying), and socially (fear of ceasing to be). Devins (1979) identified five factors as physical and psychological triggers to the fear of death: i) Fear of personal death, ii) Concern about suffering and lingering death, iii) Subjective proximity to death, iv) Death related fears, and v) Disturbing death thoughts. Ray

¹⁰²The Taylor Manifest Anxiety Scale was devised from subjective judgments. The Welsh Anxiety Scale was based upon factor analysis of the MMPI. The Welsh Anxiety Index has a rational basis, being computed by using MMPI clinical scale scores.

& Raju (2006:22) also agree with this in their study.

Buckingham (1990:2-3) states, “The individual’s personal meaning of death is also influenced by cultural and social conditions...” He also states that death anxiety can be subdivided into the fear of death as an event and the fear of dying which has a multitude of subcategories. Fear of separation in death includes loss of family, friends and loss of life’s pleasures (Buckingham, 1990:4-5). For him, specific fears people have about death are the fear of the unknown, the fear of separation, fear of losing self-mastery and uniqueness, fear of punishment, fear of leaving dependents helpless, and fear of the inevitable (Buckingham, 1990:6).

Schulz (1978:39), a psychologist, concludes that death anxiety is not a single faceted concept: “Instead, it appears to have many components, each of which can be assessed at different levels”. Furthermore, he (1978:24) reinforces that what Collett and Lester are suggesting is that “death anxiety is a multi-dimensional concept”. Feifel and Branscomb (1973:282-288) characterize death anxiety as a concept manifest on three levels of consciousness: conscious, fantasy and nonconscious. Leming & Dickinson (1998:21, 32) states that death anxiety is a multi-dimensional concept rather than a unitary phenomenon (Conte, 1982:781; 782) and is based upon the following four concerns: the death of self, the death of significant others, the process of dying, and the state of being dead.

The problem here, regarding the fear of death, is that it is not the result of merely relating to conscious, unconscious, rational, emotional, religious or cultural factors. As is indicated above, the single dimensional approach is essentially equated to low self-monitoring with reduced levels of development. To state that a single cause relating to the fear of death comes from either inside or outside the person is inadequate. The cause of the fear of death involves the whole person, internally and externally, as well as their relation to their particular social context. Therefore, due to the influence of so many religions in the Korean context, the fear of death is attributed to more than just a single cause.

One cannot rationally deny death. Unconscious concerns about death have a number of influences on our socio-cultural worldview and behavior. Also, the different religions of Catholicism, Protestantism, Judaism, Hinduism, Buddhism, and Confucianism are variable in their approach to the problem of the fear of death, and cultural variables also apply in different social groupings within different countries.

In other words, the fear of death has a variety of elements inherent in it. There is the fear of the unknown, fear of the physical act of dying, the fear of the cessation of existence, fear of losing the scope of human interaction and emotion, the fear of judgment and punishment after death, the fear of losing others to death; and the fear of one's own loved ones suffering at one's death. Perhaps particularly in South Korea, the sheer magnitude of historical, cultural and religious factors that have contributed to Korean Christianity has led to confusion as a result of the multi-dimensional nature of the question.

Buckingham (1990:5) suggests that the fear of death is merely an extension of the fear of the unknown, namely, punishment from God, fear of hell and eternal damnation, and loss of a loved one. Schulz (1978:19-20) states that there are several dimensions to the fear of death. These are: fear of physical and psychological suffering, fear of humiliation, interruption of goals, impact on survivors, fear of punishment, fear of not being. He goes on to explain, "The fear of dying often involves apprehension about prolonged suffering, weakness, dependency, and loss of control". Fear can also be awakened through experiencing loss of a relationship through the death of another person. This increases the fear of one's own death or the fear of another close to oneself dying (Schulz, 1978: 45).

The following is an explanation of the theoretical methodology that will be used in this study. The hermeneutical approach has been chosen in order to facilitate the exploration of the background of the Korean perspective of death and the multi-dimensional causes for the fear of death. Theological hermeneutics is engaged in the hermeneutical circle, and consists of the following three elements: pre-text (message), text (source) and con-text (situation) (Louw, 1998:102). Applied to this study, by combining the theoretical and empirical research, this section will explain the data obtained from the empirical research in the *description and critical analysis* phases of the methodology. The real life stories of Korean Christians will be observed in their current context (situation), in order to better understand and interpret their meaning and fear of death (source), which will in turn be analyzed by means of critical reflection to forward the (message).

2.4 FINDINGS AND ANALYSIS OF THE EMPIRICAL RESEARCH

For the analysis and interpretation of the raw data, the researcher formed diagrams using data

derived from the questionnaires by Statistic Analysis, and from the tape recordings of the focus groups, as well as material collected as an observer in the focus groups by the Atlas Ti program. The questionnaires provided the basis for the raw data from which diagrams were constructed to present the percentage of members who are interested in the concept of death and fear of death in the two Korean protestant churches. Multivariate analysis was used to interpret the tabulated data, which will warrant several conclusions with regards to age, gender, comparison between the experiences of the fear of death; the reason for no fear of death; the experience of the fear of death; and confidence in heaven.

Upon completion of the focus group discussions, the researcher produced a transcript in Korean. Analysis of the material collected by the tape recordings of the focus groups involved careful listening to recorded files in Korean, and the preparation of transcriptions of all sessions in Korean which was thereafter translated into English. In the focus groups, it was appropriate to elicit meanings and theoretical ideas by meaningful questions. Using the information derived from observations in the focus groups, the researcher will provide further comments later in this chapter when the results are discussed in more detail. This systematic analysis will enable the results to be verified, as well as provide enlightenment, and allow a comparison and interpretation to be made from their real life stories in the following section under the phase, *critical reflection and systematizing* (Louw, 1998:98).

2.4.1 Findings and analysis of the questionnaires

Participants' understanding of the fear of death as indicated by their responses to the questionnaires will herein be presented. Ten questions were posed in the questionnaires; participants were requested to tick one or more blocks according to what they thought. The participants' responses provided the raw data, which enabled the development and construction of tables and figures, as seen below:

<Table 5> Gender and age of participants

Participants	20-29	30-39	40-49	50-59	Over 60	Total
Male		4	2	7	9	22
Female	1	4	11	14	10	40
Total	1	8	13	21	19	62

Figure 1. 2D Histograms for gender of participants

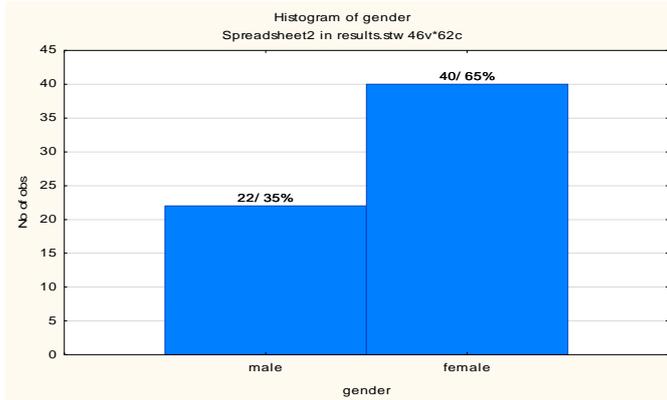
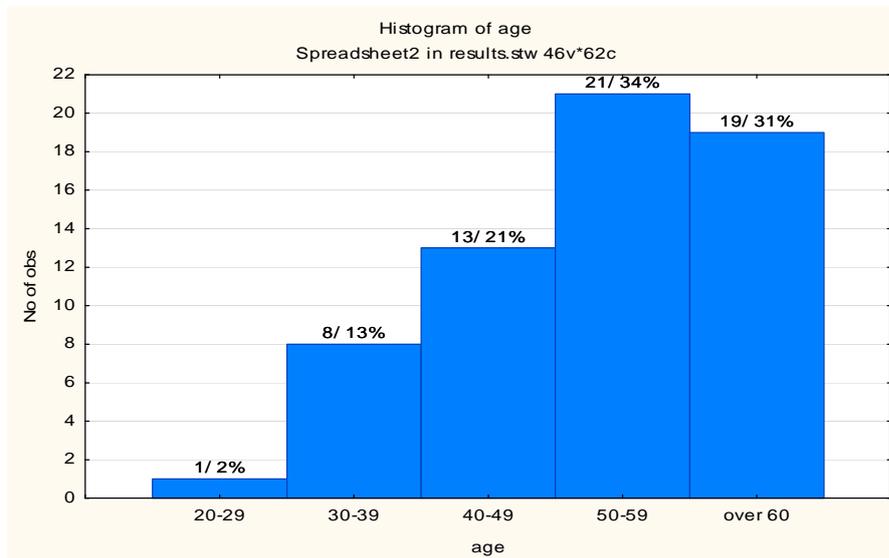


Figure 2. 2D Histograms representing age of participants



A. Question 1

The first question that was translated into English is as follows: “Do you experience fear of death?” The responses are presented in Table 6 and Figure 3.

always often sometimes never

<Table 6> Experienced the fear of death

	Always	Often	Sometimes	Never	Total
Fear of death	2	2	32	26	62
	3%	3%	52%	42%	100%

Figure 3. A pie chart representing those who experienced the fear of death



Twenty-six out of the sixty-two participants, representing 42% of the total sample, indicated that they never experience the fear of death. Thirty-two participants (52%) reported that they sometimes fear death. Two participants (3%) indicated they often fear death. Two participants (3%) indicated that they are always in fear of death. Thus, altogether thirty-six participants (58%) answered that they have experienced the fear of death.

Interestingly, the research indicated that 42% of respondents who indicated that they never experienced the fear of death put forward a reason for this. The several reasons they offered range from their belief in shamanism, Fatalism, Buddhism, Confucianism and philosophy. These responses are unexpected answers from the Christians. Evidently, there is a necessity for clarification of the mixed concepts surrounding the fear of death, which Korean Christians hold, as influenced by their knowledge of other religions (see, Table 12).

Additional evidence for this is that they provided contradictory responses to other questions; in the first question, some indicated that they never fear death, but in their response to the second question, they feared being judged for their sins by a dreadful god after death, analogous to the shamanistic gods. This suggests that they are confused about their view of death. The observer in the focus groups concluded that they are in fact afraid of death, but would prefer to evade the issue.

<Table 7> Fear of death and never feared death among the male and female participants

	Never Fear Death	Fear Death	Total
Male	8 (31%)	14 (39%)	22
Female	18 (69%)	22 (61%)	40

Total	26 (100%)	36 (100%)	62
-------	--------------	--------------	----

Figure 4. A histogram of the fear of death and never feared death among male and female participants



The following analysis is based on the gender data of the questionnaire (Table 7). Thirty-six of sixty-two participants (58%) answered that they have experienced the fear of death. There were altogether fourteen male respondents (39%), while twenty-two respondents (61%) were female. From the twenty-six (42%) who indicated that they have experienced the fear of death, fourteen (39%) were male and twenty-two (61%) were female.

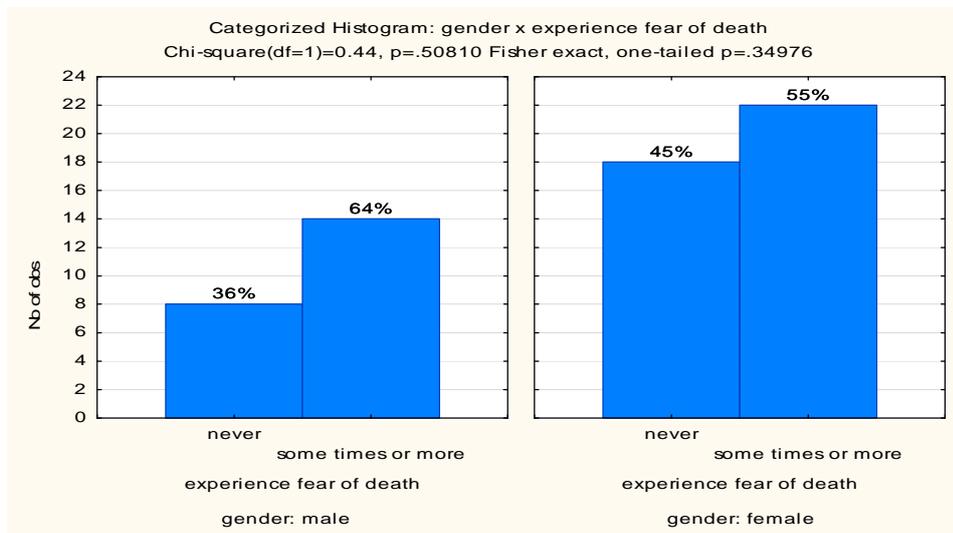
<Table 8> Gender/experience fear of death (*inferential statistics*)

2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

	Marked cells have counts >10, Chi-square (df=1)=0.44, p=.50810 Fisher exact, one-tailed p=.34976		
Gender	Experience fear of death: Never	Experience fear of death: Sometimes or more	Row Totals
Male	8	14	22
Row Percent	36.36% (30.77%)	63.64% (38.89%)	100% (35.48%)
Female	18	22	40
Row Percent	45.00% (69.23%)	55.00% (61.11%)	100% (64.52%)
Totals	26 (100%) (42%)	36 (100%) (58%)	62 (100%) (100%)

Figure 5. Gender/experience fear of death

Categorized Histogram: gender x experience fear of death



From the *inferential statistical* analysis regarding experiencing the fear of death by gender, no significant difference were found between the male and female participants ($p=0.51 > 0.05$). For this the p-value (probability value) means that we cannot really say that males (64%) have experienced more fear of death than females (55%), or that males (36%) have lower 'never experienced the fear of death' statistics than females (45%), because the p-value is not significant, and is equivalent between males and females.

A number of studies conducted by Templer and his colleagues (e.g., Templer et al., 1971) reported that females scored higher on the Death Anxiety Scale (Templer, 1970; Kastenbaum, 2006:119). Conte (1982:776) states that Nelson's (1978) data on his three-factor death attitude instrument (3DAF) indicate that females had higher scores on two of the three factors of the 3DAF (Death Avoidance and Death Fear) than did males. Robert Loo and Leisa Shea (1996:585) discovered that there was a difference between males and females; it may be subtle in such a complex construct as the fear of death. In the present study, the role of gender is involved in only three items (out of thirty-six items), which asks whether females are more concerned than males about the death of others.¹⁰³ Conte (1982:778) discovered that there

¹⁰³Robert & Leisa (1996:585) analyses what he called Structure of the Collett-Lester: Fear of Death and Dying Scale (FDDS) as a commonly used measure of four separate attitudes toward death: fear of death of the self, fear of death of others, fear of dying of the self, and fear of dying of others. Faculty of Management, University of Lethbridge, Lethbridge, Alberta, Canada.

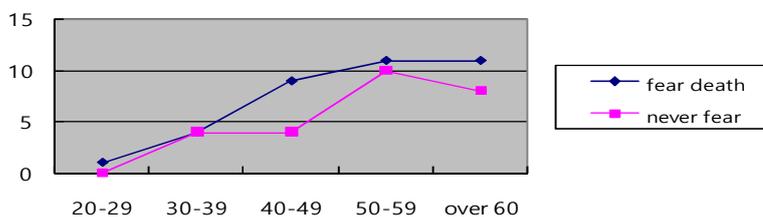
were no significant differences between males vs. females in measurements of death anxiety. Conversely, David Lester (1991:69)¹⁰⁴ presents results showing males to have higher scores than females.

No significant differences between males and females were found in this present research. The results in this study therefore agree with Conte’s (1982:778) view. But results in this study are based on data collected by using a different technique to Templer’s DAS, random sampling and differing numbers of male and female participants.

<Table 9> Experience of the fear of death by age

	20-29 age	30-39 age	40-49 age	50-59 age	over 60	Total
Fear death	1 (3%)	4 (11%)	9 (25%)	11 (31%)	11 (31%)	36 (101%)
Fear death / Total	1/1 (100%)	4/8 (50%)	9/13 (69.2%)	11/21 (52.4%)	11/19 (57.9%)	36/62 (58.1%)
Total	1	8	13	21	19	62
Never fear death	0	4 (15.3%)	4 (15.3%)	10 (38.4%)	8 (30.7%)	26 (99.7%)
Never fear/ Total	0/1 0%	4/8 (50%)	4/13 (30.8%)	10/21 (47.6%)	8/19 (42.1%)	26/62 (41.9%)

Figure 6. A frequency polygon of the experience of the fear of death by age



¹⁰⁴Lester (1991:71) states that most other fear of death scales use a simple agree/disagree format (often with degrees of disagreement/agreement included). The Lester scale offers an alternative measurement technique for assessing the fear of personal death.

The age distribution data of the participants who, in response to the question, indicated a fear of death (Table 8) is analyzed as follows: Eleven (31%) of thirty-six participants, 60 years old, indicated a fear death. Eleven participants (31%) who were in the 50-59 age group also admitted to a fear of death; nine respondents (25%) from the 40-49 age group indicated a fear of death, four respondents (11%) from the 30-39 age group indicated a fear of death. Only one participant (3%) in the 20-29 age group answered that she experienced a fear of death. In contrast, eight (31%) of twenty-six participants indicated that they never fear death and were all over 60; ten participants (38%) were between 50-59, four participants (15%) were 40-49 and four participants (15%) were 30-39.

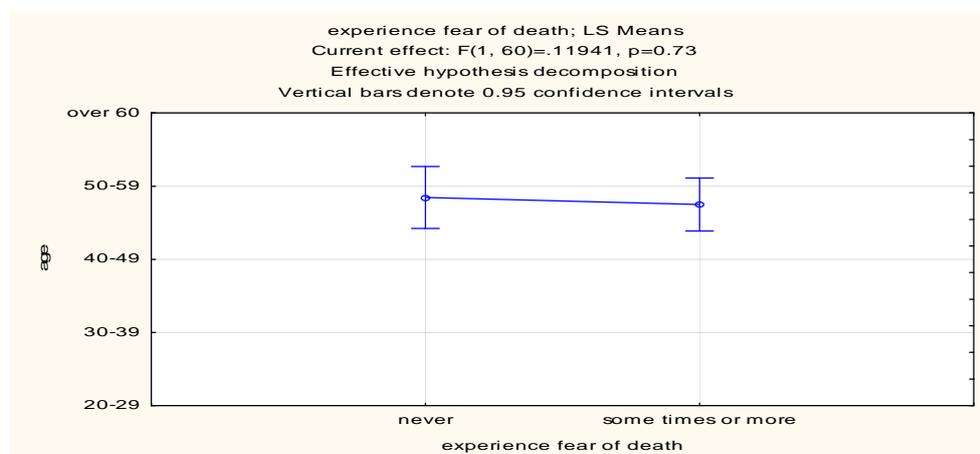
<Table 10> Age/experience of the fear of death (*inferential statistics*)

Descriptive Statistics (Spreadsheet 2 in results.stw)

Descriptive Statistics (Spreadsheet 2 in results. stw)							
Effect	Level of Factor	N	Age Mean	Age Std.Dev.	Age Std.Err	Age 95.00%	Age +95.00%
Experience fear of death	never	26	53.46154	10.46606	2.052564	49.23420	57.68887
Experience fear of death	Sometims or more	36	52.50000	11.05183	1.841971	48.76060	56.23940
Total		62	52.90323	10.73329	1.363130	50.17748	55.62897

Figure 7. Age/experience of the fear of death

Experience fear of death; LS Means



From the *inferential statistical* analysis, there is no difference in the average age between the group that answered “never” and those that answered “sometimes or more” ($p=0.73>0.05$). Thus no relationship was found between age and the fear of death.

Conte et al. (1982:775) state that the general concern with death as measured by self-report instruments has consistently shown almost no relation to age (Templer, 1971; Kastenbaum, 2006:125-127). Conte (1982:775) maintains that no significant sex or age difference was found in their investigation concerning the Death Anxiety Questionnaire (DAQ).¹⁰⁵ However, Conte (1982:775) quotes Koocher, O'Malley, Foster and Gogan (1976) found self-reported death anxiety to be significantly higher in a group of senior high school students than in a group of junior high school students, or adults. The table showing the opinions expressed in response to the questionnaire shows that there is no significant correlation between age and the fear of death.

B. Question 2

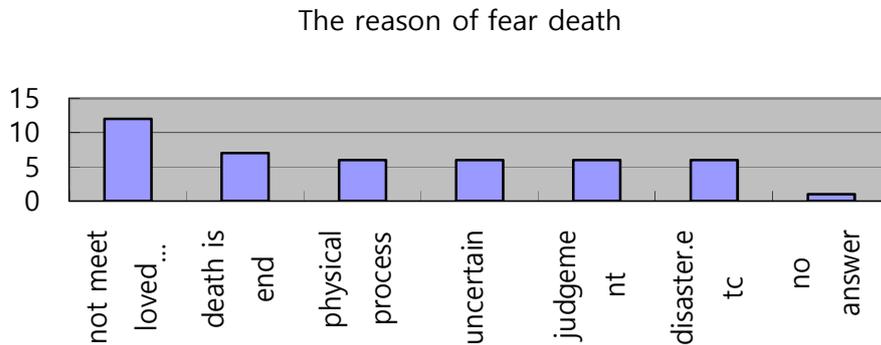
For the second section, participants were requested to choose one or more answers to the question, “Have you feared death, why?”

- Because death is the end of my being and a return to nothingness.
- Because I will not meet my loved ones again
- Because I will lose all my possessions
- Because I fear the physical process of dying
- Because I am uncertain about what comes after death
- Because I fear being judged for my sins by God
- Because this fear is linked to a fear of the causes of death (war, nuclear, global warming, disaster, disease, famine, earthquakes, hunger)

<Table 11> The reasons for the fear of death

Not meet Loved one	Death is the end	Physical process	Un-certainty	Judgment	Disaster, etc.	No answer	Total
12	7	6	6	6	6	1	44
27.3%	15.9%	13.6%	13.6%	13.6%	13.6%	2.3%	99.9%

¹⁰⁵The following are the principal-component factors of death anxiety: Fear of the unknown; Fear of suffering; Fear of loneliness; and Fear of personal extinction.

Figure 8. A histogram of the reasons for the fear of death

In the following section, there are more complex reasons for the fear of death presented for the multiple-choice responses: Twelve participants (27% of total number) indicated they fear death because they will not meet their loved ones again. Seven participants (16%) responded that death is the end of their being and a return to nothingness. Six participants (14%) indicated that they fear the physical process of dying. Six respondents (14%) also indicated that they are uncertain about what comes after death. Six participants (14%) responded that they fear being judged by God for their sins. Six participants (14%) cited nuclear war, global warming, disaster, disease, famine, earthquake, hunger, and one participant (2%) did not answer. Eighteen participants passed over, due to them not fearing death. This distribution of the various reasons expressed for fear of death is similar to the answers in the focus groups, and supports a multi-factorial argument (see, chapter 2.3).

C. Question 3

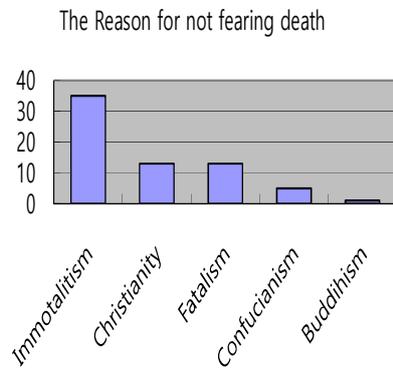
Participants were then required to answer the third question of the questionnaire as they checked one or more answers. The question was: “If you do not fear death, why not?”

- Because physical death does not entail spiritual death (immortality in philosophy, or shamanism)
- Because I believe in reincarnation (Buddhism)
- Because this life and this world is good and I will die content (Confucianism)
- Because I will go to heaven if I lead a good life according to my faith (Christianity)
- Because I overcome the fear of death through the Holy Spirit (Christianity)
- Because death is inevitable (Fatalism)
- Because I have seen death many times (Fatalism)

<Table 12> The reason for not fearing death

Does not entail spiritual death –Immortality	Overcome through Holy Spirit- Christianity	Inevitable - Fatalism	Will die content - Confucianism	Believe in reincarnation- Buddhism	Total
35	13	13	5	1	67
52%	19%	19%	8%	2%	100%

Figure 9. A histogram of the reasons for not fearing death



From the data, it appears that there is another reason why participants do not fear death. Thirty-five participants (52%) out of the total number indicated that physical death does not entail spiritual death, as concurrent with immortality in shamanism.¹⁰⁶ A relatively small number, that is thirteen participants (19%) said it was because they have overcome the fear of death through the Holy Spirit, as in Christianity. Thirteen respondents (19%) held the fatalistic belief that death is inevitable. Five participants (8%) noted that it is because this life and this world are good and they will die content, as proposed in Confucianism or Philosophy. One participant (2%) responded with the reason of his Buddhist belief in rebirth.

¹⁰⁶The traditional Korean believes that spirit and flesh together constitute life. Flesh is annihilated at death but the spirit continues its existence. After death, the spirit may inhabit in the world beyond, or, alternatively may return to life in the real world like Soseang, Jeaseang, Hwanseang in Shamanistic beliefs (Choi, O.S, 1997:66).

<Table 12-1> Experience of the fear of death/Q5 why not fear (does not entail spiritual death)

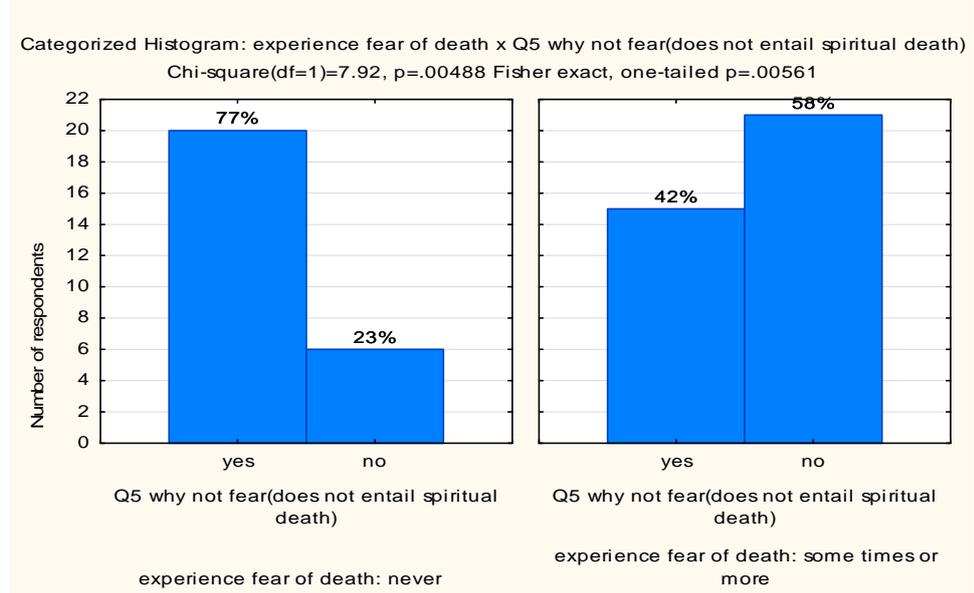
2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

Marked cells have counts > 10, Chi-square (df=1)=7.92, p=.00488 Fisher exact, one-tailed p=.00561			
Experience fear of death: =v4<4	Q.5. Why not fear, because physical death does not entail spiritual death? Yes	Q.5. Why not fear, because physical death does not entail spiritual death? No	Row Totals
Never	20	6	26
Row Percent	76.92%	23.08%	100%
Sometimes or more	15	21	36
Row Percent	41.67%	58.33%	100%
Totals	35	27	62

Figure 9-1. Experience of the fear of death/Q5 why not fear (does not entail spiritual death)

Categorized Histogram:

Experience the fear of death /Q5 why not fear (does not entail spiritual death)



A significant relationship was found between experiencing the fear of death and whether physical death entails spiritual death or not ($p=0.0049 < 0.05$). People who do not experience the fear of death predominantly believe that physical death does not entail spiritual death

(77%), as opposed to only 42% for the group that do fear death even though they believe that physical death does not entail spiritual death (Table 12-1 & Figure 9-1).

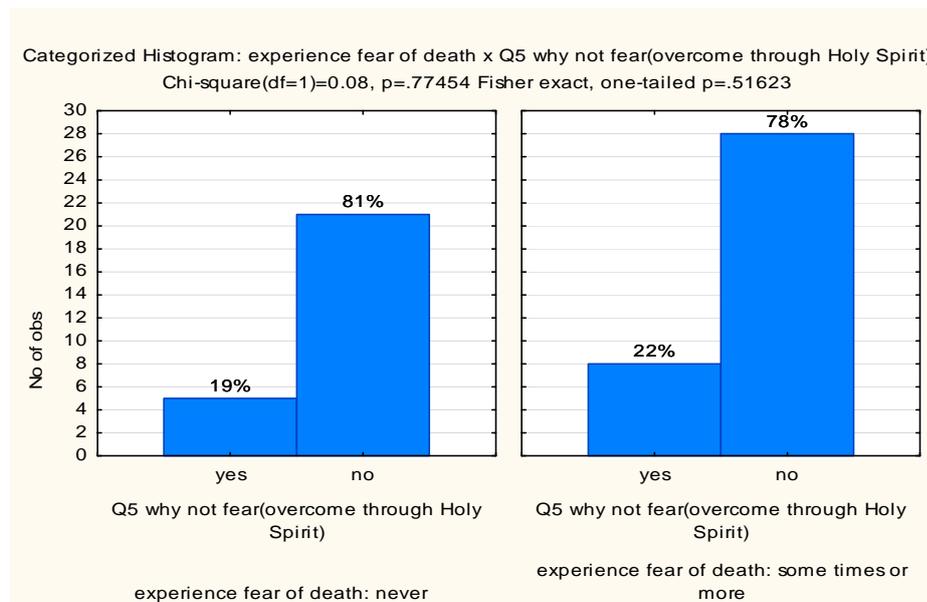
<Table 12-2> Experience of the fear of death/Q5 why not fear (overcome through the Holy Spirit)

2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

Marked cells have counts >10, Chi-square (df=1)=0.08, p=.77454 Fisher exact, one-tailed p=.51623			
Experience fear of death: =v4<4	Q.5. Why not fear, because (overcome through Holy Spirit) Yes	Q.5. Why not fear, because (overcome through Holy Spirit) No	Row Totals
Never	5	21	26
Row Percent	19.23%	80.77%	100%
Sometimes or more	8	28	36
Row Percent	22.22%	77.78%	100%
Totals	13	49	62

Figure 9-2. Experience fear of death/Q5 why not fear (overcome through the Holy Spirit)

Categorized Histogram: Experience the fear of death/Q5 why not fear (overcome through Holy Spirit)



There was no significant difference found between the degree of fear of death ($p > 0.05$) and the reasoning behind this. Of the participants, 19% of sixty-two Christians responded that they never fear death because they can overcome it through the Holy Spirit, 78% of the Christian participants responded that they sometimes or more frequently fear death because they think that they cannot overcome the fear of death through the Holy Spirit (Table 12-2 & Figure 9-2).

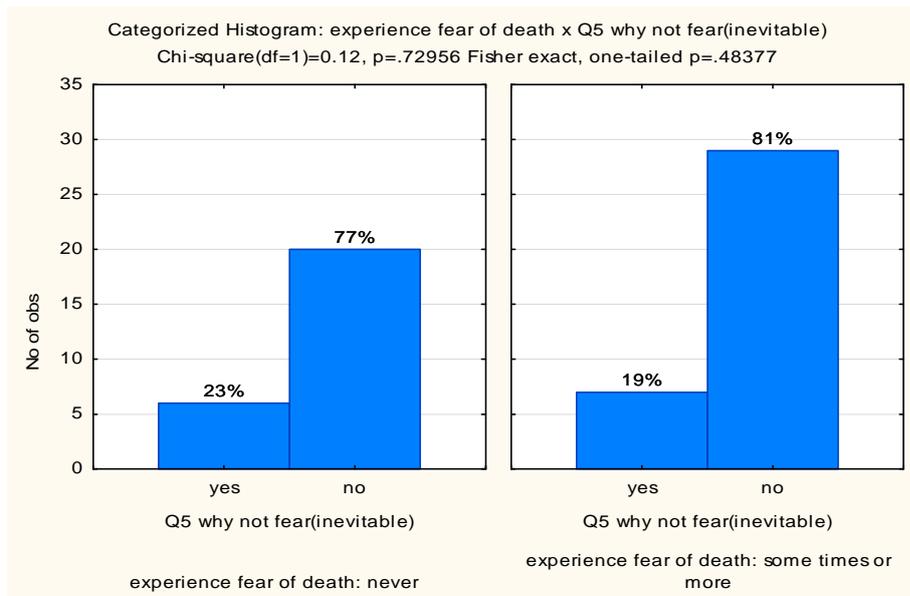
<Table 12-3> Experience fear of death/Q5 why not fear (inevitable)

2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

Marked cells have counts >10, Chi-square (df=1)=0.12, p=.72956 Fisher exact, one-tailed p=.48377			
Experience fear of death: =v4<4	Q.5. Why not fear, because (inevitable) Yes	Q.5. Why not fear, because (inevitable) No	Row Totals
Never	6	20	26
Row Percent	23.08%	76.92%	100%
Sometimes or more	7	29	36
Row Percent	19.44%	80.56%	100%
Totals	13	49	62

Figure 9-3. Experience fear of death/Q5 why not fear (inevitable)

Categorized Histogram: experience fear of death / Q5 why not fear (inevitable)



There was statistically no significant difference ($p > .05$). Of the participants, 23% of the church members responded that they do not fear death because it is inevitable (Table 12-3 & Figure 9-3).

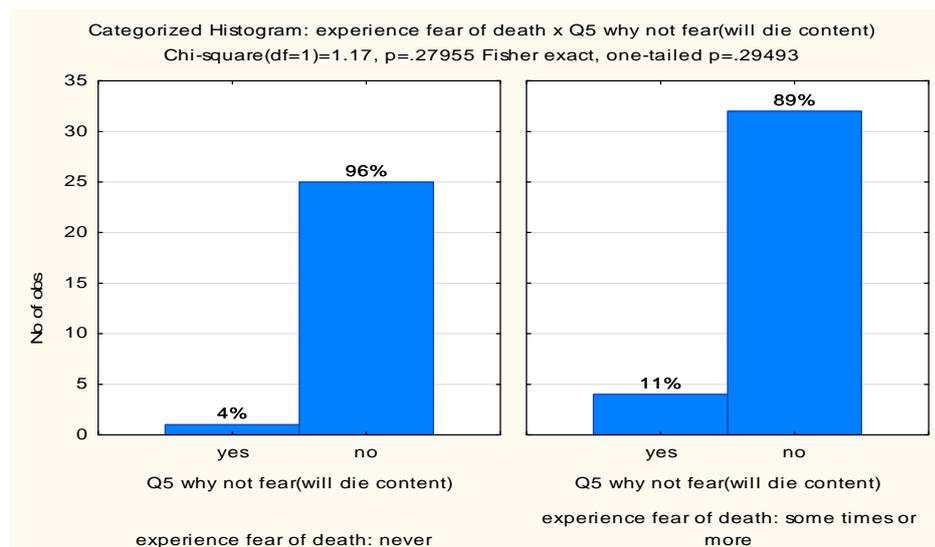
<Table 12-4> Experience fear of death/Q5 why not fear (will die content)

2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

Marked cells have counts >10, Chi-square (df=1)=1.17, p=.27955 Fisher exact, one-tailed p=.2949			
Experience fear of death: =v4<4	Q.5. Why not fear, because (will die content) Yes	Q.5. Why not fear, because (will die content) No	Row Totals
Never	1	25	26
Row Percent	3.85%	96.15%	100%
Sometimes or more	4	32	36
Row Percent	11.11%	88.89%	100%
Totals	5	57	62

Figure 9-4. Experience fear of death/Q5 why not fear (will die content)

Categorized Histogram: experience fear of death x Q5 why not fear (will die content)



Regarding experiencing the fear of death, no significant difference was found between never

fearing death and sometimes or more frequently fearing death ($p>0.05$). Regarding the Confucianist belief that this life and world are good and one will die content, no significant difference was found between the numbers of those finding it as a reason to not fear death, and those who found it a reason to fear death sometimes or more frequently. Of the people who answered, 4 % said that they never experience the fear of death because this life is good and they would die content, as Confucianism believes (Table 12-4 & Figure 9-4).

Interestingly, although the expected Christian answer was included in the list of options, many of the participants indicated other different religious views. This could indicate that Korean Christians tend to understand death from other religious frameworks, such as shamanism, Confucianism, Buddhism and Fatalism. There is some evidence for the assumption in the present study that many Korean Christians still function under certain syncretized elements, which have their roots in other religions.

The participants who chose the view of the immortality of the soul failed to consider that the afterlife could entail life in hell. They simply assumed that the spirit will live forever. Immortality of the soul includes living forever in hell or living forever in heaven. The soul/spirit belongs to God from whence it originates (Ecc. 12:7).¹⁰⁷ Benner (1998:11) states that Plato's immortality of the soul has been singularly influential among both philosophers and theologians for two millennia. Freud believed that everyone is convinced of his own immortality in their subconscious to avoid the fear of death – as he observes, “our unconscious does not believe in its own death” (Freud, 1959a:313). Yates (1999:144) alludes to Jung's belief, “The souls of the dead ‘know’ only what they knew at the moment of death, and nothing beyond that”. Some participants who pointed to the immortality of the soul must know that some of the souls can live forever in hell, as they believe. According to the Bible (Eze. 18:4)¹⁰⁸, the immortality of the soul of a sinner will die, meaning it will live in hell forever. The Spirit of God who rules our unconscious knows who will be having eternal life in heaven or eternal death.

Many Koreans strongly believe in the immortality of the soul (Choi, O.S, 1997:66). The immortality of the soul came from the Creator, “Man was created immortal” (Berkhof,

¹⁰⁷“The spirit returns unto God who gave it,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Ecclesiastes*.p.309

¹⁰⁸“The soul that sinned, it shall die. The sentence, though taken from the Law, which ordered capital punishment for the offences named, cannot be limited to that punishment,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Ezekiel*. p.322

1932, Vol.I:196). The immortality of the soul was already in the human consciousness before Confucius, K'ung Fu-tzu (551 B.C. - 479 B.C.) stated, "The ghost ascends to the sky, flesh descends to the ground" (Choi & Choi, 2000:63, In the Yeki (禮記) book). The immortality of the soul was there before Socrates' (469 B.C. - 399 B.C.) dialogue with his disciples Simmias and Cebes (from the *Phaedo*)¹⁰⁹, where he stated that the "soul is in the very likeness of the divine, and immortal, and intelligible, and uniform and indissoluble, and unchangeable" (Pojman, 2000:101).

The immortality of the soul was there before Plato (427 B.C. - 347 B.C.) who stated that the soul is itself eternal and divine, the soul rules the body, and therein resembles the immortal gods; the soul is separate from the body and will live again in another form after death (Pojman, 2000:101). Socrates and Plato understood the immortality of the soul, and that the souls were already created by the Creator before people were born into this world.

D. Question 4

The fourth question which the participants were required to answer was: "What do you believe about the afterlife?" and the response options were as follows:

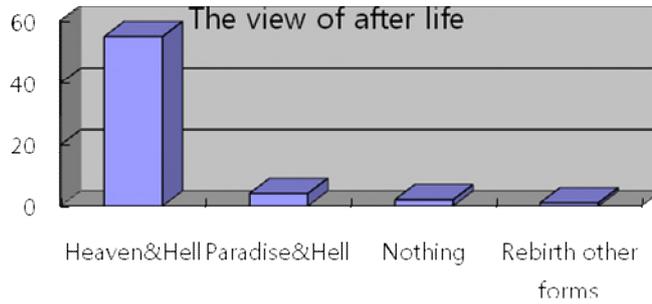
- There is a paradise and a hell
 - There can be rebirth in other forms or in other worlds
 - There is heaven and hell
 - There is nothing after death

<Table 13> The view of the afterlife

	Heaven & Hell	Paradise & Hell	Nothing	Rebirth other forms	Total
The view of after life	55 (89%)	4 (6%)	2 (3%)	1 (2%)	62 (100%)

¹⁰⁹Reprinted from *Phaedo*, translated by Benjamin Jowett (New York: Scribner, 1889)

Figure 10. A three-dimensional histogram of the view of the afterlife



The participants indicated the following: Fifty-five respondents (89%) answered that there is a heaven and hell, as is suggested in Christianity. Four participants (6%) indicated that there is a paradise and a hell, as in Buddhism, and two participants (3%) answered that there is nothing after death. One participant (2%) indicated that there can be rebirth in other forms or in other worlds, as is suggested in Buddhism. Three participants who answered that they never feel fear of death because they are church members also believed that there is a paradise and a hell, as seen in Buddhism. This could indicate that some Korean Christians have a concept of the afterlife, which embraces Buddhist thinking.

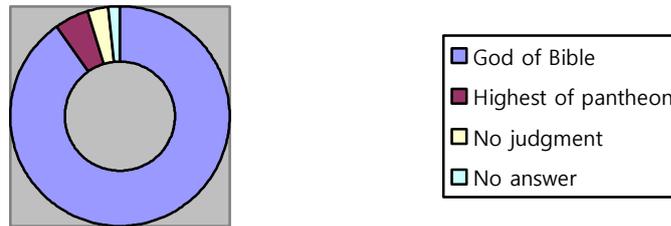
E. Question 5

The investigation required participants to check one or more of the following blocks to express their belief in response to the fifth question, “After death, who will judge you?”

- The God of the Bible
- The highest god of a bigger pantheon
- The king of hell
- There is no judgment

<Table 14> Judgment by whom

	God of Bible	Highest of pantheon	No judgment	No answer	Total
Judge by who	56 (90%)	3 (5%)	2 (3%)	1 (2%)	62 (100%)

Figure 11. A doughnut graph of who does the judgment

The breakdown of the responses from the participants was as follows: Fifty-six respondents (90%) answered that the God of the Bible will judge you, three participants (5%) indicated that the highest god of a bigger pantheon will judge you, two participants (3%) answered that there is no judgment, and one respondent (2%) did not answer.

A woman who answered that she never feels the fear of death believed that people will be judged by the highest god of a bigger pantheon. A man who answered that he never feels fear of death believes that there is no judgment. This shows that some Christians still confuse God as the Creator and Judge of their life. As Park, Young-Jie (1984:111) pointed out, “They are very confused about the concept of God in relation to other gods as near to the shamanistic god, *chun-shin*. There was also some level of confusion between the judgment in Christianity and retribution in Buddhism” (Park, 1984:26). Kim Sung-Hwan (2005:141) indicates that the God-image of a “frightening moral Judge” within the mainstream God-images in Korean traditional religions have brought about an excessive guilt and fear of God in the minds of Koreans (Kim, 2005:141). Korean Christians should clearly believe in the grace of God instead of dreadful shamanistic gods; and reward or punishment of judgment within grace and forgiveness instead of the retribution of Buddhists, or the punishment in hell of shamanists.

F. Question 6

Participants were required to check one or more blocks so as to express what their exact thoughts were in answer to the sixth question, “If there is judgment after death, how are you going to be judged?”

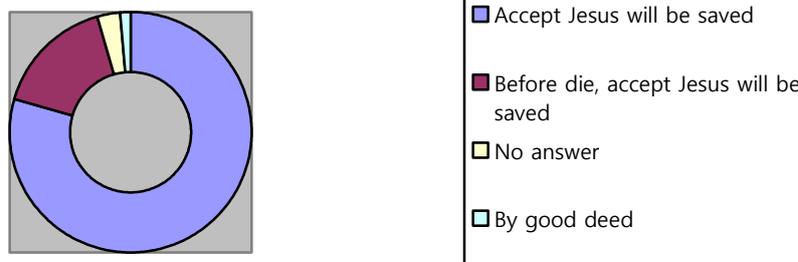
- I will be judged according to my actions in life

- I will be judged according to my good deeds
- If I accept Jesus I will go to heaven
- Irrespective of my actions or disposition, if I accept Jesus and ask for forgiveness before I die, I will go to heaven.

<Table 15> Judgment after death

	Accept Jesus will be saved	Before die, accept Jesus will be saved	By good deed	No answer	Total
Judgment After death	54 (79%)	11 (16%)	1 (2%)	2 (3%)	68 (100%)

Figure 12. A doughnut graph of the judgment after death



The participants answered the question as follows: fifty-four respondents (79%) answered that if they accept Jesus after death they will go to heaven. Eleven participants (16%) indicated that irrespective of their actions or disposition, if they accept Jesus and ask for forgiveness before they die, they will go to heaven. Two participants (3%) did not answer, and one respondent (2%) answered that he/she will be judged according to their good deeds. A man and a woman, who answered that they never feel the fear of death, believed that irrespective of their actions or disposition, if they accepted Jesus as their Christ and Saviour and asked for forgiveness before they die, they would go to heaven (16%). The Christian life is not only for one's salvation at the moment of death, it is to glorify God in the whole of life. The requirement of salvation stands firm to the end (Mt. 10:22), accept Jesus as Lord and confess with your mouth (Rom. 10:9), get rid of all moral filth and evil (Jas. 1:21), be all the more eager to make your calling and election sure (2 Pe. 1:10-11), wash your robes (Rev. 22:14).

Every word spoken, and every deed done will be brought to light and receive judgment: “For God will bring every deed into judgment, with every secret thing, whether good or evil” (Eccl. 12:14).¹¹⁰ Although we will stand in the presence of God and be judged through Jesus Christ who died for our sin, Grudem (1994:1144) points out, “It should not cause terror or alarm on the part of believers, because even sins that are made public on that day will be made public as sins that have been forgiven, and thereby they will be the occasion for giving glory to God for the richness of his grace”. The day of judgment can be portrayed as one in which believers are rewarded and unbelievers are punished (Grudem, 1994:1144). Paul says of Christians, “We must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad” (2 Cor. 5:10).¹¹¹ This is because not all Christians are true believers. Some of them just carry the nametag to fit into the Christian society, or for business reasons. God will distinguish the true believers from false believers and reward or punish them in judgment accordingly. The Holy Spirit bears witness “with our spirits that we are children of God” (Rm. 8:16),¹¹² and gives evidence of the work of God within us (Grudem, 1994:644). Grudem (1994:645) explains, “The unspiritual man does not receive the gifts (literally, things) of the Spirit of God” but “the spiritual man judges all things” (1 Cor. 2:14-15).

G. Question 7

The research required participants to tick one or more of the following options to explain their precise thoughts. The seventh question was: “How can you overcome the fear of death?”

- I cannot overcome it
- I can ignore it
- I can forget it after a long time passes
- I can overcome this fear by studying death

¹¹⁰God is the Judge of all the earth; the Judge of all, who will yet judge the world in righteousness. Not merely here upon the earth, but also hereafter in the world to come. Not of nations or communities, but of individuals; not of open actions merely, but of secret things as well; not of good deeds only, but also of evil, See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Ecclesiastes*. p.311

¹¹¹“1. Every one shall receive the recompense of labour after death. “Must all appear.” None absent. 2. Every one shall receive a reward for every deed,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. 2 Corinthians*. p.125

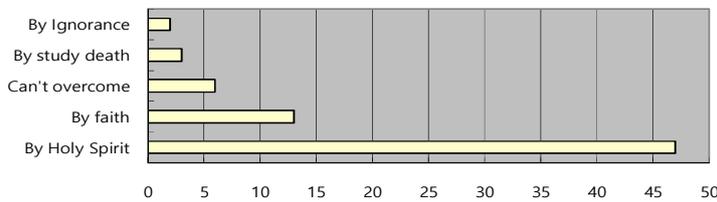
¹¹²“The Spirit still witnesses with our spirit that we are God’s children; and sonship implies heirship-heirship with Christ, through our union with whom we feel ourselves to be son,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Romans*.p.215

- I can overcome this fear through a life of faith
- I can overcome this fear through the Holy Spirit

<Table 16> How one can overcome the fear of death

	By Holy Spirit	By faith	Can't overcome	By study death	By Ignore	Total
Overcome death	47 (66%)	13 (18%)	6 (9%)	3 (4%)	2 (3%)	71 (100%)

Figure 13. How one can overcome the fear of death



The participants answered as follows: forty-seven respondents (66%) indicated that they can overcome this fear through the Holy Spirit. Thirteen participants (18%) answered that they can overcome this fear through a life of faith; six participants (9%) said they cannot overcome it, whilst three respondents (4%) indicated that they can overcome this fear by studying death. Two participants (3%) answered that they can ignore it, while 66% of the participants said that the Holy Spirit protects God’s people.

H. Question 8

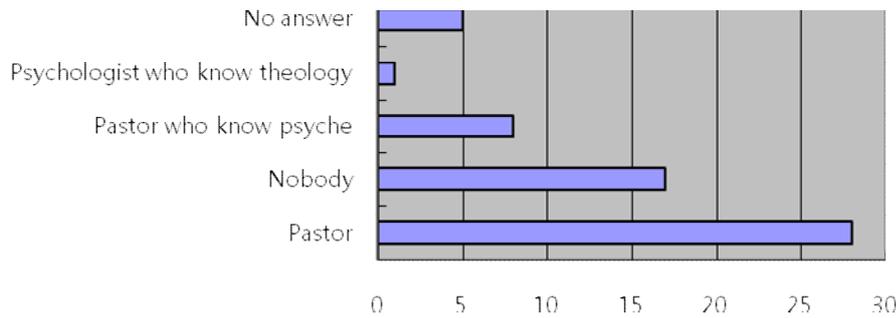
Participants were also required to respond to the eighth question, which was: “By whom would you like to be counseled about the fear of death?” In their response, they checked one or more of the following options:

- Psychologist Pastor Pastor with psychological insight
- Psychologist with knowledge of theology Nobody
- others.....

<Table 17> Be counseled by whom

	Pastor	Nobody	Pastor with psychological insight	Psychologist with knowledge of theology	No answer	Total
Be counseled by whom?	28 (47%)	17 (28%)	8 (13%)	1 (1%)	5 (8%)	59 (97%)

Figure 14. A histogram illustrating who should be responsible for the counseling



By choosing a response, twenty-eight participants (47%) indicated that they want to be counseled about the fear of death by a pastor; seventeen respondents (28%) selected ‘nobody’. Eight participants (13%) chose ‘other’ means, specifying for example, Jesus or Word of God. Five respondents (8%) indicated a pastor with psychological insight; one participant (1%) answered a psychologist who knows about theology, and five participants (8%) gave no answer. Of the participants, 60% indicated in the questionnaires that they want be counseled about the fear of death by a pastor, but in the focus groups, the results differed (see, 2.4.2 (5). People expect that only pastor can deeply know about the continuity or engagement of the Holy Spirit to one’s spirit, because it is his or her vocation (Thayer, 1985:68).

I. Question 9

Questionnaire participants were then required to answer the ninth question, ticking one or more of the following options to answer the question, “Why would you want a pastor to assist you with this problem?”

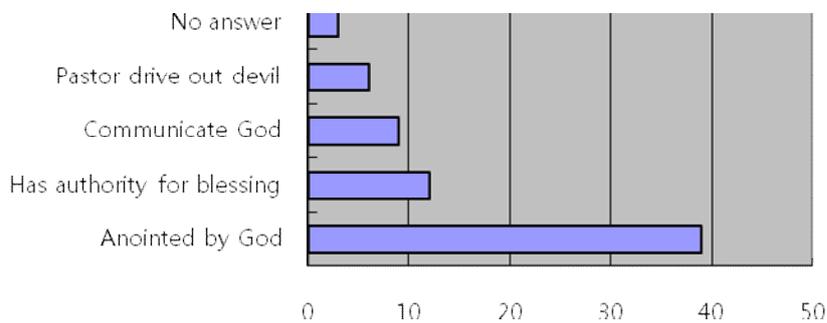
- A pastor has got the authority for blessing
- I am not strong enough in my faith to drive out the demon spirit
- A pastor can drive out the power of the devil (evil spirit, demon)

- A pastor was anointed by God
- Pastors can communicate with God

<Table 18> Why you want to be assisted by a pastor?

	Anointed by God	Has authority for blessing	Communicate with God	Pastor drive out devil	No answer	Total
Why pastor?	39 (57%)	12 (17%)	9 (13%)	6 (9%)	3 (4%)	69 100%

Figure 15. A histogram indicating why you want to be assisted by a pastor



The results from the data is evident: Thirty-nine participants (57%) indicated they want to be assisted by a pastor because the pastor was anointed by God, twelve respondents (17%) answered that the pastor has got the authority for blessing, nine participants (13%) pointed out that the pastor can communicate with God, six respondents (9%) answered that the pastor can drive out the power of the devil (evil spirit, demon) and three participants (4%) did not answer.

Parishioners want to be counseled by a pastor because they think a pastor is a spiritual and divinely ordained individual. A pastor who does pastoral care without the work of the Holy Spirit cannot promote the spiritual growth of parishioners. Parishioners need spiritual caregivers for their spiritual life, as they are spiritual beings. Alternately, parishioners can communicate directly with God. Every Christian can communicate with God by the Holy Spirit. Bavink (1977:388) explains that Jesus “did not do this in His humiliation, and He does not do it in His exaltation. His entire prophetic, priestly, and kingly activity He continues to carry on in a spiritual way from His place in heaven. He fights only with spiritual weapons”. Bavink (1977:395)¹¹³ points out, “The Spirit of the Lord alone works the true, spiritual, and

¹¹³Ps. 51:12 and 13; Isa. 32:15; and Ezek. 36:27.

moral life”. Jesus teaches us, “I tell you the truth, no one can enter the Kingdom of God unless he is born of water and the Spirit” (Jn. 3:5).¹¹⁴

J. Question 10

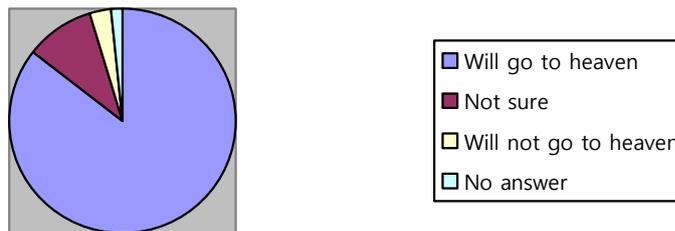
The researcher required the participants to check the blocks below to express their thoughts on the last question, “Are you confident that you will go to heaven when you die?”

- Yes No I am not sure Does not matter

<Table 19> Confidence in heaven

	Will go to heaven	Not sure	Will not go to heaven	No answer	Total
Are you sure?	53 (85%)	6 (10%)	2 (3%)	1 (2%)	62 (100%)

Figure 16. A pie chart of the confidence in heaven



The researcher required the participants to answer the question and they indicated the following response: fifty-three participants (85%) answered that when they die, they are confident that they will go to heaven, six participants (10%) answered that they were not sure, two respondents (3%) indicated that they will not go to the heaven, and one participant (2%) did not answer.

Even though people cannot completely remove the fear of death they are confident of going to heaven after they die. “If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you” (Rm. 8:11).¹¹⁵ But “if anyone does not have the Spirit of Christ,

¹¹⁴“Jesus plays on Nicodemus’s womb imagery to say that entrance into the kingdom of God will require a double birth: physical birth (water) and spiritual rebirth (Spirit). New life will be born from water and Spirit, no longer only from water.” Leander E. Keck (ed.), 1995, *The New Interpreter’s Bible*. Vol. 4. p. 550.

¹¹⁵“If the Spirit of him who raised up Christ from the dead be in us, he will quicken our mortal bodies too,

he does not belong to Christ” (Rm. 8:9).¹¹⁶

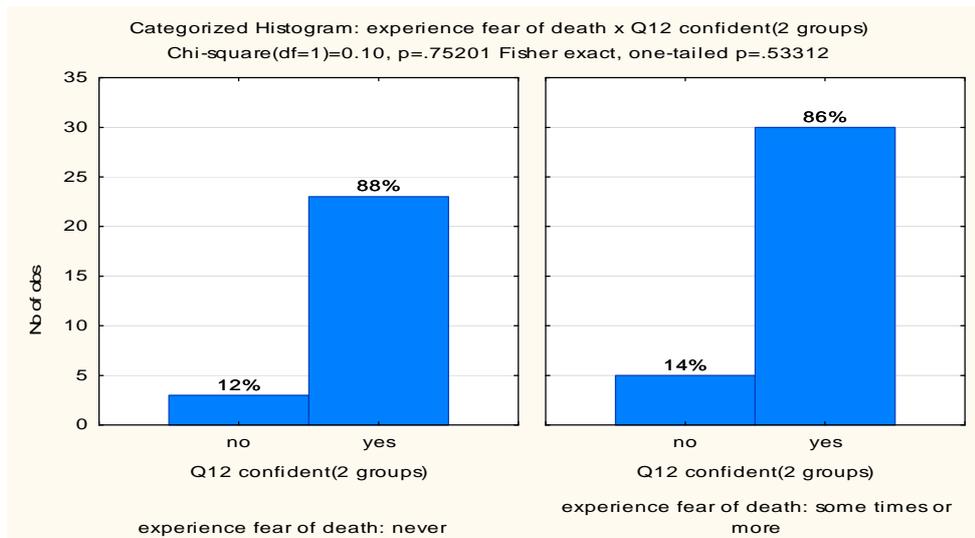
<Table 20> Experience fear of death/Q12 confident (2 groups)

2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

Marked cells have counts >10, Chi-square (df=1)=0.10, p=.75201 Fisher exact, one-tailed p=.53312			
Experience fear of death: =v4<4	Q.12. Confident (2 groups) No	Q.12. Confident (2 groups) Yes	Row Totals
Never	3	23	26
Row Percent	11.54%	88.46%	100%
Sometimes or more	5	30	35
Row Percent	14.29%	85.71%	100%
Totals	8	53	61

Figure 17. Experience fear of death/Q12 confident (2 groups)

Categorized histogram: experience fear of death/Q12 confident (2 groups)



The p-value here is 0.75>0.05, which implies no significant difference between the two groups which responded about the frequency of the fear of death as related to confidence in going heaven when they die. Of the participants, 88% answered that they are never afraid of

believing us at last, through the same vivifying Spirit, from all lingering power of death over us,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary*. Romans, p. 214.

¹¹⁶If, indeed, your conversion was a reality, so that you have become really Christ’s; for the Spirit of Christ of necessity dwells in all such as are really his. See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary*. Romans, p. 207

death, and they are confident that they will go to heaven when they die, and 86% of the participants answered that they are sometimes or more frequently afraid of death, but they are confident that they will go to heaven (Table 20 & Figure 17).

<Table 20-1> Q12 confident (2 groups)/Q5 why not fear (does not entail spiritual death)

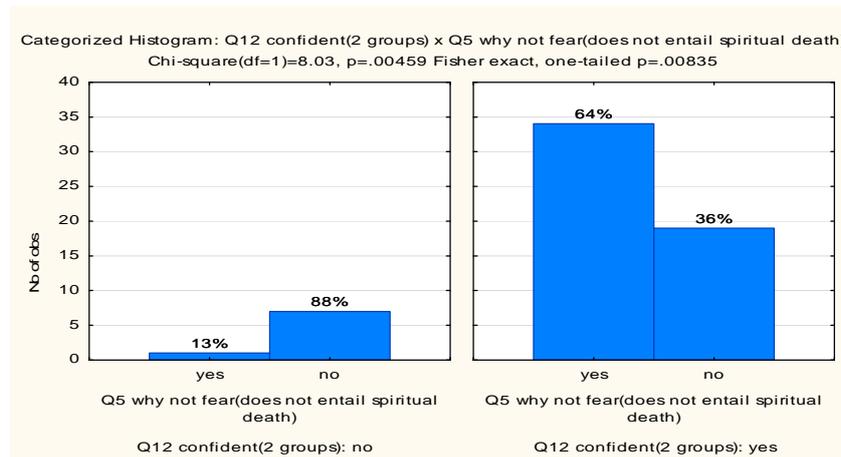
2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

Marked cells have counts >10, Chi-square (df=1)=8.03, p=.00459 Fisher exact, one-tailed p=.00835			
Q.12. Confident (2 groups): =v44=1	Q.5. Why not fear, because (does not entail spiritual death) Yes	Q.5. Why not fear, because (does not entail spiritual death) No	Row Totals
No	1	7	8
Row Percent	12.50%	87.50%	100%
Yes	34	19	53
Row Percent	64.15%	35.85%	100%
Totals	35	26	61

Figure 17-1. Q12 confident (2 groups)/Q5 why not fear (does not entail spiritual death)

Categorized Histogram:

Q12 confident (2 groups) x Q5 why not fear (does not entail spiritual death)



There was a statistically significant difference between ‘confidence of heaven’ and ‘no fear of death’ ($p < .05$). Of the participants, 64% answered that they are not afraid of death because physical death does not entail spiritual death and they were confident that they would go to heaven when they die. Of the participants, 13% among those who responded that they do not

fear death because physical death does not entail spiritual death were not confident that they would go to heaven. The following result indicated that 88% of the participants, who answered ‘no’ to the option of ‘not fearing death because physical death does not entail spiritual death,’ were not confident that they would go to heaven. This was followed by 36% of the participants who said that they are not afraid of death because physical death does not entail spiritual death, but they are confident of going to heaven when they die (Table 20-1 & Figure 17-1).

<Table 20-2> Q12 confident (2 groups)/Q5 why not fear (overcome through Holy Spirit)

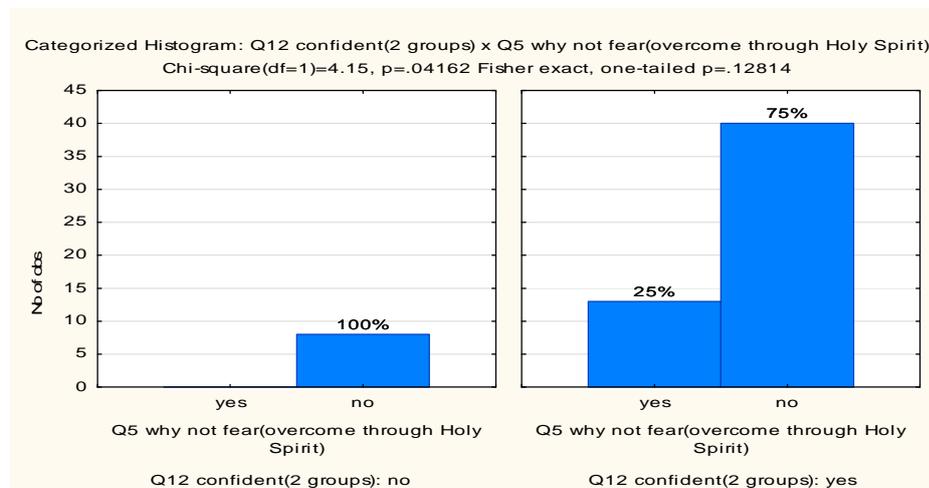
2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

	Marked cells have counts >10, Chi-square (df=1)=4.15, p=.04162 Fisher exact, one-tailed p=.12814		
Q.12. Confident (2 groups): =v44=1	Q.5. Why not fear, because (overcome through Holy Spirit) Yes	Q.5. Why not fear, because (overcome through Holy Spirit) No	Row Totals
No	0	8	8
Row Percent	0.00%	100.00%	100%
Yes	13	40	53
Row Percent	24.53%	75.47%	100%
Totals	13	48	61

Figure 17-2. Q12 confident (2 groups)/Q5 why not fear (overcome through Holy Spirit)

Categorized Histogram:

Q12 confident (2 groups)/Q5 why not fear (overcome through Holy Spirit)



Here, there was a statistically significant difference ($p < .05$). Of the participants, 25% answered that they are not afraid of death because it can be overcome through the Holy Spirit, and from a Christian perspective they were confident that they would go to the heaven when they die. Interestingly, people who answered that the fear of death cannot be overcome through the Holy Spirit, among the people who do not fear death, expressed a total (100%), none had confidence that they would go to heaven. The discrepancy here is that 75% who believed that the fear of death cannot be overcome by the Holy Spirit are nevertheless confident that they will go to heaven. This implies that they are confident in heaven regardless of having a non-Christian perspective of death. (Buddhism believes in paradise as heaven, Muism (Korean shamanism) believes in the world beyond as heaven, and Confucianism believes in the sky as heaven, see Table 4 (Table 20-2 & Figure 17-2).

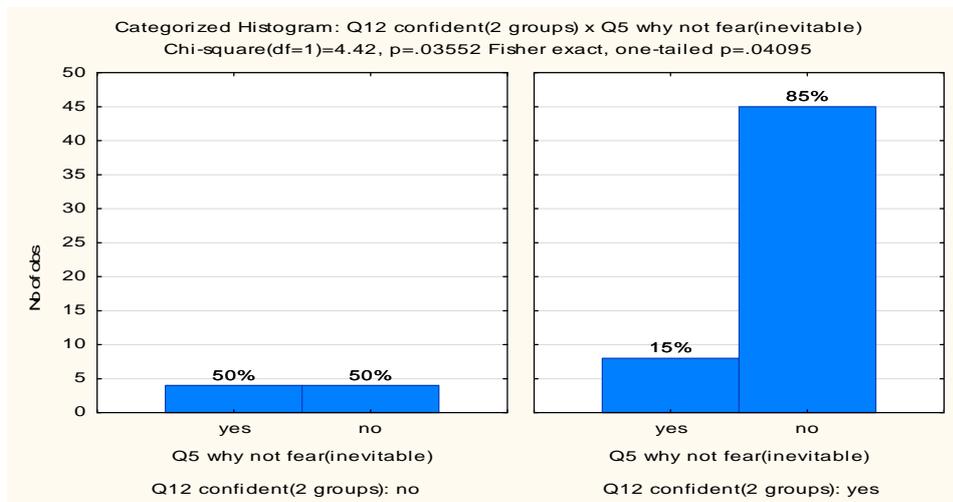
<Table 20-3> Q12 confident (2 groups)/Q5 why not fear (inevitable)

2-Way Summary Table: Observed Frequencies (Spreadsheet 2 in results.stw)

Marked cells have counts >10, Chi-square (df=1)=4.42, p=.03552 Fisher exact, one-tailed p=.04095			
Q.12. Confident (2 Groups): =v44=1	Q.5. Why not fear, because (inevitable) Yes	Q.5. Why not fear, because (inevitable) No	Row Totals
No	4	4	8
Row Percent	50.00%	50.00%	100%
Yes	8	45	53
Row Percent	15.09%	84.91%	100%
Totals	12	49	61

Figure 17-3. Q12 confident (2 groups)/Q5 why not fear (inevitable)

Categorized Histogram: Q12 confident (2 groups) / Q5 why not fear (inevitable)



Here, a statistically significant difference can be seen ($p < .05$). Fifteen percent of the people who do not fear death because death is inevitable were also confident of heaven. Fifty percent of the people did not fear death, regardless of their confidence in the inevitability of death were not confident about going to heaven. People who did not cite inevitability as a reason for not fearing death (85%) were also confident about going to heaven (Table 20-3 & Figure 17-3).

2.4.2 Findings from the focus groups

In the following section, as summarized from the interviews, the researcher will document the opinions on five questions that were selected from the questionnaires and discussed with fifty Christian volunteers from two Korean churches divided into seven focus groups (each comprising between seven and eight participants). The presented information was collected from individuals within the different focus groups (See Appendix 16-22 for the dialogues of the seven focus group studies).

1) Observation and discussion of Question 1 in the focus groups

For the discussion in the focus groups, the first question was: “Have you ever experienced the fear of death?” The responses are summarized below:

One participant from group1 pointed out that he constantly feared death, because his

work was dangerous, and that he could lose his life and all his possessions if he made a mistake. Two of the men from group 2, and four women from a different group feared death because they had experienced extreme physical pain and illness. Some of them from group 1, group 2 and group 4 sometimes experienced a fear of death when they saw a dying stranger or friend go through pain in hospital. This led them to think that the physical process of dying will be very painful. A lady from the group 2 was afraid of death because of sadness rather than death itself. She realized that she will not meet her loved ones again, like when her grandmother's body was put in a coffin. She felt sad and feared death because she would lose her grandfather's house when her parents sold it after her grandfather died. One woman from the group 2 said that as she is religious and believes that she will go to heaven, and so her fear is not about death, but more about a feeling of sadness about being separated from her loved ones. She also said that sometimes she fears that she will die lonely. One man from group 1 sometimes fears death because he fears he will be judged for his sins by God and he is not adequately prepared for the end of the world, which he believes is coming soon. A woman from group 7 feared death due to worry about being attacked by North Korea. A man from the group 3 who had been suffering with pain from peritonitis on a ship did not fear death because he believed that he will go to his heavenly home, and thus can accept his death without worry. He did, however, express a fear of some kind of natural disasters. Some of the younger people (30 years old) from group 2 and group 5 did not think about the fear of death or death. Some participants from group 7 expressed the fear death because they will stand in the presence of God (such as a dreadful god in shamanism). But when they read the Bible, their fear disappeared – they realized that they must prepare for their death, and decided that they must serve God. As is evident above, most participants from the seven focus groups had experienced the fear of death for various reasons.

2) Observation and discussion of Question 2 in the focus groups

The second question that was posed was, “What do you believe about the afterlife?” The reactions are summarized below as observed by the researcher.

One participant from group 2 stated that he did not fear *JusengSaja*, (저승사자), which is shamanism's spirit of the world beyond who takes people to hell when they die. However, many people in group 2 are curious about *JusengSaja*. One old woman from group 4 dreamt

that she saw two men dressed in black take an old man from a neighboring house, holding him on both sides. When she woke up she heard wailing from the neighboring house because someone had died. She thinks that *JusengSaja* (저승사자) took him to hell. One of the young men said that *JusengSaja*, (저승사자) is just an imaginative belief, but he also does not know about heaven, although he believes that his spirit will go to God. One of the young men from group 2 believes that the next world is the world of the imagination. Some participants in group 2 felt that they know the devil exists in the world. One woman in group 4 said, “I have seen the devil with my eyes when I was young, with my Sunday school teacher. After I saw the devil, I was afraid - but I went to the church’s daybreak service to get a Bible as a gift. One day my brother tore my Bible to pieces; I stopped going to church. After I married, I could go to church again, but I burned my whole body. I needed Jesus to heal my body, and then my family could become Christian”.

Some of the young people from group 2 did not know that the spirit and body would be separated after death. One continued, that it is a problem to explain how the body, which has already turned to dust in the tomb will be resurrected when Jesus comes. Another in group 1 who had been a Christian for a long time confessed, “I thought *Iseng* (이승) (it is a shamanistic word, meaning present world) is better than *Juseng* (저승) (meaning the world beyond). I felt that living is better than dying even though there is pain in this world, as my younger brother died a few days ago. I want to avoid death as far as I can”. Some participants in group 6 said that nobody can know about the afterlife, because nobody could be alive again after death to talk about their experience. But one participant said he still believes that there is a heaven and hell, as belief is not something that requires visual confirmation.

An elderly man in group 1 remarked, “When someone dies, spirit and body will be separated which means death. If the spirit accepts Jesus it will go to heaven, if not, it will go to hell. If a man believes in Jesus, God will be with him. The belief in rebirth into an animal form is transmigration in Buddhism”. A woman in group 5 said that witness of Jehovah (paganism in Korea) believe that this world is heaven and when they die, all life is finished. One of the people in group 7 had seen on television that in some countries, when a king dies, the servant is also buried. She said that non-Christians say that Buddhists, shamanists, Catholics and Christians are all the same kind of religious people, but she feels differently. A woman from group 4 experienced this when she prayed for a sick person and the person then

had no pain. One woman from group 7 had a dream about her brother who had been a rich Christian man but who still, wanted more riches. Her brother had died five years previously. In her dream, he invited her to his very small house, like a dog's house, in heaven. She thought that this small house was for him because he had not served God or helped other people in his earthly life.

Most of the people in the focus groups believe in a heaven and a hell after this life. But they confuse shamanism and Christianity in terms of what will happen after death. Christians believe death means that the spirit and body will be separated when someone dies. All bodies go to the same place; all come from dust, and to dust they will return (Eccl. 3:20)¹¹⁷ at the tomb. A spirit that accepts Jesus will be carried to heaven by the angels (Lk. 16:22),¹¹⁸ a spirit of unbelief in Jesus will be carried by the devil to hell, which is the eternal fire prepared for the devil and evil angels (Mt. 25:41).¹¹⁹ When the Son of Man comes on the clouds of the sky with power and great glory (Mt. 24:30),¹²⁰ the dead in Christ will rise first as Peter, James and John saw the transfigured Jesus, Moses and Elijah (Mt. 17:1-8).¹²¹ After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air (1Th. 4:16-17). After death, God will bring to judgment both the righteous and the wicked (Ecc. 3:17)¹²² before the judgement seat of Christ. The believers will be as God's children until the end, but unbelievers will be cast into the fiery lake of burning sulfur. This is the second death (Rev. 21:8).¹²³

¹¹⁷“All things that are of earth shall turn to earth again.” This is true of the material part of men and brutes alike. See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Ecclesiastes*, p. 65

¹¹⁸“This human pageantry of woe was for the rich man what the carrying by the angels into Abraham's bosom was for Lazarus-it was his equivalent,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Luke*, p. 67

¹¹⁹“As here, a servant I judged to be evil and receives exactly the same terrible punishment; there it is a matter of actively and profligately abusing his authority, while here the ‘evil’ servant is cautiously circumspect,” See, Leander E. Keck (ed.). 1995, *The New Interpreter's Bible*, Vol.8, p. 453.

¹²⁰“The Son of Man will appear not privately or ambiguously, but universally visible, on the clouds of heaven,” 1995, See, Leander E. Keck (ed.). *The New Interpreter's Bible*. Vol.8, p. 444

¹²¹“The additions are not only for biographical information, but also to remind the reader that the community of disciples is a family of brothers and sisters,” See, Leander E. Keck (ed.). 1995, *The New Interpreter's Bible*, Vol.8, p.363.

¹²²“All characters, the righteous and the wicked alike, will be judged by the Lord of all,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Ecclesiastes*, p. 77

¹²³“The fearful are those who, through cowardice, have not overcome...These took no part in the first, spiritual, resurrection; they now, therefore, inherit the second death,” See, Spence, and Joseph Exell (ed.),1913, *The Pulpit Commentary. Revelation*, p.511

3) Observation and discussion of Question 3 in the focus groups

The researcher interviewed group participants about their opinions regarding the third question, which was as follows: “If there is judgment after death, how are you going to be judged?”

There are two points of view regarding judgment after death: some people say that there will be judgment for all people, while others felt that judgment would only be for unbelievers. Some people from group 1 said that God will judge everything they had done in the world; all dead people also will be resurrected to be judged by God. One person said that they will be judged by God according to what they have done right for reward, or wrong for punishment. Three people in group 3 said that they would be judged after death by God. A young man in group 6 said that after death, the spirit and body will divide and then the Judge will decide where the spirit will go. An elderly woman in group 4 said that after the last plagues, Jesus will come again and will judge and lift the believers up to heaven, but some people will be left behind. A young woman in group 2 said, “I have known God as a very fearful God, when a previous pastor preached that people will be judged according to their sins, and what you have done will play out like a film at the time of judgment”. A young man in group 2 said that he was in agony about it recently; and that people will go to hell if they do not believe in Jesus. He felt concerned about the standard line of judgment, and asked of the group, “What about people of the old generation who did not know about Jesus, are they going to go to hell?” Nobody could answer this.

In other viewpoints, some people said that only unbelievers will be judged, while Christians will go to the New Jerusalem at the time of the resurrection. Although final judgment will be for everybody, believers should not fear this. As was explained in chapter 3, many Koreans are confusing the various gods in the different religions, such as *Okhwang-Sangche* (玉皇上帝, 옥황상제) in Doga or Taoism, a fearful king of hell (염라대왕) in shamanism, and *Sangche* (上帝) the god of Confucianism. The Buddhists believe that judgment is a curse of destruction for the purpose of retribution (*karma*), but for Christians, judgment will be to rescue the godly from trials, while the unrighteous will be punished (2 Pe. 2:9)¹²⁴. For Christians, judgment should never make believers that they will be eternally

¹²⁴“God will not destroy the righteous with the wicked; he cares for every righteous soul,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. 2 Peter*, p. 53

condemned (Grudem, 1994:1143). The final judgment will be for people of all generations: some will be raised from the dead, all the living, angels, and nations standing before the throne and presence of God, regardless of whether they lived before Christ or not. Scripture frequently affirms the fact that there will be a great final judgment of believers and unbelievers (Grudem, 1994:1140). “This final judgment is the culmination of many precursors in which God will reward righteousness or punish unrighteousness throughout history” (Grudem, 1994:1140). Grudem (1994:1142) states that the final judgment will occur after the millennium, and the rebellion that occurs at the end of it. When believers die, they pass immediately into the presence of God, and when unbelievers die they pass into the endurance of punishment (Grudem, 1994:1146).

Berkhof (1958:731) wisely points out why God has a time of final judgment established at all when he says, “It will serve the purpose rather of displaying before all rational creatures the declarative glory of God in a formal, forensic act, which magnifies on the one hand His holiness and righteousness, and on the other hand, His grace and mercy... and it will not be secret, but public”. No one will be able to complain that God has treated him/her unfairly, but there will be great praise of the absolutely pure justice of God (Grudem, 1994:1147). Seccombe (1982:134) states, “Eternal life is promised to all who leave anything for the sake of the Kingdom; far from there being any idealization of poverty, a many-fold reward is promised in this age to those who have cause to abandon anything for the Kingdom”.

4) Observation and discussion of Question 4 in the focus groups

For the discussion in the focus groups, the fourth question is: “How can you overcome the fear of death?” The researcher summarized the answers as follow:

One man from group 1 said, “I can choose dying as giving up life up in the world, with the belief in immortality. If I need to die, I can overcome the fear of death by suicide. But if someone accepts Jesus until the moment of dying, he/she will experience a baptism of blood”. A young man in group 2 said that people cannot remove the fear of death. It can be overcome by faith, but man cannot remove it completely because human beings are imperfect. He said the fear can be reduced by looking forward to heaven. Someone agreed with the above line of thinking. “Fear of death is not fear about where I am going to after death, but

fear regarding affection for remaining things or lingering nostalgia for a loved one”. Another man in group 2 also said, “Although I have a good life of faith, I still have regret. All fear of death cannot be removed, as loved ones will remain behind. We have fear because we do not know what happens after death”. An elderly woman in group 3 said, “Previously I complained to God, asking how he could allow my pain after my husband died forty years ago, leaving me with six children. I bore a grudge and judged against God, believing that he couldn’t exist. However, God called me again to become a Christian through my third cousin (8촌). I thank the Lord, and am not afraid of death now”.

A man in group 3 who had been at the point of dying said, “I prepared for death, and I am not afraid, but I am preparing to be more like the image of God in this world”. The elderly woman in group 3 said, “When I was young, I gave prominence to myself a lot, but as I get older, I realize that eternal life will come from the grace of God, not by my deeds. I am not afraid of death”. A man from group 1 said, “I will wait for Jesus humbly until He takes me”. A man in group 6 said if we live this life as we would in heaven, fear of death will disappear, such as what happened in Job’s life after his extreme suffering was finished. Two men in group 5 agreed that “everybody will die, dying is human destiny. If I do not think about it, God will solve the problem”. This attitude of avoiding thinking about death is fatalistic. But most of the participants believed that they could overcome the fear of death by having faith in Jesus as their Savior to deliver them to heaven. It was acknowledged that death, like birth, is the will of God and the process belongs to him.

5) Observation and discussion of Question 5 in the focus groups

The researcher discussed the question: “By whom would you like to be counseled about the fear of death?” and summarized the answers as follows:

An elderly man in group 1 said that the problem of death cannot be solved by human beings. We should think more about the problem of death. One member in group 1 said that people recently searched suicide internet sites to commit group suicide, but they should know that this problem can be solved through prayer. An elder in group 3 said that the problem of death can be solved by God only. He does not need to be counseled because he has an answer to the problem. He continues, “If somebody wants to be counseled by me, I can do that”. An elderly woman in group 3 said, “I live in belief and faithfulness to God rather than by my

deeds”. Another elderly woman in group 3 said, “In the past, I thought that death is preferable to life, as to remain among people is pitiable. But I thank God for everything now – I will go to heaven as a healthy person when God calls me”.

Many of the group participants said that they do not need to be counseled by anyone - if they live in Jesus, they can pray to God. Some of them in group 4 said that, “Ten years ago we could encourage each other through intercessional prayer, but we feel that this present generation is too wicked and we cannot open ourselves up to them. Some people criticize the situations of others. In this world, no human is reliable – our minds can change at any time”.

2.4.3 Analysis and interpretation of the focus groups

The purpose of the focus groups was to enable the reader to understand how Korean Christians understand the fear of death and the mixed perspectives from other religions on this topic. In the focus studies, the researcher discovered that participants gave reliable information about the topic from the different focus groups, and from their conversations following the five questions in the discussions. There are seven focus group studies. Participants were assigned code numbers instead of nametags, which were retained in the transcription below (See Appendix 16-22 for the conversations of the seven focus groups studies).

1) Analysis and interpretation of focus group 1 (see, APPENDIX 16)

In this section, the researcher discovered that some participants had traditional Christian viewpoints about death, while others had imported some viewpoints from shamanism and Buddhism.

Participant No.7 is an example of someone with mixed religious viewpoints, supporting the evidence in the focus of this study. Here the confused Korean Christian belief of No.7 is different to the view of death of No.5. As an elder in the church, No.5 has a solid Christian perspective about the fear of death in this group of people aged between 40 and 59. He also influenced other people in the group during the focus group sessions. But No.5 and No.7 are in the same group; No.7 came to church one month ago and is confusing shamanistic and Buddhist views with Christianity. No.7 believes in the wheel of life and *Hwanseang* after death, as in shamanism. When other people talk about judgment after death

in the discussions, he still talks about karma as rebirth in Buddhism as well. He is afraid of death because he avoids thinking about the afterlife. As No.5 said, if you believe you will go to heaven after death, then you can have peace. It is a conviction of salvation that makes one overcome the fear of death.

2) Analysis and interpretation of focus group 2 (see, APPENDIX 17)

The researcher saw that some participants had confused perspectives, as well as Christian perspectives, about death. Here follows some comments from seven young participants in a group.

Comments from participants:

No.2: When we discuss it, I can think more about it. Psychologists and counselors must be prepared to counsel with knowledge about the problem of death.

No.5: This opportunity brought up many questions; I have to think more about the life of faith.

No.6: I must think deeply about heaven, where I will go. I used to only worry about this world.

No.7: I did not think about death either.

No. 4: It was a wonderful experience. I wish I could have more opportunity to learn about the topic of death, and to study death more.

No.3: I agree.

Focus group 2 was made up of younger respondents (22 – 30 years old). They have not thought much about death, but they fear death and the process of dying. They do not know what will happen when they die. They do not really understand that the spirit will go to heaven or hell when they die and that when Jesus returns, Christians will be raised in a spiritual body which will belong to heaven (1 Co. 15:44).¹²⁵ They only hear some stories about death from Buddhists and shamanists. Even the church did not teach them much about death. But nevertheless, they have experienced spiritual warfare, which has made them aware

¹²⁵A spiritual body is a body which is not under the sway of corporeal desires or of intellectual and passionate impulses, but is wholly dominated by the Spirit, and therefore has no desire of capacity to fulfil the lusts of the flesh. See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. 1 Corinthians*, p. 491.

of the devil's existence in their Christian lives. The old generation knows God as a very fearful God from the shamanistic perspective. In this group, No.2 led the discussion as she is a pastor's wife, and young people were influenced to realize the Christian concept about death. The researcher once again realized that people need to discuss death as an important aspect of their Christianity, rather than avoid thinking or talking about it.

The people in the first focus group (45 - 55 years old) are the heads of their family. They have thought about death as they have a responsibility of looking after their families. For them, death is a serious issue, but as for the second group (22 - 30 year olds), they do not really have a serious problem other than their future life in this world. In the second focus group, there is only one married woman, the junior pastor's wife, and six single men and ladies. Even adolescent Christians were more interested in knowing about their future through some kind of fortune-teller as in shamanism (for example: *Saju*, trend of tarot card in Korea), rather than knowing about the world beyond death. However, as is evident in the discussion, young people are eager to know more about death. As Krueger (1998, Focus Group Kit, 6:29) states, participants influence each other, opinions change, and new insights emerge as a result. They learn from each other, and things learned can shape attitudes and opinions. The first group was influenced a lot by No.5 as one of the elders of the church, and the second group by No.2 as a pastor's wife.

3) Analysis and interpretation of focus group 3 (see, APPENDIX 18)

In focus group third section, the researcher engaged with participants who had more experience with death. Participant No.6 had a near death experience. When she had to think about death, she realized that only the conviction of salvation by Jesus can overcome the fear of death. She knows about the spiritual warfare with evil spirits in her aunt's life (No.3). She knows that only the power of the name of Jesus can remove the evil spirits. If anyone doesn't have the conviction of salvation for heaven, they will have fear of the devil and fear of death; even if they have a long history with Christianity. No.6 and No.2 had a lot of influence over the other people in this group, making them aware of the conviction of salvation (50 - over 60 years old).

In the third focus group, the 50 to over 60 year old age-group, as the older generation they had different experiences in their life. They testified with stories of experiences in their

lives. No.3's family had experienced shamanism, paganism (*Zeungsan*), Buddhism, the Roman Catholic Church, and the Protestant Church. There is a lot of spiritual warfare in her family (No.3) as evident in her narrative. This person realized that spiritual warfare can cause physical and psychological problems - No.3 had mental problems as her husband got sick and her granddaughter died as a baby.

4) Analysis and interpretation of focus group 4 (see, APPENDIX 19)

Focus group fourth consisted of eight participants as an old age group, many of whom had experienced death through their families and neighbors. This group was made up of people over sixty years old; they believe that *JusengSaja*, (저승사자) takes people to hell as Satan does. They know that only God can solve the problem of death. For the fourth focus group, all eight of them had experiences of the spiritual life and of the devil in their lives, and they know what will happen after they die. They take belief in the afterlife seriously.

5) Analysis and interpretation of focus group 5 (see, APPENDIX 20)

In focus group five, the researcher found participants who have a Christian viewpoint but also confused ideas about death. All eight of the group's participants are young.

The people in focus group five are 18 - 29 years old, they have not yet thought seriously about death since they are still young. They only know about death as a physical phenomenon. Their belief about heaven and hell is just an imagination, not a reality of life after death. However, No.6 was a young pastor who led the group and told them about spiritual warfare as he had experienced it, and this helped them eventually to understand spirituality as part of the Christian life.

Focus group fifth was very quiet - the opposite of focus group four. They did not elaborate for long when questions were asked, and it took time for talking to start and for opinions to be offered. The researcher felt that they needed to think more about death and the fear of death, regardless of their youth.

6) Analysis and interpretation of focus group 6 (see, APPENDIX 21)

The researcher found a participant who had converted to Christianity, as well as a participant who still had Buddhist ideas about death in focus group six.

Focus group sixth was comprised of men, 50-59 years old. Some of them were concerned about the afterlife as the head of a family. Some of them were uncertain about the existence of the afterlife, as they only became a Christian recently. No.4 said he lived a totally different life before he became a Christian. It did not matter for how long they were Christians; the afterlife was as imagination for them if they did not believe in Jesus in their hearts. When they personally meet Jesus in their hearts, they can be confident about the afterlife when they die. Having only been a Christian for a short time, they still need to learn more about God, and then they will be more secure about life and death.

Participant No.1 indicated that rebirth is Buddhist thinking. No.1 in the sixth group had not been a Christian for as long as No.7 in the first group. They are confused about the view of death in Christianity and Buddhism. Although they are church members they still believe in the Buddhist's view, which is rebirth as a human or animal after death. Newly converted Christians seem to be more confused about the view of death in other religions. Those who have practiced Christianity for a long period tend to understand death better, but still have a fear of death unless they do not have a conviction of salvation in their hearts. When Christians have a conviction of salvation and can commit wholeheartedly to God, they will overcome their fear of death. One participant in the sixth group testified that it is through this focus group that for the first time, he felt unburdened from death. Christians need to discuss death more to understand it clearly.

7) Analysis and interpretation of focus group 7 (see, APPENDIX 22)

In focus group seventh, the researcher saw three Christian participants who had a lot of experience with death testify about how they overcame the fear of death.

Participant No.2 knows that the Word of God has power to heal her sickness through the Holy Spirit. No.3 knows that she can overcome the fear of death with time through the power of the Holy Spirit. This group was very inspired by the working of the Holy Spirit during the focus group. This discussion helped us all in a group to become filled with the Holy Spirit and the conviction of salvation

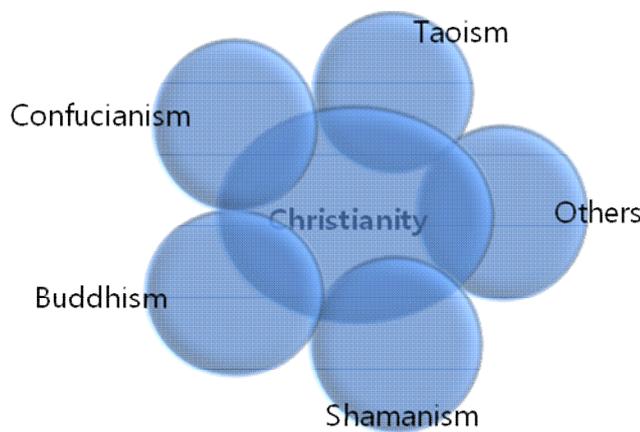
In this seventh focus group, the interview started with tea and light snacks as they prepared themselves. The participants were very comfortable talking about death in this group. There were tears while someone was talking about her husband's sickness, and while

someone was talking about her family members that had already died, and also while someone was talking about her husband who had died. It was very serious talking about death as a reality of life. The Holy Spirit worked in their hearts as seen in No.2 and No.3's testimonies. It was really God who healed their wounds from the problem of death and life.

From focus group eighth, the researcher discovered that the first argument is about how Korean Christians understand, interpret and apply their concepts of the death in their lives within their different cultural and religious backgrounds. The evidence for the first argument is that Korean Christians have mixed perspectives about the death and fear of death from other religions such as shamanism, Buddhism, Confucianism, Taoism, and others. Korean Christians were also found to have mixed interpretations about the death and afterlife with other religious views.

Figure A. Korean Christianity mixed belief about afterlife with different religions

(See the results of ATLAS.ti program in APPENDIX 1: Figure A-1. Belief-Afterlife; APPENDIX 2: Figure A-2. Afterlife-Buddhism; APPENDIX 3: Figure A-3. Afterlife-shamanism; APPENDIX 4: Figure A-4. Afterlife-Christian)



From this focus group empirical research, the researcher also discovered evidence for the second argument, which is whether the cause of the fear of death is related to a single, specific element, or to multi-dimensional elements, such as religion, psychology/emotion, consciousness, unconscious, self-esteem, and social problems. Korean Christians' fear of death is influenced by their many dimensions of understanding – such as religion, psychology,

nature, philosophy, social, physical, and other dimensions.

Figure B. The reasons for the fear of death in the focus group studies

(See the results of ATLAS.ti program in APPENDIX 5: Figure B-1. Fear of Death-Reason; APPENDIX 6: Figure B-2. Experience- Fear of Death)



2.5 CONCLUSION

Rationalists, Materialists and Taoists, admit only to the existence of physical life in the real world and reject notions of the existence of spirit and the afterlife. Nevertheless, most people have a hope of some kind of resurrection after death. Even in Prehistoric Ages it was believed that the corpse would somehow re-circulate into nature. In past ages, people buried weapons, swords, horses and warrior slaves or wives, which were later found in tombs (175 B.C.), and this may indicate that there was a concept of some kind of warfare involved in life after death.

From a spiritual perspective, Choi & Choi (2000:9) indicates a darker side to this burial practice: protection from evildoers, or from dead people in other tombs. The idea of the spirit of the dead “traveling” is indicated by the presence of boats and birds in tombs. These artifacts would “help” the dead person’s spirit on its way into the afterworld. Thus, the fear of death extends even into the world of the tomb and the dead! This is not a Christian view.

In conformity with religion, Koreans in the past (and to some extent today) understood that the next world was not that much different from this one. Korean shamanism was especially strong on this point. This is obviously the result of an endeavor to overcome the fear of death. Further evidence of this endeavor is seen in the sixth and seventh century practice of burying a “demon picture” along with the corpse. It was felt that this would protect the dead from evil spirits in shamanism.

Buddhist art is often an expression of Buddhist beliefs. In A.D. 778, Domung created a picture¹²⁶ depicting a dead person being dragged by a “death envoy”. Another picture¹²⁷ depicted the judgment of a dead person by the “king of death”. These two pictures express a fear of death and a fear of the king of death. During the *Chosun* period (1392 - 1910), there was a rejection of any idea of a ghost or spirit. This trend became more pronounced during the nineteenth century. Origins of this view can be traced back to the influence of Western philosophical perspectives on death, many of which deny the immortality of the soul and the possibility of an afterlife. Despite the apparent disregard for the soul and its immortality, there remained, however, a constant engagement with questions regarding death and the afterlife.

¹²⁶See Appendix 23. In the possession of Berlin Gallery. Name of picture: JiJang Siwyang Do.

¹²⁷See Appendix 24. The Arthur M. Sackler Museum, Harvard University Art Museums, U.S.A. Name of picture: First Jingwang Deahwang Do.

Traditionally, philosophy was only concerned with foundational matters, as the term philosophy – love of wisdom, suggests. Plato believed contemplating the deeper meaning of life and death included the immortality of the soul. The philosophical tradition of existentialism shows us that the fear of death cannot be denied.

From a psychological point of view, Freud believed that the “fear of death” occurs via the machinations of the superego, a part of the individual’s subconscious (Freud, 1923:342). Jung (Carl Jung, 1959:8) states that the meaning of the existence of the greatest living religions is to be found in their common concern with the fear of death. Karl Jasper (1971: xiv) remarks that the various religions arose because of a common concern, from the earliest ages, with ultimate reality and with transcendent eternal life.

Within a particular social context, Kübler-Ross (1979:12) thought that, “With rapid technical advancement and new scientific achievements men have been able to develop not only new skills but also new weapons of mass destruction which increase the fear of a violent, catastrophic death”. The very real possibility of death on such a large scale has kept questions of mortality at the forefront of Korean thought.

In general, archaeology attests to the concern of the immortality of the soul and the fear of death as early as the Old Stone Age, continuing into the Iron Age and beyond. Porterfield (2005:60) states that in the case of Judaism, the Hellenistic form was altered. “Fear of death and fear of evil can be seen from the Old Stone Age, increasingly in the Bronze Age with weapons, but also it was increased by fear of death envoy and judgment, fear of the king of Hell, the chairman of death from influence of Taoism, fear of the punishment of ancestors if they acted against the law of an ancestor, worship influence of Confucianism, and ‘death is life and Nirvana’ influence of Buddhism as well. Every human have experiences loneliness and isolation within society. That is why Becker says that heroism is first and foremost a reflex of the terror of death” (Westphal, 1987:104).

From the methodology of the second phase, *critical analysis* (Louw, 1998:98), it appears that the fear of death is physical, emotional and psychological, and causes deep spiritual pain. For Korean people the primary meaning of death is the physical, psychological, social and spiritual demise of a person, even though Koreans believe in the immortality of the soul by way of rebirth or reincarnation. Secondly, the meaning of death includes continuing in spiritual warfare against evil spirits with a dead person’s spirit inhabiting the tomb and

their present world.¹²⁸ Thirdly, bodily death initiates judgment by their many gods, which continues after death to the forthcoming generations. This provides one of the reasons as to why they worship ancestors as well. Fourthly, Koreans concern about the responsibility of their family (clan) extends to the older generation after one dies.

The fear of death is likely to be caused by all of the above components in the various dimensions of life. The mere complexity of existence as a human being – an entity whose total needs are described as being physical, psychological, religious, social and spiritual (Peberdy, 2000:73), implies that no single cause can be solely responsible for the fear of death.

The different perspectives on the fear of death in Korean Christianity encompass confusion of the conception of God with the gods of other religions, as well as confusion of the Holy Spirit and demon spirits, and confusion about the conception of the afterlife as they have mixed different religious views with Christianity.

From the theoretical research, the strongest belief influencing Korean Christianity is called *Muism*, or Korean shamanism, from the foundation of Old *Chosun* (2333 B.C.) in Korean mythology. There are also other beliefs such as that death is the end of life (Rationalism & Materialism), judgment by the king of hell (염라대왕) and belief in *JusengSaja* (저승사자) as in shamanism, judgment by a supreme being (옥황상제) as in Taoism, judge by *Sangche* (상제: Hanelnim) as found in Confucianism. Many Koreans mix various religious viewpoints about the afterlife, such as: shamanism, which involves a belief that a dead person's spirit returns to another type of life (Soseang, Jeaseang, Hwanseang); Doga or Taoism, in which it is believed that Ki scatters to nature for rebirth or circulation; Confucianism believes that ghosts ascend into the sky, flesh descends into the ground; and Buddhism, whose proponents believe in rebirth or circulation.

The findings from the empirical research in the focus groups supported the theoretical research indicating that Koreans have fears relating to shamanistic gods, and evil spirits, which are believed to wander after its death and harass the living until it achieves revenge. Many of the participants in the focus groups also believed in the fear of judgment by dreaded gods, and the king of hell as in shamanism. Most of participants were over sixty years

¹²⁸Shamanists believe that the departed soul (ghost) divides into two; good spirit (先靈, 선령), and evil spirit (先靈, 악령). After death, the good spirit will go to the world beyond, but the evil spirit will wander and make trouble in this world. See, Kim Sang-Min, (2000:24).

old, they believed in the existence of the devil that they saw as *JusengSaja*.

Many participants (81%) from questionnaires responded that they do not fear death because of the immortality of the soul as Confucians, philosophers or psychologists believe; death is inevitable as in Fatalism; also that the present life is good and they would die content as is believed in Confucianism (Table 12 & Figure 9). Forty seven respondents (66%) indicated that how they can overcome their fear of death was through the Holy Spirit. Thirteen participants (18%) answered that how they overcame this fear was through faith (Table 16 & Figure 13). Results of the *inferential statistics* revealed considerable differences on the experience of the fear of death. Only 19% of the total participants had experience to overcome their fear through the Holy Spirit as in Christianity which the researcher expected, and 81% of the participants were not afraid of death because of mixed religious viewpoints (Table 12-2 & Figure 9-2). Only 25% of participants answered that they are not afraid of death because it can be overcome through the Holy Spirit, and they were confident that they would go to heaven when they die, from a Christian perspective (Table 20-2 & Figure 17-2). It shows that knowledge of a fear of death, experience of the fear of death, and overcoming the fear of death by having a confidence in heaven, produced different results.

Interestingly, even those who chose the immortality of the soul, 88% of the participants who answered 'no' to the option of not fearing death because physical death does not entail spiritual death, were not confident that they would go to heaven (Table 20-1 & Figure 17-1). Another gripping finding was that people who answered that the fear of death cannot be overcome through the Holy Spirit were also among those who had no confidence that they would go to heaven – they totalled 100% (Table 20-2 & Figure 17-2).

With regards to the findings from the focus group interviews, it was discovered that the results of the shamanistic influence could be noticed in the Korean society by aspects such as the lack of a sense of duty, the *Saju* (사주)-four pillars from shaman as fortuneteller; the expectation of shamans to solve problems by '*gut*' (shamanistic rites); the lack of a sense of the value of life, as shamanism believes that human beings are born by *samsin* - three gods governing childbirth, cursed by the bad spirits and reincarnated into a new form (animal, human, or otherwise) after life. As shamanism is increasing in Korea, this influence is also becoming stronger.

In the focus groups, most participants admitted that they had experienced the fear of

death and had anguish about death for various reasons. The fear of death is not only a physical or psychological problem, but also a spiritual problem. In the questionnaires, 60% out of the total number said that they want to be counseled about the fear of death by a pastor. Korean pastoral caregivers have to acknowledge in the process of pastoral care that the human being is an holistic being in a spiritual, psychological and social contexts. Participants in the focus groups changed their opinions to conform to biblical-minded thought. Before opening a focus group, the researcher cautioned that participants might experience strong emotions such as grief and discomfort when telling their sad stories. During the research and debriefing time, there were sometimes tears as emotion was expressed by some of the participants, but there was not really any need for specific counseling.

However, there are many unanswered questions concerning the fear of death: Why do humans have to die? Where does the fear of death originally come from? From a Christian viewpoint, how has death been conceptualized in terms of its meaning? This will be discussed further from a theological perspective in the next chapter in the second phase of the methodology, *critical analysis* (Louw, 1998:98).

CHAPTER THREE

THE BIBLICAL PERSPECTIVE OF LIFE AND DEATH

3.1 INTRODUCTION

To understand death one has to understand the nature of life. This research aims to understand the meaning of death and the fear of death in the Korean context. Death is one of the unfathomable mysteries of God, who created human beings. Human beings are multi-dimensional, exhibiting a variety of aspects in their being. Some of these aspects are: mind, soul, heart, spirit, unconscious, consciousness, subconscious, self, I, person, ego, psyche, superego, id, emotions, mentality and transcendental unity of apperception. The Old Testament regards the heart (*leb(H)*, *kardia(G)*) as the center of human existence, consciousness, emotion and reason. The term *nous* is closely related to the term “heart,” which is the center of all human actions and decisions.¹²⁹ Louw (1999:91) states, “Human beings receive a new identity as a result of the transformation of their hearts and reason”. This identity is granted by God’s grace. Louw maintains, “Despite the preference given to *nous*, it nevertheless appears that the human *pneuma*, and the description of a person as a spiritual being will continuously play a fundamental and primary role in a theological anthropology”(1999:91-92).

In addition, Hick (1976:35) mentions that human nature consists of a primary division between the physical and the non-physical. “Soul” (*psyche*) denotes the center of the personality, “heart” (*kardia*) is the seat of human will and desire, “mind” (*nous*, *dianoia*) is the faculty of thought, understanding and attitude. “Spirit” (*pneuma*) is used to refer to the Holy Spirit and the breath of life as the spirit of human beings, or evil spirits.¹³⁰ However, spirituality is the overarching factor that is related to these concepts of the human being in

¹²⁹See, Louw, D.J. (1999:90).

¹³⁰For evil spirit, πονηρός (*poneros:evil*) spirit (*pneuma*) refers in Mt. 12:45, Mk. 1:26, 9:17, Lk. 7:21, Ac. 8:7, Ac. 19:12, 13, Eph.6:12, 1Ti. 4:1, Rev.16:14 in New Testament, רָחַק (*rah:evil*) *ruah* in 1Sa.16:14, 1Ki.22:22 in Old Testament.

life and death. Among these is also found the fear of death, which has a measure of influence on the life of the human being. Berkhof (1958:205) mentions, “Even the body is destined to become in the end a spiritual body, that is, a body which is completely spirit-controlled, a perfect instrument of the soul”.

The previous chapter implemented the first phase of the methodology, called the *descriptive* and *observation* phase (Louw, 1998:98), as well as the second phase, that of *critical analysis* (Louw, 1998:98). The results and findings of the empirical research supported the data providing evidence for the theoretical research. The empirical research was done in the form of discussions on the narratives of the reality of life, death and the fear of death (see, Appendix 16-22).

This chapter will deal with the third phase of the methodology that of *critical reflection*, from a theological perspective on life, death and the fear of death as viewed through Scripture. Firstly, the original meaning of ‘death’ in the Old and New Testament will be investigated. It also seeks to discover the original meaning of the fear of death in the Bible. Secondly, the perspective of life in the Bible will be explored looking at the similarities and differences between the spirit and soul, as well as the difference between the Holy Spirit of God and the spirit of human, as viewed in the Old and New Testament. God’s creation, salvation, life and the image of God will also be investigated. Thirdly, it will also explore God’s spiritual life care in the Old and New Testament, as well as in the early church, medieval church, Reformed Church and modern church. Fourthly, this chapter will look at the confusion of the perspectives on death and life in Korean Christianity from a theological perspective.

3.2 THE BIBLICAL PERSPECTIVE OF DEATH AND FEAR OF DEATH

Within the scope of this dissertation, the researcher will provide an explanation of the meaning of death and the fear of death from a biblical perspective. A basic description will be given of the meaning of the original word in the Old and New Testament.

3.2.1 The original meaning of death in the Old Testament

In the *Expository Dictionary of Bible Words*,¹³¹ the Hebrew word, מוֹת, *mut*, which appears around 850 times, primarily means “die” (Renn, 2005:281). The dictionary explains that the word is used to describe the judgment of God after humankind’s first act of rebellion against God in the Garden of Eden. In Gen. 2:17; 3:3, 4, the warning is that those who disobey God will die (Renn, 2005:281). *Mut* is also used to describe death by natural causes, especially in the Pentateuchal narratives of the patriarchs,¹³² and it is also used to describe accidental death¹³³ (Renn, 2005:281). Renn (2005:281) also mentions that the overwhelming majority of texts that use the word *mut*, refer to death in specific circumstances. Renn (2005:281) continues, “First of all, death is portrayed as a specific judgment of God against the sin of humankind”. For example, the great flood (Gen. 7:22)¹³⁴; the Egyptian plagues (Exod. 9:19; 11:5)¹³⁵; the drowning of the Egyptian army in the Red Sea (Exod. 14:30)¹³⁶; the war with Sennacherib’s Assyrian army (2 Ki. 19:35).¹³⁷ Such judgment is often directed against God’s people.¹³⁸ Secondly, “death is also depicted as a divine punishment, whether it is threatened or actual, for the specific crime of violation of God’s laws” (Renn, 2005:281). For example, disobedience in general;¹³⁹ Sabbath-breaking;¹⁴⁰ sexual immorality;¹⁴¹ idolatry;¹⁴² cursing or rebelling against one’s parents;¹⁴³ blasphemy (Lev. 24:16)¹⁴⁴; false prophecy¹⁴⁵ (Renn,

¹³¹See, Renn, Stephen D. (ed.), (2005:281), *Die, Dead, Dying. Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc.

¹³²Gen. 5:5ff.; 9:29; 42:2; 50:5ff.; Exod. 2:25; Num. 6:9; Deut. 2:16; 10:6; Josh. 24:29; Judg. 8:32.

¹³³In, Josh. 20:9; Job 4:21; 14:10, 14; 36:14; Eccl. 2:16; 4:2; 7:17; 9:3ff.

¹³⁴Of all that was in the dry land, a further specification of the creatures that perished in the Flood, died, See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis*. p.119.

¹³⁵In *The Pulpit Commentary* for Exod. 9:19, “Any herdsmen that remained with the cattle in the open field and did not seek the shelter of houses or sheds would be smitten by the huge jagged hailstones with such force that they would be killed outright, or else die of their wounds; for Exod.11:5, their death being viewed as a calamity,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary.Exodus*, pp.208; 249.

¹³⁶“Josephus says that after the passage of the sea by the Israelites, a west wind set in, which (assisted by the current) drove the bodies of the drowned Egyptians to the eastern side of the gulf, where many of them were cast up upon the shore,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary.Exodus*, p.345.

¹³⁷“They were all dead corpses-absolutely dead, that is; not merely sick or dying,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary.II.Kings*, pp.208; 390

¹³⁸Num. 26:19; Isa. 22:2; 65:15; Jer. 11:22; 44:12; Ezek. 3:19; Hos. 2:3; 9:16; 13:1; Amos 7:11, 17; 1Kgs. 14:11; 16:4; 22:37; 2Kgs. 1:4; 17:26

¹³⁹Exod. 19:12; 28:35; 21:12, 36; 30:20ff.; Lev. 8:35; 10:2, 6; 16:2

¹⁴⁰Exod. 31:4, 15; 35:2; Num. 1:51; 4:15ff.; 17:13; 19:13

¹⁴¹Lev. 19:20; 20:10ff.; Deut. 22:21ff.

¹⁴²Lev. 20:2ff.; Deut. 13:5ff.; 17:5ff.

¹⁴³Lev. 20:9; Deut. 21:21

¹⁴⁴“In accordance with the judicial decision on the man is framed the general law against blasphemy and its penalty. It runs as follows: Whosoever curse his God shall bear his sin. And he that blasphemeth the name of the

2005:281). Thirdly, death is also described as the consequence of human action and initiatives, such as murder or execution¹⁴⁶ (Renn, 2005:282). Finally, Job 1:19 mentions death by the hand of Satan (Renn, 2005:281-282).

Another similar word in the Bible, the Hebrew word, גָּוַה, *gawa*, is a verb meaning “die,” or “perish” (Renn, 2005:282). It can refer to people dying as the direct result of God’s judgment (Gen. 6:17; 7:21; Josh. 22:20; Zech. 13:8)¹⁴⁷. The word also refers to people “dying” from natural causes, and fear of dying as indicated in Num. 17:13¹⁴⁸ (Renn, 2005:282).

In the majority of cases these words are used by God to describe divine judgment against sin, relating to the breaking of God’s laws. Death appears to be punishment for sin, and the original cause is through the fall of Adam and Eve. But Abraham (Gen.25:8)¹⁴⁹ and David (1Chron.29:28)¹⁵⁰ were blessed with joy at their death (Ps.30:11) because they entered heaven.¹⁵¹

In this regard, the researcher will indicate a very brief description of the meaning of death with the original word in New Testament, and will explain the meaning of death in the Bible.

3.2.2 The original meaning of death in the New Testament

The Greek word, θάνατος *thanatos* means “death”. It occurs nearly 120 times in Scripture

Lord, he shall surely be put to death,” See, Spence, and Joseph Exell (ed.). 1913. *The Pulpit Commentary. Leviticus*, p. 384.

¹⁴⁵Deut. 18:20; Jer. 28:16

¹⁴⁶Gen. 26:11; 37:18; Exod. 1:16; Judg 9:49; 1Sam. 19:11, 15; 22:16ff.; 2Sam. 11:5; 13:28; 1Kgs. 21:10

¹⁴⁷For Gen. 6:17, “The first intimation of the means to be employed in inflicting judgment on the morally corrupted world, p.110; for Gen. 7:21, it describe the effect of the Deluge in its destruction of all animal and human life, See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis*, p. 119; for Josh. 22:20, In this holy fear we see the vindication of the stern judgment of God, See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Joshua*, pp. 327-328; for Zech. 13:8, the inheritance is divided into three portions, of which two parts are given over to death, See, Spence, and Joseph Exell (eds.), (1913), *The Pulpit Commentary. Zechariah*, p.148. See, Renn, Stephen D.,(ed.). 2005. ‘Die, Dead, Dying,’ *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc. p.282

¹⁴⁸Gen. 25:8, 17; 49:33; Num. 20:29; Job 3:11; Ps. 104:29; Lam. 1:19

¹⁴⁹“Literally, and satiated, i.e. satisfied not merely with life and all its blessings, but with living,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis*, p.314.

¹⁵⁰“Honored in death by God and man. This was the case with King David.” See, Spence, and Joseph Exell (ed.), 1913: *The Pulpit Commentary.1Chronicles*. p.457.

¹⁵¹“The Prophet Gad was sent with the joyful news to David, and commanded him at once to build an altar at Jehovah. Then the mourning ceased, and a joyful ceremonial was instituted, of which dancing, as so often, formed a part,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary.Psalms*, p.219.

(Renn, 2005:245). The word is used in various death-related contexts. The Greek verb, θνήσκω, *thnesko*, occurs fifteen times in the New Testament, it means “to die,” or “to be dead”.¹⁵² The Greek verb, ἀποθνήσκω, *apothnesko* means “to die,” or “to be dead,” or, “to perish”(Renn, 2005:282). It occurs more than a hundred times in the New Testament, in a variety of significant contexts. Renn (2005:282) contributes that firstly, in general, it refers to “perishing” and “dying” in connection with animals (Mt. 8:32; Rev.16:3), people¹⁵³ and also as a result of divine judgment on the people (Rev.8:11).¹⁵⁴ Secondly, in a more specific context, *apothnesko* is used in the context of universal condemnation of the human race to death as a result of Adam’s sin (Rm. 5:15; 1Cor. 15:22).¹⁵⁵ Thirdly, the word is used to describe the redemptive impact of Christ’s substitutionary death for the ungodly.¹⁵⁶ Fourthly, it is used to describe all believers, who die because of sin and suffer a spiritual death¹⁵⁷ (Renn, 2005:282).

From this examination of the original meaning of death in the Old and New Testament, death is often the result of divine judgment on original sin-related acts perpetrated by individuals, groups or communities. Sin originated with Adam and Eve. This is the reason why all humans have to face death. The researcher, however, argues that Jesus, who did not a sin, also had to die. “We see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone” (Heb. 2:9). The divine Son of God also tasted death to save sinners, because God created us in His own image, because of his unconditional love (Gen. 9:6; Rm. 13:9-10).¹⁵⁸ The effect of Adam and Eve’s disobedience, or sin, was passed on in perpetuity

¹⁵²See, Renn, Stephen D.(ed.), (2005:282), ‘Die, Dead, Dying,’ *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc.; Matt. 2:20; Mark 15:44; Luke 7:12; 8:49; John 11:21, 39ff.; 12:1; 19:33; Acts 14:19; 25:19

¹⁵³Matt. 9:24; Mark 5:35ff.; Luke 8:52ff.; 20:28ff.; John 6:49ff.; 8:52ff.; Acts 9:37; Rm. 7:2; Heb. 9:27

¹⁵⁴“For the first time mention is made of the death of men, though, doubtless, it is implied in the preceding judgments,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary Revelation*, p.234.

¹⁵⁵For Rom. 5:15, “It is evident that all are condemned, because death reigns; and it is proved that the condemnation of all is through the sin of one, because even where no express law is, there is death. But we have hope in Christ,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary.Romans*,p.147; for 1Cor. 15:22, “As in Adam all die. All of us partake of Adam’s nature, and are therefore liable to the death which that nature incurred as the law and condition of its humanity,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary.1 Corinthians*, p.486.

¹⁵⁶Rm. 5:6ff.; 8:13; 14:9, 15; 1Cor. 8:11; 15:3; 2Cor. 5:14, 15; 1Thess.4:14; 5:10

¹⁵⁷John 8:24; Rm. 6:2ff.; 1Cor. 15:31; 2Cor. 5:14; Col. 2:20; 3:3

¹⁵⁸For Gen. 9:6, “Who may be said to have been made in the Divine image in the sense of being endowed with the capacity of ruling and judging, seems forced and unnatural; the clause obviously assigns the original dignity of man,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis*, p. 141; for Rom. 13:9-10,

(if not for the atoning death of Christ) and is the very reason why we must all experience death before we gain the salvation that has been earned for us (Grudem, 1994:811).¹⁵⁹ We might know that life and death are at the behest of a gracious God. Berkhof (1932:341) notes, “Reformed theology distinguishes a threefold death, namely, physical death, i.e. the separation of soul and body; spiritual death, i.e. the separation of the soul from God with the resulting pain of conscience, loss of peace, and sorrow of spirit; and eternal death, which is really the culmination of spiritual death, the conscious separation from every favor of God and subjection to the infinite burden of his wrath”. For Christian believers, spiritual death is more threatening than physical death. Grudem (1994:810) mentions, “The penalty for sin is death, but that penalty no longer applies to us-not in terms of physical death, and not in terms of spiritual death or separation from God. All of that has been paid for by Christ”.

The entire penalty for our sins has been paid by Jesus (Grudem, 1994:810). God has authority of life and death, whether as punishment or blessing, because God is the Creator of all things. For Christians, death is the gateway to eternal life through the resurrection of Christ.

Furthermore, death is an individual, as well as social problem. Moltmann (1996:86), in his discussion on Augustine’s view of death says that for the latter, physical death of the body and eternal death, are causally derived from sin. Berkhof (1958:226) states, “Not only spiritual death, but physical death as well resulted from the first sin of man. Having sinned, he was doomed to return to the dust from which he was taken (Gen.3:19)”. Paul tells us that the wages of sin is death (Rm. 6:23).¹⁶⁰ This death was the total depravity of human nature. When Adam disobeyed, he did not die physically on that day. Adam could still communicate with God as we also do. Hence, God’s words, “you will surely die” (Gen.2:17) did not mean the immediate physical death; its suspension may have been due to some divine interposition.¹⁶¹ “Man’s original immortality was not something purely negative and physical, but was something positive and spiritual as well” (Berkhof, 1958:209). In order to clarify this,

the one way to the cherishing of Divine love is the reception of the gospel of our Lord Jesus Christ, who is the Manifestation of Divine love to human hearts,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Romans*, p.394.

¹⁵⁹Gen. 2:17; 3:3; Num. 18:22; Prov. 6:12-19; Jer. 31:29-30; Ezek. 18:1-32.

¹⁶⁰“Whereas death is the wages of sin, the eternal life is God’s free gift,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Romans*, p.174.

¹⁶¹See, Very Rev. F.W. Farrar., See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis*. London and New York: Funk & Wagnalls Company. P.46

the results of the original sin from the fall of Adam should be explained:

A. Adam came to know evil as moral evil (Gen. 3:7)¹⁶². “Sin is a moral evil. Most of the names that are used in Scripture to designate sin point to its moral character” (Berkhof, 1958:231). Berkhof (1958:232) highlighted, “Sin is not a lesser degree of goodness, but a positive evil”. Evil results in separation from God, opposition to God and subjection to His wrath (Berkhof, 1958:209). Berkhof also states, “He who does not love God is thereby characterized as evil” (1958:232).

B. Adam became fearful of God (Berkhof, 1958:226) and hid himself from God, meaning that he could not communicate freely with God (Berkhof, 1958:220), and thereby, formed a relationship with evil. Fear of God meant that he had a consciousness of guilt as a result of doing evil (Gen. 3:8)¹⁶³. “In man, shame and fear are inseparable from sin because he immediately feels himself guilty and defiled by his sin” (Bavinck, 1977:256). This means that humans lost the image of God in the sense of original righteousness, resulting in spiritual death (Eph.2:1; 4:18).¹⁶⁴

C. Adam furthermore blamed his wife, and by implication God, for his sin. This blame shifting is a complaint against God. Sin begets more sin, which is the cause of human immorality. Berkhof (1958:233) indicated, “Sin does not consist only in overt acts, but also in sinful habits and in a sinful condition of the soul. ...The sinful state is the basis of the sinful habits, and these manifest themselves in sinful deeds”.

D. Adam and Eve were driven from paradise, because paradise represented the place of communion with God, and was a symbol of eternal life (Berkhof, 1958:226).

The loss of this spiritual life spelt death, and resulted in physical death (Berkhof, 1958:209).

¹⁶²“As it is only in the moral sphere that sin is possible, so it is by the contact of a former corruption with man that the evil principle is introduced into the world. The serpent’s subtlety represents that evil principle already in operation,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis*, p.62.

¹⁶³“Attributing his fear to the wrong cause—the voice of God or his insufficient clothing; a sign of special obduracy (Calvin), which, however, admits of a psychological explanation, viz., that “his consciousness of the effects of sin was keener than his sense of the sin itself (Keil),” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis*, p.64.

¹⁶⁴For Eph.2:1, the death ascribed to the Ephesians in their natural state is evidently spiritual death, and “trespasses and sin,” being in the dative, seems to indicate the cause of death—“dead through you trespasses and your sins,” p.60; for Eph. 4:18, “through worldly living, their hearts have become hard, callous, insensible to spiritual influences, perceiving no beauty in Divine things, no preciousness in Divine promises, no excellence in the Divine image; this makes them ignorant, careless, foolish; and such being their state of heart, they are alienated from the life of God, can’t bear vital religion, hate the very idea of spiritual and holy service,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Ephesians*, p.151.

Therefore, this death means a limited lifespan for humans. From the Christian point of view, a loss of spiritual life due to losing one's relationship with God can result in physical, as well as eternal death (Jn.6:53).¹⁶⁵ But God still spoke to Adam (Gen. 3:7-15),¹⁶⁶ and cursed the snake, which was the source of evil. This continued communication with mankind is proof of God's unconditional love and grace. Berkhof (1958:217) explains that the grace of God "immediately introduced an economy of grace and restoration" (Berkhof, 1958:217).

In addition, Morris (1996:265) states, "Mortality was the result of Adam's sin, and that the penalty of death includes both physical and spiritual aspects". God has control over the whole process; By His grace, He is also determined to give eternal life to those saved by Jesus Christ. For Christians, the "Spirit of life" is set free from the law of sin and death (Rm. 8:2)¹⁶⁷ by the saving work of Christ. What is the meaning of spiritual life? Spiritual life means the capacity of communicating with God all the time. This idea of spirituality and the spiritual life will be fully developed as this section unfolds. Salvation is the result of a belief in the death of Jesus for all sinners and in his resurrection from the dead. Jesus was crucified so that believers may live. As a result of his, God's grace is granted to all human beings.

According to Moltmann's biblical tradition, sin is the wage of death; human sin begins with the awareness of death (Gen.3). Moltmann (1996:83) explains that death means, on the one hand, the temporal end of life, but on the other, the impairment of life through the loss of community with God. After death, all people will be confronted by the last judgment. For the Christian, death however, will be 'transformed' into eternal, immortal life.

There is a dogma about the end of the world, the last judgment, heaven and hell, called eschatology. After the last judgment, God will divide the souls of humanity into eternal life and everlasting punishment. Hall (1996:470) defines the word eschatology as follows:

The Greek word *eschatos* can be translated as the simple English word "end", but contains connotations of the dramatic and existential event of the personal experience of death. The definition of *eschata* encompasses all concepts connected with life beyond death. The eschatological context of the Spirit is that

¹⁶⁵"Despise me if you like for the low and despicable appearance of my flesh; yet within that despicable flesh is life; and if you lack that, nowhere else will you find anything to give you life," (1959:169), Trans.T.H.L.Parker. *Calvin's Commentaries. The Gospel according to ST. John 1-10*,

¹⁶⁶"Not as if ignorant of Adam's hiding-place but to bring him to confession," See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Genesis*, p.64.

¹⁶⁷For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death, See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Romans*, p.205.

the Spirit of God, together with Christ, is the first fruits of the future, through which transcendence from the finality of death is offered, and we shall become part of the divine nature in heaven.

Furthermore, Cullmann (1951:83-84) maintains, “The idea of an immediately coming *eschaton* resulted from the tension between the “already-occurred” salvation in Jesus Christ and the “not-yet-occurred” final realization, of this salvific act”. He states that Jesus’ own ministry is a witness to the tension between the “already” and the “not yet” (1951:225). Jesus proclaimed the coming of the kingdom of God as a future event and yet also incorporated elements of present and immanent fulfillment (Han Schwarz, 1984:515). According to Moltmann (1996:14), Karl Barth believes in the eternal moment, or now, which is to be found in the “presence of Christ”. Bultman’s (cited in Moltmann, 1996:20) existential interpretation of eschatology similarly concentrates on individual existence, as a philosophical concept. Moltmann (1996:22) maintains that the *eschaton* is neither in the future, nor in timeless eternity. It is in God’s coming, that the unity between the divine coming and human conversion is fulfilled in time. Moltmann (1996:26) says that the *eschaton* means a change in the transcendental condition of time, when God’s glory and eternal time begins.

Christian eschatology is on time, at the right time, and is fulfilled in time as *kairos* rather than *chronos*. Hall (1996:479) states that *chronos* means quantitative time, while *kairos* means qualitative time. *Kairos* time is the time of Jesus’s coming - eschatology in history. God alone fixes the terminal points of His *Kairoi* (Cullmann, 1951:79) in history. Cullmann (1951:136) mentions, “The Creation is preserved as an event, the history of Israel as history, but the whole is interpreted in a prophetic manner, that is, so as to point to Christ”. Israel’s story may contain mythical elements but its primary mode is historical, not only mythical. Futuristic eschatology came into existence because of a concentration on the chronological aspect of the biblical conception of time and history. God’s redemptive history has already been reached with Jesus’ death and resurrection, but not yet completed to become a spiritual body for eternal life.

3.2.3 The original meaning of the fear of death in the Bible

From the viewpoints of death as discussed above, the following argument arises: If death is the gateway to eternal life, why is it then that we fear it? From where does the fear of death

originate? Fear of death comes from its inescapable reality. In the *Holman Bible Dictionary*, the Hebrew word, יִרְאָה, *yir'ah*, is translated as “fear” or “terror” (Isa. 7:25; Jnh 1:10, 16) (Mariottini, 1991:480). The Greek word, φόβος, *phobos*, means “fear,” “dread,” “terror” (Mt. 28:4; Lk. 21:26) (Mariottini, 1991:480-481). Douglas (1996:365) suggests the following four main categories of fear in the Bible:

a) Holy fear - Godly fear stimulates the believer to holiness (2 Cor.7:1) through a longing for the “divine life” and salvation (Douglas, 1996:365). To fear God, in the Old Testament, was said to be the beginning (or principle) of wisdom (Prov.1:7; 9:10; 15:33) (Douglas, 1996:365), obedience to the covenant of God and trust in God. Even pagan nations feared God (Isa.25:3; Jer. 32:39; Jnh 1:9, 16) (Renn, 2005:371). The early church grew and expanded under the influence of a holy fear of God.

b) Slavish fear - this fear is a natural consequence of sin (Gen. 3:10), punishable by death (Douglas, 1996:365). Murphy (1998:214) comments that Proverbs 28:1 is a remarkable description of fear besetting human beings who sin. Douglas (1996:365) states that this fear is often used by the Holy Spirit for the conversion of mankind (Acts 16:29ff.).

c) Fear of mankind - This can be expressed as a reverential awe and regard of mankind, as of masters and magistrates, a blind dread of them and what they can do; and in a peculiar sense a Christian concern for them lest they be ruined by sin (Douglas, 1996:365).

d) ‘Fear’ as the object of fear. People may be afraid of God, wars, their enemies or disaster, as any of these could cause or lead to their demise. Fear is the result of reflection on the finiteness of life (Eccl. 12:7) (Murphy, 1992:120). The finiteness of life is “the dissolution” (Murphy, 1992:120)¹⁶⁸.

The above examination of the positive and negative forms of fear leads to the question of where this persistent fear of death originates. Mariottini (1991:481) states, “Fear may come from a strong realization of sin and disobedience. Man and Woman were afraid after their act of disobedience (Gen. 3:10)”. Fear comes from a realization of sin and disobedience, as the first man Adam feared God only after the fall (Berkhof, 1958:226). Fear of God started as a

¹⁶⁸See, Murphy. Roland E., 1992, *Word Biblical Commentary*. Volume. 23A. Ecclesiastes. Texas: Word Books, Publisher.

result of feelings of guilt and alienation after Adam's fall (Gen. 3:10).¹⁶⁹ "Fear and shame are henceforth the incurable stigmata of the fall in man. This is the first thing of which the man speaks, of emotions, which exist objectively and not yet consciously, completely beyond and before any rational reflection" (Gerhard Von Rad, 1963:88-89). Eternal death is the penalty for sin (Rm. 6:23; Gen. 2:17)¹⁷⁰, and is to be feared as such.

In addition, Ritschl (2000:300) states, "In Christian usage fear is centrally oriented to OT and NT passages about fear of God. In the Bible fear of punishment, demons, sickness, shame, death, war, and judgment is set in the light of fear of God, which already implies a gracious relation between God and humans and therefore hope of forgiveness and redemption". Fear of God is the beginning of wisdom for the believer, as it facilitates obedience to God. Before Adam's fall, there was no fear of God.

On the one hand, Christians believe that God delivers them from the fear of death and bondage (Heb. 2:14, 15).¹⁷¹ We are also told that the death of the righteous is no need to fear evil (Ps. 23:4)¹⁷² and that the righteous may have hope in their death (Pr.14:32; Lk. 16:22).¹⁷³ The righteous belong to the Lord, whether they live or die (Rm.14:8).¹⁷⁴ For Christians, the death of the saints is merely sleep in Jesus (1Th. 4:14),¹⁷⁵ they rest from their labors in blessed heaven (Rev.14:13),¹⁷⁶ they enter into peace and a crown of righteousness

¹⁶⁹John. H. Marks (Trans.) 1963, a *Gerhard Von Rad's Commentary*, "Man cannot remain hidden from God; he admits that fear had driven him into flight from God...If shame was the sign more of a disturbance in man's relation to other men, then fear before God was the sign of a disorder in his relation to his Creator," *Genesis*, Trans. John, H. Marks. pp. 88-89.

¹⁷⁰W. Robertson Nicoll (ed.), 1887-1888, *The Book of Genesis*, p.25.

¹⁷¹In the commentary, through death he might destroy him that had the power of death, that is, the devil; and deliver all those who through fear of death were all their lifetime subject to bondage, See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Hebrews*, pp. 50-51.

¹⁷²"A sudden transition and contrast, such as David loved. The quiet paths of righteousness and peace remind the poet of the exact opposite-the dark and dismal way through the valley of the shadow of death. Even when so situated, he does not, he will not, fear. And why? For thou art with me. The same Protector, the same gracious and merciful God, will be still with him-leading him, guiding his steps, shepherding him, keeping him from evil, See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Psalm*, p.163.

¹⁷³For Pr. 14:32, "But the righteous has confidence in his death." See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Proverbs*.p.285. For Luke 16:22, Lazarus is described as being borne at once into Abraham's bosom, See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Luke*, p.66

¹⁷⁴"The mention of dying as well as living unto the Lord, though it does not seem needed by the context, makes complete the view of the entire devotion of redeemed Christians to him; and introduces the thought, which follows, of their union with him in his own death as well as in his life," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Romans*, p. 410.

¹⁷⁵See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. I Thessalonians*, p. 87.

¹⁷⁶"Their blessedness is in rest from all trying labor. Not rest from work, for work is the condition of blessedness; but from all trying labor, all anxious toil, all wearying, annoying, irritating, fruitless toil," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Revelation*, p. 379.

is laid upon them (2Ti. 4:8)¹⁷⁷ as was the case with Abraham, Isaac and Jacob. On the other hand, death is the judgment of God against sin and awareness of death comes through an awareness of sin. When Jesus Christ is accepted as Savior, God delivers the believer from sin and death, and the soul/spirit and the flesh are saved into eternal life. For eternal life, believers must accept Jesus as their Savior. All people who seek eternal life (in heaven or hell) must pass through death first, with the exception of Enoch (Heb.11:5).¹⁷⁸ This denotes physical, psychological and spiritual death within sin. However, an inevitable weakness of human nature is that all people want to avoid death. The reason for this is that all people were born within original sin, resulting in greed - physical, psychological, social, and the desire for property, honor and power (Jas. 1:15): “After desire has conceived, it gives birth to sin; and sin, when it is full grown, gives birth to death”.¹⁷⁹ However, to fully understand the Christian perspective of death as the gateway to heaven, we must also examine the Christian perspective of life. Care for the dying, in pastoral terms is actually support for life (Louw, 2008:543).

3.3 THE BIBLICAL PERSPECTIVE OF LIFE

The Hebrew word, חַי, “hay” means “life, living, alive,” and appears around five hundred times in the Bible (Renn, 2005:593). In the *Expository Dictionary of Bible Words*, hay refers to the “living creatures,” in Gen. 1:20 ff.; 6:19; Lev. 11:10; Num. 16:18,¹⁸⁰ and “the living” is found in Ruth 2:20; 1Sam. 25:29; Eccl. 7:2; Isa. 36:11; Ezek. 26:20 (Renn, 2005:594). “Hay” (Renn: 594) is used to denote “life” in general,¹⁸¹ and “breath of life”¹⁸² and “tree of

¹⁷⁷“The work of conflict being over, it only remains to receive the crown.. The crown of righteousness means that crown the possession of which marks the wearer as righteous before God,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary.2Timothy*, p.59.

¹⁷⁸“His faith is represented as the reason on account of which he was transported to heaven without tasting of death,” See, Spence, and Joseph Exell (ed.), 1913. *The Pulpit Commentary. Hebrews*, p.310.

¹⁷⁹“The physical corruption which the practice of sensuality entails is just a sacrament of spiritual death. Death is the fruit of all sin. Sin kills peace; it kills hope; it kills usefulness; it kills the conscience; it kills the soul. The harlot-house of lust and sin becomes the vestibule of perdition,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary.James*, p.13.

¹⁸⁰See, Renn, Stephen. D.(ed.),(2005:594), “Life,” *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc.

¹⁸¹Gen. 3:14; Exod. 1:14; Deut. 6:2; Job 3:20; Ps. 23:6; Prov. 10:16; Eccl. 2:17; Lam. 3:53.

¹⁸²Gen. 2:7; 6:17; 7:22

life”.¹⁸³ It is also mentioned in contrast with death¹⁸⁴ (Renn, 2005:594). In the Old Testament, the Hebrew word, נֶפֶשׁ, “*nephesh*” is another common noun occurring over 750 times that has a wide variety of meanings, including “soul,” “mind,” “heart,” “person,” “body,” as well as “life” (Renn, 2005:594; 918). The Hebrew word, רוּחַ, “*ruah*” is a common noun, found nearly 400 times, denoting the sense of “spirit” in relation to both God and human beings (Renn, 2005: 923). The term “*ruah*” is also used in reference to “life” in the phrase “breath of life,” indicating “life” as the animating spirit of physical existence.¹⁸⁵ “*Ruah*” also refers to the “spirit” of human beings, indicating the “mind” or “heart,” the center of emotional and rational constitution¹⁸⁶ (Renn, 2005: 923).

In the New Testament, the Greek word, ψυχή, “*psyche*” is found in about one hundred contexts with the primary meaning of “life” or “soul” (Renn, 2005:595). When referring to human beings, in a general sense, *psyche* refers to the “life”¹⁸⁷ that God gives to both humans and animals as part of the breath of life (Renn, 2005:595). The Greek word, πνεῦμα, “*pneuma*” has as root meaning “spirit,” which refers to “the Spirit of God” or “the Holy Spirit” and “the Spirit of Christ,” as well as the human spirit (Renn, 2005:923). “*Pneuma*” also means “life,” referring to people (Mt. 27:50; 1Cor. 5:5) (Renn, 2005: 924); and to the “life” of Christ, which he voluntarily surrendered to God on the cross (Lk. 23:46; Jn. 19:30) (Renn, 2005:924). There are a lot of similarities and differences between the spirit and soul (which has the same meaning as life in the Scriptures). Louw (2005:12) mentions, “To understand *nephesh* as an embodied principle for purposeful life, as an embodiment of a life force, can be very near to the original intention of the authors of the Bible”. The spirit (Hebrew, *ruah*; Greek, *pneuma*) and the soul (Hebrew, *nephesh*; Greek, *psyche*) mean natural human life.

3.3.1 The similarities and differences between spirit and soul

The same meaning and difference between the notion of the spirit and the notion of the soul appear in the original Hebrew and Greek. In the Old Testament, the concept of body-soul was

¹⁸³Gen. 2:9; 3:22; Prov. 3:18; 11:30.

¹⁸⁴Deut. 30:19; Job 33:22; Isa. 8:19; Jer. 8:3; Jnh. 4:3.

¹⁸⁵See, Renn, Stephen D. (ed.), (2005:923), Spirit. *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc.

¹⁸⁶Gen. 41:8; Exod. 35:21; Deut. 2:30; 1Ki. 21:5; Ezra 1:1; Ps. 51:1; Prov. 16:18; Eccl. 3:21.

¹⁸⁷Mt. 2:20; 6:25; Mk. 3:4; Lk. 12:22, 23; Jn. 12:25; Ac. 20:24; Rm. 16:4.

used in unity; it was linked to the concept of resurrection. Greek philosophers emphasized the immortality of the soul. But the New Testament “understands eternal life not as the immortality of the soul, but in terms of the resurrection of the body” (Morris, 1996:267). A constitutional element of human nature appears in Systematic Theology, in the form of the concepts of dichotomy and trichotomy. In the dichotomous view, humans consist of two parts, namely, body and soul (or spirit), but trichotomy maintains that human nature consists of three parts, body, soul, and spirit. Grudem (1994:473)¹⁸⁸ states that although dichotomy has been held more commonly throughout the history of the church, trichotomy also has many supporters. Louw (2005:13) mentions that the implication is not a threefold division, however, but different perspectives within a unity for the new life in Christ in Thessalonians 5:23. He (2005:13) continues, “The text should not be exploited and misused for philosophical or psychological speculation about three different entities and anthropological categories”. Louw (2005:14)¹⁸⁹ also states that, “A dichotomy does not reflect a biblical perspective on the relationship between soul and body”. Louw (2005:13) remarks that a biblical perspective should always precede an holistic approach, “Each part of the body, whether it is soul, spirit, mind or kidney, presupposes the whole as a functioning unit”. In terms of death, we should understand death as something that involves the whole person (Morris, 1996:265).

From a Christian perspective, what does the Scripture say about the constituent elements of human nature? If pastoral care is about care of the soul, we must know what the soul is. What does it mean if someone has problems in his/her life with illness or despair, depression, feelings of hopelessness and fear of death? Does this problem come from the spirit in its relationship with God or is it a problem of the soul? The word “soul” refers to the center of human life. The "soul" thus comprises much more than the innermost person, or the person's consciousness of psychic functions. What is the original meaning of the soul and spirit? Is it the same or is there a difference? A proper understanding of the soul also holds the promise of a revival of Christian spirituality (Benner, 1998:14). Louw (1998:168) describes that spirituality is linked to the Spirit of God. The whole person communes with the Spirit of God through the *pneuma*, which is the spiritual dimension of the self (Louw, 1998:168). The following section will explore the similarities and differences

¹⁸⁸Grudem (1994:473) suggests seeing the following book, Louis Berkhof, (1958:191-192), *Systematic Theology*.

¹⁸⁹Louw suggests seeing the book, J-G Nadeau, (2002:62-71) for the problem of a dichotomy.

between the spirit and the soul, as viewed in the Scriptures.

A. The point of similarity between spirit and soul

The spirit (Heb, *ruah*; Greek, *pneuma*) and the soul (Heb, *nephesh*; Greek, *psyche*), *ruah-pneuma*, as well as *nephesh-psyche*, are given by the breath of creation (Eccl. 3:21-*ruach*, Rev.16:3-*psyche*). The word *psyche* is used with reference to Jehovah (inside himself).¹⁹⁰ The disembodied dead are called *psyche*.¹⁹¹

Two constituent parts of human nature - namely, the soul and the spirit - are used interchangeably in the Bible. In Luke 1:46, 47: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour” (Renn, 2005:919). The Scriptural formula for human is in some passages referred to as “body and soul” (Mt.10:28) (Renn, 2005:919). Death is sometimes described as the giving up of the soul (1Ki. 17:21)¹⁹²; and then again as the giving up of the spirit (Ps. 31:5; Ac. 7:59)¹⁹³. Moreover, both “soul” and “spirit” are used to designate the immaterial element of the dead.¹⁹⁴“The usage of *psyche* with this shade of meaning does not imply an eternal destiny, but rather an inner quality of life on earth” (Renn, 2005:919).

Berkhof (1958:194) concludes that the main scriptural distinction is as follows: “The word “spirit” designates the spiritual element in man as the principle of life and action which controls the body; while the word “soul” denotes the same element as the subject of action in man. Thus it may be said that man has spirit, but is soul. Thus constitutional elements in the nature of man are namely: body and spirit /soul”.

B. The difference between spirit and soul

Both terms denote the higher or spiritual element in human, but are contemplated from

¹⁹⁰Isa. 42:1, Jer. 9:9, Amos 6:8, Heb 10:8.

¹⁹¹Rev. 6:9, 20:4, See, Renn, Stephen. D. (ed.) (2005:919), “Soul,” *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc.

¹⁹²“The soul is dead, thus insensible to spiritual influence. As it is possible to have physical without mental life, so it is possible to have mental without spiritual life,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. 1Kings*, p. 409.

¹⁹³For, Ps. 31:5, “To commit our spirit to God is to surrender ourselves wholly and for ever to his will. It is only when we know and believe in God’s love toward us, that we can joyously do this transcendent thing that will settle our destiny for time and for eternity,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Psalms*, p.233; For Acts 7:59, “Only he who gave the spirit could receive it back again, and keep it safe unto the resurrection,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary.Acts*, p.222.

¹⁹⁴1Pet. 3:19; Heb. 12:23; Rev. 6:9; 20:4.

different points of view, as distinguished by the original word. The soul is seated in the cognitive mentality of a person, whereas the spirit is the mentality of a person in a relationship with God. Cameron (1996:1124) with regards to the soul states, “The numerous occurrences with a psychical reference cover various states of consciousness: (a) *nephesh* is the seat of physical appetite¹⁹⁵ (b) it is the source of emotion¹⁹⁶ (c) it is associated with the will and moral action”.¹⁹⁷ Renn (2005:919) states, “Such a perspective is illustrated in the following contexts, where *psyche* refers to promised rest for one’s “soul” (Mt. 11:29); and to people’s “soul” as “heart,” or “mind”.¹⁹⁸

In addition, Cameron (1996:1124) also states, that there are passages where *nephesh* designates an individual or person¹⁹⁹ or is employed with a pronominal suffix to denote the self.²⁰⁰ A remarkable extension of the latter is the application of *nephesh* to a dead body (Cameron, 1996:1124).²⁰¹ Vine (1985:238) states that in narrative or historical passages of the Old Testament, *nephesh* can be translated as ‘life’ or ‘self’ (Lev.17:11). Usually the *nephesh* is regarded as departing at death (e.g. Gen.35:8). Soul, *nephesh* (Hebrew), *psyche* (Greek) are in certain instances indications of life, more specifically physical life that ceases at death (Cameron, 1996:1124).²⁰² Renn (2005:919) distinguishes that, “The usage of *psyche* with this shade of meaning does not imply an eternal destiny, but rather an inner quality of life on earth”. “In all four Gospels *pneuma*, the equivalent of *ruah*, sometimes denotes the principle of life, although in other cases it means the higher level of psychical life” (Cameron, 1996:1124). How has God given life to the human being and what is His relationship to His people?

Dunn (1996:1125) in the *New Bible Dictionary* explains that from earliest Hebrew thought, *ruah* (Holy Spirit, spirit) had various meanings, all more or less equally prominent: (a) Wind, an invisible, mysterious, powerful force,²⁰³ regularly associated with the notion of strength or violence.²⁰⁴

¹⁹⁵Nu.21:5, Dt.12:15, 20-21, 23-24, Jb.33:20, Ps.78:18, 107:18, Ec.2:24, Mi.7:1.

¹⁹⁶Jb.30:25, Pss.86:4, 107:26, Ct.1:7, Is.1:14.

¹⁹⁷Gn.49:6, Dt.4:29, Jb. 7:15, Ps.24:4, 25:1, 119:129, 167.

¹⁹⁸Ac. 14:2; 15:24; Eph.6:6; Phil. 1:27, 2Pet. 2:8.

¹⁹⁹Lv.7:21, 17:12, Ezk.18:4.

²⁰⁰Jdg. 16:16, Ps. 120:6, Ezk. 4:14.

²⁰¹Lv.19:28, Nu.6:6, Hg.2:13.

²⁰²Mt.10:39, Mk.8:35, Lk.17:33, 21:19, Jn.12:25.

²⁰³Gn.8:1, Ex.10:13, 19, Nu.11:31, 1Ki. 18:45, Pr.25:23, Jon.4:8.

²⁰⁴Ex.14:21, 1 Ki.19:11, Ps.48:7, 55:8, Is.7:2, Ezk.27:26, Jon.1:4.

(b) Breath (i.e. air on a small scale), or spirit,²⁰⁵ the same mysterious force seen as the life and vitality of man (and beasts). It can be disturbed or activated in a particular direction²⁰⁶ or it can be impaired or diminished²⁰⁷ and revived again.²⁰⁸ That is the dynamic force, which constitutes the power of human - it can be low (it disappears at death), or there can be a sudden surge of vital power.

(c) Divine power, where *ruah* is used to describe a supernatural force taking possession. So particularly with the early charismatic leaders²⁰⁹ and the early prophets, it was the same divine *ruah*, which induced ecstasy and prophetic speech.²¹⁰

In the New Testament, *pneuma* is used nearly forty times to denote that dimension of the human personality whereby a relationship with God is possible (Dunn, 1996:1125).²¹¹ Hence, one can argue that "spirit" is used when it means the mentality of a person in a relationship with God, but it is called "soul" when it means the mentality of a person in personality. Therefore, the soul of human came from the Spirit of God, whereas the soul of human cannot be the Spirit of God, and the term soul can also be used in relation to an animal or creature (Gen.1:21, 24, 30, 2:19) (Renn, 2005:918). Therefore, the term spirit can be used only in relationship with God by the works of God. In Paul, for the higher aspects of ordinary life and especially the higher life of a Christian, he uses *pneuma* (Cameron, 1996:1124). For the apostle Paul, the *pneuma* of the Christian must be dominated by the Spirit of God (Ladd, 1974:463).

Dunn (1996:1126) mentions that the Holy Spirit communicates with the spirit of human, yet the soul acts as mentality – which includes mind, heart, will and thoughts. A distinction between *ruah* and *nephesh* began to emerge: the *ruah*, spirit in human retains its immediate connection with God, denoting the 'higher' or God-ward dimension of human's existence,²¹² while *nephesh* (soul) tends more and more to stand for the 'lower' aspects of human's consciousness, the personal but merely human life in human, the seat of his appetites,

²⁰⁵Gn. 6:17, 7:15, 22, Ps.31:5, 32:2, Ec.3:19, 21, Je.10:14, 51-17, Ezk.11:5.

²⁰⁶Gn.41:8, Nu.5:14, 30, Jdg.8:3, 1Ki.21:5, 1Ch.5:26, Jb.21:4, Pr.29:11, Je.51:17, Dn.2:1,3.

²⁰⁷Jos.5:1, 1Ki.10:5, Ps.143:7, Is.19:3.

²⁰⁸Gn.45:27, Jdg.15:19, 1Sa.30:12.

²⁰⁹Jdg.3:10, 6:34, 11:29, 13:25, 14:6, 19, 15:14f. LSa.11:6.

²¹⁰Nu.24:2, 1Sa.10:6, 10, 19:20, 23f.

²¹¹Mk.2:8, Acts 7:59, Rm.1:9, 8:16, 1Cor.5:3~5, 1Thes.5:23, Jas.2:26.

²¹²Ezr.1:1, 5, Ps.51:12, Ezk.11:19.

emotions and passions (Dunn, 1996:1126). Simpson (n.d.:29)²¹³ also said that the soul represents the intellectual and emotional elements, but the spirit represents the higher and the divine life which links us directly to God, which allows us to know and to come into relationship with divine things. Chambers (1930:2) indicates, “The immortal part of a man is not his soul, but his spirit”.

From the previous argument, *ruah* and *nephesh* refer primarily to created life as the gift of God. The human spirit is associated with a wide range of functions including thinking and understanding, emotions, attitudes and intentions. Steve Bond (1991:1300) affirms that spirit is used extensively to describe human emotions, including sorrow, fear and joy. Fear comes from the realization of sin and disobedience, as Adam feared God (Berkhof, 1958:226). Fear of death, despair, depression and hopelessness also emanate from the realization of sin. This is certainly the spiritual dimension from whence we can trace the origin of the fear of death and dying. Fear of death is therefore a spiritual problem, as the human being is a sinner.

Furthermore, spirit is a specific part of one’s personality, which is related to God who cares for the people through spirit. So the spirit in the Bible is not from human but comes from God (Gen. 2:7), and therefore only God can control it. The Holy Spirit of God controls the spirit of human. What is the difference between the Spirit of God (*Ruah*) and the spirit of human (*ruah*) in the Bible? How did God create and cares His people? What does ‘the image of God’ mean?

3.3.2 Holy Spirit of God and spirit of human

In this section, the different biblical terms concerning the Holy Spirit and the spirit of the person will be discussed. Essentially, the theme of the Holy Spirit forms the basis of the Christian faith, appearing regularly in their theological tradition. There is the need to distinguish between the Holy Spirit and the spirit of the person, and their relationship to one another.

3.3.2.1 The Holy Spirit and spirit in the Old Testament

The meaning of *Ruah*, Spirit of Yahweh, is the movement of the air, wind, breath and life (Green, 2004:20). Kärkkäinen (2005:26) states that the Spirit of God, *Elohim*, can refer to an

²¹³The exact year of publishing is uncertain due to the age of the book.

adjective such as “extraordinary,” “magnificent,” “tremendous,” “powerful” or “divine”. The *Ruah* of God refers to the strong wind of the storm, breath and air of divine powers (Heron, 1983:4). *Ruah* should be translated as ‘Spirit’ (God’s) or ‘spirit’ (humans). *Ruah* refers to both God acting upon human and to the action of human himself (Heron, 1983:7). *Ruah* was breathed into humans to make them living beings, and can be breathed into angels and God’s words. God’s *Ruah* is the supernatural *Ruah*. God’s *Ruah* in action is the creation and maintenance of life, and grants humanity the spiritual gifts of wisdom, ability, intelligence, knowledge and craftsmanship (Heron, 1983:12). All true prophecy has also been inspired by the same *Ruah*. Tappeiner (1982:731) states, “The notion of the Spirit of God as the ongoing source of man’s life is found also in Gen. 6:3, which contrasts man as flesh with the continuation of God’s *Ruah* within him, and in the book of Job, which equates man’s breath with the *Ruah* of God within man’s nostrils (Job 27:3; 33:4; 34:14). The function of God’s Spirit in man extends also to His creative and intellectual activities... By Ezekiel’s time *ruah* in relation to man was assimilated to *nepes*, though generally with higher associations and with more profound intensity and significance”.

The human’s *ruah* is in relation to God, and God’s *Ruah* is in relation to the world and humans (Ro. 8:9). The *ruah* of humans is their character that is their ability to breathe, think, feel, be aware, act and bear responsibility. Heron (1983:6) states that every living creature, human or animal possesses *nepesh* (Hebrew), the “blood-soul”. *Nepesh* does not simply mean the power of life but also refers to the “mind” or “self”. Heron (1983:6) states that the *nepesh* was replaced by an increasing focus on the *ruah*, spirit of human as the center of his/her personal self.

3.3.2.2 The Holy Spirit and spirit in the New Testament

The Hebrew word *Ruah*, and the Greek word *Pneuma* point to the movement of air such as the wind, storm or breeze, and the Holy Spirit (Berkhof, 1964:13). *Pneuma* is also seen as the dynamic principle of life. Like human’s *ruah*, *pneuma* is the vivifying gift of God on which human is entirely dependent. Berkhof (1964:13) offers “*nous*” as the principle of human’s theoretical faculties and is often translated as “mind” or “intellect”. The other word “*psyche*” is found in about one hundred contexts with the sense of “life” or “soul” in the Bible. God’s *Pneuma* (Holy Spirit) refers to both God acting upon humans and to the action of humans

themselves in the New Testament, as *ruah* was used in the Old Testament. Berkhof (1964:95) mentions, “The same God in action, the same *ruah* working in the deeds of salvation, is also the secret of the entire created world”. God’s *Pneuma* (Holy Spirit) is the supernatural *Pneuma* as a synonym for God’s *Ruah*. God’s *Pneuma* acts in all the creation and maintenance of life through the human *pneuma* (human spirit). The Spirit (*Pneuma*) testifies with our spirit (*pneuma*) that we are children of God (Rm. 8:16).

John was filled with the Holy Spirit from birth (Lk. 1:15), he proclaimed that the outpouring of the Holy Spirit was imminent-the Savior who was coming would baptize in the Holy Spirit and fire (Mt. 3:11; Lk. 3:16; Mk. 1:8; Jn.1:33) (Heron, 1983:39). Jesus’ whole ministry had been in the power of the Holy Spirit from the beginning.²¹⁴ Jesus also held out the promise of the Holy Spirit to sustain his disciples. In Acts, the outpouring of God’s *Pneuma* at Pentecost was the first time the disciples experienced this. God’s *Pneuma* is also inspiring us through the human’s spirit today. The quality of life for a believer is markedly higher due to faith and the abilities granted by the Holy Spirit, which is enabled through His power (Gal. 5:16, 25).²¹⁵ God’s *Pneuma* is then the breath of life for the new creation.

The definition of how the Spirit of God works in His creation is: God’s inspiring breath by which he grants life in creation and recreation (Kuyper, 1956:46).²¹⁶ God made man of the dust of the earth-a material basis-and breathed into him the breath of life, thus creating a spiritual being (Morgan & Spurgeon, 1995:39). It is seen as God’s action in humans, as God is the Holy Spirit. If God wants to stop the breath of someone’s life, his/her life will end, “In Him was life; and His life was the light of men” (Morgan & Spurgeon, 1995:41). It is clear that God created His people for His glory and it shows His great power from which the breath of life comes - God and His wisdom, “the work of the Holy Spirit consists in leading all creation to its destiny, the final purpose of which is the glory of God” (Kuyper, 1956:22). When the present order was established by the Spirit of God brooding

²¹⁴Mt. 12:18; Lk. 4:14, 18; Jn. 3:34; Ac.10:38.

²¹⁵For Gal. 5:16, “The meaning at all events seems to be, let the prompting of the Spirit be your guide, and the grace of the Spirit your strength, in the course of your life continually.” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Galatians*, p. 252; for Gal. 5:25, “Our Christian life is by the Spirit: it is originated by the Holy Spirit, It is maintained by the Spirit. We live by the Spirit, He abided with us,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary, Galatians*, p. 276.

²¹⁶Abraham Kuyper is professor of Systematic Theology at the University of Amsterdam. *The work of the Holy Spirit* was translated from the Dutch with explanatory notes by Reverend Henri De Vries with an introduction by Professor Benjamin B. Warfield of Princeton Theological Seminary. Michigan: Grand Rapids: WM. B. Eerdmans Publishing Co.

upon confusion and emptiness in creation (Morgan & Spurgeon, 1995:29). The earth as it is today is the direct outcome of the action of the Holy Spirit (Morgan & Spurgeon, 1995:29).

3.3.3 God's creation and salvation

In the Bible it is recorded that God created all things, including humans and the entire universe (Gen. 1:1). "The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being" (Gen. 2:7).²¹⁷ In Christianity, life is believed to be a gift from God. From the Christian perspective, life is not just about life itself, but also involves the existence of heaven and hell after death, the advent of the Messiah and the meaning of resurrection. Schwarz (1984:557) states, "Quite frequently Scripture suggests that the salvific activity of God occurs in analogy to God's creative activity in the beginning. In Genesis and Isaiah, the same word (*bard*) is used to denote God's promised salvation as is used to signify God's creative activity at the beginning" (cf. Gen. 1 and Isa. 42:5).

The death of Jesus means victory over death for His followers, and subsequently, believers have already conquered death (Jn. 5:24; 1Jn. 3:14) (Morris, 1996:267). Christ is the author of life, His victory over death is complete. Morris (1996:267) remarks that Christ's victory over death is indicated by his resurrection (Rm. 6:9).²¹⁸ The greatest fear is "spiritual death" far more than physical death. Morris (1996:267) indicates, "The second death has no power over believers (Rev. 2:11; 20:6). In keeping with this the NT understands eternal life not as the immortality of the soul, but in terms of the resurrection of the body".

Cullmann (1951:237) explains, "We on the basis of the resurrection of Christ and by faith in this redemptive fact are able in the present to gain possession of the Holy Spirit; we know that we may hope for the resurrection of the body, which is effected through the same Spirit who already dwells in us". Those who die in Christ are with Christ immediately after their death (Lk.23:43),²¹⁹ they will be "brought into a new state, which is aptly characterized as life. They will in due course pass through the gateway we call death" (Morris, 1996:267).

²¹⁷Dunn (1996:1126), comments that man's God-breathed *ruah* was from the first more or less synonymous with his *nepes* (soul) (especially, Gn. 2:7) in *New Bible Dictionary*.

²¹⁸"Knowing that Christ being raised from the dead hath no more; death hath no more dominion over him," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Romans*, p. 159.

²¹⁹"Abraham's bosom; it represented the locality where the souls of the righteous would find a home, after death separated soul and body," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Luke*, p.242.

Because Christians are already dwelling within the Holy Spirit, they await only the resurrection of the body as a spiritual entity. Christians believe that freedom from the fear of death and avoiding the possibility of being condemned to hell is only possible if one has a living relationship with God as a conviction of salvation and if one is following the teachings of Jesus Christ in the fullness of the Holy Spirit.

3.3.4 Life and the image of God

In the Bible, “God created man in his own image, in the image of God he created him - male and female (Gen.1:27).²²⁰ What does it mean to be created in the image and likeness of God? Humans possess the “spirit of life,” a spirit which can relate to God, who himself gave life. And as quoted above, the Scripture thus teaches us that human beings have the very likeness and image of God. But it is then important to explain what this says about God. Louw (1998:341-344) enumerates several facets about the inappropriate and appropriate images of God. Inappropriate images of God are: God as a powerful giant, God as a bully, God as Father Christmas, God as a mechanic/engineer, God as a computer, God as a magician. Appropriate images of God are: God as Father, God as Soul Friend, God as Savior, God as Comforter, and God as Judge. Louw (1998:344) explains, “Fear of God leads to responsible behavior and a power of true and sensitive discernment regarding right and wrong. God as Judge means that people have received the stewardship for which they are accountable”. According to Berkhof (1958:203-205) God’s image has various elements:

1. The words “image” and “likeness” are used synonymously and interchangeably: “human not only bears the image of God, but is His very image” (1 Cor.11:7);
2. The image of God in which human was created, certainly includes what is generally called “original righteousness,” or more specifically, true knowledge, righteousness and holiness;
3. There are elements which belong to humanity, such as intellectual power, natural affections and moral freedom;
4. Another element usually included in the image of God is that of spirituality. God is Spirit, and it is natural to expect that this element of spirituality also finds expression in

²²⁰“The threefold repetition of the term “created” should be observed as a significant negation of modern evolution theories as to the descent of man, and an emphatic proclamation of his Divine original,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Genesis*, p. 30.

human as the image of God;

5. Another element of the image of God is immortality of the spirit;
6. Humans can exercise domination over the lower creation.

In this regard, before the fall, the likeness to God was evident in all dimensions of the human personality. After humankind became sinful, other elements of the current human personality were introduced. “We are less fully like God than we were before the entrance of sin” (Grudem, 1994:444). The divine Spirit of God still works in human beings. It is through a relationship between God and Christians and/or non-Christian people who did not answer or obey, but God does His work. *Imago Dei* - the image of God means God’s relationship to human beings and the relationship of humans to God. As Christians, we are going to die with Him and will rise again through the Holy Spirit, and we depend continually on God from the beginning. When we believe that we belong to God, we have a deep peace from God, rather than a fear of death.

3.4 SPIRITUAL LIFE CARE IN THE BIBLE AND CHURCH HISTORY

In the Bible, from the beginning, God (Father, Son, Holy Spirit) has the identity of being a spiritual caregiver for His people. The spiritual being is the center of the human being, according to the Bible. Hodge (1872:97)²²¹ mentions that humans are partakers of God’s nature as spiritual beings, and that an essential element of that likeness to God in which human was originally created exists in our rational or spiritual nature. “The soul in man is a created spirit of a higher order, which has not only the attributes of sensibility, memory, and instinct, but also the higher powers which pertain to our intellectual, moral, and religious life” (Hodge, 1872:49). When God takes away our breath (spirit), we will die and return to dust (Ps. 104:29). “When a man dies his body returns to the earth, his ψυχή ceases to exist, his πνεῦμα alone remains until reunited with the body at the resurrection” (Hodge, 1872:47). We belong to God; God has taken care of His people since creation until the present time,

²²¹Hodge, Charles (1797-1878) was an important Presbyterian theologian and principal of Princeton Theological Seminary between 1851-1878. He was a leading exponent of the Princeton theology, an orthodox Calvinist theological tradition in America during the 19th century. His book, *Systematic Theology*, Volume I (1871), II(1972), III(1980) is one of the great books as defenders of Calvinism, published by London and Edinburgh: Thomas Nelson and Sons.

through His Spirit. “It is no wonder, then, that the knowledge of all that is most excellent in human life is said to be communicated to us through the Spirit of God” (Calvin, 1960:76).

3.4.1 Spiritual life care in the Old Testament

God revealed Himself as the Holy One in creation. The Spirit of God, like an eagle, stirs up its nest and hovers over its young, spreads its wings to catch them and carries them on its pinions (Dt. 32:11).²²² As is emphasized in Ps. 33:6, “By the word of the Lord were the heavens made, their starry host by the breath of his mouth”.²²³ God created His people for His glory and His great power is evident in the breath of life in all things. God the Father was the primary agent in initiating the act of creation with the Son and the Holy Spirit.

God, having created mankind, now took care of His people through touching human’s spirit with His own, thereby influencing human’s mind, heart, will and thoughts as mentioned in the Bible. God reigned over his creatures by His breath, called “cloud” and “wind” in the Bible (Tappeiner, 1982:730).²²⁴ God himself appeared from the pillar of fire and then the Egyptians proclaimed that the Lord was fighting for them against Egypt.

The Holy Spirit appeared and made all of creation through His supernatural and divine power for the particular work within the leadership of Israel.²²⁵ The Spirit of the Lord came upon Moses, Joshua and Gideon (Jud. 6:34).²²⁶ God also powerfully revealed himself to Saul and David (I Sam. 11:6, I Sam. 16:13), as well as to Samson (Jud. 14:6).²²⁷ God chose to give prophecy to reveal His will through the Holy Spirit to Moses and to seventy elders (Nu.11:17, 25), as well as to Joshua (Dt. 34:9, Nu. 27:18), Saul (I Sa. 10:6, 10:10, 19:23) and

²²²Spence commented that the song introduces the figure of the eagle, and the motherly discipline to which she subjects her brood. P.523. “Our action is to be in a spirit of dependence, but it is to be active, not passive dependence,” See, Spence, and Joseph Exell (ed.), 1913, *In the Pulpit Commentary. Deuteronomy*, p.518

²²³For Ps. 33:6, “Bible teaching is that all things owe their origin to his will and power....The unfathomable fountain of all force, physical and spiritual, is with Him.” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Psalms*. pp.249-250.

²²⁴Ps.104:29, Ps. 107:25; 148:8; Ex.7:4; 14:19; 21. Tappeiner (1982:730) describes, “The concept of Spirit in the OT” The Hebrew word *ruah*, “breath,” “wind,” and “spirit,” comes from a root meaning “breathe air violently,” almost “snort.”Geoffrey W. Bromiley (General Editor), Associate Editors. Everett F. Harrison; Roland K. Harrison; William Samford Lasor; Consulting Editor. Lawrence T. Geraty; Project Editor. Edgar W. Smith, *The International Standard Bible Encyclopaedia*, Vol. Two, E-J. Michigan: William B. Eerdmans Publishing Company, Grand Rapids.

²²⁵See Tappeiner’s (1982:731) explanations, “The Spirit and Israel’s Leadership,” *The International Standard Bible Encyclopaedia*. Vol. Two.

²²⁶Nu. 11:25; 27:18, Dt.34:9, Gen.41:38, Jdg.3:10, Nu.24:2, 2Sa.23:2, 2Ch.15:1, Ne.9:30, Job 32:8.

²²⁷See John R. Levison, (2007:861-862), Holy Spirit. *The New Interpreter’s Dictionary of the Bible*. D-H. Volume2.

His messengers (1 Sa.19:20), David (1 Sa.16:14), Azariah son of Oded (2 Ch. 15:1), Jahaziel son of Zechariah (2 Ch. 20:14), Zechariah son of Jehoiada (2 Ch. 24:20) and Nehemiah (Neh. 9:20).²²⁸ Most of the prophecies in theocracy culminated with the prophecy of the Messiah. God revealed the prophecy that Jesus will come to the world for salvation (Is. 11: 1-4, 61:1).²²⁹ “In Exodus 35:30-35, the Holy Spirit stimulates all kinds of mechanical and artistic work such as jewelry, carvings, embroidery and sculpture. This artistry is not the result of education or careful training, but of direct divine inspiration” (Simpson, n.d.:106).

The Holy Spirit teaches us to do God’s will and guides us on the right path in every way. The Old Testament chronicles the way in which the Holy Spirit worked to purify people. David prayed, confessing that he needed a renewal in spirit and faith in order to purify his life (Ps. 143:10).²³⁰ God teaches people how their lives can come to fruition through the Holy Spirit (Neh. 9:20).²³¹ The Spirit of God shows how one can respond to God through praise and pray to Him openly with repentance, obedience, belief, and righteousness (Ps. 51:10)“Create in me a pure heart, O God, and renew a steadfast spirit within me”.²³²

3.4.2 Spiritual life care in the New Testament

The life of Jesus Christ, His birth, baptism, overcoming of temptation, victories over demons, His promise of the Spirit to his disciples, His resurrection and ministry were all enabled through the Holy Spirit.²³³ Jesus Christ is central to pastoral care. Jesus came down to earth from heaven to save His people. The aim of redemption is to reconcile people with God (Rom. 5:9-10)²³⁴, forgive their sins (Tit. 2:14)²³⁵and overcome death (Gal. 3:13).²³⁶ Christ is depicted as the good shepherd who leads the people in paths of righteousness,

²²⁸See Tappeiner’s (1982:730) explanations, “The Spirit and Prophecy,” *The International Standard Bible Encyclopendia*. Vol. Two. E-J.

²²⁹See John R. Levison (2007:862), Holy Spirit. *The New Interpreter’s Dictionary of the Bible*. D-H. Volume.2.

²³⁰“He prays to be led forward in his rectitude, that he may fulfil all God’s holy will concerning him,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Psalms. Vol.3*,p. 353.

²³¹“The Holy Spirit acting on and in the minds and hearts of men,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Nehemiah*, p. 101.

²³²“David felt that his heart, his spirit, his inmost self, needed cleansing and renewal, which God alone could impart,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Psalms*, p.398.

²³³See, John R. Levison, (2007:872), *The New Interpreter’s Dictionary of the Bible*. D-H. Volume.2.

²³⁴“By Christ’s death his people are reconciled to him, and by Christ’s life they are saved,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Romans*, p. 135.

²³⁵“His redeeming sacrifice dissolved the connection between our sin and our liability to punishment on account of it, See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Titus*, p. 34.

²³⁶“Our Lord has placed us in the dispensation of the Spirit, and has opened all blessings to men out of his cross and his tomb,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Galatians*, p.152.

restoring the souls of the people, and walking with them amongst their enemies, even into the valley of the shadow of death (Gerkin, 1997:27).²³⁷ He satisfactorily met the test of supreme devotion to his flock and to his duty by laying down His life for the sheep (Jn. 10:1-18).²³⁸ He is filled with the Holy Spirit, and will be with us forever (Jn. 14:16),²³⁹ and give us eternal life (Jn.10:28).²⁴⁰

The Spirit of Christ is the divine subject of mission; the word is never without a spiritual influence. “When the Holy Spirit has come upon you and you shall be my witnesses for Mission”(Ac.1:8).²⁴¹ Packer (1991:319) mentions that mission, meaning gospel proclamation, is linked with all forms of service, and is empowered by the Spirit (Jn. 20:22). It was given to the apostles as representing the whole church.

3.4.3 Spiritual life care in the early church

Historically, the Holy Spirit of God has the identity of being a spiritual caregiver for His people such as in the early church, medieval church, the Reformed Church, modern church and in the present time. Spiritual life care is continued by God in the past, present, future and forever.

God has taken care of His people even if they have found themselves trapped in bad situations, for instance, even when they were persecuted in the past. When Christianity became the official religion of the majority, Romans distinguished between Christians and Jews. They then declared the Jews to be a rejected race, persecuted them, and even massacred them. In the persecution under the Emperor Nero, all social activities - the theatre, the army, letters, and sports - were so entwined with pagan worship that Christians often felt the need to abstain from them (Gonzalez, 1984:42-43).

²³⁷He is full of grace (Ps.23:1-2), a shepherd of gentleness (Is.40:11), a good shepherd (Jn.10:11, 14), an alive shepherd (Heb. 13:20), He accepts people who have gone astray (1Pe.2:25), the chief shepherd (1Pe.5:4), the great shepherd (Heb.13:20, Mic.5:4), He knows his flock (Jn.10:14, 27), calls His own flock (Jn.10:3), rules his flock (Ps.40:11, .8-10:3), leads his flock (Ps.23:3, -3-10:3,4), feeds his flock (Ps.23:1,2 Jn.10:9), gathers lambs and carries them (Is.40:11), protects his flock (Jer.31:10, Eze.34:10, Jn.10:28), looks for lost lambs (Eze.34:12, 14, 16, Lk.15:3-6), lays down His life for his flock (Jn.10:11,15, Act.20:28, Mt.26:31, Zec.13:7), healer of the sick (Mt.8:16,17), is the Greatest Counselor.

²³⁸See, ‘Shepherd’ in Henry, S. Gehman (ed.), (1970:867), *The New Westminster Dictionary of the Bible*.

²³⁹“Another Comforter,” This designation of the Holy Spirit brings forward into prominence his work on earth and his relation to men, See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. John. Vol.2*, p. 244.

²⁴⁰Christ’s great gift to His flock is eternal life. See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. John.Vol.2*,p.78.

²⁴¹“The facts which can be testified without the power of God’s Spirit cannot speak the whole of the Father’s mind concerning man,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Acts. Vol.1*, p.18.

The martyr, Ignatius, received seven letters from the church to bear witness to Christ so that his death would help keep the faith of the people. Ignatius believed that, "...when I suffer, I shall be free in Jesus Christ, and with him shall rise again in freedom..."²⁴² Gonzalez (1984:44) describes martyrdom in A.D. 207, referring to Tertullian who had declared that the blood of the martyrs was a seed, for the more it was spilled the greater the number of Christians emerged. This was because many Christians, including slaves, merchants and exiles, spread the gospel as they went.

The early Christian Church saw communion as its highest act of worship. Another early custom was to gather for communion at the tombs of the faithful. It was this practice that gave rise to All Saints' Day - this being a custom in which the day of martyrdom is celebrated rather than the martyr's birthday. Around A.D. 295 a number of Christians were condemned to death, some for refusing to join the army, and others for trying to leave it. Gonzalez (1984:125) describes, "Already in the second century, it had become customary to commemorate the anniversary of a martyr's death by celebrating communion where the martyr had been buried". The celebrations of martyrdom encouraged them to strengthen the faith of those who were persecuted followers through the Holy Spirit.

How did martyrs accept their death with peace and with a joyful heart when they were so cruelly persecuted? People such as the martyr Stephen could die in peace, because of the Kingdom of God, the promise of eternal life, and the heaven that they believed in through Jesus (2 Th.1:3-5).²⁴³ In the earliest centuries of the church, the Holy Spirit was embodied by a spirituality of martyrdom. The persecuted Christians had been well aware that their earthly attachments were relative to their heavenly citizenship (Phil. 3:20; Heb. 13:14).²⁴⁴ White (1983:264) offers that death for the Christian through Jesus was a "heavenly birthday". Saints were commemorated on their birthdays (*natalis*) into eternity, rather than their mundane birthdays into finite time. It is by celebrating death that they could embrace death with joy

²⁴²See, J.L. Gonzalez, (1984:43), Vol. I.

²⁴³"For his sake they are counted worthy of the kingdom of God, and in the hope of that kingdom they are willing now to suffer. But these present sufferings are not worthy to be compared with the coming glory. They know it, and they suffer patiently, for they recognize that great truth that only by the way of the cross can we enter into the kingdom of heaven," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. 2Thessalonians*, p.11.

²⁴⁴For Phil. 3:20; "We are citizens of the heavenly country now; we have not yet its full privileges; we are heirs of the kingdom of heaven," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Philippians*, p. 121; for Heb. 13:14; "For here we have no abiding city, but we seek that which is to come...city of the living God, which is eternal," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Hebrews*, p. 396.

through the resurrection of Jesus by the Holy Spirit. The persecution of Christians continues to happen even today in places such as China, North Korea and some Muslim countries. However, God still takes care of His people no matter where they are by means of the Holy Spirit that is within those who believe in Him.

3.4.4 Spiritual life care in the medieval church

During the medieval times, philosophy grounded Christianity for almost a thousand years in the Western World. White (1983:265) states the medieval ethos of burial in the Catholic Church took a different turn - that of fear. Burials came to be draped with the medieval conceptions of hell and purgatory, and unprepared terrors of dying. Medieval pilgrims, seeking relief from their pain often made repeated visits to healing shrines; apparently such visits relieved suffering (White, 1983:265). However, these shrines did not produce a lasting remedy to overcome disease and the fear of death. The medieval church's round of services served to undermine the fear, which surrounded death (Naphy & Roberts, 1997:167), "This was a very real fear because in a world where infant mortality was high, the harvest unreliable, disease and sickness ...death was always close." Even though it was a time of darkness in the world, the Holy Spirit took care of His people by means of theological changes during the reformation period in church history

3.4.5 Spiritual life care in the reformed church

The Reformed Tradition tolerated a service with scripture and a sermon in funeral. According to White, "Luther deplored the mournful character of funerals and wanted to make them stronger expressions of hope" (White, 1983:265-6). Calvin (1509-1564) had approved of funeral sermons but never provided a liturgy for Christian burials. The great change came when Methodism brought the addition of fervent hymns of hope. Zwingli (White, 1983:255-6) affirms that the Eucharist tells the story of the foundational event of the Christian community to bring Christians together and binds them through the death of Christ as the origin of Christian identity and mission.

In addition, McKee (2001:26) identifies the essence of Calvinist piety by saying that, "For Calvin the passion and death of Christ should be remembered every day, and the hope of eternal life born of Christ's resurrection should light each day's journey through this world".

McGrath (1994:30) volunteers, “To study reformation spirituality is thus to encounter the foundational ideas of the protestant tradition”.²⁴⁵ The work of the Spirit advanced God’s plan, because spirituality guides the Christian life, not purely intellectually, but practically as well.

3.4.6 Spiritual life care in the modern church

Modern Christianity has often forgotten both hope and fear, and has disregarded the aspect of Christianity that deals so intimately with death. In addition, radical Reformation resulted in the doctrine of the Holy Spirit being closely tied to Western theology (Badcock, 1997:2-4). Those aspects appear impoverishing, and can be incomplete and largely irrelevant with regards to the life of the church through the Holy Spirit. The power by which we hear the Word of God is the same power by which Scripture was inspired (Calvin, 1960:95).²⁴⁶ And “our mind does not comprehend, let faith conceive: that the Spirit truly unites things separated in space” (Calvin, 1960:1370, IV.xvii.10). According to Moltman (1992:2), “The continual assertion that God’s Spirit is bound to the church, its word and sacraments, its authority, its institutions and ministry, impoverishes the congregations...and personal experience”.²⁴⁷

This alteration of the concept of the Spirit developed through the introduction of classic seventeenth century Puritan treatises, Quakerism and German Pietism through Protestantism (Heron, 1983:106). Methodist and Evangelical revivals also took place in the eighteenth century (Heron, 1983:106). In the nineteenth and twentieth century, Pentecostal gifts and Catholic Apostolic Churches appeared, and more recently, Classical, as well as Neo-Pentecostalism-Pentecost and Experience Churches have surfaced (Heron, 1983:106-107).

The experience of the Spirit must be related to the work of Jesus Christ centered. Badcock (1997:126) offers Rahner’s concept of the self-communication of God, with the basic principle of transcendence - God works within human beings and history by the Holy Spirit. Heron (1983:134) says, “The speaking in tongues was treated there as the biblical evidence for baptism in the Spirit”.

²⁴⁵The alternative view was posed by Martin Luther (1483-1546), who stated that John Calvin downplayed the significance of external signs of the spirit and argued that miracles had largely ceased at the close of the apostolic era. See, Robert Bruce Mullin, 1996, *Miracles and Modern Religious Imagination*. New Haven: Yale University Press.

²⁴⁶See, Calvin, in John. T. McNeill (ed.), 1960, *Institutes of the Christian Religion*, trans. Ford. L. Battles. Book. I. Ch. ix. p.3.

²⁴⁷See, Moltmann (1992:2), *The Spirit of Life*, trans. M. Kohl. London: SCM Press.

According to Heron, Edward Irving (1983:110), like his friend John McLeod Campbell, was convinced that the present activity of the Holy Spirit needed to be brought back into the center of the Church's preaching. The signs and wonders, tongues and healing were not simply restricted to the age of the apostles and, therefore, should continue to mark the life of Christians.²⁴⁸ God's Spiritual life care has been working with the human race through life and death since the beginning of creation. Christians need to know God recreates us daily through the Holy Spirit for all things are from Him, through Him, and to Him (Rm.11:36).

Following from the biblical perspective explicated above on death and life, it is also important to include an analysis of life care. As such, the research will now move on to focus on an interpretation and analysis of the confusion of Korean Christianity from a shamanistic perspective as part of the hermeneutical methodological phase, *critical reflection* (Louw, 1998:98).

3.5 CONFUSION OF PERSPECTIVES ON DEATH AND LIFE IN KOREAN CHRISTIANITY

People naturally look towards a supreme being to solve their problems in life. People are spiritual beings in need of spiritual guidance from a higher spiritual order. Koreans have a history filled with various religious and cultural influences. Shamanism specifically has attempted to take control of the spiritual matters of the people and the spirits around them. Shearer (1966:30-31; 218) states that Korea has been plowed by shamanistic efforts to communicate with higher beings. Thus, when Christianity was placed in Korea's ploughed soil it flourished, producing the fruit of Christian disciples. Because shamanism flourished people were prepared to believe in a higher being. Shamanism, however, uses spirituality falsely, and promises seemingly magical remedies for human concerns.

Korean people are deeply influenced by the image of the shamanistic god as a fearful being that metes out punishment through disaster or death (Kim, 1998:92). In other words, within the rituals of Korean shamanism, the god is regarded as such a fearful, frightening and cruel being, that unless people fulfill their god's will, they will be punished by failure, illness

²⁴⁸See, A.I.C. Heron (1983:110), *The Holy Spirit*.

and death. In Clark's (1961:194) description, "Shamanism is a religion of fear". Therefore, one notices that Korean shamanistic gods could be considered as the source of evil things and events; a god who punishes human beings with suffering and death.

Consequently, Korean people's fear of death is also a fear of shamanistic evil. In fact, Kim (1996:9) explains that shamanistic rites, called *kut*, consist primarily of giving food and money to a shaman in exchange for blessings from their god or to transmit the words of dead relatives at a séance. Son Bong-Ho (1983:337) remarks, "Innumerable demons are believed to bless and curse men according to the demon's whims. Neither blessings nor curses are morally deserved. The demons are believed to be manipulated by Shamans using special occult techniques and offerings which amount to briberies". Shamanism bears similarities to animism, which entails a fear of the natural world, originating from the belief in spirits which inhabit all of nature. Therefore, the spirits need to be placated to ensure a person's untroubled existence.

As a result, fear of death comes from a weak knowledge of God as the Creator. Death cannot be controlled by people, and all people must accept it. Only God can quench the human breath and so control death (Rm. 8:11).²⁴⁹ People fear the unknown nature of death: when, where, how they will die, especially when they have sickness. As described above, the problem of the fear of death in Korean Christianity will be analyzed biblically, specifically looking at the influence of shamanism:

- Confusion of the conception of God for worship(Chung Chai-Sik ,1997:2),
- Confusion of the work of the Holy Spirit (Son Bong-Ho, 1983:340),
- Confusion with regards to the conception of the after life (Table.4),
- Confusion about source of blessings (Han Kyung-Chik, 1983:363),
- Confusion over religious perspectives (Park Young-Jie, 1984:14).

■ Confusion of the conception of God for worship

Shamanism and other religions in Korea incorporate many gods to be feared at judgment after death. In a Korean mythological story, Korea was founded by the mythical god-man of

²⁴⁹“If the Spirit of him who raised up Christ from the dead be in us, he will quicken our mortal bodies too, delivering us at last, through the same vivifying Spirit, from all lingering power of death over us,” See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Romans*, p. 214.

heaven, Tan'gun (B.C.2333-B.C.108). Korea offered tributes to the god of heaven, called *Hanunim* (heavenly god) who rules over a myriad of things in heaven and on earth, from rain, good harvests and health to help in times of trouble. This belief was officiated by the governing powers. *Hanunim* is also a great judge who can mete out punishment and rewards for human deeds, similarly to the shamanistic god, *chun-shin* (Park, 1984:111). The Confucian understanding of *Hanunim* is as one of the gods who gives conscience and a moral sense of goodness within the human person. Similarly, *Hanunim* in the sense of the Buddhist *Buddha* is one who answers people's prayers and *Maitreya* (*Miruk*) comes as savior to deliver them into the afterlife. These religious concepts were officiated and supported by government policy for millennia. Many Koreans are confused that *Hananim* (Christian) means the same god as *Ch'unshin* in shamanism, *Okhwang-Sangche* (玉皇上帝, 옥황상제) in Muism and Taoism, *Sangche* (上帝) in Confucianism, and *Buddha*, *Shakyamuni* in Buddhism.

Koreans have historically adopted the indigenous term *Hanunim*, as the supreme power of the highest deity deeply rooted in their life and experience. For Koreans, acceptance of the idea of the Christian transcendent God, called *Hananim* (the only God), was relatively easy to incorporate into the shamanistic idea of god, *Hamunim* (god in sky). The similarities between *Hanunim* and *Hananim* were great enough for the transition to be made. Chung Chai-Sik (1997:2) said, "The use of these various terms would implicate Korean Christians in a temptation to understand the Christian God syncretistically, drawing flexibly on Confucian, and Shamanistic, Buddhist, and Christian elements in their received religious traditions". In Korea, after shamanism was mixed with the influence of Confucianism, ancestor worship also rapidly increased among the common people (Lee, 1984:55-56). Confucianism taught that after a person's death, if the offspring of the dead person worshipped very well, the ghost of the ancestor would be around in the air and could be alive for awhile after death. Accordingly, people thought that they will be blessed from heaven if they worshipped their ancestors and as time passed, the ancestor would give blessings directly instead of blessings via heaven. For this reason, the ancestor became the object of worship (Kim, M.H., 1993:62-63).

The notion of "ancestor worship" by blood relation or family originated in the Prehistoric Age, and is still found in Korea. In the Korean context, the traditional death-day anniversary rites (*kijesa*), which takes the form among Christians as memorial services

(*ch'udo-yebae*) and celebrations of Thanksgiving Day (*Ch'usok*), are very widely practiced among Korean Christians. On the anniversary of the day of an ancestor's death and Thanksgiving Day, the families and close church friends, including ministers, gather for a service that includes prayers, hymns, Bible reading and a benediction. A big meal is prepared for invited people and the conversation revolves around memories of the departed. On Thanksgiving Day, they also visit the graves of their ancestors to remember and show respect to their forefathers. But the Catholic Church and some Christians incorporated food offerings and bowing before the picture or tablet of a dead parent, similar to Confucianism and Buddhism in Korea. This happened despite the Vatican claiming that they strongly forbade sacrificial rites to ancestors, via a royal letter from Saint Clemens the XI in 1715 and Saint Benedict the XIV in 1742 (Choi, 1986:21-22). Chung Chai-Sik (1997:18) mentions, "Korean Catholic Ministerial Directions" (*Han'guk Ch'onjugyo samok chichi'mso*) reconfirmed that the fundamental spirit of the rites is to repay one's ancestors by sacrifice and offer a return for the benefits received from parents, as well as to recognize the dignity of life and to deepen the consciousness of one's roots".

In the Bible, it is written that for the people of Israel, their ancestors were viewed as an object of respect and not an object to be served, to be given offerings or to be worshipped. The subject of worship is God alone. The God of Christianity is a personalized being, but the gods of shamanism are depersonalized beings (Yu, 1984:20). The Christian God is not like the shamanistic gods that humans appeal to in an emergency but ignore in times of tranquility. Korean Christians need to distinguish that only the Lord God is the Creator, who controls death and resurrection, and as such, prayer and devotion should not be directed towards any form of human²⁵⁰. As the Bible tells us, "The LORD brings death and makes alive; he brings down to the grave and rises up. The LORD sends poverty and wealth; he humbles and he exalts" (1Sa.2:6-7). "Christ is the author of life (Ac. 3:15), 'the Lord of both the dead and living' (Rm. 14:9), 'the Word of life' (1Jn. 1:1) (Morris, 1996:267).

■ Confusion on the work of the Holy Spirit

Chung Chai-Sik (1997:35) remarks, "In the world of Korean spirituality, the experience of

²⁵⁰Shim K, Young-Hee (2003:35) discovered that the Korean god-concept was somewhat vague and there was a lack of an image of a God who is suffering and self-sacrificing for His people.

the Christian Holy Spirit is confused with shamanistic trances and Pentecostal weeping, prancing, and waving of arms and glossolalia. It is frequently difficult to tell whether those who are singing, giving testimony, dancing and speaking in tongues are in shamanistic possession or are experiencing a form of Christian spirituality". Shamans can also have an experience of their god through ecstasy. The exorcism seems to be working in terms of the feeling it provokes in people. But Satan cannot drive out Satan, as Jesus said (Mk.3:23).²⁵¹ Only in the name of Jesus Christ can Christians drive out Satan (Mk.9:38).²⁵² The real shaman or evil spirit knows about Jesus, the Holy One of God, just as the demon-possessed men knew who Jesus was.²⁵³

God's Holy Spirit grants understanding of what good or evil spirits are, expresses spiritual truths in spiritual words, and creates spiritual discernment (1Co.2:11-14)²⁵⁴ in order to distinguish evil from good spirits. Christians need to distinguish between different spirits (1 Co.12:10)²⁵⁵ in other religions. Fear of death in the various religions are related to evil spirits. Many Korean Christians expect evil to be driven out by the minister only. Son Bong-Ho (1983:340) criticizes this view saying, "Pastors are, for example, looked upon and treated almost as Shamans by many new believers rather than as spiritual leaders who teach them the Word of God". Christian believers can resist the devil, and the devil will flee from them (Jas. 4:7),²⁵⁶ because Jesus says 'these signs will accompany those who believe: In my name they will drive out demons' (Mk.16:17).²⁵⁷ Jesus gave his twelve disciples the authority to drive out evil spirits and to heal every disease and sickness (Mt. 10:1; Mk.6:7).²⁵⁸

²⁵¹"This is at once an assurance full of comfort to his friends and a warning to his enemies," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Mark*, p. 130.

²⁵²"The only reasonable alternative was that the Saviour was casting out devils by the Spirit of God, and so the kingdom of God had come unto them," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Mark*, p. 58.

²⁵³Matt 8:29; Mark 1:24; 1:34; 5:7, Luke 4:41.

²⁵⁴"The Spirit of truth, to guide us into all the truth. Spirit can be touched only by spirit," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. I Corinthians*, p. 77.

²⁵⁵"Discerning of spirits; rather, discerning, or powers to discriminate between true and false spirits," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary, I Corinthians*, p. 398.

²⁵⁶If on the contrary, we stand up against Satan, he will flee from us, See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. James*, p. 62.

²⁵⁷"Mark, of all the evangelists, dwells most perhaps on this, as characteristic of our Lord's work, and as the evidence of his supreme dominion over the spiritual world," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary, Mark*, p. 348.

²⁵⁸For Matt. 10:1, "The Lord gave his apostles power over evil spirits, and power to cure diseases," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Matthew*, p. 418; For Mk.6:7, Mark fixes "the attention upon the great central object of Christ's mission to contend against evil in every form, and especially to grapple with Satan in his stronghold in the heart of men," See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit*

Luther (1961:345) insisted on equality between the clergy and laity (1 Pe.2:9), allowing no distinction of superiority or inferiority between them. But there are different functions or duties in the church. For although Christians can accept that supernatural happenings such as speaking in tongues, prophecies and healing of the sick happen through the Holy Spirit, it must be remembered that these are tools to build up the church (Packer, 1991:319), rather than just blessings for the individual. The gift of the Holy Spirit comes from the love of God who died on the cross and rose again for His glory of salvation. “For salvation, we must pass from death into life (Jn. 5:24)” (Morris, 1996:266). Dunn (1996:1129) mentions that life for the believer is, “qualitatively different from what it was prior to faith. His daily living becomes his means of responding to the Spirit’s claim, enabled by the Spirit’s power”.

■ **Confusion with regards to the conception of the afterlife**

Different religions offer many different perceptions of the afterlife. Examples include: nature (in Doga and shamanism), the wizard place (in Taoism), the ghost world (in Confucianism), six levels of reincarnation (in Buddhism), and heaven and hell (in Christianity). The abundance of different conceptions has confused Koreans, as has been shown in Table 4 above. Park, Young-Jie (1984:116) explains, “Shamanistic salvation is salvation from demonic beings; diseases or disasters, not from sin. The Buddhist concept of salvation is likewise not salvation from sin, but from sufferings”. Morris (1996:265) emphasizes that people should “understand that mortality was the result of Adam’s sin, and that the penalty of death includes both physical and spiritual aspects...Physical death, then, is a fit symbol and expression of, and unity with, the more serious death that sin inevitably brings...more serious death is the divine penalty”.

■ **Confusion about source of blessings**

The Korean Church has grown from the roots of shamanism, Buddhism, Confucianism, Taoism, and other indigenous religions, as explained in the previous chapter. Park (1984:200) points out that the Korean Church, therefore, “has been affected greatly by the traditional religions, and incorporated many syncretistic elements in its structures, religious practices,

Commentary. Mark, p. 244.

and concepts of faith, such as ‘praying for blessings’ and ‘healing prayer,’ which are the main causes of rapid growth in the Korean Church”. The main characteristic of shamanism is to expect blessings, long life or drive away disaster by shaman. Shamanists desire to overcome the fear of death and diseases through the shaman’s rite or fortune. Shamanists fear death a great deal, because their gods are frightful gods, as Satan (see, Appendix 3).

Yu, Dong-Sik (1989:213) mentions that shamanism is essentially the belief of selfishness. Shamanism is a means for people to seek self-contentment, self-affirmation, self-instinct, and to further their own interests. Son, Bong-Ho (1983:337) states that shamanism has almost no ethical teaching. Han, Kyung-Chik (1983:363) states, “One of the weak points of the Korean Church is that Korean Christians do not practice Christian ethics...Christian ethics should accompany our Christian profession”. Christians need more practice devotional effort, and not fortune or lucky. Christians were buried with Him through baptism into death and raised just as Christ was raised from the dead (Rm. 6:5). Shamanism incorporates fatalism, believing that the blessing of life and death, fortune and misfortune, rise and fall together with prosperity and decay belongs to the divine spirit, rather than exists as the result of making an effort (Yu, 1978:34).

Shamanists believe that the divine spirit gives blessing or disaster to the human, so shamans pray for blessings and drive away disaster by means of a rite, called *kut*. This is the purpose of shamanism. Those who have a shamanistic view eagerly go to church to be blessed and to drive away disaster, rather than to worship God in spirit and in truth - a spiritual act of worship (Jn. 4:24; Rm.12:1).²⁵⁹ To bring offerings to God is to be blessed (Park, 1984:118). They also pray to be blessed for business, marriage, honor, wealth...etc. Pastoral visits also relate to blessings instead of counseling or healing. Although the central Christian belief is the death of Jesus Christ and his resurrection, it has been diluted by the shamanism.

Rather than solving problems by higher intention or the salvation logos of the kingdom of God, shamanism confronts problems by depending on supernatural power. They rather bring offerings to god – believing that the good god gives them blessings and the evil

²⁵⁹For John 4:24, “true worship will be of the life, as well as of the lips; for both alike will be accepted as the revelation of deep and spiritual feeling,” See, Spence, and Joseph Exell (ed.).1913,*The Pulpit Commentary. John*, p. 191; For Rom. 12:1, “Let them enter into the temple of God, and bring with them a living sacrifice; let them join in offering to Heaven a reasonable, a spiritual worship; for with such the Father will be well pleased,” See, Spence, and Joseph Exell (ed.).1913, *The Pulpit Commentary. Romans*, p. 348.

god gives them disaster. Shamanism believes that if a treat (offering) is not acceptable to the good god, it will bring disaster, but if the treat is good to the evil god, it will bring them blessing. Thus, their form of worship is a business transaction for their own gain, through rituals resembling sorcery. It makes Christian morality individualistic or egoistic in that it seeks personal benefit or blessing of interests, while avoiding eternal punishment.

Son, Bong-Ho (1983:338) criticizes this approach, saying “most apparent is the excessive emphasis in sermons on the believers’ earthly blessings”. Believers may expect earthly blessings, as well as spiritual blessings from God (Mt.6:33). But, Son (1983:339) continues that having accepted Jesus Christ as one’s Savior, believers should learn that ‘it is more blessed to give than to receive’ (Ac. 20:35). The blessing means that thanks are given to God for His grace, and for what He has done. A blessing comes from God, not from human beings. Fear of death related to fear of life continues by blessings. The meaning of a blessing for Christians is not only an earthly blessing, but also a spiritual blessing.

Han, Kyung-Chik (1983:362) contributes that we will not always be blessed with good health and success in business when we believe Christ. Han continues, “Rather we should be ready to be persecuted for the sake of righteousness as we try to live a holy life before God”. Job confesses in his sufferings, “He knows the way that I take; when he has tested me, I will come forth as gold” (Job 23:10).

■ Confusion over religious perspectives

Shamanism is thus mixed with Christian doctrines, just as Buddhism is also mixed with shamanism - shamans stay in Buddhist temples to do *kut* or shamans might have a Buddhist saint. Shamanism has no clear idea of its history and the social aspects of life. Their belief is that all things in the world depend on the will of the gods, which is the reason they become selfish in order to get blessings and to prevent disaster at the hands of the gods. Buddhists also go to the shrine to pray for blessings, drive away disaster, or to heal the sick, instead of reaching a state of nirvana – which is their real aim. These mixed theories have become formulized and structured as part of their confused religious doctrine. Huh, Sun-Kyu (1977:43) emphasized that some Korean Christian preachers lazy to study the Scriptures, or interpret scripture their own way, some of them for self-seeking purposes. Huh (1977:53) continues that some self-seeking pastors abuse this kind of shamanism in order to establish

their charismatic powers in the minds of the people. A reason that this could have happened is that there was not much theological knowledge and sensitivity among the individual preachers and the church itself in Korea, due to the short history of Christianity in the country (Oh, Hyun-Chul, 2005:96).

From a perspective of biblical reflection, it is necessary to clearly distinguish between the Spirit of God, the spirit of human and the soul of human. The distinction between God's Spirit and human's spirit is in danger of becoming blurred (Berkhof, 1964:24). Korean Christians need to understand how God's Spirit meets with their human spirit in order to confront their problem of death, and understand the fear of death in the Bible and in the early church. "The Spirit would serve as Comforter and Counselor, continuing to teach Jesus' followers and reminding them of what He had said to them (Jn. 14:25-26)" (Bond, 1991:1299).

3.6 CONCLUSION

This chapter has explored the meaning of death and the fear of death through the light of the Scriptures, by means of *critical reflection*. The original meaning of death in the Bible is often the result of divine judgment on original sin-related acts by individuals and groups. Fear of death has its origin in the disobedience of Adam and Eve. The result of this disobedience was that their eyes were opened to the knowledge of the good and evil aspects inherent in death, among other things. Fear of God through guilt was expanded to include fear of punishment, judgment, and death. Death is not just a physical problem, but also a spiritual one. Jesus teaches us to "not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell" (Mt.10:28). Calvin (1988:45) mentions, "The goal of the Christian life prominently included the relief of anxiety..., Calvin declared that freedom from fear, from the torment and anxiety of every care, is the most desirable of all goods, for inner peace of mind surpasses all the good things that we can conceive". The breath of life, however, is the gift of the Holy Spirit and is given and taken away by none other than God. All people have to die because of disobedience, but according to the Scriptures, true believers will have eternal life in heaven at the second coming of Christ. The second death, following close on the judgment of God, will happen through the actions

of the Holy Spirit and people will be sent either to Heaven or to Hell. “The withdrawal of the Spirit means death” (Berkhof, 1958:425).

The perspective on life in the Bible is an expression of God’s grace and unconditional love. Our life is not just a part of religion, psychology, philosophy, culture and social convention, but includes spirituality. Hick (1976:31-32) says that the religious life is inextricably entwined with the ultimate reality of the Christianity of the Hebrew Bible.

Hall (1996:503-4) states that Christian belief concerning the destiny of the person is a thing of grace, not of nature. It is a work of the divine Spirit, not a property of the human spirit.

For this reason, the concept of the immortality of the soul *is fundamentally* incongruous with biblical faith. For the principal assumption of the immortality idea is precisely *not* grace but nature, *not* the Holy Spirit but the human spirit, not Jesus Christ but our being and our deserving. One may say that it is a matter of grace that this is so that a gracious God made souls immortal. And even though we may have failed in the matter of faith in God, God Himself suffered death, so that by His grace we might not taste death, as he, indeed, tasted death for the world (Heb.2:9) (Hall, 1996:503-4).

From the perspective of biblical reflection, Paul accentuates that the term *pneuma* is linked in human existence to our new salvific condition in Christ and the human *pneuma* works through the divine Holy Spirit as God set His seal of ownership on us, and put His Spirit in our hearts (Rom. 8:9; 8:23).²⁶⁰ Louw (1998:167) describes that the, “pneumatological point of contact for an encounter between God and the human spirit is significant. It indicates that the continuity between the earthly and the eschatological life is not situated in inner psychic abilities, but only in the faithfulness to God and in his transforming action through the renewing power of the Holy Spirit. The Spirit in our hearts acts as the security deposit and guarantee”.

The Holy Spirit has working all grief, sorrows, fears, doubts, hopes, cares, perplexities and love. Berkhof (1982:96) describes, “We all are sustained by the Spirit in every moment. He is as near to us as our life, our breath, our vitality, our mine, our creative

²⁶⁰For Rom.8:9, “And you can give yourselves to this, if you are true Christians; if the Spirit of Christ dwells in you, without which you are not his,” See, Spence, and Joseph Exell (ed.).1913, *The Pulpit Commentary. Romans*, p. 214; For Rom. 8:23, And we too, while in this mortal body, must needs share in this universal groaning; but, having already the first fruits of the Spirit-the earnest already of a diviner life-we especially yearn all the more for deliverance, and expect it hopefully,” See, Spence, and Joseph Exell (ed.).1913, *The Pulpit Commentary. Romans*, p. 215.

gifts”. Moltmann (1996:83) states, “Our soul is where our love and spirit is, the breath of the life in loving”. It is the spiritual life in every moment by the Holy Spirit. Moltmann (1996:58-59) mentions that the self-transcendence of the human being relies on God’s transcendence over death.

Many people believe that the immortality of the soul is life after death as explained by Plato. This means, “Human beings possess a divine identity which is beyond birth and death”. Hall (1996:506) states, “Sin, in fact, is spiritual, even when it manifests itself in the physical life, as it is bound to do, given the unity of spirit and body but the subtle sins of spirit and will that may, in fact, be combined with an inordinate desire to control the flesh!” The human soul is controlled by the Holy Spirit as a divine substance, and as a transcendental subject through the human’s spirit. Berkhof (1964:108) describes this as “a *soma*, a total human existence, soul and body included which will be created, permeated, and controlled by the Spirit of Christ”. One of the aspects of the trinity of God, the Holy Spirit, is concerned with the giving and sustaining of human and animal life (Grudem, 1994:636).

In addition, Richards (1987:244) states, “True Christian spirituality is living a human life in union with God” in a practical theology of spirituality. The work of the Holy Spirit is in reality our life issues in our culture, society and also in the process of hermeneutical understanding, interpretation and action. Louw (1998:95) explains, “Practical theology is the hermeneutics of God’s encounter with human beings and their world”.

The works of Holy Spirit revealed that the Spirit of God took care of His people by means of leaders, prophecies, and through the supernatural power of the Holy Spirit– this is documented in the Old Testament. The New Testament introduces Jesus Christ as the central figure of pastoral care, who died and rose again for His people. In church history, Jesus is seen as the Great Counselor and wounded healer. His people know Him, live within Him, and build the kingdom of God through Him. Consequently, temporal creation will be transformed into eternal creation, and spatial creation into omnipresent creation. Eternal life is fulfilled life, also fulfilled time and fulfillment of space in the presence of God.

By scrutinizing the biblical perspective of life, death, and the fear of death, Korean Christians demonstrate confusion with regards to their conception of God, the work of the Holy Spirit, the afterlife, source of blessing, as well as confusion over the various religious perspectives.

Korean Christians should be made aware of the amount of cross-cultural influence that their religion has undergone. Importantly, Korean Christians should also realize that the truth contained in the Bible is not culture-specific, or confined to different social contexts, but inspires human culture.

This chapter has attempted to implement the phase of the methodology that entails *critical reflection* (Louw, 1998:98) on life, death and the fear of death from a theological and Christian perspective. In the next chapter, the focus will be on the difference between general counseling and pastoral counseling, and the integration of the two, as well as to collate the biblical approaches within the same phase of the methodology, *critical reflection*.

CHAPTER FOUR

PASTORAL CARE & COUNSELING AND PSYCHOLOGY

4.1 INTRODUCTION

A background of the Korean perspective of death has already been discussed. Life and death has also been reflected upon from a theological perspective. Korean Christians are essentially in need of pastoral care with regards to their conception of death and fear of death. The previous chapter (chapter 3) explained the third phase of the methodology (Louw, 1998:98), that of *critical reflection*, in which a biblical perspective of life and death for Korean Christians was investigated. The present chapter (chapter 4) will investigate the manner in which Korean Christians have to deal with the fear of death and dying from a biblical perspective, continuing with *critical reflection* in pastoral care and psychological counseling. The goal of this chapter is to formulate a better understanding of psychological and theological counseling by advocating a holistic approach for Korean Christians.

The *critical reflection* phase encompasses the task of theory formation, and also deals with the theological meaning and impact of the data (Louw, 1998:98). It seeks to define the difference between pastoral and psychological counseling. It also critically reflects on the psychological theories from a theological and anthropological perspective by examining human nature and eschatology in theology in terms of the reality of death. It will also analyze Korean Christian pastoral counseling by looking at the theological meaning of pastoral care in the Korean situation.

To facilitate this phase, this chapter will, firstly, examine the definition of pastoral care and counseling. Secondly, it will investigate the difference between pastoral counseling and psychological counseling with a brief history of psychology, and the difference between early psychology and modern psychology. It is necessary to understand the difference between the methods of pastoral care and psychological counseling, including the problems of modern psychology. Thirdly, it will examine the cooperation of psychology and theology. Fourthly, it will examine the pastoral care and counseling of Korean Christians in terms of

death and fear of death. This will assist in conceptualizing the manner in which Korean Christians deal with the fear of death. It is through Christian hope (resurrection) that a person can discover the reality of a new perspective in the presence of death.

4.2 THE DEFINITION OF PASTORAL CARE AND COUNSELING

Those involved in pastoral theology are defined by a variety of terms, such as “church disciples” (Browning, 1995), “shepherds” (Hiltner, 1958), “people carers” (Lapsley, 1969) and “soul carers” (Louw, 1998). Tidball (1995:42) noted that Browning’s definition of pastoral theology is primarily concerned with the church disciplines of religious education, pastoral care, preaching, liturgy, mission, evangelism and social ministries. Lapsley (1969:43) defined pastoral theology as “the study of all aspects of the care of persons in the church in a context of theological inquiry, including implications for other branches of theology”. Furthermore, Louw (1998:1) states that pastoral theology should develop a model that not only makes use of the salvation of the gospel, but also tries to understand and to interpret our human existence within contexts and relationships.

Gerkin (1997:68) quoted that Seward Hiltner views pastoral care as a branch of theological knowledge and inquiry referred to as shepherding.²⁶¹ This view has been criticized for focusing too much on the rural metaphor of the ‘shepherd’ by MacArthur (1995:37-39) and Tidball (1997:24). However, Gerkin (1997:42) mentions that Luther’s pastoral care was concerned with “care and protection of those who were victims of the uncaring practices of their society”. In this regard, William Clebsch & Charles Jaekle (1964:79) describe the function of pastoral care as healing, sustaining, guiding and reconciling. Clinebell (1984:43) has also added nurturing as a further function. Nurturing is necessary for intellectual growth, physical bodies, relationships with others, group counseling, institutions that sustain us, and spirituality. Furthermore, Lartey (1997:37-42) suggests two other functions of pastoral care: liberation and empowerment. Liberation involves the complex processes of raising awareness about the sources and causes of oppression and domination in society. Empowerment may result from recovery after continued experiences

²⁶¹Hiltner formulated pastoral care as the fulfillment of the “shepherding” role of the pastor.(See, Hiltner, S., 1949, *Pastoral Counseling*. Nashville: Abingdon Press; and Hiltner, S., 1958, *Preface to Pastoral Theology*. Nashville: Abingdon Press).

of failing to achieve desired results in spite of pursuing the recommended paths, in the sense that hardship makes one stronger.

McNeill²⁶² further defined pastoral care with the term *cura animarum* (cure of soul). In addition, Louw (1998:20) stated that pastoral care (*cura animarum*) implies a ministry that is directed not merely at the human inner life, but also at spiritual care of the whole person in all psycho-physical and social dimensions. Therefore, Cappa (1999:833) notes that the pastoral counselor needs to recognize physical, spiritual, emotional and intellectual dimensions of people in his/her effort to help.

The above comments should make it clear that the definition of pastoral care is primarily concerned with problems on a spiritual level: it focuses on people's faith and their relationship with God in their life. A main concern of pastoral care and counseling is care of the spiritual life. The Christian Tradition has regarded the spiritual parts of life as a main purpose of pastoral care (Louw, 1998:267). Pastoral care is primarily concerned with the spiritual level: it focuses on people's faith and life. "The emphasis in pastoral care must be on the creative powers in life and faith" (Louw, 2008:10). Pastoral care is care for life. Louw (2008:11) contributes in his book, *Cura Vitae*, that *cura vitae* is about a theology of life and the healing of life from the viewpoint of Christian spirituality. It is about how new life in the risen Christ and the indwelling presence of the Holy Spirit can lead to the empowerment of human beings. This implies that care of life and death should be understood on a spiritual level as care of the spiritual being. Pastoral care has implicit links with the resurrection story, and thus aims to heal from the perspective of understanding our new life in Christ (Louw, 2008:221).

4.3 THE DIFFERENCE BETWEEN PSYCHOLOGICAL COUNSELING AND PASTORAL CARE

Woolfe and Dryden (1996:4)²⁶³ defined counseling psychology as the application of psychological knowledge to the practice of counseling. Symonds (1937:66)²⁶⁴ stated that

²⁶²See, Lartey (1997:1-3).

²⁶³See, Ray Woolfe and Windy Dryden (eds.), 1996, *Handbook of Counseling Psychology*, London: Sage Publications.

²⁶⁴Percival, M., Symonds was a teachers College, Columbia University. See, Symonds, P.M. (ed), 1937, 159

psychology as a science, with its accumulated wisdom regarding motives and incentives, individual differences, learning, and the nature of personality, provides a basis for professional service of a much more comprehensive character. Counseling is a human activity, which attests to the willingness of one person to help another in their psychological journey through life (Palmer, 1997:18). Travis (1997:985) describes psychological counseling as “the terms used for the parts of the human person and their mutual relationship ...in which the person is viewed as ... a psychosomatic unity”. While psychological counseling focuses on the psychology of the human being, pastoral care is based on theology, and is involved with the care of the human in its totality, especially in terms of the fear of death. Browning (1976:68) indicates that, “much of modern pastoral care has been educative....it has adapted to several aspects of the cultural and social context of Western society in the twentieth century”. Browning (1976:69) points out that, unfortunately, “pastoral care borrowed so freely from the insights and techniques of secular theories of counseling and psychotherapy, especially Rogerian client-centered counseling”.

Furthermore, Thomas Oden (1984:32) explains that after Boisen founded Clinical Pastoral Training,²⁶⁵ pastoral care was interested in psychoanalysis, psychopathology, clinical methods of treatment, and Freudian therapeutic approaches. The Freudian influence on the theory of pastoral care began in the early thirties (Gerkin, 1997:63). Gerkin (1997:63) surveyed the brief history of American pastoral care in the twentieth century: “The decades of the 1930s and 1940s were increasingly a time of growth of the Clinical Pastoral Education movement, leading up to its maturation during the 1950s and 1960s as a dominating force in pastoral care education within and outside the theological schools”. Carl Rogers had pursued theological training, but turned away from theology to receive a doctoral degree in academic psychology (Gerkin, 1997:65). Rogers first proposed his ‘non-directive’ method of counseling in his book *Counseling and Psychotherapy* (1941). This new ‘client-centered

‘Problems falling within the scope of psychological counseling’, *Journal of Applied Psychology*, Vol. 21(1), pp.66-74. See more, Benjamin J. Lovett, 2006, ‘The New History of Psychology: A Review and Critique’, *History of Psychology*. Vol. 9(1), pp. 17-37. American Psychological Association; John A. Sanford (Rector, St. Paul’s Episcopal Church, San Diego, California),1973, ‘Jesus, Paul, and Depth Psychology,’ *Religious Education*, Vol. XLVIII, No.6, pp. 673-689; Michal Schoenberg & Shoshana Shiloh,2002, ‘Hospitalized patients’ views on in-ward psychological counseling,’ *Patient Education and Counseling*, 48,pp.123-129. Elsevier: Ramat Aviv, Israel.

²⁶⁵Anton Boisen published an article (1926) challenging the church to become involved in people’s emotional ills. By 1930 this new emphasis had gained so much ground that the Council for Clinical Pastoral Training was formed (Carter & Narramore, 1979:34).

therapy' (as his book (1951) was called) gained a following among members of the budding clinical pastoral education movement (Gerkin, 1997:65-66). Oden (1984:30-31)²⁶⁶ carefully examines the phenomenon of Christian pastoral counselors attempting to give guidance by referencing the key modern psychologists and psychotherapists in their work. "Four well-known Americans - Seward Hiltner, Howard Clinebell, Wayne Oates, and Carroll Wise, and three Europeans - from the Lutheran tradition Dietrich Stollberg, from the Reformed tradition Paul Tournier, and from the Roman Catholic tradition Father Joseph Nuttin of Louvain. In all these major modern pastoral works I could not find even a single quotation by or reference to Augustine, Baxter, Calvin, Cyprian, Chrysostom, Gregory the Great, or Luther. It is as if for these contemporary pastoral counselors classical pastoral thought did not impinge relevantly on their work" (Oden, 1984:30-31).

This raises a point that modern psychologists had an influence on pastoral work, causing classical pastoral care to transform in the twentieth century. VanTil (1975:112)²⁶⁷ noted that the difference of origin of psychology and modern psychology is that "the psychology of the earlier nineteenth century was, generally speaking, that of associationism. This psychology had its origin, as far as modern thought is concerned, in the philosophy of Descartes. Descartes separated the mind from the body in dualistic fashion...With the advent of the twentieth century, psychology has made a new advance, and that an advance farther than ever away from Christian theism".

As was previously allude, there are differences between the origin of psychology and modern psychology, which turned away from theology. As previously pointed out, the conception of death by Korean Christians has been muddled by diverse religious perspectives such as Korean mythology in history, and influenced by Eastern and Western philosophy. The failure to incorporate the kerygmatic and psychological approaches in Korea has caused numerous problems and shaken the faith of Korean Christians (Chung, 2001:1).

The questions that proceed here concern the effect of these realities on the fear of death. How can pastoral caregivers assist Korean Christians to deal with their fear of death

²⁶⁶"I selected six major psychotherapeutic contributors – Freud, Jung, Rogers, Sullivan, Berne, and Fromm – and found 330 references to these modern figures in the same seven widely used texts, including 109 references to Freud, 101 to Rogers, 45 to Jung, 27 to Fromm, 26 to Berne, and 22 to Sullivan".

²⁶⁷Conelius VanTil (1895-1987) was one of the most respected apologetic theologians of his time. VanTil earned degrees from Calvin College, Princeton Theological Seminary, and Princeton University on his way to becoming an Orthodox Presbyterian Minister. He was a Professor of Apologetics at Westminster Theological Seminary in Philadelphia.

within modern society? How did early psychology change into the new modern psychology? An examination of the history and origins of psychology will clarify this question, with the aim of comparing the historical and contemporary approach. In order to clarify the difference between pastoral care and psychological counseling, the following section will cover a brief history of psychology in terms of human nature and the differences between early and modern psychology (4.3.2). This will clarify how modern psychology has developed away from its original roots, and also away from the principles of Christianity.

By explaining the brief history of psychology, it can assist Korean Christians to distinguish the different theories of development from the origin of psychology, philosophy and Christianity in terms of the nature of humans, which further explains the understanding of human nature in life and the reality of death in psychology and theology when caring for people (4.4.1). The theories of modern psychology become interesting when viewed through considering animal research/experiments and individual psychology that developed far from Christianity. The influence of modern psychology on Korean Christianity is that it might be confusing with regards to human dignity, faith, the after life, as well as disrupt one's concept of death and the fear of death, rather than deal with life and death within the light of the Bible. If people follow the approach of modern psychological counseling when caring for people who have a fear of death without including the spiritual dimension in the Bible, they will be far from finding a solution to the problem, especially when dealing with the fear of death and spiritual problems.

4.3.1 The brief history of psychology

The Greek physicists of the seventh century B.C were the first philosophers; they assumed the first objective attitude toward nature in place of superstition (Hulin, 1934:9). Hulin²⁶⁸ (1934:11-171) classifies the history of psychology within philosophy and Christianity into nine periods as follows:

The first period is the Cosmological Period. Hulin (1934:11-18) states, "The first cosmologists were monists. They looked for a single universal element". These monists included Thales (585 B.C), Anaximander (580 B.C), Heraclitus (500 B.C), Parmenides (470

²⁶⁸Hulin, Wilbur. S., was assistant professor of psychology at Princeton University. See, Hulin (1934), *A short history of Psychology*. Although this book is old, it is a useful source as it displays a history of psychology from the original perspective.

B.C), Pythagoras (B.C 540), Alemaeon (B.C 500), Hippocrates (420 B.C) and Appollonia (B.C 460). The cosmological period also included pluralists, who sought to explain the variety of things appearing in the world according to more than one universal element. Examples of pluralists are Empedocles (450 B.C), Anaxagoras (460 B.C), and Democritus (420 B.C).

The second period is the Anthropological Period (Hulin, 1934:19-24), which included Sophists and systematizes. Sophists were concerned with the study of man himself. There was both a sociological interest in human welfare and a psychological interest in the competence of human reason. For systematizes, Plato (387 B.C) established the notion of dualism. Plato's theory that the mind is a unique activity is called "rationalism". Aristotle's (B.C 335) treatment of psychology is intimately connected with his study of biology.

The third period is the Eclectic Period (Hulin, 1934:28-33), which encompasses the ideas of the Epicureans (306 B.C), Stoics (308 B.C) and Skeptics. Hellenic roman medicine also developed with the work of Herophilus (300 B.C), Erasistratus (300 B.C), and Galen (A.D 164), who mainly promoted the study of anatomy.

The fourth period is the Religious Period, which had a great influence on the development of psychology with Christianity. This is explained as follows:

A. Before Christianity started gaining followers, Philo (A.D 39) formulated a synthesis between Hebrew theism and Greek rationalism (Hulin, 1934:34-35). God reveals himself indirectly through the conjunction of his wisdom, called "*logos*," and man's reason, which is immortal and is the breath (*pneuma*) of God.

B. During the early Christian Period (Hulin, 1934:35-37), St.Paul (A.D 67) gave the doctrine of inner experience a psychological form in his classification of soul, mind and body (which is still a commonly accepted triangle today, as in the Young Men's Christian Association (Y.M.C.A). St. Augustine (A.D 396)²⁶⁹ concluded that human beings possess a distinctly unitary mind or self. Augustine furnished the outstanding psychological contribution of Christianity, namely, the belief in an individual Ego and an active will (Baldwin, 1913:81-82).

²⁶⁹Baldwin (1913:81-82) states that, "In such teaching St. Augustine shows himself to be after Aristotle the second great pioneer in the history of psychology".

C. The Scholastic Period (Hulin, 1934:37-38) is classified as the first thousand years A.D, in which the great shift of European populations and the profound caution and asceticism of the Church (stamped in by the painful struggle during the first centuries of Christianity) diverted European scholars from any contemplation of physical nature.

D. The period of the Crusades (Hulin, 1934:38-39): Between the years 1096-1272, Europe itself capitulated to the increase of Mohammedanism.

The fifth period comprises the Renaissance (Hulin, 1934:41-51), which embraced Humanism, partly through a focus on natural science. Machiavelli (1515) extended the humanistic interest to the question of man's social right. Luther (1517) strove to introduce human individualism within religion itself, and he thus initiated the Protestant movement in 1518. In the natural science period, a variety of events and people during the sixteenth century affected the trend of psychology; for example, Columbus, Magellan, Copernicus, Galileo, Newton, Francis Bacon and Descartes. Descartes (1650) influenced both science and philosophy, and succeeded in formulating a complete dualism (Hulin, 1934:48). Baldwin (1913:108) explains that Descartes "distinguishes mind and body as two substances separate and incompatible". Baldwin (1913:112) further states, "Of Descartes' more detailed and special theories that of "animal automatism" is the most significant". For Descartes, "Man alone has the power of directing his movements" (Baldwin, 1913:112).

The sixth period is known as the period of the Enlightenment. Hulin (1934:53) states that psychological analysis was undertaken from three points of view; in England the inquiry was based on "empiricism,"²⁷⁰ in France and Germany there appeared a modified form of "rationalism," and in France there was a continuation of "naturalism". After the sixth period, psychology started to change.

The seventh period heralded the beginning of modern psychology with such events as antecedent discoveries by Haller (1759) introducing modern physiology, and the rise of experiments. Weber (1831) made the first experimental study of sensation, and the genetic approach following Darwin's (1859) proposal of the theory of evolution, which received an immediate widespread acceptance (Hulin, 1934:95).

The eighth period is that of modern scientific psychology (Hulin, 1934:102-159), in

²⁷⁰Empiricism is the pursuit of knowledge through the observation of nature and the attribution of all knowledge to experience. See Duane P. Schultz and Sydney Ellen Schultz, 2000, *A history of Modern Psychology*, p.32.

which W. Wundt (1874)²⁷¹ established psychology as a separate science. Wundt established the first experimental laboratory of psychology (Hulin, 1934:102). Hulin (1934:111) indicated that prior to these; articles on psychology had appeared under a subtopic within the broader term of metaphysics. The discoveries of the many other sciences have contributed to the psychological knowledge in this period. Act Psychology²⁷² and American Functionalism²⁷³ arose in this period. Titchener (1898) declared that the greatest need in psychology was for a study of conscious elements rather than of mental functions. Special lines of interesting theory arose such as physiology, exact animal experiments, “abnormal psychology” and “individual psychology”. For abnormal psychology, Pinel (1901) is credited as being the first to investigate the problem of insanity from a scientific viewpoint. Freud designated the fundamental sexual drive as the “*libido*,” and developed a new method called “psychoanalysis,” by which one could penetrate the unconscious mind. Hulin (1934:154) noted that one of Freud’s students, Jung, rejected Freud’s emphasis on sex and gave it equal importance with other drives, such as fear, shame, etc., any of which may become involved in a mental conflict. Adler (1907) made self-assertion the basic impulse in human conduct, and for individual psychology (Hulin, 1934:154).

The ninth period describes present-day tendencies (Hulin, 1934:160-173) such as Behaviorism,²⁷⁴ combined Subjective-Objective Views²⁷⁵ and Gestalt psychology²⁷⁶ (Kurt Koffka being the most inventive of Gestalt psychology’s founders).

After the ninth period, Schultz (2000:1-22) classifies the history of modern psychology as Structuralism²⁷⁷ (Wundt, Brentano, Stumpf, Ebbinghaus, Kulpe, Titchener, Muller),

²⁷¹Wundt is the founder of psychology as a formal academic discipline. See, Schultz (2000:75).

²⁷²Act psychology is Brentano’s system, which focused on mental activities such as seeing rather than on mental contents such as that which is seen. See, Schultz (2000:100).

²⁷³Functionalism is a system of psychology concerned with the mind as it is used in an organism’s adaptation to its environment. See, Schultz (2000:21). Hall was concerned with study of the child, and Alfred Binet developed the first truly psychological test of mental ability. In 1916 Terman adopted the concept of the Intelligence Quotient (IQ-measure is defined as the ratio between mental age and chronological age - this had originally been developed by the German psychologist William Stern) (Schultz, 2000:214).

²⁷⁴Behaviorism is John B. Watson’s science of behavior, which dealt solely with observable behavioral acts that could be described in objective terms. See Schultz (2000:21); J. Watson (1913) declared that the method of introspection is a detriment to psychology.

²⁷⁵The majority of psychologists use both the behavioristic and the introspective methods, according to their needs. See Hulin (1934:164).

²⁷⁶Gestalt psychology is a system of psychology that focuses largely on learning and perception, suggesting that combining sensory elements produces new patterns with properties that did not exist in the individual elements. See Schultz (2000:21).

²⁷⁷Structuralism is E.B. Titchener’s system of psychology, which dealt with conscious experience as dependent

Functionalism (James, Hall, Cattell, Dewey, Witmer, Munsterberg, Scott, Angell, Woodworth, Carr), *Gestalt psychology* (Wertheimer, Koffka, Kohler, Lewin), *Behaviorism* (Thorndike, Watson, Guthrie, Holt, Pavlov, Hull, Bekhterev, Lashley, Tolman, Skinner, Rotter, Bandura), *Psychoanalysis*²⁷⁸ (Freud, Jung, Adler, Horney, Murray, Erikson, Allport), *Humanistic psychology*²⁷⁹ (Maslow, Rogers), and *Cognitive psychology*²⁸⁰ (Miller, Neisser, Piaget). This will be explained further in point 4.4.2.2.

4.3.2 The difference between early psychology and modern psychology

To deal with people's fear of death in pastoral care and counseling, the view of human nature in psychology and theology is an essential part of caring for the human. Especially the conception of the whole person such as the physical, psychological, spiritual and social, are important elements to consider when caring for the whole person. Pastoral caregivers need to collaborate their work with psychological counseling in order to care for the person in their wholeness. For the purpose of co-operation, pastoral caregivers should also be aware of the way in which modern psychology has moved away from its original roots and from Christianity for Christian caregiving. It is also necessary at this point to recognize the adequacy of the type of counseling for the client. In that, the problem of the fear of death is more a spiritual issue than a psychological one. For the care of Christians, spiritual care is the most important component. Psychology certainly disregards the spirituality of a person, concentrating rather on the thinking and cognitive issues. Section 4.4.3.2 will further examine death and the fear of death through a psychological lens.

Early psychology was influenced by philosophy, physiology, science and religion (Christianity), and later developed into modern psychology. "Historically, modern psychology grew out of the discipline of philosophy," Brett in his *History of Psychology*²⁸¹ traces the origin of psychology, finding that there was no rigid distinction between philosophical questions of meaning and purpose (cited in Bridger & Atkinson, 2007:56).

on experiencing persons. See, Schultz (2000:21).

²⁷⁸Psychoanalysis is Sigmund Freud's theory of personality and system of psychotherapy. See, Schultz (2000:22).

²⁷⁹Humanistic psychology is a system of psychology that emphasizes the study of conscious experience and the wholeness of human nature. See, Schultz (2000:22).

²⁸⁰Cognitive psychology is a system of psychology that focuses on the process of knowing how the mind actively organizes experiences. See, Schultz (2000:22).

²⁸¹Brett, G.S., 1953, *History of Psychology*, London: George Allen & Unwin.

Throughout the history of ideas, theology and philosophy have been engaged in the same quest for truth (Bridger & Atkinson, 2007:54). Bridger & Atkinson (2007:5) indicate that counselors need to understand that rediscovering the historical and theological roots of Christian ministry, which dates back to before the Freudian revolution, is vital to its survival.

To assist in understanding the development from early psychology to modern psychology, VanTil (1975,113-120) indicates seven stages describing the development leading to the separation from Christian theism:

- Firstly, the new psychology reacted against the intellectualism of associational psychology in the latter part of the nineteenth century.
- Secondly, the new psychology reacted against the separation of the soul from the body. “The Christian position is not that the soul existed in an immaterial world before its union with the body... modern psychology resembles the *Vitalseele*, the simple life principle of the ancients.” (VanTil, 1975:113). The Christian position is both soul and body came into existence together, and they will also be immortal together.
- Thirdly, the new psychology reacted against the old in that it laid greater emphasis upon child psychology. VanTil (1975:114) points out, “Children were treated as miniature adults. The new psychology tries to do fuller justice to the individuality of childhood than the old psychology could do. ...A child is thought of as an independent type of being instead of as a little adult. A child is, to the extent that it is a personality at all, thought of as a unique personality”. VanTil (1975:114) indicates that, “the third step of modern psychology has not actually been in the direction of Christian theism”.
- Fourthly, VanTil (1975:115) indicates the descent into the irrational on the part of modern psychology, namely, its emphasis upon the unconscious, whether of the adult or child. He notes:

Modern psychology has, to a large extent, sought the explanation of the conscious life in the fields of the unconscious. It is well known that the psychoanalytical schools of Freud, Adler and Jung have done much to seek to

interpret our waking life by our dream life. We consciously purpose to do something, but the reason for our conscious purpose, they say, is an unconscious drive. We are not concerned with the fact that Freud sought to explain the whole of self-conscious life by the sex drive while Adler sought to explain it largely by the selfishness instinct. The differences within the psycho-analytical school do not concern us. It is enough to note that their explanation is an explanation of the rational or self-conscious by the irrational and sub-consciousness.

- The fifth step of modern psychology is a study of abnormal psychology in the direction of ultimate irrationalism. VanTil (1975:118-119) points out, “At this point ... modern psychology appears once more in its anti-theistic and anti-Christian character”. The study of the psychology of the abnormal usually undertaken today, is indicative of a further departure from Christian theism than was the case with earlier psychology (VanTil, 1975:118-119).
- The sixth step propelling modern psychology in the direction of the irrational is its study of the soul of "primitive man". VanTil (1975:119-120) explains:

In the first five steps enumerated we dealt with an extension of the field in the direction of space only, but in this step we meet for the first time with an extension of the field in point of time. Hence it is really at this point for the first time that the full significance of the doctrine of evolution comes to view... Modern psychology has adopted the evolutionary philosophy... Modern psychology assumes the non-Christian position with respect to the concept of this primitive man

- Finally, the seventh step is the elevation of the animal as a principle of explanation for human behavior. “The recent schools of psychology have been more consistent than the association psychology in the application of the non-Christian concept of man. In former generations, man sometimes sought to find interesting parallels of rationality among the animals” (VanTil, 1975:120).

After the seventh step, attempts to integrate psychology and theology (Carter & Narramore, 1979: 72-105; John Carter, 1981:84-94; William Kirwan, 1984:21; Evans Stephen, 1989:11; Francis Bridger & David Atkinson, 2007:41-42; Johnson, 2010; Grimm, et al., 2012:11; Tan, 2012:147) were analyzed by Carter & Narramore (1979: 72-105), whose four models will be

discussed next.

However, VanTil (1975:121-122) indicates that, “Modern psychology as well as modern philosophy in general is seeking the absolute particular, or brute fact. From the adult as a standard to the child, from the child to the abnormal and from the abnormal to primitive man, and from primitive man to the animal, each of them thought of as independently contributing new light on the behavior of man, this is the story of recent psychology”. VanTil’s explanations above highlight that the development of modern psychology turned psychology away from the principles of Christianity which is not focused on the human or animals.

Through the explanation of the difference between early and modern psychology, it should be pointed out that there are generally some major differences between psychology and theology in terms of their approach to and explanation of the common content areas. Carter & Narramore (1979:52-53) point out three of these differences as follows:

Firstly, the locus of explanation is different in theology and psychology. In psychology, the locus of explanation is descriptive (clinical), developmental, and experimental, while in theology it is generally historical and sociocultural. Secondly, the level of explanation is different. In psychology, the level of explanation is empirical or scientific. In theology, the level of explanation is metaphysical. Finally, there is a difference of epistemology. Psychology’s epistemology is empirical while theology’s epistemology is revelation.

By regarding the differences between psychology and theology, it becomes obvious that their respective approaches to counseling must be different too. In terms of counseling, Louw (1999:229-231) summarizes the differences between psychology and pastoral care as follows:²⁸²

- 1) Methodology - Psychology mainly uses psychotherapy correlating with a personality or behavior by dialogic communication. Pastoral care mainly uses promissiotherapy, correlating with confessional faith by trialogic communication.
- 2) Anthropological presupposition - Psychology implies that being human is determined by an inner potential for self-realization in consciousness and unconsciousness. Pastoral care

²⁸²See, Louw, (1999:229-231), *A Mature Faith. Spiritual Direction and Anthropology in a Theology of Pastoral Care and Counseling*.

implies that being human is a gift of God's grace.

3) Intention and purpose - Psychology focuses on healing human self-esteem within relations involving group therapy and the counselor's skills. Pastoral care focuses on transformation within *koinonic* relations through nurturing faith and spirituality by *agape*.

4) Effect - The effect of psychology is psychophysical well-being and personal stability. Pastoral care helps to achieve salvation and wholeness.

From the above explanation, there are differences between psychological counseling and pastoral care and counseling, yet similarities can also be found, and although the differences do not necessarily place the two disciplines in opposition to each another. As explained earlier, early psychology and Christianity followed the same quest for truth. Psychology and Christianity are not wholly in conflict; rather, each is part of a broader perspective of truth. In terms of the relationship between pastoral care and psychological counseling, Fleck and Carter (1981:16) mention the development of psychology with Christianity in the early centuries:

As early as the second and third century, the Christian apologists and philosophers were integrating Christianity with Greek philosophy and thought and interpreting it to the intellectual world in which Christianity was born. This integration was especially well developed in Alexandria, where a Christian university was founded by the early fourth century of the Christian era. By the fifth century, Augustine's *The City of God* had worked out an integrative schema of Christianity and Platonic thought, which became the dominant understanding through medieval times. In the thirteenth century, Thomas Aquinas worked out an even more complete integration of Christianity and Aristotelian thought (Fleck and Carter, 1981:16).

From the early centuries, Christians have been attempting to integrate their Christian faith with dominant thought forms of their culture. The principle of integration is not new. Although, the integration of Christianity and psychology is very new as Fleck and Carter (1981:16) mention, "Psychology itself is still quite young as a science, its birth customarily dated from the founding of a laboratory by Wundt in 1879... In addition, there was an antireligious bias on the part of some significant early psychological thinkers. The most prominent were Sigmund Freud, the founder of psychoanalysis, who viewed much, if not all, organized religion as an expression of neurotic tendencies, and J.B. Watson, the founder of behaviorism, who viewed the concept of mind, soul, and spirit as unscientific".

As explained above, the early roots of psychology and Christianity are relatively intertwined, through the assimilation of Greek philosophy into Christian thought. It is only in the modern era that psychology has been diverted away from Christianity, causing a gap between psychological and pastoral counseling. The origin of the human being from a Christian point of view embraces the idea that theology, philosophy, psychology, and any other logical pursuits of knowledge are gifts from the wisdom of the Creator, and as such can be successfully integrated. Calvin (1960:53-54, I. Ch.V.2) expresses that:

There are innumerable evidences both in heaven and on earth that declare his wonderful wisdom: not only those more recondite matters for the closer observation of which astronomy, medicine, and all natural science are intended, but also those which thrust themselves upon the sight of even the most untutored and ignorant persons, so that they cannot open their eyes without being compelled to witness them. Indeed, men who have either quaffed or even tasted the liberal arts penetrate with their aid far more deeply into the secrets of the divine wisdom. Yet ignorance of them prevents no one from seeing more than enough of God's workmanship in his creation to lead him to break forth in admiration of the Artificer ...It is, accordingly, clear that there is no one to whom the Lord does not abundantly show his wisdom.

However, VanTil (1975:122) is concerned that we may well ask the question of how modern psychology is going to return to focus on the universal, as the original psychology did. In spite of the differences, a commitment to the belief that there is a unity of truth suggests that theology and psychology are still able to cooperate. There is an important indication by Carter & Narramore (1979:53) who state, "Since Scripture is metaphysical and revelational in character; theology tends to be more comprehensive than psychology in locus of explanation, level of explanation, and epistemology". In this regard, how can psychology and theology cooperate with each other despite their differences in perspective of Scripture to help people who have a fear of death?

4.4 THE COLLABORATION OF THEOLOGY AND PSYCHOLOGY

Several scholars have sought to understand the relationship between psychology and theology. Evans (1989:11) states in his book that Alvin Plantinga has classified Christians trying to integrate Christianity with the sciences into three groups: Averroists, Thomists, and

Augustinians. In addition, Kirwan (1984:21)²⁸³ has outlined four possible positions of relationship between psychology and theology: unchristian view, spiritualized view, parallel view, and integrated view. Johnson (2010)²⁸⁴ also recently edited a book on five views of the integration of psychology and Christianity: Levels-of-explanation, integration, Christian psychology, transformational psychology (or psychology in the Spirit), and biblical counseling. There is one major analysis which acts as a useful starting point for our understanding of the debate: Carter & Narramore (1979:72-105)²⁸⁵ mention four models when referring to attempts to integrate psychology and theology. Jun Jo-Sub (2003:69-70) evaluates that Carter & Narramore present the 'Integrates Model' as a reasonable, precise method, which is developed from an evangelical perspective (Jun, 2003:69-70). These are: the Against Model, the Of Model, the Parallels Model, and the Integrates Model. These four models are explained as follows:

Firstly, the Against Model claims that psychology and Christianity are essentially incompatible and there is no real possibility for integration. This model frequently sets psychology and theology against each other in ways that suggest that they are mortal enemies in the secular version and the sacred version.

Secondly, the secular Of Model minimizes the purely religious nature or content of religious concepts and rejects any supernaturalism. The Christian version of the Of Model is very similar to the secular version because its proponents have generally come from theologically

²⁸³See, Francis Bridger & David Atkinson (2007:41-42), *Counseling in Context: Developing a Theological Framework*. California: Fuller Seminary Press. The secular view is that the two disciplines have nothing to say to each other; Spiritualized view is from the perspective of Christians who deny that psychology has any value in comparison with religion; Parallel view is that psychology and theology are equally valid, each functions with sovereignty but independently; Integrated view is that there is no 'sphere sovereignty' - when each is rightly understood, there is no inherent conflict.

²⁸⁴See, Johnson, E.L. (ed.), 2010, *Psychology and Christianity: Five views*. Downers Grove, IL: IVP Academic. Tan's (2012:147) summary of 5 views: Levels-of-explanation (i.e., viewing psychology and theology as separate but equally important fields or disciplines), integration (i.e., taking psychology seriously while submitting it ultimately to Scriptural or biblical truth properly interpreted), Christian psychology (i.e., grounding psychology in Scripture and in biblical and historical theology), transformational psychology (i.e., grounding psychology in spiritual formation or psychology in the Spirit), and biblical counseling (i.e., using the Bible as the foundational and essential basis for counseling).

²⁸⁵The researcher chooses this model as major and worthy of explaining even though it is an old model. John D. Carter (1981:84-94) described four models in detail within the larger models of Secular (psychology against religion, psychology of religion, psychology paralleling religion, psychology integrating religion) and Sacred Models (The scripture against psychology, The scripture of psychology, The scripture paralleling psychology, The scripture integrating psychology) in *Psychology and Christianity: Integrative Readings*.

liberal traditions. Psychology and religion have a great deal in common and can be of great benefit to one another when there is an open exchange between the two realms.

Thirdly, the secular version of the Parallels Model is that each has a role, but they are strictly parallel and not different aspects of a broader unity. The Christian version of the Parallels Model emphasizes the importance of both Scripture and psychology. But it assumes either explicitly or implicitly that the two do not deeply interact.

Fourthly, the secular version of the Integrates Model involves an epistemological assumption along with a commitment to the unity of truth under the creator that is the foundation for a comprehensive integration, but they are limited because they lack insight into and commitment to the Bible as God's authoritative revelation (1979:104-105).

As explained above, Carter & Narramore (1979:104-105) present the Integrates Model in trying to seek the unity of truth between psychology and theology. For Korean Christians, the appropriate way for pastoral counselors has to be cooperated with psychology as a holistic approach (Clinebell, 1984:117) to human nature and the reality of death. Korean pastoral counseling has been divided into two ramifications, counseling based on psychology and counseling based on the Bible (Chung, 2002:40). Korean pastoral counseling needs an cooperation between psychological counseling and theological counseling (An, 2002:229). The Integrates Model emphasizes that the truth appears in psychology as one of general revelation and the truth appears in the Bible as special revelation (Kim, 2003:15-16). The Integrates Model has seen the vast development of popular literature on psychology and the Scriptures; however, there is still a significant need for collaborative writing about psychology and theology in order to promote practical Christian living through the filtration of Scripture within the Korean context.

The collaborate psychology and theology involves co-operation as a model; it is not an attempt to mix the respective dogmas or theories. Carter & Narramore (1979:110-111) mention that "proponents of an Integrates Model do not attempt to press data, methods, or theory into areas where they do not fit. They have a keen sensitivity to this problem and take care to distinguish between different levels of analysis and to preserve the unique

methodology and content of each discipline”.

From the perspective of Christian psychology, Fleck and Carter (1981:98-99) state that there are several assumptions (postulates) upon which this is built: (1) All truth is God’s truth, therefore, the truths of psychology (general revelation) are neither contradictory nor contrary to revealed truth (special revelation) but are integrative in a harmonious whole; (2) Theology represents the distillation of God’s revelation of Himself to mankind in a linguistic, conceptual, and cultural media which human can understand and which is focused primarily on the nature and destiny of humans in God’s program; (3) Psychology as a science is primarily concerned with the mechanisms by which human functions, and the methods to assess that functioning. Nevertheless, the content of psychology as a science (including theory) provides a statement on the nature and functioning of human. What follows below is a description of some articles (Pavesi, 2010; Hampson, 2006; Grimm, et al. 2012) and books (Watts, 2012; Collins, 1981) supporting integration.

Ermanno Pavesi (2010:9), in the publication *Christian Bioethics*, says the following: “Up to modernity, psychological assistance was closely connected with theology. Today, pastoral psychology is situated in a field of tension between a purely naturalistic psychology and openness to a spiritual dimension and to man’s vocation for transcendence”. Also, Peter Hampson’s (2006:266) article in *Theology and Science* postulate that “cultural psychology is particularly well placed to engage with theology on categories of incarnation, such as space and location, issues of self-knowing and God-knowing, and theological method”.

Moreover, there have been special issues of the *Journal of psychology and theology* with articles by Julia P. Grimm and others (2012:5)²⁸⁶ about the implications of modernity and post modernity for the integration of psychology and theology. In the discussion of their research, it appears that the relatively rich body of work connected to psychoanalytic thinking, object relations, and attachment has provided fertile soil for the work of integration (Grimm, et al. 2012:11). Within the psychology of religion there has been a growing awareness that

²⁸⁶Julia P. Grimm; Keri L. Barnett; Rodney L. Bassett; Suzanne M. Pearson; Alysia Cornell; Shaelise Morton; Katelyn Scott; and Paul Stevenson (2012:5), ‘Revisiting the issue of influential sources in the integration of psychology and theology: more than a decade summary,’ *Journal of Psychology & Theology*, Vol. 40 (1), pp. 5-15. For the integrations process, see Dueck, A. (ed.), 2004, ‘Introduction,’ *Journal of Psychology and Theology*, 32, pp.163-166. For the role of Scripture in a Christian psychology see Hathaway, W. L. (ed.), 2005, ‘Introduction to the special section: Scripture and psychology’, *Journal of Psychology and Theology*, 33, pp. 87-88. For the philosophical issues relevant to the process of integration, see Nelson, J. M., & Slife, B. D. (eds.), 2006, ‘Philosophical issues in psychology and religion: An introduction,’ *Journal of Psychology and Theology*, 34, pp. 191-192.

there are varieties of religious experience, and closer examination of the extent to which psychological concepts fit with a Christian worldview (Grimm, et al. 2012:11).

However, Pavesi (2010:19) notes, “Whereas pastoral therapy assumes an immaterial spiritual soul whose higher functions cannot be explained in neurobiological terms, psychological, psychotherapeutic, and psychoanalytical schools even avoid the very term; they limit themselves to ‘psyche’ and ‘psychic mechanisms.’ Questions concerning a possible priority of soul care over care for a person’s psycho-physical balance, and thus the primary concern of pastoral therapy, cannot even be posed any more”. Pavesi (2010:19) argues, “Cooperation between theology and psychology (or psychotherapy) is especially difficult wherever religious ideas about salvation differ from psychological concepts of healing” (Pavesi, 2010:19). Without the factor of the totality of the human being, soul caring is a very difficult process. Therefore, this process needs not only psychological and theological factors but is also dependent on human spirituality.

The process of integration can therefore be enhanced by an understanding of human nature in the creation of God. This understanding is necessary for effective biblical counseling in the light of Scripture. Watts (2012:45) points out that “one of the principal points of intersection between theology and psychology concerns human nature, though there is also a dialogue between theology and psychology about religion itself”. Gary Collins (1981:35) also remarks that if the psychological model begins with the assumption that God exists and is the source of all truth, integration can be done. This truth is revealed through the Bible (disclosed truth) and nature (discovered truth). Natural science can be discovered through general revelation, but the disclosed truth in the Bible cannot be realized without special revelation. Hodge (1871:19) explains, “Theology is sometimes said to be the science of the supernatural... the supernatural is synonymous with the spiritual, and theology, as the science of the supernatural, is synonymous with pneumatology. If this view be adopted, psychology becomes a branch of theology”. There are also views that emphasize theology as the priority, having predominance over psychology, with regards to integration.²⁸⁷

Regarding the previous statement, when both psychology and theology are concerned

²⁸⁷ L. Payne, (1981:178), *The Broken Image: Restoring Personal Wholeness through Healing Prayer*. Westchester, IL: Crossway; L.J. Crabb, (1977:33-52), *Effective Biblical Counseling*. Grand Rapids, MI.: Zondervan; G.R. Collins, (2000), ‘An Integration View,’ in E.L. Johnson & S.L. Jones (ed.), *Psychology & Christianity: Four Views*. pp. 104-105, Downers Grove, IL: Inter Varsity Press; S.M. Clinton, (1990), “The Foundational Integration Model,” *Journal of Psychology and Theology*, 18. pp. 115-122

with discovering truths about human nature (Who am I? Where do I come from?), and life and death (Where am I going to?), cooperation between them is possible. The following section will focus on understanding human nature and the reality of death, and the differences between the consideration of these concepts within the realm of theology and psychology. It will highlight the position of psychological theories through the biblical perspective in terms of human nature and death.

4.4.1 Collaboration between theology and psychology regarding the human nature and the reality of death

All our thinking about the human being is based on the view we take of human origin and destiny. The facts of nature concerning humans and death are part of reality for both psychology and theology. This truth forms an integral essence. Carter and Mohline (1981:98) contend that psychology must be integrated with a Christian view of mankind, his/her nature, and his/her destiny. Fleck and Carter (1981:19) explain, “The integrationist believe that God created psychology when he created man in his own image (Gen. 1:26-27) ...He created all the principles, laws, and facts concerning human nature which psychology as a science has or will discover...Hence, as the products of one creator, psychology and Christianity cannot be disjunctive or incongruent; rather, they are part of a fundamental integral unity which is truth or reality”. In this truth or reality, every human being has to confront life and death, regardless of their religious beliefs or different perspectives. In this regard, cooperation between psychology and theology could be facilitated through an understanding of human nature and reality of death in pastoral care.

4.4.2 Collaboration between theology and psychology regarding the human nature

What is the definition of human nature? (What are we?) Human nature is an assortment of characteristics that define humanity, including ways of thinking, feeling and acting. Human nature makes us inherently human and distinct from all other creatures. Various scholars have held diverse theories of human nature, such as:²⁸⁸

²⁸⁸Add by Extreme Blocker. Viewed at: <http://www.carroll.edu/msmillie/philhumbeing/theorieshumannature.htm> [Accessed: 2015. July.31].

Both Aristotle and Plato define human as rational and social animals, but Plato tended to identify human nature with reason, and our souls, as opposed to our bodies, Aristotle believed both body and soul were parts of our nature. Rousseau's conception of human nature has been seen as the origin of many intellectual and political developments of the 19th and 20th centuries (James, 2006:49-52). According to Rousseau and the other modernists of the 17th and 18th centuries, human nature entailed animal-like passions that led humanity to develop language and reasoning, and more complex communities. Buddhist's describe human nature to be conscious and to desire. Darwinian's define the human being as one of several exceptional forms of primates—merely an animal. Darwin can be accused of bestialism. Freudian's define human nature as essentially in conflict-consisting of an unconscious mind (Id, Ego, and the Superego) (Bass, 1985:128, 131).

Christian's define human nature as free-willed creations of God. Berkhof (1996:183) defines human nature as originally created. The Bible describes two elements of human nature: "The body and the breath or spirit of life breathed into it by God". By this was created a "living soul," that is a "living person". One is that being created in the image of God distinguishes human nature from that of beasts (Vanhoozer, 2005:318-319). According to Genesis 1:27, this living person was made in the image of God. From the biblical perspective, to be human is to bear the image of God (Hoekema, 1986:18).

Fleck & Carter (1981:18) state, "While there may be different ways to discuss this presupposition, perhaps the simplest is to say that all truth is God's truth". What is the truth and reality of the human nature? All human beings were born (life) and will die (death) one day in this world. This is a reality for those who believe that they are created by the divine God. The divergent perspectives on human nature in theology and psychology should be reconciled. For this to be clearly understood it is necessary to first pinpoint the differences between the contexts of anthropology within theology and psychology, respectively.

4.4.2.1 Human nature and anthropology in theology

Anthropology is the science that studies all of humanity throughout all of time and space (Lobban, 2006:1). Anthropology, as the self-described "study of man," weighed in on the scientific debates of the day regarding human physical and cultural evolution and the single or multiple origins of humans (Lobban, 2006:75). The branches of contemporary science

associated with the study of human nature include anthropology, sociology, sociobiology, and psychology.²⁸⁹

Biblical anthropology is the branch of systematic theology dealing with the origin and nature of the human being, character, functioning and fall through sin (death). Theologians have held various views of human nature. However, there are some basic assertions in all biblical anthropology (González, 2005:8): (1) Humankind has its origin in God, its Creator. (2) Humans bear the 'image of God'. (3) Humans are to rule the rest of creation. (4) Humans have the ability to transcend themselves. The two classical doctrines central to theological anthropology are the image of God, or human likeness to God, and original sin (death), or human distance from God (Loder, 1998:109). In theological anthropology, the field of tension focuses the tension between God and people (Louw, 1999:227). For an honest and comprehensive perspective on human beings, it is necessary for theology and psychology to interact and mutually illuminate the anthropology with which each is dealing (Ellens, 1989:73).

Understanding the nature of the human being is one of the fundamental starting points for cooperation between psychology and theology. It is one of the most important areas for those studying the relationship between psychology and theology. Carter & Narramore (1979:107) state:

Personhood for the integrationist is rooted in the fact that the human being is created in the image of God. All thinking about the human being is colored by the view we take of human origin and destiny. And it is here that the integrationist finds a major starting place in building a comprehensive view of personhood. The human being is created in the image of God but has also fallen into sin. These twin assumptions influence all other thinking the integrationist does about human personality. They set the stage for the rest of the integrationist's understandings and serve as basic underlying principles.

The Creation myth as found in the book of Genesis provides a theory of human nature.²⁹⁰ Adam embodied the whole of human nature so when Adam sinned all of human nature sinned (Hoekema, 1986:158). Augustine of Hippo coined a term for the assessment that

²⁸⁹Add by Extreme Blocker. Viewed at: <http://www.carroll.edu/msmillie/philhumbeing/theorieshumannature.htm> [Accessed: 2015. July.31].

²⁹⁰ Kenneth Ackerman, "Anthropology and Human Nature," 13. Online. Viewed at: <https://www.udel.edu/anthro/ackerman/sylabus08F205.pdf> [Accessed: 2015. July.31].

all humans are born sinful: “original sin” (Vanhoozer, 2005:312). According to the Bible, Adam's disobedience corrupted human nature but God mercifully regenerates (Elwell, 2001:399). Hoekema (1986:101) examine the regeneration is a radical change that involves a renewal of our human nature. Thus, to counter original sin, Christianity purposes a complete transformation of individuals by Christ (Vanhoozer, 2005:135, 313).

In addition, Carter & Narramore (1979:55) argue, “Without seeing persons in relation to God, we cannot know them as they truly are and as they were fully meant to be”. Carter & Narramore (1979:103) explain that since the human being is created in the image of God and since God has revealed Himself through the Scripture and in a general way through creation, “We expect to find congruence between Scripture and the findings of psychology”. For the essence of nature, mankind cannot be understood apart from the Creator. What is the essence of our nature as human beings? Are we made up of a dualism of body and soul, as Socrates and Plato believed, or are we a psychophysical unity?

Calvin (1960:82-84) mentions that the philosophers knew what the highest good of the soul was: “If all men are born and live to the end that they may know God, and yet if knowledge of God is unstable and fleeting unless it progresses to this degree, it is clear that all those who do not direct every thought and action in their lives to this goal degenerate from the law of their creation”.

Carter and Mohline (1981:97) mention that in the second century some specific works began to appear on the nature of man, his relationship to God, and the working of the spirit in the believer. “Tertullian's (*The Soul*), Gregory of Nyssa's (*On the Soul*), and Augustine's (*The Soul*) are the best known and most thorough of these works” (Carter & Mohline, 1981:97). Therefore, psychology should be integrated with a biblical view of mankind, his/her nature, and his/her destiny. Soul, spirit, body, heart, and mind are a few of the keywords that refer to humanity in psycho-spiritual functioning.

Psychology can be seen as the study of the soul (Watts, 2002:72), but the spirit tends to take soul outside naturalistic discourse, and away from psychology (Watts, 2002:73). The soul is a higher part of the person than the flesh; *psyche* may be interpreted not as the immaterial or superior part of a human being but as life, while the *pneuma* (spirit) can be interpreted as the self in its capacity to relate to God as the ‘father of our spirits’ (Travis,

1997:985-986). The Spirit of God controls the spirit of the soul, as well as the body, by His power of transcendence (see, 3.3.1).

In addition, Tim LaHaye²⁹¹ in his popular book *The Spirit-controlled, Temperament and Transformed*, bases his approach on the ancient Greek theory of body humors and emphasizes the power of the Holy Spirit to modify inherited characteristics (Philipchalk, 1988:164). Furthermore, Timpie (1988:255) suggests that, “when *soul* gradually developed connotations of transcendency and eternity, psychologists adopted the term *self* to refer to human wholeness”.²⁹² Psychology and spirituality are co-dependent for the complete functioning of the human being. Psychology and theology therefore need each other for understanding the human being. Benner (1998:23) mentions that genuine soul care is never exclusively focused on any one aspect of a person’s being (spiritual, psychological or physiological) to the exclusion of all others. It must engage people with each other to the end of the nurture and growth of the whole person. As spiritual beings, humans should realize that the Creator communicates through the Holy Spirit.²⁹³

Concerning the nature of the human as a spiritual being, there was much debate on the so-called dichotomistic (body, soul/spirit) versus the trichotomistic (body, soul, spirit) models of mankind. But biblical scholarship suggests that any time the Bible speaks of an aspect of a person, it is always talking about the whole person. “Biblically, man is never fragmented or divided into parts; he is always viewed as a totality...Biblical thought knows nothing of such an idea, but sees knowledge as something to be acted upon and demanding commitment from the person” (Kirwan, 1988:249). Benner (1998:22) argues, “As a working definition, let us understand soul as referring to the whole person, including the body, but with particular focus on the inner world of thinking, feeling, and willing. Care of souls can thus be understood as the care of persons in their totality, with particular attention to their inner lives”.

The nature of the human being is a holistic total of mankind. A holistic approach is a view of the individual as a complex whole of interacting systems and combination of

²⁹¹See, LaHaye, T. 1966, *The Spirit-controlled. Temperment*. Wheaton, IL: Tyndale House.

²⁹²See, Harre, R. 1998, *The Singular Self: An Introduction to the Psychology of Personhood*, London: Sage. Innes, Robert, 1999, *Discourses of the Self. Religions and Discourse*. Volume 4. Bern: Peter Lang.

²⁹³Rod Burton states that in a very deep sense, our spirits are always joined with God’s Spirit (Romans 8:16), for, apart from God, we do not even exist. See, Burton, R. 2003, *Journal of Pastoral Care & Counseling*, Vol. 57(4), p.441.

biological, psychological, social, and spiritual systems (Philipchalk, 1988:177). Benner notes:

In such a view, we do not have a soul, we are soul. Similarly, we do not have a spirit, we are spirit. Nor do we have a body, we are body. Humans are a living and vital whole. Unified and whole does not mean that the component parts cannot have an independent existence. The Bible suggests that body and soul are separated at death (Ecc.12:7) and remain so until the resurrection of body (Rom.8:23). However, this separation is temporary and is an artificial state of humanity. In eternity, we will once again be embodied souls and inspirited bodies. This is the normal state of human persons (Benner, 1998:22).

As clarified in chapter 3, there is a difference between the *soul* (*nepes: psyche*) and *spirit* (*ruah; pneuma*) with regards to understanding how God communicates with humans. These words are used interchangeably in the Bible, yet they are also distinguished from each another. In Paul's letters, for the higher aspects of a Christian life, he uses *pneuma* (Cameron, 1996:1124). Dunn (1996:1126) distinguishes that the Holy Spirit communicates with the spirit of man, yet the soul acts as mind, heart, will and thoughts. A distinction between *pneuma* and *psyche* is that the *pneuma* retains a connection with God as higher, a God-ward dimension; while *psyche* retains the lower aspects of a person's consciousness as the personality of a person. Chambers (1930:2) also indicates that the immortal part of a person is not the soul, but the spirit. "*Pneuma* was a close parallel to *psyche*; *pneuma* referred to life, but in its relationship to the eternal" (Timpie, 1988:255).

Tappeiner (1982:731) mentions that the function of God's Spirit in a person extends also to his/her creative and intellectual activities. Bezalel's skills as an artisan of the tabernacle are directly ascribed to his being "filled with the Spirit of God – with ability and intelligence, with knowledge and all craftsmanship" (Ex. 31:3; 35:31). The same connection of the Spirit of God ("the breath of the Almighty") to one's intellectual functioning is generalized in Job 32:8²⁹⁴ "But it is the spirit in a man, the breath of the Almighty that makes him understands". These notions of the relation of God's Spirit to people are summed up in the phrase that characterizes God. "A more general use of the Hebrew term *ruah* in relation to man focuses less on God as the source and more on the effects of *ruah* on man, construed in

²⁹⁴The inspiration of the Almighty - this it is, which gives them understanding,' See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Job, Genesis*. London & New York: Funk & Wagnalls Company, p.521.

terms of his own psychical functioning” (Tappeiner, 1982:731).

As Louw (1998:195) indicates, “It is impossible to design anthropology for pastoral care without taking into consideration the important role of psychology and different personality theories in a hermeneutics of pastoral care. Spirituality and the depiction of the human person as a pneumatic being should not ignore the psyche”. However, Louw (2008:303) also indicates, “Psychological values are not more important (do not have a higher priority) than spiritual values”. The Spirit of God rules over every part of the person, and every creature in the universe and in heaven.

As explained above, theology understands human nature in terms of biblical anthropology, while psychology understands human nature within the context of psychological theories. These will be discussed next.

4.4.2.2 Human nature in psychological theories

It is undeniable that counselors need to understand and admit the differences in the perspectives of anthropology in pastoral care and anthropology in psychology (Louw, 1999:227). Psychologists studying personality refer to different “parts” of the individual, using such terms as body, mind, self, psyche, id, ego, superego and unconscious (Philipchalk, 1988:164). Pastoral care regards people pneumatologically, and the revelation in Scripture as an important basic source of knowledge. Louw notes:

Psychology seeks the highest measure of self-realization and congruency of the personality, whereas pastoral care seeks the highest measure of faith development and reconciliation. In psychological anthropology, the field of tension is between self and ego, person and environment. Disturbances within this field lead to dysfunctional behavior. In theological anthropology, the field of tension is the tension between God and people as a result of the bipolarity: creature-Creator; sin-grace; death-life. Disturbances within this field lead to guilt, despair, anxiety and complete meaninglessness (Louw, 1999:227).

From their unique perspectives, psychology and pastoral care both make an important contribution. Each deals with the entire person within all concrete relations. Therefore, a multi-disciplinary approach is necessary (Louw, 1999:228), but there are distinctive features that one can distinguish between psychology and pastoral care, and these add some very important perspectives regarding spirituality and human nature.

From the theological perspective, psychological counseling on its own is not satisfactory to care for people as far as the fear of death is concerned. One also needs to incorporate the spiritual dimension as is done in pastoral counseling. In the psychological theories, there is the need to incorporate the spiritual perspective as an aspect of the human being (Watts, 2002:12). The researcher therefore would like to add some very important points regarding spiritual care. It is necessary for Korean pastoral caregivers to include psychology in their holistic approach to counseling, because only implementing a psychological approach is causing a lot of problems for the Christian faith in Korea (Chung, 2001:1).

Karl Pribram (1971:100-101), a famous neurophysiologist describes: “Images and feelings are ghosts – but they are ghosts that inhabit my own and my patients’ subjective worlds. They are our constant companions and I want to explain them. They reside “in” that machine yet they cannot be pointed at. If we ignore them, all we have is a behaving machine. I am interested in the ghosts, the psychological functions ... not just the machine brain”. Cosgrove (1977:68) also argues, “If man is just material, mechanical, and animal, then life suddenly changes its meaning for those who have believed otherwise. Believing in the immaterial part of man allows one to believe intelligently in life after death and in an expanded purpose in this life” and “Empiricism denies that the immaterial exists; therefore, man is only matter... Men and animals share the same material; therefore, men are only animals” (Cosgrove, 1977:20). Watts (2002:19) indicates that “many of the initial advocates of evolutionary psychology seem to have failed to learn the lessons of scientific history,” and “the relation between evolution and God’s purposes is how human evolution relates to the fallenness of humanity, and to God’s redemptive purpose revealed in Christ” (Watts, 2002:30).

The following psychological theories show that the field of tension that exists is between self and ego, person and environment; these lead to behavior in psychological anthropology (Louw, 1999:227). Some points will be added here for a comprehensive understanding of human nature in caring for people who fear death:

Behaviorism: B.F. Skinner was a famous Harvard Psychologist who popularized Behaviorism, a model that seeks to establish a cause-effect correlation between behavior and features of the environment. Behavioral approaches have been characterized as simplistic,

dehumanizing, and as portraying people as robots, puppets or machines (Rapoff, 1985:157). Cosgrove (1977:47) mentions that the psychological objection to determinism in a human is that, “A purely neuronal or chemical view of human activity ignores the evidence for the “self” as one of the influences on human behavior”. Skinner’s view led him to conclude that mankind is only a machine controlled by the rewarding and punishing features of his environment (Cosgrove, 1977:41).

Psychoanalysis: Freud distinguished between three levels of consciousness: the conscious, the preconscious, and the unconscious (Philipchalk, 1988:65). The conscious level includes all awareness at the given moment; the preconscious level is the level of available memory; and the unconscious level is the deepest and most significant level of the mind, including thoughts of anger, hate, aggression and lust, as well as the two basic drives of life (*eros*) and death (*tanatos*) (Philipchalk, 1988:65). Vitz (1988:201) offers a criticism of this, claiming that Freudian psychoanalysis never developed a positive synthesis providing a clear answer to questions about the meaning of life. Instead, Freud always remained an analyst focused on the exploration of the unconscious. His attitude and that of psychoanalysis is pessimistic, stoical and skeptical (Vitz, 1988:201).

Benner (1998:161) discovered, “One of the most important things we have learned from depth psychology is that there can be no wholeness apart from the redemption of the unconscious. This insight was expressed in Freud’s observation that our capacity for freedom of choice and action is limited by our bondage to personality factors that operate beyond our awareness” (Benner, 1998:161). Watts (2002:12) also points out that psychoanalysis is much more limited than the redeeming grace of God held out in Christian doctrine. Louw describes Theissen’s conclusion that the “unconscious” is not an unknown theme in Scripture. It was not Jung but Paul who first mentioned human unconscious impulses (Louw, 1999:182).²⁹⁵ Louw (1999:183) examines Theissen’s contribution that a “psychological exegesis” is based on the following theological presuppositions:

- God’s omniscience sees through inner human motives: God’s cardiognosis.²⁹⁶
- Human insight (psychic capacity) is not able to judge one’s own being. A person’s

²⁹⁵See Theissen, 1983. *Psychologische Aspekte Paulinischer Theologie*, Göttingen: Vandenhoeck & Ruprecht. p. 11

²⁹⁶*Ibid*, p. 66.

own insight is too limited to do this, and thus, needs the insight of God's Spirit.

- The deep level of memories, motives and impulses creates an inner reality which operates in combination with the human conscience. Human emotions, memories and conscience are part of our creatureliness and are the media through which revelation takes place. A pastoral anthropology must allow for this dimension.

Christians believe that mankind has a conscious and unconscious side to their activities, and also hold that humans were created with a character. The unconscious and conscious activities of people were directed toward God as the Creator of mankind (VanTil, 1975:117). Christians believe that they are conceived and born in sin, which does not merely refer to the agency of the parents; it means they are sinners when they come into the world even though they are not self-conscious. "God has created man with intellect, feeling and will. God created man's soul and body. God created the first man as a full-grown person but has caused later generations to spring up by growth from childhood to maturity. God has related man's self-conscious to his sub-conscious life, his childhood to his maturity" (VanTil, 1975:117). The Holy Spirit of God is working in the unconscious mind of the believer 'conforming him to the image of the likeness of Christ' (Philipchalk, 1988:75).

Psychotherapy as soul care in psychology: William Rickel, the editor of the *Journal of Psychotherapy as a Religious Process*, argues that *psyche* means "soul," and *therapist* means "servant," the psycho-therapist is therefore a servant of the soul (Benner, 1988:13). In addition, Benner (1988:13) states, "The connection of psychotherapy with the long-standing religious tradition of the cure and care of souls provides strong support for the legitimacy of calling psychotherapy a religious or spiritual process". Benner (1983:20-21) explains that central to soul care in Christianity is the provision of remedy for sin, and assistance in spiritual growth. Christian soul care has usually sought to move people toward spiritual maturity by aiding their progress through stages of the spiritual life. But there is a big gap between the care of souls in psychotherapy and Christianity.

Benner (1983:17) remarks, "The reference point for such dating is usually the work of Sigmund Freud, who is regarded as the founder of psychotherapy". Szasz (1978:188) argues, "Contrition, confession, prayer, faith, inner resolution, and countless other elements are expropriated and renamed as psycho-therapy; whereas certain observances, rituals, and other

elements of religion are demeaned and destroyed as the symptoms of neurotic or psychotic illness". Continuing in this vein Szasz (1978:27-28) mentions, "Psychiatry is not merely indifferent to religion; it is implacably hostile to it. Herein lays one of the supreme ironies of modern psychotherapy: it is not merely a religion that pretends to be a science, it is actually a false religion that seeks to destroy true religion". However, Benner (1983:149) postulates, "While psychotherapists have become the most visible and socially acceptable physicians of the soul, paradoxically they do not usually see their work as being continuous with the tradition of religious soul care. On the other hand, those whose calling and work are within the context of Christian soul care, most notably pastoral counselors and spiritual directors, are not generally regarded by secular psychotherapists as part of the same team".

Whether Christian or not, all people are spiritual beings. The spirit cannot be divided from the body and soul. Spiritual care can only be administered by a spiritual being, who acknowledges spirituality from the Creator. Leech (1977:34) states, "Spirituality and spiritual life are not religious departments, walled-off areas of life. Rather the spiritual life is the life of the whole person directed towards God".

Analytical Psychology: Carl Jung considered individuation to be a religious process, describing it as the submissions of the ego-will to God's will (Jung, 1975:265). Vitz (1988:202) mentions that Jung was quite aware of the religious nature of psychotherapy, and the theological cast of much of his writing. "Patients force the psychotherapist into the role of priest, and expect and demand that he shall free them from distress. That is why we psychotherapists must occupy ourselves with problems which strictly speaking belong to the theologian" (Jung, 1933:278). Benner (1988:57) describes Jung's teaching in which both spiritual and psychological health depend upon an open relationship between conscious and unconscious forces in personality. This is a significant step towards strengthening the concept of spirituality. According to Jung, spirits are unconscious autonomous complexes which appear as projections because they have no direct association with the ego (Jung, 1960:309). Vitz (1988:202) explains that the last stage on the Jungian path of individuation-salvation-is called self-realization, but this is also concerned with interpreting the patient's dream symbolism. The major limitation of Jung's view of spirituality is its failure to adequately represent God's transcendence or to provide for our self-transcendence, which is not God's grace but of nature (Benner, 1988:58).

Self or Humanistic Psychology: Rogers, Maslow and others are seen in the Self Psychologies. They place the self at the center of personality, the development of the self being the goal of psychotherapy and life in general (Vitz, 1988:203). The Danish theologian and philosopher Søren Kierkegaard (1813-1855) saw the spirit as the absolute of all that a person can be (Benner, 1988:63). Kierkegaard (1954:146) discovered that spirit is the ‘self relating to itself’ and that self-acceptance, self-understanding, and self-consciousness are all qualities of a growing self or spirit. Self cannot become all it is intended to be by itself; ultimately self can only become a true self by relating itself to God (Kierkegaard, 1954:162). Kierkegaard (1954:211) suggests that our selves are defined more and more in the awareness of existing before God.

We-Psychology: Fritz Kunkel (1889-1956) built on Jung’s work while managing to avoid the major limitations of the Jungian vision of spirituality. Benner (1988:59-60) states that Kunkel sought to develop an explicitly religious psychology based on a synthesis of Freud, Adler, and Jung: “His starting point was the question of why it is so difficult to move beyond ego-centricity ... Kunkel argues for ego-transcendent self as the route to we-experiences with others and with God” (Benner, 1988:60). Kunkel’s We-psychology does much to correct the most serious limitations of Jung’s view of spirituality, while at the same time retaining the richness of his understanding of the dynamics of our inner life with the Creator (Benner, 1988:61-62). Kunkel sees spirituality as self-transcendence and self-surrender concepts, this being much more central to Christian spirituality than self-fulfillment or individuation (Benner, 1988:62). Kunkel describes the way in which this is related to surrender to God:

He realizes - and this is the decisive insight - that he himself as well as the larger unit, the We, is created, sent, supported, endowed, and used by a higher reality who rules the world and in whom he and others live and move and have their being. Thus he feels himself gripped, influenced by God and charged with a concrete task (Cited in Sanford, 1984:154).

John Finch, a contemporary Christian existential psychologist, notes that existential psychology has largely abandoned any concern for an ultimate reference point of spirit or self and argues that unless the spirit is grounded in the Holy Spirit, freedom, responsibility and all the other transcendent qualities of the self are meaningless (Benner, 1988:65). Finch suggests

that the human quality observed by these theorists is the *imago Dei*, our imaging of God (Benner, 1988:65-66). He maintains that the term ‘spirit’ is the most suitable for describing this aspect of persons, defining spirit as, “That quality which characterizes man as self-transcendent, free, and responsible, and which is unique to man” (Malony, 1980:207). The goal of Finch’s Christian existential psychotherapy is to encourage persons seeking help to find and develop their true selves, their spirits in the Holy Spirit (Benner, 1988:66).

From the above psychological theories, one discovers the need for these to increase their perspective about the spiritual aspect of human existence. This links to Benner’s (1983:149) statement that psychotherapists do not usually see their work as religious soul care. Jung’s view of spirituality is also limited as Kunkel demonstrated (Benner, 1988:61-62). Watts (2002:12) points out that psychoanalysis is much more limited than the redeeming grace of God.

Benner (1998:34) states, “Christian soul care does not focus on some narrow spiritual aspect of personality but addresses the whole person”. Not one person can deny the fact that they are a spiritual being. Every person has a spiritual, as well as physical and psychological component;²⁹⁷ it does not matter whether a person believes in Christianity or any other religion. Spirituality has rich meanings relating to life as a whole, not just limited to religion or psychology. Christian care is the care of the soul/spirit. The reality of spiritual life is not confined only to religious departments because all humans are spiritual beings (Leech, 1977:34). In this regard, the cooperation of psychology and theology could be facilitated through the understanding of human nature highlighting the different perspective between anthropology in pastoral care and anthropology in psychology, as was done in the previous section. Below the researcher will examine the cooperation of psychology and theology regarding the reality of death, the different perspectives of eschatology in pastoral care, and the final end in psychology.

4.4.3 Collaboration between theology and psychology regarding the reality of death

Life and death are an inescapable reality of human nature. From one point of view, death is the most natural of experiences, and is mankind’s destiny (Heb. 9:27) (Morries, 1996: 265).

²⁹⁷Louw (1998:20) states that people are more than just the sum total of their physical, psychological and social components. They are spiritual beings.

Death is the reality of all natural human beings, whether religious or not. The facts concerning human nature and the reality of life and death in psychology and Christianity are part of a fundamental integral unity, which is truth or reality (Fleck and Carter, 1981:19). In this reality, they could cooperate through their different understandings of the reality of death, as explained in the following sentence. The complexities of life are dealt with by focusing on anthropology for theologians, whereas psychologists focus on psychological theories as explained above. Concerning the reality of death, theologians focus on eschatology, whereas psychologists focus on reward, expectations, and goals.

4.4.3.1 The reality of death as eschatology in theology

Eschatology is an important study of the “last things” or “end-times” (Menn, 2013:xxi). The word “eschatology” comes from two Greek words, *eschatos* (farthest or last) and *logos* (work, instruction, and teaching). Eschatology, therefore, has been defined as: the word concerning, or the study of, what is ultimate or last, that is, what is final in the program of God, or teaching about the end, message about the last event, or the doctrine of the last things (Menn, 2013:1). Menn (2013:2) explains that there are two main types or foci of eschatology: individual eschatology (what happens to individuals after death), and corporate eschatology (God’s overall plan for human beings and creation as a whole and how that plan is consummated).

Geffre (2005:415) states, “In contrast to the eschatology attested in many religions, in Christianity there appears the idea of a God who triumphs over death in and by death itself”. Eschatology is viewed from different perspectives in different religions. For the Christian, death is not simply a fact of life, but the penalty of sin. The different perspectives on death arising from different religions in Korea have been covered in chapters 2 and 3.

The term eschatology refers to the Bible’s teaching regarding the apocalypse, the second coming of Christ, and the last judgment (Carter & Narramore, 1979:68). “Eschatology is not only a description of the end of history, but also reveals the essence of our new being” (Louw, 1998:59). Hodge (1871:32) explains further that eschatology encompasses the doctrines which concern the state of the soul after death, the resurrection, the second advent of Christ, the general judgment and end of the world, and heaven and hell. The fall of the human race into sin and the final death has broad implications for our understanding of

personality. By choosing to disobey God, we are ultimately led towards destruction. Carter & Mohline (1981:104) state that theologically humans in is described in terms of the effects of the fall: (1) total depravity, (2) penalty or condemnation, (3) alienation, and (4) guilt. These states of sin mean that as a result of the fall each human being is totally fallen, and under a death sentence, and alienated from God. Scripture emphasizes human alienation from God brought about by sin and the need for salvation, and also teaches us how to overcome guilt, fear, anxiety, despair and gives us hope as well. Louw (2000:59) states, “Eschatology, as the basic principle for a design for pastoral care, links together two concepts: death and life, fear and hope”.

In the Bible, Hebrews 2:14-15 reads,²⁹⁸ “Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil— and free those who all their lives were held in slavery by their fear of death”.

Moffatt (1933:25-26) argues in his commentary, “Wherein does the fear of death lie? Not in the event itself; that was faced and conquered by the great pagans. The power of death, i.e. its ability to lay men under the thralldom of fear, is due to what may happen after death. It is note – worthy that our author does not contemplate the possibility that death means the immediate extinction of personality. ...The victory can be achieved only when Jesus endures the worst that can happen to man, and dies. In His crucifixion, the powers of evil have put forth their utmost strength in order to defeat Him, and they have failed”. Gottlieb Lunemann (n.d.:127)²⁹⁹ also comments: “To lead Christ through sufferings to perfection was a provision worthy of God. For it was necessary, if Christ was to be the Redeemer of sinful humanity. In order however to be able to take upon Himself sufferings and death, He must become man as other men, and place Himself upon one level with those to be redeemed”. The resurrection of Jesus Christ is the key to victory over death, not any other religion. “The extent of Christ’s victory over death is indicated by his resurrection... His victory over death is complete” (Morris, 1996:267). The second death has no power over them (Rev.20:6). In Christianity, the

²⁹⁸“The victory can be achieved only when Jesus endures the worst that can happen to man, and dies”. See, Moffatt, (1933), ‘The Epistle to the Hebrews,’ in *The Moffatt New Testament Commentary*. Trans. by James Moffatt. London: Hodder and Stoughton.pp. 25-26. Lunemann, Gottlieb. 18? (n.d), *Critical and Exegetical Commentary on the New Testament. Critical and Exegetical Handbook to the Epistle to the Hebrews*. Trans. By Maurice. J. Evans. Edinburgh: T. & T. Clark.

²⁹⁹There was no year supplied as this is an old book.

fear of death can be overcome through the working of the Holy Spirit because God has overcome the darkness of death and achieved victory over evil.³⁰⁰

According to the Christian doctrines of regeneration and conversion, a person can receive spiritual life (the new birth) and enter the experience of God's grace through Jesus Christ, thereby progressively overcoming both the division within their personality and their separation from God and eternal death. "Regeneration, therefore, is a spiritual resurrection; the beginning of a new life" (Hodge, 1880:5). Christians believe that anyone who has been justified by God's grace and regenerated by the Holy Spirit will not fall away from the grace of God, but will instead persevere towards salvation (Hodge, 1880:4). Death for Christians is a process of transformation - it is not an ending but the starting of a perfect spiritual life (Heb. 12:23).³⁰¹ Scripture promises us not immortality of the soul, but resurrection to eternal life as embodied spirits a very different proposition. Myers and Jeeves (2003:31) emphasize an important correction about the concept of the immortality of the soul: "...widely accepted idea is one of the greatest misunderstandings of Christianity". In contrast to this, psychology focuses on reward, expectations and goals.

4.4.3.2 The reality of death as reward, expectations and goals in psychology

The difference between eschatology in theology and the rewards, expectations and goals in psychology seem obvious. Carter & Narramore (1979:68) explain, "The psychology of motivation encompasses a study of all the forces, drives, and reasons for human behavior". Carter & Mohline (1981:110) state that for psychology the rewards, expectations, and goals describe the final events which are less cosmic and more finite in nature as follows: First, "while psychologists have not, as a rule, discussed purpose, the concept of motivation implies purpose in spirit of drive theory's denial of purpose. Also actualization or self-actualization implies purpose as an end state. Thus, a great deal of what the actualization theorists (e.g., Rogers, 1967; Maslow, 1968) have described as maturity and/or a fully functioning person becomes a goal," while eschatology describes the final end. Thus, while human history moves to its final goal or end, so human behavior repeatedly moves towards specific goals.

³⁰⁰See, Hick, J.,(1966: 6; 59; 284); Keller, J. A.,(2007:120-131); Journet, C.,(1963:86-89).

³⁰¹Spence (1913:370) commented on the believers of the ancient Church: "The spirits of just men made perfect". The disembodied souls of the Old Testament saints could not be made perfect "apart from us" (ch.xi. P.40); and thus we now form one brotherhood with them, as well as with departed believers who lived in Christian times. See, Spence, and Joseph Exell (ed.), *The Pulpit Commentary. Hebrews*.

Second, psychology has extensively described fear and negative expectations (the reverse of hope), while theology describes the coming of Christ as the blessed hope. Third, psychologists have discussed rewards, punishment and incentives; they have often combined them in the more general term of “reinforcement,” while eschatology describes the final judgment.

Regarding psychologists, the researcher has thoroughly discussed the concepts of rewards, punishments and incentives in terms of the final judgment of the wicked and the rewarding of the righteous (Carter & Narramore, 1979:69). Margaretta Bowers (1981:10) mentions that man has felt fear of judgment after death in his/her unconsciousness, and that is connected to the fear of death. Norman Wright (1985:118) suggests that counseling about death can make patients less fearful of death through a conviction about the afterlife. But Ellens (1989:37) argues that all humans have an exaggerated anxiety about their mortality – this should not necessarily identify them with abnormal pathology or neurosis. If humans acknowledge the nature of the total person - body, soul, heart, mind, conscious, unconscious and spirit, they will inevitably realize the complexity and dialectical reality of human death.

In psychology, Carter & Mohline (1981:104-105) in their capacity as professional psychologists talk about mortality as follows:

We hypothesize that the pathology associated with the psychoanalytical, behavioral, and phenomenological theories of personality discussed in the anthropology-personality section are related to the states which result from the Fall. The analytic emphasis on conflict and impulse life (occurring in personality and especially psychopathology) seems to relate to fear, anxiety, and threat of punishment. The behavioral emphasis on responses seems to relate to guilt which results from illegal action or behavior and threat from external stimuli. Phenomenological and existential psychology which stress worth and/or more interpersonal concepts, e.g., conditions of worth, seem to focus on the pathology associated with the states of depravity and alienation.

Furthermore, Carter & Mohline (1981:104) mention that mankind’s sin or fallen condition is described in terms of psychopathology: (1) *total depravity* as experiences of worthlessness or inferiority; (2) *penalty, punishment or condemnation* as experiences of fear and anxiety; (3) *alienation* as experiences of loneliness or lack of belongingness (and dependence); and (4) *guilt* as experiences of guilt. Theology emphasizes the natural unity of the person, believing fragmentation to be evidence of sin, whereas pathology in the context of psychology makes

human beings feel guilty (Watts, 2012:46, 47). In addition to this, Rooks & Heynen (1989:53) point out that many psychology books do not even mention the term sin; they may speak about guilt but the concept of sin is largely absent. Although, child psychologist, Burton White (1995:98, 269) finds a selfish trait in children from birth, a trait that expresses itself in actions that are blatantly selfish.

From the above explanation, there are different perspectives on the reality of death: theology focuses on eschatology, whereas psychology focuses on reward, expectations and goals. Paradoxically, eschatology is not only a description of the end of history, but also reveals the essence of our new being in terms of the cross and resurrection (Louw, 1998:59), whereas reward, expectations and goals of death are a final end in psychology (Carter & Mohline, 1981:110). The famous psychologist Sigmund Freud declared that the aim of all life is death (Akhtar, 2010:2); he was lead by *Nirvana*, a principle of Buddhism (Akhtar, 2010:3). For Carl Jung, the meaning of existence is consummated in its end (Jung, 1959:8), and he suggested that the primary goal of the second half of life is to confront death (Yates, 1999:161).

However, Ellens (1989:74) argues, “The problem with sin is confirmed when we bring the insights of psychology to bear upon the matter. It is clear that we are bound by our distorted and inadequate natures, preset in our dysfunction by sickness at every level of our being: genetic and biochemical limitation, cognitive and affective pathology, social and cultural bias, and volitional and spiritual bondage. Both Scripture and psychology emphasize this range of our sickness. Both agree that the ultimate remedy for this condition is given full meaning in the metaphor of healing”. It is thus possible to envisage cooperation between pastoral care and psychological counseling through the healing of human sickness.

For instance, Rooks & Heynen (1989:53-54) indicate, “Nevertheless, I think there is a definite relation between sin and mental illness. If there were no sin there would be no sickness, including no mental illness. I am not saying that sin causes sickness, but that all people become sick with some illness because they are sinners”. Ellens (1989:71) also mentions, “The sin that is sickness gives rise to all manner of psychological and spiritual reaction formation, defensiveness, and secondary distortions and symptomology”.

In this regard, when a human being is ill his/her body needs healing by means of physical treatment. When a human has a problem of the soul (ψυχή, psyche) (Matt. 11:29),

which is occasionally identified as the “heart” or “mind,”³⁰² that person needs healing by treatment of mental processes, including emotional and behavioral characteristics, which in the terminology of theology is called sanctification (Rm. 15:16; Gal. 5:16ff.). When humans have spiritual problems (πνεῦμα, *pneuma*), they need spiritual care by the Holy Spirit, called in theology regeneration, or being “born of water and the Spirit” (John 3:5ff; 6:63) and as the agent of sanctification (Rm. 15:16; Gal.5:16ff.) (Renn, 2005:923). The Expository Dictionary of Bible Words (Renn, ed., 2005:919) states, “The usage of *psyche* with this shade of meaning does not imply an eternal destiny, but rather an inner quality of life on earth”. Spiritual healing, which involves all parts of the person, is the most important type of healing to humans as spiritual beings. Spirit refers “to the spirit of human beings in conjunction with their bodies and souls (Heb.4:12) (Renn, 2005:924). The verb *sozo*, meaning ‘to heal’ in the gospels, is also used to describe salvation: to save (Carter, 1981:154). “It came to have a wide range of use in daily life and in religion and this broad spectrum of usage is reflected in the gospels, where it may mean deliverance from danger, disease and death, both physical and spiritual” (Wilkinson, 1998:80).

Furthermore, Vitz (1988:204) mentions Fromm’s statement that his psychology would be untenable if the doctrine of original sin were true. Sartre (1947:58) states that once we have rejected God, “the Father,” then “life has no meaning a priori”. Benner (1989:206) suggests that the related focus points of sin, guilt and forgiveness form one of the most fertile intersections of psychology and theology. Christians will not deny that the Bible is the only reliable source for them about life, death, and the afterlife (Moody, 1976:101).

Douglas Davies (2008:152) clarifies that life and death are interrelated and mutually influential. General counselors, psychotherapists and pastoral caregivers who are not aware of this cannot respond appropriately to patients who fear death. Pastoral caregivers have to recognize transcendence because a human is a spiritual being (Louw, 1998:147). When people seek help for the problem of the fear of death, sorrow, disease, anxiety, guilt, and doubts, pastoral caregivers should be prepared to help them by means of spiritual resources within the context of the Holy Spirit.

Referring back to sections 4.4.2-4.4.3, it is clear that many different perspectives on

³⁰²Ac. 14:2; 15:24; Eph. 6:6; Phil.1:27; 2Pet. 2:8; ruah (x;Wr, spirit) also refers to the “spirit” of human beings, indicating the “mind” or “heart,” the center of emotional and rational constitution (Gen. 41:8; Exod. 35:21; Deut. 2:30; 1Kgs. 21:5; Ezra 1:1; Ps.51:1; Prov.16:18; Eccl.3:21).

human nature and the reality of death are found. Although integration between psychology and theology is increasing through Christian counselors, Tan (2012:146) says in the *Journal of Psychology and Theology* that much remains to be done in the next forty years. In terms of the future, Ripley (2012:150) proposes that there are six areas of work that require focus in both Christendom and psychology: the healthcare crisis, education, research, application, global networks and technology.³⁰³ In recent years, there has been a development towards psychological interpretation of Scripture (Watts, 2012:46). Watts (2012:46) contributes in the book, *Jesus and psychology* (2007b), that psychology can assist in understanding the context and mind-set of Jesus himself, and how psychology can elucidate the psychological significance of Jesus' teachings. Jesus' multi-role ministry of counseling shows us that the therapeutic role of cooperation is possible when one takes into consideration the whole counsel of God in Scripture (Carlson, 1981:240-243). Jesus was never binding in dichotomous, prophetic, or priestly roles, whether these were directive or nondirective. Jesus also teaches us that sin and guilt are concerns that are equally important in all counseling roles. Jesus as a wounded healer is the model of counseling. Tan (2012:148) notes that integration in the future, whatever its shape or form, must remain Christ-centered, biblically based and Spirit-led or Spirit-filled to glorify God and bless people.

Jesus' style of relating suggests that the principles of counseling are more importantly executed in spirit than in method. When a counselor's spiritual gifts are limited, it is imperative that he/she utilize others in the body of Christ as co-therapists. Whatever role or approach we use in counseling, we must imitate Jesus more than specific techniques or skills. Moreover, let us depend on "Christ in us" (Col.1:27) as we counsel (Carlson, 1981:245). As Jesus' style of care and counseling was always spiritual care through the Holy Spirit, so should pastoral care and counseling be spiritual care.

Pastoral caregivers need to collaborate with psychological theories into a hermeneutical interpretation of the Bible by filtering some opposite theories through the Bible, in order to successfully cooperate psychology and theology. At times, therapists may use Scripture (quoting or reading) in their counseling, in order to avoid the limitations arising from a purely psychological approach to counseling as applied to non-Christians. Through

³⁰³See the article by Jennifer S. Ripley, (2012), 'Integration of psychology and Christianity: 2022,' *Journal of Psychology and Theology*. 40(2), p.150. Rosemead School of Psychology

the Scriptures, they may find out who the Creator is.

4.5 PASTORAL CARE & COUNSELING FOR KOREAN CHRISTIANS

In the previous section, it was explained that understanding human nature and the reality of death could assist in the cooperation of theology and psychology. In this regard, the researcher will explore the development of this cooperation, working to increase the spiritual dimension, as well as make a diagnosis of pastoral care and counseling in terms of death and fear of death in the Korean context, and will then introduce three approaches which are helpful for Korean Christians to cooperate pastoral care and psychological counseling.

The fear of death is universal even if we think we have mastered it on many levels, as is said by Kübler-Ross (1979:4).³⁰⁴ Porterfield (2005:10) explains, “The chemical message carriers prompting nerve cells to respond to and regulate each other - advanced scientific understanding of the brain chemistry is involved in the autonomic nervous system and its role in managing heart rate, blood pressure, stomach acidity, intestinal churning, and other bodily functions. Fear can stimulate these functions, which figure in anxiety, depression, and other mental states”. Yet, science offers a new understanding about how relief from fear associated with religious hope can affect the whole body through the nervous system.

Furthermore, Schulz (1978:83) states, “Numerous traditional programs using art therapy, music therapy, and various forms of group therapy can be found and used effectively”. Schulz (1978:162) suggests that education about death can be carried out both informally or formally to confront and express the individual’s feelings about death. He(1978:162)continues, “With either technique, the educator should keep in mind the special needs and limitations of his or her pupils”.

Psychological therapy emphasizes the empirical skill in communication with regards to treating the behavioral abnormalities of patients. The psychiatrist’s most important task when counseling those who have lost a loved one is to share in the patient’s grief and help the patient extricate herself/himself from the bondage of the deceased and find new, rewarding interaction patterns (Schulz, 1978:157). This is generally achieved by encouraging the patient to express the pain, sorrow, sense of loss, and feelings of guilt (Schulz, 1978:157). Kübler-

³⁰⁴Kübler-Ross, E. (1979:4), *On Death and Dying*.

Ross (1969:34-121) identifies five stages of dealing with death: denial, shock & isolation, anger, bargaining, depression & acceptance. Awareness of these stages will sometimes help the caregiver to understand the suffering of their patient.

However, Clinebell (1984:105) describes, “Carl G. Jung, Roberto Assagioli, Erich Fromm, Viktor Frankl, Gordon Allport, Roll May, and other existentialists in psychotherapy hold the belief that psychological problems are often rooted in spiritual pathology”. Whereas Christian healing refers to cures accomplished in the name of Christ through the Holy Spirit. Many Christians have testified to dramatic and miraculous cures. Missionaries and theologians have often pointed to these as evidence of the power of the Christian faith and the truth of Christian doctrine.

Porterfield (2005:4-5) explains that Christian healing has caused relief from suffering, and psychological comfort in the face of pain and death. The foundational meaning of Christian healing is about repentance and forgiveness of sin. Christians discern surrounding forces of evil and sin as causal agents of disease and suffering. The gospel writers' understanding that Jesus' ministry included highly visible, public acts of defeating evil spirits, exorcisms and faith healing, which caused him to be regarded as a charismatic healer.³⁰⁵ Christian healing is more about a sense of relationship to divinity as a matter of belief than about physical or medical healing.

In the twentieth century, this shift led to new empirical findings about the positive effects of religious belief, healing and practice on recovery and to a more comprehensive understanding of the connection between these.³⁰⁶ Frank's (cited in Porterfield, 2005:15) book, *Persuasion and Healing*, was the first to develop the theory about the relationship between the placebo effect and religious healing. Viewing the placebo phenomenon as supporting and stimulating the natural process of self-healing, Frank says, “Instead of emphasizing conquest of the disease, they focus on stimulating or strengthening the patient's natural healing powers”.³⁰⁷ God created mankind, whose natural healing powers are frequently stronger than medical treatment.

Porterfield (2005:21) states that Jesus confronts, expels demons and “unclean spirits”

³⁰⁵Mk. 1:31; 5:41; 3:10; 6:56

³⁰⁶See Harold G. Koenig, Michael E. McCullough and David B. Larson, 2001, *Handbook of Religion and Health*.

³⁰⁷Quoted in Porterfield. A., (2005:15), *Healing in the History of Christianity*.

that possess people in a dramatic fashion, and drive them to distraction.³⁰⁸ Those demons testify to Jesus' power and authority over them. The gospel writers viewed demonic possession as a spiritual problem wholly separate from natural problems (Mt.8:16; Mk.1:23). Sin lay at the root of sickness. Biblical spirituality is concerned with bringing our body and soul into an intimate relationship with the heart of God. It is concerned with holiness in daily life as disciples. Gibbs & Coffey (2001:140) say that holiness employs, “the classical spiritual disciplines of meditation, scripture study, silence, solitude, frugality, fasting, contemplation (dwelling quietly in the loving presence of God), intercession, simplicity, submission, service, worship and celebration”.

In addition, Harold G. Koenig, director of Duke University's Center for the Study of Religion, Spirituality and Health, presents groundbreaking scientific evidence for the healing power of faith. The factor of faith can help the human psyche gain public and scholarly consideration. He shows how practicing faith is associated with longevity, health, resilience and mental vitality.³⁰⁹ Thomas A. Droege, Head of the Interfaith Health Program at the Carter Center in Atlanta, makes a similar point in his book *The Faith Factor in Healing*.³¹⁰ Thus, his study shows that the invisible forces at work in the act and power of prayer have the ability to change the situation of the troubled person, just as they can influence the nature of particles.

As argued in the first chapter of the present study, Korean Christian counselors need to be able to deal with their own fear of death and dying before they can administer aid to others in the context of spiritual care and psycho-pastoral intervention. An, Kyung-Seung (2002:229) points out that the problem of evangelical pastoral counseling in Korea is that psychological and theological knowledge should be balanced by a process of collaboration of theology and psychology. How can this balance be achieved, and what are the controversial points involved in the collaboration of the two disciplines? How can the church assist Korean Christians to be able to deal with their fear of death? The problems of pastoral and spiritual care need to be investigated within the Korean context.

³⁰⁸Mk. 1:24, 32, 34; 3:11; 5:2-10; 9:17-18, 20-22

³⁰⁹See, Harold G. Koenig, (1999), *Healing Power of Faith*.

³¹⁰See, Droege. Thomas A, (1991:33), *The Faith Factor in Healing*.

4.5.1 A diagnosis of pastoral care and counseling in Korea

Pastoral counseling was first introduced in Korea by Lee, Wahn-Sin who translated Carol Wise's book, "*Pastoral counseling: Its Theory and Practice*" into Korean in 1951. Before that, Han, Seung-Ho translated Carl Rogers' "*Counseling and Psychotherapy*" into Korean in 1942. Since the late 1970s, people who had studied counseling elsewhere in the United States returned to Korea and began teaching at seminaries (Chung, 2001:80). According to Chung, Carl Rogers' theory of basic counseling was already put into practice in Korea in the late 1970s, when biblical counseling was introduced in Korea (2001:80).

Chung, Chung-Sook first introduced Adams' "*Competent to counsel*" in 1981 and Larry Crabb's "*Effective Biblical counseling*" in 1982, by translating them into Korean. Before biblical counseling had been introduced to Korean people, "they preferred to think of Christian counseling in terms of adapting secular theories" (Whang, 1999:31). Whang (1999:30-31) indicated that "biblical counseling in Korea is similar to Christian counseling in the United States". Whang continues that Korean already "learned from other counseling theories: integrationists like Gary Collins, liberals like Howard Clinebell, and straight secular psychology from psychiatrists and Freudian psycho-analysis" (Whang, 1999:31).

In addition, Choi, Young-Hwa (2004:65) points out, "For last thirty years, a new tendency has forestalled in the part of pastoral counseling of the American churches. It is 'Christian psychology,' which attempts to integrate secular psychological theories and biblical truths, with the foundation of 'All truth is God's truth'... Also they have convinced that the integration with psychological theories would be the most effective scientific approach for the modern pastoral counseling". Nevertheless, the books of Christian psychologists have been bestsellers and they have been introduced to Korean Christians in the translated forms without the pre-process of filtrating examination and systematic research concerning them, although biblical counseling is not firmly established in the circumstances of Korean churches (Choi, 2004:65). Christian psychology needs to be filtered through the Scriptures. Cole (2002:32-38) identifies five areas in which "the Christian psychology movement is built on an inadequate view of salvation; Christian psychology focuses people on the self, not on God and His glory; Christian psychology denies the sufficiency of Jesus Christ and the power of the Holy Spirit; Christian psychology undermines the sufficiency and

authority of God's Word; Christian psychology minimizes the biblical view of sin and personal responsibility".

When Adams' Nouthetic counseling model was applied to the Korean situation, similarities with the American context can be observed. This has become a great challenge and an influential movement amongst evangelicals (Wagner, 1995:12). In the 1970s, Adams set his own methodology 'Nouthetic counseling,' which was based solely on the Word of God. Adams (1980:153) regarded the trend he saw in the field of counseling too chaotic, as the result of failure to use the Bible as the basis for counseling. Christians must solve every problem through the strength of the Holy Spirit (Adams, 1970:136). In seeking a purely biblical approach to counseling, Adams has rejected any form of integration (Wagner, 1995:8).

Louw (2000:123) indicates that Adams pays very little attention to a general anthropology in terms of creation, eschatology and pneumatology. In this regard, VanTil claims that the knowledge of God is inherent in humans and God has witnessed to people through every fact of the universe from the beginning of time (VanTil, 1955:152).

Jun, Dong-Chan (2005:104) interpreted Chung Chung-Sook's opinion from her books: Chung, Chung-Sook insisted that the task of Korean biblical counseling should be to develop biblical approaches to counseling and to overcome the contradiction that theology was built on the foundation of reformed theology, whereas it was actually based on Freud (Chung, 1981:7). Twenty years later, she summarizes the contribution of Adams' theory in Korea as follows: "As a result of the appearance of the Nouthetic Counseling theory, Korean pastoral counseling has been divided into two ramifications, counseling based on psychology and counseling based on the Bible" (Chung, 2002:40).

Chung Chung-Sook (2001:1) affirms, "In the spotlight today is a comprehensive study of counseling where the psychological approach forms the mainstay. This research method is a major contribution to the development of the counseling, but it also raises many problems. Especially in Christian counseling, the psychological approach deviates from the premise of Christian counseling, and is therefore shaking the foundations of the Christian faith." In order to solve these problems, Reformist scholars have tried to develop the practice of counseling and biblical counseling principles and methods in accordance with the principles of the Bible. This approach is not suggesting that a mixture of psychology and the Bible, but that

psychology utilizes the principles of Bible (Chung, 2001:89).

Chung (2002:54) mentions in a journal article that the integration between theology and psychology requires a process of filtering psychology through the approaches found in biblical counseling. Jang, Won-Chul (2008:65) summarizes that Chung's counseling model is a general study based on changing people's lives so that they live to glorify God. Chung (2001:89) expresses concern about the fact that in Korea, many people understand Christian counseling to be more connected with psychological counseling than theology, and that teachers from the seminaries teaching psychology which is not filtering through the Scripture (Chung, 2001:89).

Rozell (1985:104) states that the church adopts non-Christian counseling concepts, models and methods, without purifying their false and untruthful aspects. To this effect, Cole (2002:36) argues why inept pastors can't become wise through the process of counseling. Christian psychology tells us that "the Bible is fine for dealing with spiritual matters of salvation, but when it comes to grappling with emotional problems or great suffering, you need a trained therapist" (Cole, 2002:36). For example, Christianity today says, "A pastor's calling is, primarily, a spiritual one, helping people to find strength in God's presence and a sense of divine direction in the midst of difficulty. Psychological adjustment is a different matter, and when it requires serious attention, pastors should find ways of partnering with professional counselors or psychiatrists" (Cole, 2002:36-37). An argument for Christian counseling with psychology is that it is impossible or unsatisfactory to deal with fear, anger, sorrow, interpersonal conflict and suffering by the Word of God only with the Holy Spirit, instead of also making use of a psychiatrist in the church. Why do we need both pastor to deal with spiritual problems and psychiatrist to deal with psychological problems in the church? Why can't it be approached through holistic care as God created wholeness of human being; body, psyche and spirit, instead of separating spiritual care and psychological care? Why must one use both the Bible and psychological theories for counseling in the church? What are the reasons why the Korean pastoral counseling genre has been separated into psychological and biblical counseling (pastoral care), or both, using secular psychological theories for counseling in the church and the Bible for preaching in the church?

Firstly, modern Western psychology has been introduced into the Korean context and adapted into the Korean church as counseling without being reviewed. Michael Wilson

(1988:171) indicates, “Styles of counseling based upon psychology and divorced from traditional resources of help such as prayer and sacraments have too often been adopted by the church without sufficient critical evaluation”. The task of biblical counselors is to face critical questions and evaluate with theological resources, otherwise the church will lose its distinctive identity. Christian theology should be seen as a reflection of God’s image in our pastoral care. For Korean biblical counseling, Adams’ Nouthetic counseling should also be evaluated within the Korean context. Adams maintains that his theory of counseling is biblical, but there are weaknesses. Errol Royden Wagner (1995: Abstract)³¹¹ offers a critique of Jay Adams’ counseling theory.

Initially, “Adams has ignored the inner, the deeper aspects of human nature, and in particular the serious effects of sin on the will of man. Because Adams has not understood human nature and human pathology, we believe the solution he proposes is inadequate in that he concentrates on outward behavior”. John Carter (1975:151) criticizes that Adams’ understanding of human nature in a psychological sense is almost completely external and behavioral, “The only thing that seemingly prevents him from being a full fledged Skinnerian or Mowererian is Adams’ meta-physical commitment to God and the Bible” (Carter, 1975:151). In the second instance, Adams limited the Holy Spirit to the Bible, whereas the individual believer can change and grow to maturity (Wagner, 1995:274). Adams has not understood the wider aspects of pneumatology, “Adams imprisons the Holy Spirit in the Bible” (Wagner, 1995: Abstract). Wagner (1995:274) analyses that Adams’ neglect of the wider aspects of the ministry of the Holy Spirit has “resulted in an individualistic and problem centered approach to counseling”. The relationship with Christ through the Holy Spirit leads to deep inner change. Adams’ limited understanding of the work of the Holy Spirit has resulted in his rejection of the psychological sciences, as well as a refusal to counsel non-Christians (Wagner, 1995:275). In Adams’ approach, the process of sanctification needs to be understood not only in relation to the individual, but also in relation to the surrounding community (Wagner, 1995:276).

Secondly, liberal theology and psychology are combined into pastoral counseling without the pre-process of filtrating through the Scripture in Korea. Kim, Jun-Su (2003:15)

³¹¹See, Errol Royden Wagner, (1995), *A Critique of Jay E Adams’ Theology from a Pneumatological Viewpoint Within Calvinistic Theology*.

discovered that pastoral counseling courses in many liberal seminaries in Korea studied the theories of Freud and Jung. The main problem with pastoral care and counseling in Korea is that most methods are partial to emphasizing either the psychological approach (in liberal denominations) without considering Scripture, or the kerygmatic approach alone (in conservative denominations).

Thirdly, with regards to the discipline of theology, only the kerygmatic approach (which excludes psychological considerations) was emphasized in the Korean Church. Jun, Dong-Chan (2005:105) describes that in Adams' theory, the proclamation of *kerygma* is solely emphasized in his model. He (2005:105) quotes the assertion of Lee Kichun that the Korean pastoral situation needs to maintain the balance between the proclamation of *kerygma* and taking care of parishioners through pastoral counseling. Louw (1998:31) explains that Bolkenstein believes the kerygmatic approach is clearly impossible without including mutual human encounters, openness, and communication with others. Louw (1998:25) believes that the care of the soul is a kerygmatic proclamation of the Word in order to redeem the sinner and convey forgiveness.

At this point, if the pastoral caregiver were to emphasize either the kerygmatic approach or psychological approach, problems would appear. Louw (1998:25) points out:

Is it possible to deal with both the Word (*kerygma*) and the phenomenological field of experience (empiricism) without falling into an untenable reductionistic dichotomy: *kerygma* versus experience? This is the core problem which a theology of pastoral care faces today. The challenge for a theology of pastoral care is to develop an interdisciplinary approach without losing its unique contribution to therapy: the healing dimension of salvation.

Louw (1998:26) indicates, "Counseling does not alienate God and man, but involves them with each other via the pastoral encounter. But although the Word remains central to this encounter, the Word should not overwhelm the human being". Louw (1998:26) explains that both the Word of God and the human being need to be interpreted.

Fourthly, Korean Christian counseling has been strongly influenced by fundamental conservative theology,³¹² into the mix of various religious viewpoints in the Korean background. O, Sung-Chun (1991:111-117), one of the leading pastoral theologians in Korea,

³¹²Kim, Chung. C. S., (1998:4, 118, 123, 184) states that the conservative theological tradition was deeply rooted in Korea.

classifies Adams as a radical conservative. There are two original reasons for conservatism in Korean Christianity, one of which is the various influences emanating from many different religions in Korean history, as discussed in chapter 2. Park, Young-Jie (1984:169) said that Koreans are generally conservative because of the influence of Confucian reactionism,³¹³ Buddhist asceticism,³¹⁴ and a shamanistic dependent consciousness.³¹⁵

Another reason is that the original missionaries to Korea (Presbyterian: H.G. Underwood; Methodist: H.G. Appenzeller, in 1885) came from the United States of America where they were also grounded in conservative theology. American missionaries taught conservative³¹⁶ theology to the Koreans from the beginning of their mission work and grew many churches, and Korean Christians have continued in that tradition to the present (Brown, 1919:540; Conn, 1966:3; Chun, 1979:90). Conn (1991:41, Part. I) states, “In 1934, at the fiftieth anniversary celebration of the Korea Mission of the Presbyterian Church, U.S.A., Charles Clark speaks of the conservative character of the Mission. He lists it as first among the reasons for the great results of mission work in Korea”. Conn (1991:41, Part. I) explains that Korean theological education and Korean theology, “In its broadest terms ... was strongly conservative, in fact, too strong for many liberal and neo-orthodox critics of the early church”.

It was suitable to preserve the Reformed tradition in Korean theology, but on the other hand, Conn (1991:26, Part.III) states, “Conservatism in Korea is ‘extreme,’

³¹³In the *HarperCollins Dictionary of Religion*, “Most scholars agree that Confucianism was primarily a system of moral and ethical philosophy, rather than a religion as such”. (See, Jonathan Z. Smith,(ed.),1995, *HarperCollins Dictionary of Religion*, pp.223). For Koreans, “Confucianism is a synthetic science of life based on moral thought”(Park, 1984:26). Confucianism has become a main religion since the beginning of the Yi Dynasty (1392-1910). When Catholicism was introduced to the Koreans, the Korean government refused to allow foreign missionaries to come to Korea. Korean Catholic Christians were persecuted by the Confucian government, because of the Catholic teaching that ancestor worship is idol worship. Ancestor worship was considered to be the main ritual of Confucianism. At least four hundred converts were put to death in 1791 (Park, 1984:35). Confucianism imposed very conservative roles for Koreans.

³¹⁴Korean Buddhism honours the personality of Sakyamuni; they prefer to follow the founders of their own sects. Korean Buddhists look up more to Keuk-Rak, to Paradise, than to Yul-Ban, Nirvana. This means that they are stricter themselves.

³¹⁵Ryu (1965:19) states, “The main concerns of shamanism are not related to human morals, but to the liberation of man from the course which is caused by the bad spirits”(translated by researcher).

³¹⁶“The conservative tendency embodied itself in the Reformation, in which Luther was the leader; the radical, in Zwingli and his school. Calvin came in to occupy a relatively mediating position, - conservative as compared with the ultraism of Zwinglianism, and of the heretical tendencies which Zwinglianism at once nurtured, yet, relatively to Lutheranism, largely radical.” ... “The conservatism of the Lutheran Reformation exalted, over all, pure doctrine as the divine presupposition of a pure life, and this led to an ample and explicit statement of faith” (Krauth, P.C. 1978: ix). “The purest Protestantism, that which best harmonizes conservatism and reformation, will ultimately control the thinking of the Christian Church” (Krauth, 1978: xiv).

‘ultraconservative,’ ‘inflexible,’ ‘strictly fundamentalist,’ ‘purist’’. Conn (1991:42, Part. I) explains, “Such extreme conservatism led to separation and isolation from other streams even within the Reformed tradition”. According to Park Young-Jie (1984:100), the most affirmative factor was that Koreans not only had various preconceptions about Christianity, but their customs also strongly resembled Jewish customs. As Protestants, conservative Korean Christians found it necessary to live in harmony and feel blessed by God’s creation to glorify God. Korean pastoral caregivers should keep in mind the original purpose of pastoral care through the Holy Spirit (see, 4.2.) and the origins of psychology in association with an holistic approach.

Benner (1998:13), a clinical and consulting psychologist, states that “soul care that draws on both the best insights of modern therapeutic psychology as well as the historic Christian approaches to the care and cure of persons will never again be able to accept the artificial distinction of the psychological and spiritual”. Benner (1998:14) continues, “Christian soul care that succeeds in reunifying the psychological and spiritual aspects of persons holds the promise of relevance and potency that has often been lacking in the ministrations of both Christian clergy and mental health professionals”.

In this regard, Korean Christians should find it necessary to admit that, “Natural science is about human beings as part of the cosmos, thus they cannot be separated from the whole” (Louw, 1998:142). Human competence in art and science also come from God and are gifts for human life. Psychology is one of God’s gifts as the science of mental processes, both emotional and behavioral, as part of the soul of the spiritual human being. (The distinction between and similarities of soul and spirit were discussed in chapter 3). However, psychology could find it necessary to acknowledge that human beings come from God, the Creator. VanTil (1975:115) indicates, “Psychology thinks of personality as being exclusively a self-accomplishment on the part of man. At this point it is directly opposed to Christianity which holds that personality is created by God”.

VanTil (1975:113) states that the Christian position is that both soul and body came into existence together and they will also be immortal together. “True, there is a time when they are separate that is from the time to death to the time of the resurrection, but this period of separation is to be followed by a permanent reunion. So then the Christian position has never been guilty of abstract separation of the soul and the body. Accordingly, insofar as the

new psychology seeks to bring soul and body into close harmony with one another, we can only rejoice (VanTil, 1975:113)”.

According to Louw (1994:14), the resurrection of Jesus is the primary category for a pastoral model, which operates for the development of hope in faith.

The victory of the resurrection over the powers of suffering and death defines God finally, once and for all, as the living God. In the light of the resurrections, life is understood as a power towards reconciliation, forgiveness, victory and healing...The living God deals with people out of victory over death and the annihilation of guilt. This perspective generates joy and gratitude for life and hope for the future to which maturity of faith is thus linked... Spiritual health is the result of an empowerment by God: God empowers people with a living hope.

Pastoral care incorporates the care of a person’s soul and spirit - with all our human imperfections we are nevertheless participants in a God-given creation. How can the Church assist Korean Christians, as complex spiritual beings, to deal with their fear of death? Below, three examples of scholars who link both pastoral care and psychological counseling in their approaches are introduced. Through these three approaches, Korean Christians could be helped through biblical thinking, spiritual wholeness, hope by Jesus’ death and resurrection, and God’s promise of eternal life. In this way they can come to understand the fear of death from a biblical perspective, while also understanding and cooperating psychological viewpoints.

4.5.2 Three examples of the pastoral approach to the fear of death

In the present section three approaches will be discussed: Crabb’s Rational Analytical Approach, Clinebell’s Holistic Growth Approach, and Louw’s Promissiotherapy Hermeneutics Approach, before suggesting a new approach for overcoming fear of death in the next chapter.

4.5.2.1 The Rational Analytical Approach (Crabb)³¹⁷

³¹⁷Dr. Lawrence Crabb (Ph.D., Clinical Psychology, at the University of Illinois) is a well-known speaker, psychologist, author of numerous books, including *Finding God*, and *Men and Women*, and is also a distinguished scholar-in-residence at Colorado Christian University in Morrison, Colorado. Director of Psychological counseling Center, Florida Atlantic University-Assistant Professor, Psychology Department 1971-1973. Chairman and Professor, Graduate Department of Biblical Counseling, Grace Theological Seminary,

Crabb believes that biblical counseling seeks to help people to more fully enter into the personal wealth that is theirs in Christ (1977:191). Crabb (1977:29) explains that the goal of biblical counseling is to promote Christian maturity, to help people enter into a richer experience of worship and a more effective life of service. Crabb adopts a major strategy - the promotion of spiritual and psychological maturity for biblical counseling. If someone fails to reach the goal, he/she may feel depressed or tense or fearful (anxious). Crabb (1977:132) says, “The basic emotional experience is anxiety when the obstacle to reaching the goal is fear of failure”. When a loved one dies, the fear of death will be increased. If the problematic feelings can be identified, the problematic behavior can be rectified, and the individual can rethink the situation. After a person recognizes their error, they will change their assumptions or clarify their biblical thinking. The person being counseled needs to return to a God-centered Christian position and commitment, and then plan and express good behavior. If this can be achieved, the important stage of “spiritual feelings” can be entered, and the individual can experience spirituality unencumbered by earthly sorrow.

Crabb (1977:160)³¹⁸ categorizes the stages of counseling as follows: 1) Identify problem feelings; 2) Identify problem behavior; 3) Identify problem thinking; 4) Clarify biblical thinking; 5) Secure commitment; 6) Plan and carry out biblical behavior; 7) Identify Spirit-controlled feelings.

Crabb (1977:94) believes that behavioral problems can be righted when certain faulty conceptions and interpretations of faith are clarified. Crabb (1977:27) says that Christians must change more towards God’s design, but that, “the change must be not only external obedience, but also an inward newness, a renewed way of thinking and perceiving, a changed set of goals, a transformed personality”. Crabb (1977:108) believes that, “transformation depends upon renewing the mind”, because change in thinking demands clearly defined individually chosen goals (1977:108). For Crabb, the goal of biblical counseling is to change ways of thinking, and to redirect the thoughts to be more focused on Christ (1977:191). For Crabb it is impossible for a Christian counselor to understand human behavior without the

Winona Lake, IN, 1982-1989, Chairman and Professor, Master of Arts in Biblical Counseling Program, Colorado Christian University, Morrison, CO, 1989-1996.

³¹⁸Crabb (1975:47) sketched the six steps of counseling: 1) Identify negative feelings, 2) Identify negative behavior, 3) Identify wrong thinking, 4) Promote right thinking, 5) Plan right behavior, 6) Identify satisfying feelings. He (1975:105) add such as: 1) Identify negative feelings, 2) Identify negative behavior, 3) Identify wrong thinking, 4) Teach right thinking, 5) Insist on confession and repentance, 6) Plan right behavior, 7) Enjoy satisfying feelings.

Bible. Jun, Hyung-Joon (2012:21-22) analyses Crabb's approach as an attempt to understand human nature using the Bible as a basis. However, his weakness is that he supplements this understanding with his experience of psychology in his mixed theories of psychology (Jun, 2012:21-22). The weakness of Crabb's approach is that his theory of the human desire for relationship and meaning correlates with William Glasser's view (Jun, 2012:22), which breaks away from the biblical perspective.³¹⁹

Crabb's rational analytical approach helps to reveal that troubled thought and problematic thinking can lead to a misunderstanding of the knowledge of God, the image of God, the purpose of life, and the meaning of death. This model can help Korean people formulate a decisive plan for purposeful behavior in order to motivate clearer biblical thought. This can be changed, challenged and modified by biblical thinking, yet our knowledge of God remains limited. There is still a need to establish the theology of biblical counseling in Korea (Jun, 2012:46). The important thing is that the necessary transformation in thinking with the mechanisms of the human personality can only be achieved through the Holy Spirit, which will lead to a deeper understanding of the Word of God.

4.5.2.2 The Holistic Growth Approach (Clinebell)³²⁰

Clinebell's (1979:55) pastoral model maintains that growth occurs in the relationship between caring and confrontation. Two things are experienced: caring (acceptance, affirmation, grace, love), which one does not have to earn because it is present in the counselor-patient relationship, and confrontation (openness, honesty) with those aspects of reality that are being ignored or denied.

The goal of growth counseling is the facilitation of the maximum development of a person's potentialities at each life stage, and in the context of their society (1979:17-18). Clinebell (1979:106) believes that a crisis should be seen as a potential growth opportunity to the next life stage. Spiritual growth is the key to the development of all human transcendent potentialities. The spiritual dimension of human life is not a psychological phenomenon,

³¹⁹MacGregor (2008:24) explains the Choice Theory formulated by Glasser, that the goal of improving life situations is rooted in answering the driving question (in *Teambuilding with Teens*) See more, Jones, L. Stanton & Richard E. Butman, (2011:244), *Modern Psychotherapies*. Illinois: IVP Academic.

³²⁰Howard Clinebell (1922-2005) was a minister in the United Methodist Church and a professor in pastoral counseling. He graduated from DePauw University in Indiana and Garrett Theological Seminary in Illinois. He earned a doctorate at Columbia University in New York City. He studied psychotherapy at the William White Institute of Psychiatry, Psychology and Psychoanalysis in New York City.

instead it forms a central principle for the philosophy of life, creative endeavors, the relationship with God, development of our higher self, the realization of one's place in a greater universe, the attaining of transcendence and the formation of caring communities. Existential anxieties do not only have philosophical or religious answers, but spiritual answers as well. Pastoral counseling on spiritual issues aims at helping people to learn to live in harmony with the basic principles of the psychological-spiritual world; to find their vocation - their calling, their cause - into which they can pour their lives with purpose, commitment and joy (1984:112). The holistic growth approach aims to help people to strengthen their faith in God's promise of eternal life, free from the fear of death.

Clinebell believed that a person's potential can be increased by employing the growth approach. There exist six basic dimensions of growth in counseling (1979:19-37):

- 1) Inner growth: Enlivening one's mind. This first dimension involves developing our many faceted personality resources, including our intellectual capacities.
- 2) Inner growth: Revitalizing one's body. This means interactive somato-therapy, as well as psychotherapy for a holistic approach. This involves revitalizing one's body by increasing awareness and learning to enjoy mind-body wholeness.
- 3) Renewing our relationships: enriching intimate relationships within a group will increase a person's potential for growth.
- 4) Growth in relating to the biosphere: becoming aware of a person's environment, position in the cosmos and the entire ecology could stimulate personal quality of life and its development.
- 5) Growth in relation to organizations and institutions: personal involvement in different organizations and the greater community sustains spiritual growth.
- 6) Spiritual growth is at the heart of all human growth and aims at enhancing our realistic hopes, our understanding, our faith systems, our valuable experiences, and our relationship with God.

The elements that give life purpose, the values that guide our choices and the quality of our relationship with God all profoundly influence the other five dimensions.

Clinebell (1984:117) found that the minister's most important task is, "to help persons face

the deeper problems of inadequate meanings, distorted or destructive values and life-styles that are hidden sources of many of their problems in living”. Giving people the trust, hope and understanding to face their awareness of death and inevitable loss of life through the Holy Spirit is a significant feature of pastoral care. Keeping people aware of the basic wonder and mystery of all life and growth is important. Life in all its fullness is the biblical way of speaking of Spiritual-centered holistic health or wholeness-centered-in-Spirit (1984:51). The Holy Spirit works with the human as a whole, who was made in the image of God, thus people continue developing their higher self, renewing their transcendent dimension, their sense of greater belonging in the universe and responsibility in a natural environment.

There are, however, inherent weaknesses. Hayter, Lonnie Ray (1986:229) presents a critical analysis of Howard, J. Clinebell’s growth counseling in that “ultimately, the results appear to be a psychological reductionism in which the church becomes predominately a human wholeness center, the pastoral counselor became a growth coach, and the biblical-theological foundations become a resource for growth”. Clinebell has reclaimed the theological foundation underlying a Hebrew-Christian approach to counseling, but there are difficulties. “In relation to the crucial issue of spiritual growth there remains a notable lack of helpful methods apart from the illustration of ‘centering’ through meditation or prayer...amplification of the character or continuing ministry of the life-activating Spirit is absent” (Ray, 1986:230). Ray (1986:230-231) continues, “How his perception of the Spirit compares to the Holy Spirit within classical theology or to a natural influence in man or an impersonal spirit of life as implied in the human potentials movement is never discussed ... It is incomplete in the presentation of the revelation of the redemption of the world by Jesus Christ...he never adequately develops a doctrine of sin and the necessity for forgiveness of sin” (Ray, 1986:231). Kim Sung-Hwan (2013:49) also notes that Clinebell’s healing model needs to relate to the Kingdom of God.³²¹ Kim Sung-Hwan (2013:46) emphasizes that at the core of Christian holistic healing is the idea that the Lord is sovereign, and allows his creation to experience the power of life. “An integrative holistic healing model is established and proposed, in which a whole person is considered as an eschatological being under the recreational work of God” (Kim, 2013:60).

³²¹Cf. H. Clinebell, (1996), *Ecotherapy: Healing Ourselves, Healing the Earth*. New York: Haworth Press. pp.18-39.

Even though Clinebell's holistic growth approach presents a strategy for promoting spiritual wholeness through the Holy Spirit, in conjunction with the reality of death and the fear of death for Korean Christians. In this regard, the continuing ministry of the life-activation of the Holy Spirit can be fulfilled (through spiritual baptism in Jesus Christ). This will be explained more comprehensively in the fifth chapter.

4.5.2.3 The Promissiotherapy Approach through Pastoral Hermeneutics (Louw)³²²

Hermeneutics is described by Thiselton (2005:283) as "Critical reflection upon processes of interpretation and understanding, especially the interpretation of biblical texts or texts that originate from within other cultures". After Schleiermacher (1768-1834), the field of hermeneutics earned interest as it was "widely recognized that understanding constitutes a creative art, not merely the application of rules. Further, hermeneutics became a transcendental discipline; it explored the very basis and conditions under which understanding becomes possible" (Thiselton, 2005:283).

The hermeneutics of pastoral theology is focused on textual and contextual metaphors, symbols, language and narratives, that provide material for healing, change, transformation, care, service and help (Louw, 1998:107). Thesnaar (2011:28) argued in one of his articles that the hermeneutical process involves the interpretation of the meaning of the interaction between God and humanity, and the engagement in praxis through communities of faith in order to transform the world or to impart ideas on the meaning of life.

Pastoral Theology should offer healing and transformation as a result of salvation (Louw, 1998:366). "A hermeneutical process is also a deeply transformative process" (Thesnaar, 2011:28). Pastoral hermeneutics aims to apply the salvation in Christ in such a way that it attempts to clarify the significance and existential implications of the encounter between God and mankind, thereby discovering the meaning in life and also fostering growth in faith (Louw, 1998:318). The place of salvation is 'wholism' and 'human well-being,' which describes a general vision of health in terms of physical, psychological, social, cultural and spiritual aspects (Louw, 1998:368).

³²²Prof. Daniel Louw studied at the University of Stellenbosch in South Africa and at Tübingen in Germany. He served as a minister of the Dutch Reformed Church in Wynberg and Stellenbosch. He lectured Pastoral Theology and Pastoral care and counseling, and he was dean of the Faculty from 2001-2005. Since retiring he continues to lecture as a visiting professor at Stellenbosch and is also a popular international speaker.

Pastoral care wishes to help believers link “by means of Scripture to God’s fulfilled promises (promissiotherapy) so that, out of gratitude, they can accept their illness as a challenge in order to exercise faith. The distress of illness becomes an opportunity to live God’s victory and to demonstrate faith, hope, love and joy” (Louw, 2008:2221). Barton (1977:34) states that hope is a form of meaningful activity, which is experienced by a person as having a sustained quality and continuity with their future life. Louw (1998:366) attempts to define the uniqueness of pastoral therapy in terms of promissiotherapy. Louw (2008:236) explains, “Promissiotherapy means communicating the promises of God’s faithfulness to patients for their better understanding of the presence of God and to stimulate hope”.

Hope is found in God’s promise. Louw (1994:170) states, “Pastoral care to the dying is about transmitting a hope and life which could exceed the barriers of human potential”. Christian hope is neither mere wishful thinking as is demonstrated by Korean shamanism, nor blind optimism, but God’s act of a new creation initiated by Jesus, who was wholly dead and wholly raised by God’s Holy Spirit. Jesus was in a form of human being with human personality, who felt pain, sorrow and mourned the death of loved ones.

The death of Christ is a transformation and a transfiguration of his bodily form beyond dying and death (Phil. 3.21).³²³ “The resurrection of the body means the metamorphosis of *this* transient creation into the eternal kingdom of God, and of *this* mortal life into eternal life” (Moltmann, 1996:77). People experience death throughout the entirety of life, as it is a fundamental part of life. The hope of resurrection makes people ready to live their lives with love, grace, and freedom from fear of death (Moltmann, 1996:68). If Korean Christians have an experience of death within the context of Jesus’ resurrection, then this hope can free them from the fear of death and transform their grief in their first death and second death.³²⁴

Louw (1998:455) further indicates, “Christian hope, which deals with the

³²³“Consider the transformation of our bodies. They are to be fashioned according to the likeness of Christ’s glorious body”. See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. Philippians*, London & New York: Funk & Wagnalls Company.p.127.

³²⁴The Revelation of John distinguishes between a first and a second death (Rev. 2:11; 20:6). For Rev. 2:11; “The corresponding phrase, ‘the first death’, does not occur...This second death, or death of the soul, is absolute exclusion from God, who is the Source of eternal life”. See, Spence and Exell, Joseph (ed.) 1913, *The Pulpit Commentary. Revelation*, p.61.For 20:6; The second death is the spiritual death of the lake of fire. See, Spence and Exell, Joseph (ed.) 1913, *The Pulpit Commentary. Revelation*. p.172. The first is physical - the death of the body and the severance of soul from body. The second death is eternal damnation after the last judgment - the final separation of God from those who are damned.

eschatological perspective, is able to generate anticipatory behavior. This affects a sense of purposefulness on human behavior, thereby enabling parishioners to deal effectively with anxiety, guilt and fear of death". Christian eschatology has four horizons, as clarified by Moltmann (1996: xvi), who offers that: 1). It is the hope in God for God's glory; 2). It is the hope in God for the new creation of the world; 3). It is the hope in God for the spiritual growth of the human being throughout history. 4). It is the hope in God for the resurrection and eternal life of humanity. "The eschatological kingdom is no mere fulfillment of the immanent possibilities of the present, rather it represents a radically new future, the promise of life for the dead (Bauckham, 2006:34)". Eschatological hope for God's fulfilled promises helps to access Jesus' suffering, death and resurrection, and use it in the future for transformation through the Holy Spirit.

Korean Christians should find it necessary to deal with their fear of death within the theological framework of eschatology, that is, hope through the work of the Holy Spirit. God created people as spiritual beings who can relate to the Spirit of God, even though "nobody can reflect comprehensibly about his own birth or own death" (Louw, 1998:144). Only the Creator can exercise control over death and birth.

As such, hope therapy should use the gifts of the Spirit (charisma) to foster purposeful behavior and decision-making (Louw, 1998:367). The spiritual dimension stimulates the search for a source of meaning and hope in the present world, as well as after death. Death frees the human being's spirit in both time and space (Moltmann, 1996:76-77). Bauckham (1995:218) notes, "If experience of God is related, as in Christian theology it must be, to pneumatology, then it is historical experience of God, which experiences God in his Trinitarian history with the world, not in his timeless eternity unrelated to the world". According to the Christian understanding of *pneuma*, God is the Creator and the soul/spirit is his creation, and as such is divine. The spirit of human beings enters through the divine breath of life (Yahweh's *ruach*).

Furthermore, Louw (2000:436) expresses that the process of making resurrected life real finds daily expression in thanksgiving and praise. Resurrection is the ascension of human life into the divine life (Moltmann, 1996:75). The Spirit brings God into relationship with the whole person, body and soul, past and future, and at the meeting point of that person's social and natural relationships. The Spirit brings the whole person into relationship with God. We

live in the presence of God, just as we live in the light of God in the presence of his Spirit.

Pastoral care uses this ‘charismatic potential’ to empower parishioners to grow spiritually and to take seriously what God wills for them: salvation, reconciliation and enjoyment of life in love (Louw, 1998:477). Promissiotherapy stimulates the growth of faith in the human heart and enhances spirituality. Louw (1998:448-450) contributes five statements of promissiotherapy:

- Statement 1 - Promissiotherapy is linked to God's faithful promises and salvation.
- Statement 2 - It also adds the issue of anticipation for human existence and eschatological stance in theology.
- Statement 3 - This branch of pastoral care can enable the transformation of human existence to that of a new being.
- Statement 4 - This pastoral counseling creates hope and discloses a future dimension towards the hope of the future.
- Statement 5 - Promissiotherapy can provide a formula for the meaning of life - victorious life through the resurrected Christ and the eternal life.

Promissiotherapy is a method based on theology by *koinonia*, intimacy with God and God’s faithfulness to his promise as well as the healing dimension of salvation. Louw’s Pastoral Hermeneutical Approach, through promissiotherapy, helps to embrace all of the approaches mentioned above in order to tackle fear of death in a holistic context. The promise has not been completely fulfilled in the world, yet the tension between promise and fulfillment is initiated in biblical history, and continues throughout history towards God’s eventual triumph over all evil and suffering and death. Louw (2009:30) describes affirmation theology as that which “emanates from the ontological “Yes” in Christ to our being human (as demonstrated through baptism and celebrated in the Eucharist) and is demonstrated in new patterns of pneumatic living (pneumatology and inhabitational theology)”. The inhabitation of Christ through the charisma of the Holy Spirit can change the lifestyle, attitude and aptitude of people as they dwell in the presence of God (Louw, 2000:96).

In terms of *pneuma*, as discussed in chapter 3.3.1, Louw (2009:420) also emphasizes the following:

“*Pneuma* is often used as an alternate term to imply human existence in terms of an inner dimension and an awareness of the ultimate. Paul accentuates the term *pneuma* when he links human existence to our new salvific condition in Christ and to the reality of resurrected life. This link between the human *pneuma* and the work of the Godly *Pneuma* is prominent in Romans 8:16. Because of this connection between the human spirit and the work of the Holy Spirit (2 Cor 1:22; 5:5; Rm 8:23 (See Guthrie, 1981:165) the notion of human dignity in a Christian approach should be assessed pneumatologically”.

Louw (2009:421) states that the Christian approach is, “Through pneumatology, the indwelling presence of the living and resurrected Christ in us that people can discover and find their healed and transformed *humanum* (human dignity). This *humanum* is a gift of the Spirit and is displayed by Christians through the fruit of the Spirit (*charisma*). In a practical theology, the endeavor of a praxis approach is to enrich the network of human relationships by *charisma*. Charisma creates a spiritual practice through which human dignity is bestowed to every human being irrespective of race, class, gender or culture”. For example, Daniël Louw and Elizabeth Le Roux discovered that the connection between meaning and spirituality, and spirituality-formation, can make an important contribution to an intervention strategy in the context of the HIV pandemic (2009:544).

George Lotter (2009:109) discusses Louw’s analysis of cyberification, which often has negative effects on human beings. Lotter states that Louw (2002:79) always attacks the “de-humanization” when discussing, for instance, international communication and globalization and the results they bring about. Louw (2003:36) mentioned the phenomenon which is called cyberpunk (cf. Bucy, 2002:165), indicating that “a new human species is developing: cyberpunks who live out their entire lives in the ‘net’”. Lotter (2009:115) argues that opposites can be observed here; human beings using technology (on the one side) combines an infatuation with high-tech tools, and (on the other side) a disdain for conventional ways of using them. It is possible that solutions or “checks and balances” have to be proposed (Lotter, 2009:119).

However, Louw, an esteemed scholar, has made many contributions to pastoral care and counseling through his numerous publications, including books and articles. Consequently, Louw (2009:418) states that the hermeneutical approach through promissiotherapy implies a paradigm switch from a merely substantial approach to a more spiritual relational approach such as the pneumatological approach. “Fundamental to a

Christian and theological understanding of spiritual healing is not so much incarnation as a Christological event, but *inhabitation* as a pneumatological event” (Louw, 2008:96). The Christian spiritual notion in inhabitation theology is the hope to which God has called us. This life is a pneumatological reality (inhabitation) and is experienced daily by the Holy Spirit to overcome suffering and fear of death in the modes of faith, hope and peace. More about the notion of inhabitation will be explained in chapter 5.

4.6 CONCLUSION

The definition of pastoral care and counseling involves care of the soul, also care of the spirit and the promotion of spirituality in human life. The difference between psychological counseling and pastoral care is that psychological counseling focuses on human personality and their relationships, but pastoral care is care of the soul, including the spiritual life. The difference between early psychology and modern psychology is that theology and early psychology had the same purpose of seeking truth, but modern psychology has branched away from Christianity. The cooperation of theology and psychology can be achieved by means of an understanding of human nature and the reality of death through the understanding of Scripture by the Holy Spirit to glorify God. In recent years (Pavesi, 2010:9-19), psychologists have acknowledged that psychological problems are often rooted in spiritual pathology. Also, Christians have testified to miraculous healing from suffering, psychological pain and death. This provides evidence that spiritual healing through Jesus as the center of pastoral care and counseling is very important. Psychological counseling and pastoral care (including spiritual care), therefore, should be cooperated in order to relieve people from their fear of death. Thus, pastoral caregivers need to understand the viewpoints of both theology and psychology in order to care for the total being of those who fear death. Pastoral caregivers need to consider the different components of the human being holistically in order to overcome the fear of death - which is both a psychological and a spiritual problem.

Through the critical analysis of Korean Christian care and counseling, Korean pastoral counseling has been separated into psychological and biblical counseling, or both using secular psychological theories in the church. It is by adapting Western psychology in the Korean church without reviewing it that liberal theology and psychology are combined in

pastoral counseling without being filtered through the Scriptures. It is also only the kerygmatic approach has been emphasized in the Korean church. Korean Christian counseling has been strongly influenced by fundamental conservative theology, mixed with various religious viewpoints.

As an example of typical Christian counseling, Crabb's Rational Analytical Approach (Crabb, 1977:191) helps to reveal misunderstandings of God, the image of God, the purpose for people's lives and the meaning of death. These can form decisive factors to motivate purposeful behavior in Korean Christians. Clinebell's Holistic Growth Approach (Clinebell, 1984:51) can help Korean Christians somewhat to promote spiritual wholeness. He proposes a total strategy for promoting spiritual wholeness through the Holy Spirit, by working on faith and the existing relationship with God, considering the reality of death and the fear of death. Lastly, Louw's Promissiotherapy Approach (Louw, 1998:366) will help people to free themselves from fear of death in the light of God's promise, initiated in history, which continues towards fulfillment in our contemporary world. It suggests how the promises of the Old Testament were never completely fulfilled, yet the tension between promise and fulfillment continues through history for God's final triumph over all evil, suffering and death. Promissiotherapy should be considered and evaluated as the practical demonstration of our life, as the explanation of the resurrection from the cross (Louw, 1998:367). For instance, prayer and forgiveness should be necessary parts of a strategy for pastoral counseling and therapy. The promise of God's hope after death goes beyond the wishful thinking of Korean Shamanism or other religions. Instead, it focuses on God's act of new creation, and the experience of Jesus' death and resurrection. In that, Jesus was wholly dead and wholly raised to life by the Holy Spirit of God as explained in the Pneumatological Approach in pastoral care (Louw, 2000:113).

From the investigation of these approaches it can be concluded that the inhabitation of Christ through the Holy Spirit (inhabitation theology) as based on the 'Holistic Pastoral Approach' is the appropriate perspective for Christians to deal with the fear of death in next chapter.

The next chapter will explain the results and findings of theoretical research, showing supportive data and providing evidence through the empirical research. The empirical research has been done in the form of discussions surrounding the narrative of the reality of

life, death, and fear of death (Appendix 16-22). Also, ideas about the meaning of death and fear of death will be captured via specifically structured questionnaires and interviews in focus groups, and this will be *systematized* in terms of the findings and discussion, which is part of the third phase (Louw, 1998:98). The researcher will put forward the strategic planning to develop an approach to death and the fear of death in the last phase of the methodology, *design* (Louw, 1998:98), in the next chapter.

CHAPTER FIVE

TOWARDS A HOLISTIC PASTORAL APPROACH IN THE KOREAN CONTEXT

5.1 INTRODUCTION

From the introduction and background previously discussed on the Korean perspective of death, as well as the reflection on life and death from a biblical perspective, it was found that Korean Christians need to deal with their fear of death and dying from a biblical perspective and seek cooperation between pastoral care and psychological counseling. The goal of this chapter is to suggest such an approach for Korean Christians.

The previous chapter investigated pastoral care and psychological counseling, and *critically reflected* on the nature of humans from a biblical perspective, as well as the reality of death in pastoral care and psychological counseling, and also explored Korean Christian pastoral care and counseling. This was done through an examination of three examples of pastoral approaches to see if these could be of any assistance to pastoral caregivers in their endeavors to help people overcome their suffering within the Korean Christian context.

To demonstrate the last phase of the methodology (Louw, 1998:98), *design-strategic planning* will be applied in this chapter in accordance with the results of the theoretical and empirical research on the fear of death. Firstly, it will deal with the results and findings of the theoretical and empirical research, to see how Korean Christians understand, interpret and apply the concepts of death and the fear of death in their lives within their varied religious backgrounds, and to discover if there is any evidence supporting the goal and arguments of the research. Secondly, with this in mind, it will be applied to the suggested 'Holistic Pastoral Approach,' on what is holistic and pastoral for Korean Christians, based on the theoretical and empirical research.

Thirdly, the researcher will suggest four strategies for the 'Holistic Pastoral Approach,' which will encompass the following: It will emphasize the death and resurrection of Jesus

Christ; the restoration of the image of God; devotional life within liturgical practice, and cooperation with other disciplines (nature, science, social, culture).

5.2 REFLECTIONS ON THE THEORETICAL AND EMPIRICAL RESEARCH FINDINGS

Firstly, the researcher will state the findings from the theoretical and empirical research. From the findings, it was discovered that Korean Christians are in need of an holistic pastoral approach. Next, the researcher will explain what is meant by ‘holistic’ and ‘pastoral approach’ in the Korean context, based on the theoretical and empirical research.

5.2.1 Reflecting on the theoretical research findings

Based on the results of the theoretical research from the investigation on the background of the Korean Christian’s perspective of death, there seems to be confusion with regards to the concept of death, and fear of death. The research results discovered evidence in favor of the main arguments. The primary argument was concerned with how Korean Christians understand, interpret and apply the concepts of death and the fear of death in their lives within their different cultural and religious backgrounds. Korean Christians subscribe to interpretations of death mixed with other religions such as Buddhism, Confucianism and shamanism, rather than Christianity (see, 2.2).

It is especially indigenous shamanism, which is called *Muism* that is the strongest belief currently influencing Korean Christianity. From the foundation of Old *Chosun* (B.C. 2333) in Korean mythology, Koreans believe in nature worship, magic, fetishism, taboos and shamanism. These beliefs have been transmitted from ancient times down to the present in their 4347 long years of history. The amount of registered shamans in Korea is still increasing – since 1975 they have increased from 47,871 to 300,000 in 2006.

Belief in shamanism mixed with Christianity could result in a weak sense of duty, as people expect shamans to solve their problems, as well as weak self-examination. Other weak tendencies include a lack of awareness of the country and its history, as well as a weak sense of the value of life, or the seeking of results without any effort. The influence of shamanism is a strong factor in the formation of awareness regarding the fear of death in Korea.

Confucianism, Buddhism, Taoism, as well as imported ideas of religion, philosophical, psychological, scientific and archaeological viewpoints have also influenced Korean Christianity (see, 2.2). Different religions have different dogma and spirituality, for instance with regards to their belief in gods, good and evil spirits, judgment, and the after life, which in turn influences the spiritual life of believers.

Through *critical reflection* of the biblical perspectives by means of the hermeneutical approach on the original meaning of death and life for Korean Christians, there was some sort of confusion regarding their perception of God, the Holy Spirit, the afterlife, the Christian life, as well as confusion of religious perspectives (see, 3.5). The meaning of death for Korean Christians is mixed with notions such as: end of life, rebirth as circulation, returns to another type of life (Soseang, Jeaseang, Hwanseang), transcendence, ghosts ascend into the sky and flesh descends into the ground, with the Christian perspective that death is the gateway to eternal life through the resurrection of Christ.

5.2.1.1 Holistic care: reflecting on the theoretical research findings

Holistic care means holistic life care of the whole person; that Christian counselors therefore have to deal with the fear of death and dying by means of spiritual healing and psycho-pastoral intervention with the physical being in their social context (4.4-4.5). Eric (2012:330) express that “Pastoral-practical theology attempts to interrogate the dimensions of what it means to be spiritual in holistic terms”. “Practical theology is therefore the practice of reason as a spiritual discipline that mediates the divine presence” (Ward, 2008:101). For Koopman (2006:38), caring is healing that embodies being present to those in sickness, suffering, alienation, and the restoration of justice. Koopman (2006:43) contends that caring might help the suffering person live with strength in their human life, and with humanness, dignity, worth, value, wholeness, shalom and joy. He (2006:46) further argues that caring leads to restoration of the whole person and connects one to the presence of God the spiritual dimension.

The researcher discovered that the reasons for Korean Christians’ fear of death involved compound causative factors. From studying the available literature it appears that the fear of death is not caused by a single, specific element, but by multi-dimensional elements such as religion, psychology/emotion, consciousness, unconscious, self-esteem and

social problems. Korean Christians are influenced by many different views of death so that they cannot clearly distinguish between Christianity and other religious views. The result of the syncretism of many religions, philosophy, psychology and other multi-dimensional concepts of the fear of death is that Korean Christians have a variety of elements inherent in it: fear of the unknown, loneliness, sorrow, physical pain, cessation of existence, losing all possessions, judgment and punishment, losing loved ones (see, 2.3)..

Korean pastoral caregivers should therefore be involved in cooperative work with pastoral care and psychological counseling through the biblical perspective in terms of human nature and the reality of death through the filtering of Scripture to help people overcome their suffering. The human nature is a holistic total mankind. Ordinarily, spiritual care from the biblical perspective must not be excluded from caring in life and death. Through *critical reflection* from the biblical perspective on the original meaning of death and life (chapter 3), the Holy Spirit communicates with the spirit of the person, yet the soul acts as the mentality, which includes the mind, heart, will and thinking (Dunn, 1996:1126). The true life with body and soul are under the control of the person's spirit, which is under the control of the Holy Spirit (Simpson, n.d.:34). This means that holistic care, as spiritual care, is more concerned with the manner in which it is possible to control the body and soul.

5.2.1.2 Pastoral care: reflecting on the theoretical research findings

Pastoral care is a ministry that is dedicated to the human inner life and spiritual care of the total person in all psycho-physical and psycho-social dimensions (Louw, 1998:20). Pastoral care is a discipline of divinity involving the Holy Spirit (Browning, 1983:4). Louw (2000:172) mentions that within a pneumatological model, human potential is 'charismatic' as spiritual enrichment and empowerment. "This means that the Spirit transforms the psycho-physical and social potential within the human level, and gives it a new focus and application (Louw, 2000:172). As confirmed by Louw (2000:172), "The Spirit's *inhabitatio* enables human beings to be transformed to full humanity. A pneumatology makes the human I, with its potential, extremely important" (see, 4.5.2.3). The theoretical and empirical research would be to help and care for those that face the fear of death and dying and offer them a spiritual perspective in pastoral care.

Through an investigation of the cooperation between psychological counseling and

pastoral care, Korean Christians need pastoral care in their inner life and spiritual care of the whole person in terms of psycho-physical and social elements as well. Three examples of scholars in pastoral care: Crabb's Rational Analytical Approach, Clinebell's Holistic Growth Approach, and Louw's Promissiotherapy (see, 4.5.2), could assist Korean Christians in their perspective of death and fear of death as is influenced by various religious, philosophical, psychological, medical, scientific and archaeological understandings, as is evident from the theoretical research (see, 2.2).

Pastoral care is about the care of the soul, as well as the care of a person's spirit. Such care is achieved through the working of the Holy Spirit. The spiritual pastoral caregiver needs a shift in the nature of commitment in the willingness to listen to the inner voice from the Spirit of God. Believers have the promise of the comfort of the Holy Spirit whom Jesus Christ will send to guide them into all truth (Jn. 16:12-15)³²⁵.

5.2.1.3 Approach from the reflection of the theoretical research findings to the Korean context

As previously pointed out, Louw's hermeneutical approach was used for the theoretical methodology. As found in Louw's hermeneutical approach (Louw, 1998:98), *description or observation, critical analysis, systematizing*, and the applied *design* process, confirms that Korean Christians need a 'Holistic Pastoral Approach.' Thiselton (2005:283) indicates that after Schleiermacher (1768-1834), hermeneutics became a transcendental discipline; it explored the very basis and conditions under which understanding became possible, and was widely recognized (Thiselton, 2005:283). Thiselton (2005:283) continues, "Hermeneutics nurtures respect for 'the other.' It endeavors to train habits of 'listening' to the other (including texts) on its own terms, before laying out some conceptual grid into which 'the other' must fit"

5.2.2 Reflecting on the empirical research findings

Through the findings from the empirical research, it was also confirmed that Korean Christians blend their perspective of death with other religions. The Korean Christian

³²⁵This is the power of the Paraclete on the disciples themselves. See, Spence and Exell, Joseph (ed.) 1913 *The Pulpit Commentary.John*. Vol.2. p.303

understanding of death has been influenced by other religions, such as: Immortality, Fatalism, Confucianism, Buddhism and Christianity, as has been shown in the figures and tables (see, Table 12 & Figure 9). The meaning of death and the fear of death within the Korean context still holds a fear of dreadful gods and judgment after death as strongly influenced by shamanistic thinking.

In the questionnaires, twenty-six of the sixty-two participants (42%) responded that they have never experienced the fear of death; while thirty-six participants (58%) answered that they have experienced the fear of death (see, Table 6 & Figure 3). The reasons for having no fear of death are presented as follows: 81% out of the total number answered that they do not fear death because of immortality, fatalism, Confucianism and Buddhism. Only 19% of the total felt that they are not afraid of death because of the Holy Spirit, and having embraced Christianity in their lives (see, Table 12 & Figure 9). In other words, they are not afraid of death because of the reasons mentioned above, which is based on a mixed concept of death. Paradoxically, they fear death because of this mixed perspective of death, instead of adhering to the Christian perspective.

From the seven focus groups, it transpired that most participants had experienced the fear of death for various reasons, more particularly due to spiritual warfare with death. Most of the participants over sixty years of age believed that they had seen a *JusengSaja*, the spirit believed to take non-Christians to hell (they believe in the existence of the Devil). Some of the young people, however, believe that *JusengSaja* is only imaginary, but they do believe in the Devil's existence. Many of the participants believe that there is a spiritual warfare going on between good and evil spirits, causing spiritual problems (see, Figure C-2, Appendix 8). Two viewpoints about judgment after death were exposed: some people believe that God will judge all people for their faith and earthly behavior; whereas others believe that only unbelievers will be judged. This reveals some confusion about judgment and the fear of other gods in the different religions.

5.2.2.1 Holistic care: reflecting on the empirical research findings

Results of the empirical research also reveal that various causes account for the fear of death in most participants. People fear death due to physical pain and illness, the process of dying, sadness, loss of loved ones, failure of business, the fear of their bodies being put in a coffin,

loneliness, judgment, war, disasters, nuclear disaster, famine, earthquakes, hunger, etc. Fear of death can be related to multi-dimensional elements as was evident through the empirical research, such as physical, psychology/emotion, consciousness and unconscious, spiritual or social problems.

The reasons for the fear of death are presented as follows: 27% of the total number indicated that they fear death because they will lose their loved ones, 16% fear the concept of nothingness, 14% fear the physical process of dying, 14% fear uncertainty about what happens after death, 14% fear the judgment, 14% fear nuclear war, global warming, disaster, disease, famine, earthquakes, the end of the world, and 2% did not answer (see, Table 11 & Figure 8). From these reasons, the fear of death is not only a physical, psychological or social problem, but also a spiritual one, which is why it is necessary for Christian counselors to deal with the fear of death and dying, including spiritual healing and psycho-pastoral interventions as highlighted in the holistic approach.

Through the empirical research it can also be confirmed that Christians need to be guided by the pastoral counselor who possesses the spiritual perspective as a holistic career.

5.2.2.2 Pastoral care: reflecting on the empirical research findings

The researcher found that the participants in the empirical research believe in heaven and hell; and that a final judgment will take place. The participants recognized that they can overcome the fear of death through the Holy Spirit, and that no one besides God can solve the problem of death. Despite this, they still seek counseling from a pastor.

From the results concerning the view of the afterlife, it transpired that 89% of the total numbers believe in heaven and hell (see, Table 13 & Figure 10). Ninety percent of the total amounts believe in judgment after death by the God of the Bible (see, Table 14 & Figure 11). In response to the question: "How are you going to be judged?" Seventy nine percent out of the total number indicated that if they accept Jesus, they will be saved after death (see, Table 15 & Figure 12), 85% were confident that they would go to heaven (see, Table 18 & Figure 15). Korean Christians believe in heaven, the judgment of God, and their salvation in heaven, but their practical life-style in faith is confused with other perspectives like those explained above (only 19% are not afraid of death through the Holy Spirit).

The question of overcoming fear of death is presented as follows: 66% out of the total

number indicated that they can overcome the fear through the Holy Spirit (see, Table 16 & Figure 13). These results came from research done on two particular Christian church groups, and revealed that even though they know that the solution to the fear of death is through the Holy Spirit, they are not convinced by the Christian view in their lifestyle. Kim, Jun-Su (2003:6) argues that Korean Christianity has a big problem of faith and life in the Church, called the duality, which does not appear to affect the faith of their daily life.

For the counseling, sixty percent of the respondents stated that they want to be counseled about the fear of death by a pastor, and 28% stated that nobody is able to counsel adequately (see, Table 17 & Figure 14). The reason for wanting to be counseled by a pastor was that the pastor was anointed by God (57%) (see, Table 18 & Figure 15).

With regards to the discussion about overcoming the fear of death in focus groups, many participants said that although mankind cannot remove the fear of death, the fear can be reduced by the anticipation of the resurrection into heaven. Others in the focus group were completely free of fear and did not want counseling, as they believed that only God could solve the problem of the fear of death. Korean Christians prefer to be counseled for their fear of death by a pastor than by others; however, the best solution is to depend directly on God through the Holy Spirit. Salvation could be gained through the crucifixion and resurrection of Jesus Christ through the Holy Spirit in our present Christian practical life.

5.2.2.3 Approach from the reflection of the empirical research findings to the Korean context

As previously pointed out, the triangulation method was adopted for the empirical methodology. Quantitative and qualitative empirical research was conducted, in accordance with the triangulation methodology. The quantitative methodology made use of questionnaires; the qualitative methodology utilized focus group interviews.

The quantitative data (questionnaires) from the empirical research was analyzed using the Statistical Package for the Social Science (SPSS); and the qualitative data (focus group interviews) was analyzed using the ATLAS.ti program, which was called the *hermeneutic unit* or HU for short.

From the results of the questionnaires, *data sources and collecting* was done from a random sample of Christian volunteers that was used - 33 participants (male and female)

together from the D church, and similarly, twenty-nine participants from the M church. These sixty-two participants responded anonymously to one or more response choices from 10 closed questions provided by the researcher, who also gathered the data results directly.

The focus groups used for the qualitative methodology also focused on a random sample of Christian volunteers. Thirty male and female participants formed four groups from the D church; twenty participants similarly formed three groups from the M church. The total of fifty participants therefore made up seven focus groups for group interviews, each comprising seven to eight Korean Christians, aged between twenty and over sixty, male and female. The researcher observed and interviewed the participants by means of five open ended-questions chosen from the questionnaire. These were discussed and recorded with code numbers. For one and a half hours, participants in each group discussed their own experiences and attitudes regarding the fear of death. A total of 112 volunteers therefore consented to respond, of whom sixty-two replied to the questionnaires, and fifty participated in the seven interview groups, yielding altogether sixty-two completed questionnaires and seven recorded interview files – one from each of the focus groups.

For the quantitative analysis, *univariate analysis* was used for the ten questions to get a clearer picture (or more coherent feeling) of the data by examining one variable at a time. Univariate statistical data analysis comes in various forms, namely, percentage tables, graphs (bar charts and histograms) and charts (pie charts) and statistical indexes. In the *inferential statistical* analysis, comparison was done by gender, age, whether death was feared or not at all, and confidence in heaven. From the *inferential* statistical analysis, the researcher also drew up tables, graphs, histograms and charts and presented the percentage of members who were confused about the concept of death and fear of death in the Protestant Church (see, Table 5 & Figure 1 to Table 20-3 & Figure 17-3).

For the qualitative analysis, the researcher used the ATLAS.ti program. From the qualitative analysis, the researcher as observer produced a relatively detailed picture of a particular phenomenon, a detailed description and analysis of a concrete case in the form of a case study from Atlas Ti as an ATLAS.ti project file, called the *hermeneutic unit* or HU for short. The qualitative analysis showed the data systematically (see, Appendix 1- Appendix 8).

5.3 HOLISTIC PASTORAL APPROACH IN THE KOREAN CONTEXT

From an overview of the above, it is evident that Korean Christians have a fear of death because of their confusion about the concept of there being many gods, as well as spiritual warfare, death and judgment. They need a holistic care and pastoral care to understand the Christian concept of death and fear of death (see, 5.2.1.1 & 5.2.2.1). From the results of the theoretical and empirical approaches (see, 5.2), it can be confirmed that life is a pneumatological reality that can be realized and experienced daily through the Holy Spirit in the modes of faith, hope, love and peace. Fear of death is a spiritual problem (Steve Bond, 1991:1300). If they clearly understand the spiritual dimension from a biblical perspective it will reduce the tendency to conflate the different religious views and help them to overcome their fear of death. Entrance into the full life through the Holy Spirit makes special resources available to the biblical counselor that flow from the Holy Spirit (Menzie, 1985:34). It can therefore be concluded that life and death are part of a pneumatological reality (inhabitation) by the Holy Spirit in a holistic approach (Louw, 2000:436).

The 'Holistic Pastoral Approach' is based on pneumatology and inhabitational theology (see, 4.5.2.3). The Christian's life must be immersed in the Holy Spirit and inhabited by the Holy Spirit. Simpson (1896:92) explains the difference between having the Spirit and being filled with the Spirit: "The first, having the Spirit is an act; the second, being with the Spirit is a habit. The first brings us into a relationship; the second is the true use of that relationship, the drinking of His fullness until we become filled, and the habit of abiding in His fullness so that we are always filled". Louw (2000:30) expresses that this emanates from the ontology of our being in Christ as is demonstrated through baptism and celebrated in the Eucharist, and is demonstrated in new patterns of pneumatic living as pneumatology and inhabitational theology. Inhabitation life is the life of being filled with the Holy Spirit as pneumatology theology.

For the purpose of the 'Holistic Pastoral Approach,' the researcher suggests caring for the person's spirit, as well as soul, as part of the total human being in their life context through the Holy Spirit based on pneumatology and inhabitational theology. It can therefore be suggested that the 'Holistic Pastoral Approach' is an all-inclusive spiritual approach that seeks to develop multifaceted strategies (see, 5.4).

Farley (1983:31) argued, “The term ‘practical theology’ occurred originally to describe theology/*habitus* or theology as a single science as having a practical end”. Farley (1983:37-38) concluded that three requirements of the approach to the unity of theological study need to be restored. The first requirement is that “theology/*habitus* or theological understanding must be restored... I would submit that theological understanding is the *telos*, the aim of any course of theological study, whenever it occurs. ...The second requirement is that theology/science be restored...In short it is discovering how the areas of study in a program of study are theological...The third requirement is that a way be found to incorporate as a pervasive element in the course of studies praxis in the sense of the social and political situation”.

Browning (1983:4) describes Edward Farley’s four different understandings of theology:

Theology as *habitus*, theology as science, theology as faculty, and theology as a discrete discipline such as systematic theology. Theology as *habitus* (wisdom) emphasized an approach to understanding God that combined both existential and scientific dimensions...since the Reformation theology as *habitus* has been replaced by theology as faculty (theology as a collection of specialized disciplines such as Bible, church history, dogmatics practical theology) and theology as a specific discipline within this body of divinity.

Etzwiler also describes the general and dogmatic concept of a habit. Aristotle is the main source on the concept of habits, a notion that formed a principal part of medieval psychology and ethics. “There were considered to be two sorts of habits, those of intellect and those of will and emotion. Chief among the habits of intellect are ‘art’ (the fixed ability to make things correctly), ‘prudence’ (the right way to behave), ‘science’ (the capacity to reason correctly) and ‘wisdom’ (the ability to grasp ultimate truths)... In dogmatic theology the notion of habit was borrowed to explain the ontological effect of salvation in the soul” (Etzwiler, 1983:246-247).

In addition, Dennison (1982:590) mentions, “Habitation is the term to signify a place of dwelling. ... Frequently, the terms refer specifically to God’s dwelling place in both its transcendent and immanent aspects. ... God’s taking up residence with His people, either in a temporary dwelling (tabernacle) or a permanent dwelling (temple), is indicative of His affection for, His condescension to, and His identification with His people”.

Inhabitational theology represents *cura vitae*, life care through the Holy Spirit. Louw (2010:179) explains this in his book, *Cura Vitae*, “One of the basic assumptions in *cura vitae* is that spiritual healing with its dimensions of peace (*shalom*), healing (*habitus*) and wholeness (*telos*, meaning) should take place within the realm of existential life issues”. The healing power envisioned for pastoral care as *cura vitae* is instrumental in the sense that its aim is to change the lifestyle, attitude and aptitude (Louw, 2008:188). Louw (2008:96) indicates that spiritual health is “the result of an empowerment by God: God empowers people with a living hope. And this hope is a reality in the lives of the children of God due to his *inhabitational presence* within our bodies (the body as a temple of the Holy Spirit: cf. 1 Cor. 6:16).³²⁶ Fundamental to Christian and theological understanding of spiritual healing is not so much incarnation as an Christological event, but *inhabitation as a pneumatological event*”.

Louw (2008:188) concludes, “All forms of power should be challenged by pneumatology, which exhibits the fruit of the Spirit in our lives in such a way that we demonstrate the transformation of power by the display of the charisma of the Spirit. And the charisma of the Spirit is about the transformation and healing of life”.

Furthermore, Tappeiner (1982:738) explains that most Pauline references to the Holy Spirit relate to the individual Christian’s inner experience and behavior as one totally determined by being “in the Spirit”. Jesus Christ was born by the Holy Spirit (Mt.1:18),³²⁷ and baptized by the Holy Spirit (Mk.1:10).³²⁸ Jesus cast out demons and healed the sick through the Holy Spirit (Mt.12:28).³²⁹ Jesus overcame the power of Satan in the final conflict on the cross (Gordon,1996:1230)³³⁰; and it was through the Spirit that He presented His perfect sacrifice at the throne of His Father, and He rose from death through the Spirit (Lk. 4:1, 2). God commands us to be filled with the Holy Spirit (Graham, 1978:110). After Jesus

³²⁶“Whilst in the body, God dwells in us. The body is the outer framework of the sanctuary of the Divine Spirit”. See, Spence, and Joseph Exell (ed.), 1913, *The Pulpit Commentary. 1Corinthians*. p.210

³²⁷Jesus was born not of the will of a man, nor of the will of the flesh; but the holy will of the creator took the place of the will of man and of the will of the flesh, that is the creating Spirit, who was in the beginning, fulfilled the function of the plastic principle See, Spence, and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Matthew*. p.7

³²⁸“The Spirit descending upon him at his baptism was not the descent of the eternal Christ upon the man Jesus”. See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Mark*. p.2

³²⁹“The Spirit descending upon him at his baptism was not the descent of the eternal Christ upon the man Jesus”. See, Spence and Exell, Joseph (ed.), 1913. *The Pulpit Commentary. Mark*. p.2

³³⁰Gordon, R.P., (1996:1230), “The critical battle was won at Calvary (Col.2:15),” in J.D. Douglas (ed.), *New Bible Dictionary*, Third Edition, Leicester: Inter-Varsity Press.

was crucified, the disciples were together with the doors locked for fear of the Jews (Jn. 20:19).³³¹ But after the day of Pentecost, they were filled with the Holy Spirit (Ac.2:4). Even when they were persecuted and expelled from Pisidian Antioch by a mob of respectable women, pelted with stones and driven from the community, the “disciples were filled with joy, and with the Holy Ghost”(Ac. 13:52).³³²

For example, Kim, Joon-Gon (1983:18) witnessed, “My real Christian life began when I later faced persecution and death”. Kim (1983:18) continued that when the Korean War (1950-1953) happened, while he was at *Chido*, Island in Korea, he was under the domination of the communists. One night his family, including his wife and father were murdered before his eyes, and he was beaten repeatedly with a club until he lost consciousness. The communists then left him for dead, but somehow in the night he was revived and went to search for his small daughter who was also dying from hunger and longing for her mother. During those months Kim narrowly escaped death twenty-one times. Kim (1983:19) confessed, “I had already died psychologically because I had no hope. I saw no way of escape”. He had stopped praying or expecting God to answer, and even had no desire for eternal life. He lost sight of God, and within his soul was complaining and trying to cut himself off from God. He experienced the total despair and darkness of spiritual death, feeling completely separated from God. Kim (1983: 19) testified:

Then a strange thing happened. Suddenly, I realized that my lips had begun to move in prayer to God. That prayer was begun on my lips by the Holy Spirit, and it ended in my heart. At that moment I passed from death to life. As I turned to my Savior, great peace and joy sprang up within my heart like a river...I experienced a new freedom from fear, hatred, and death.

Kim, Joon-Gon (1983:41) was filled with a sense of joy and release by the Holy Spirit. Kim went to the communist who had murdered his family to express his love for him, and to tell him about the love of God and the forgiveness of his sin through Jesus Christ. The communist leader was startled that he was still alive and overwhelmed that he would come to

³³¹“After the arrival of the Emmaus disciples, the doors having been locked (shut) where the disciples were assembled, because of the (their) fear of the Jews.” See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. John*. p.471

³³²“In spite of the persecution, in spite of the danger, in spite of the banishment of their teachers, the disciples were filled with joy and with the Holy Shost.” See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Acts*. p.400

him in love, he wept in repentance for his sins and became a new man in Christ, and then they prayed together for one another everyday. As this testimony demonstrates, Kim could love his enemy through the Holy Spirit, and not purely from human love. The power of the Holy Spirit can make people boldly and assuredly overcome the bad situation and fear of death through the fullness of Holy Spirit.

Inhabitation as a pneumatological event is not just about knowledge, but also about practical life issues in everyday real life. Louw (2000:174) indicates, “Within a pneumatology, the development of the human person becomes more than mere growth towards psychological maturity; that is, growth in self-responsibility, stability, self-assertiveness, other-centredness, and becoming an integrated person”. It is the development in Christian love, hope, gratitude, joy and sacrificial service that make disciples. Kim Joon-Gon (1983:37-38) asked us: Are we experiencing the fullness of the Holy Spirit? Or does His power remain hidden from us? Kim (1983:41) had a conviction that the filling of the Holy Spirit brought joy, wisdom, and faith which causes believers to share Christ with great boldness by the references of the Bible (Ac. 2:4, 4:8, 4:31, 6:3, 7:55, 9:17-18, 11:24, 13:9, 13:52). As Kim’s testimony shows, Christians need the fullness of the Holy Spirit in order to understand death and fear of death.

5.4 THE SUGGESTION OF FOUR STRATEGIES FOR A ‘HOLISTIC PASTORAL APPROACH’

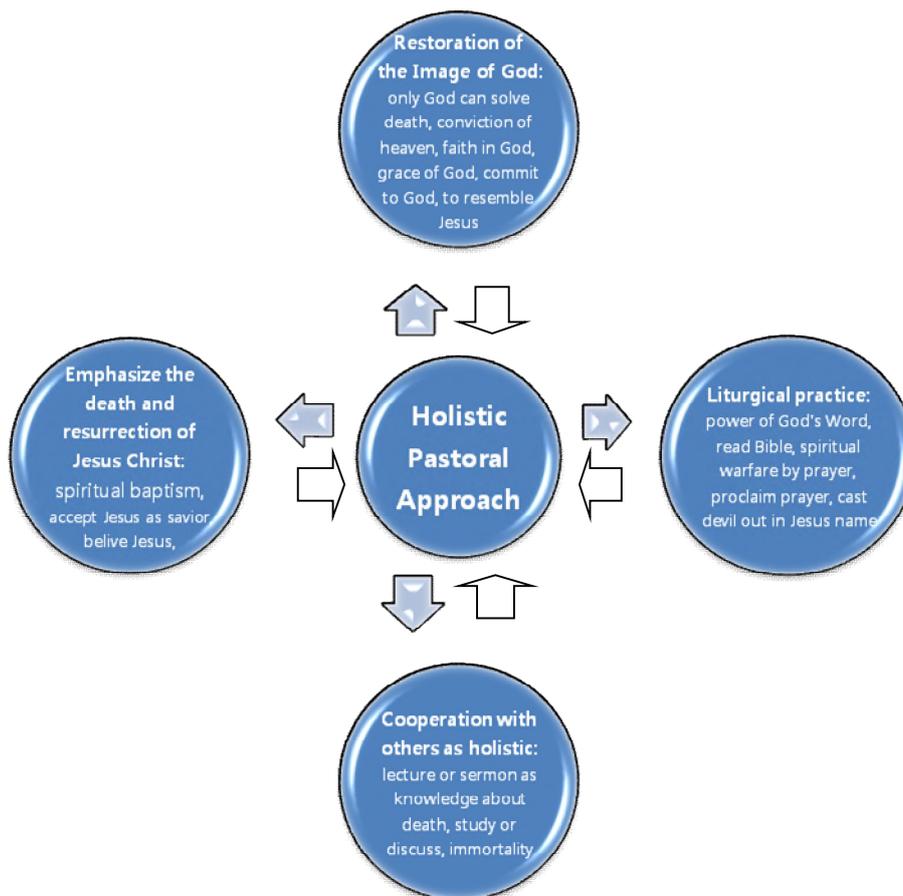
A ‘Holistic Pastoral Approach’ means to be in the fullness of the Holy Spirit and guiding people by the inhabitation of the Holy Spirit in their lives. An holistic pastoral approach as pastoral care is not only a once off occurrence, or counseling several times by means of a technical method, but a discipline of life with a relationship between the counselor, counselee and the Holy Spirit of God. “Most people seeking counseling are not looking for a specific set of techniques but for a relationship with someone who has values they respect” (McMinn, 1996:13). The sensitive counseling under the control of the Holy Spirit goes deeper than technical counseling. The pastor, counselor or therapist merely becomes an observer of the movement of the living Holy Spirit. “The life force in the counselee should not be attributed to the counselor, but rather to the activity of the Holy Spirit” (Anderson, 1985:265). The hope

is that this approach will provide opportunities to experience God as God transforms us through the Holy Spirit who is an incomprehensible living Being. In this sense, the researcher would like to suggest four strategies of a holistic pastoral approach by the fullness of Holy Spirit for dealing with the fear of death.

These strategies that were formed recognize the reality of a dimensional contribution within the Korean context (See the results of the AT ti program: [Figure C-1. Fear of Death-overcoming (**APPENDIX 7**) and Figure C-2. Spiritual warfare-Evil/Devil/Satan (**APPENDIX 8**)]

- 1) Emphasize the death and resurrection of Jesus Christ;
- 2) Restoration of the image of God;
- 3) Devotional life in liturgical practice;
- 4) Cooperation with other disciplines (nature, science, social, culture).

Figure C. The four strategies of the Holistic Pastoral Approach



5.4.1 Emphasize the death and resurrection of Jesus Christ

When we share Jesus on the cross, we might also share His resurrection in communion. Through the death of the faithful self, we will gain a new identity in Christ. “God’s revelation in the resurrection implies a re-creation of creation” (Louw, 2000:153). So a central theme of theology is the crucifixion of Jesus and the resurrection. Keifert (1992:86) expresses that salvation begins by sharing in His death and resurrection. Louw (2000:152) maintains that eschatology derived from the resurrection reveals the principle of hope that is embedded in the cross. The reality of the resurrection is a unique reality with its own distinctive evidence; the resurrection confirms the reality and daily presence of Christ (Louw, 2000:153). Louw (2000:152) indicates that resurrection and suffering cannot exist separately, but resurrection faith confirms the tragedy of suffering. Believers suffer in an intimate communion in a relationship with Christ. Suffering in communion with Christ fosters spiritual knowledge (Louw, 2000:179).

In the early church, baptism was closely related to the meaning of the death of Jesus, His resurrection, and His triumph over evil. In martyrdom, Christian victory over evil was encouraged and had invigorating effects. In modern society, Christian healing is overshadowed by modern technology and science. From the 1960s, anxiety increased that the human race might destroy itself through a nuclear war, the spread of AIDS, economic recession, and the vast and ceaseless growth of technology, pollution and global warming. But McGrath (1994:73-74) concludes that the relevance of the Crucifixion lays not in the fact that it is past, but that it is foundational, “Past roots contributed a powerful impetus to present reflection and recollection and future transformation”. John wants to demonstrate that Jesus Christ brought our world and the past, present and future together as life and death. “I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die” (Jn. 11:24ff).³³³ In the Bible it says, “If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you”(Rm.8:11).³³⁴

³³³“The teaching of Jesus in this Gospel with reference to eternal life made the promise of resurrection, the transfiguration of the physical life of man, a necessity, not a contradiction.” See, Spence and Exell, Joseph (ed.) 1913, *The Pulpit Commentary. John. Vol.2.* p.91

³³⁴“If the Spirit of him who raised up Christ from the dead be in us, he will quicken our mortal bodies too,

Furthermore, Profield (2005:62) states that baptism represents full admission into a covenant relationship with God. It also involves identification with Christ, receipt of his healing and death-defying power, and living within Him through His resurrected body. "We were therefore buried with him [Jesus Christ] through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (Rm. 6:4).³³⁵ Thus, the death and resurrection of Jesus serves as a foundation of hope for our individual and communal fulfillment in the eschaton.

Baptism enables us to participate in Christ's death and resurrection and not only makes us members of the Christian community, but also members of the body of Christ, and therefore, new creatures. McGrath (1994:86) expresses that baptism symbolizes the saving of that life, a constant dying and rising with Christ. By recognizing the pattern of the cross, through suffering to glory in their own experience, believers know that they stand within the promises of God, they are sharing in the pastoral mystery, and they are heirs of the riches of Christ through the Holy Spirit. But it is the gift of God, not our own work. Being a Christian is to become a participant in the suffering of Christ on the cross as savior, and death in Christ is the most precious treasure of the spiritual life of all Christians.

God calls us to follow Jesus and to share in his sufferings (Mk. 8:31-38), as well as in His risen glory. Without the crucifixion and resurrection, Christianity has nothing to offer the world, existence and the recovery of the identity and relevance of the Christian faith and the Christian church. Morris (1996:267) notes that our God knows that human suffering and pain make us weak, frail, hopeless and mortal. However, Christ's victory over death is complete, and His victory is made available to his people. Eternal life is not just the immortality of the soul, but also includes the resurrection of the body and the spirit. The death of Jesus means complete victory over death for the body and spirit for his followers. "In the same way, count yourselves dead to sin but alive to God in Christ Jesus" (Rm. 6:11). Simpson (n.d.:44-45) states:

There should be one very definite act of dying, and then a constant habit of reckoning ourselves as dead and meeting everything from this stand point. ...As

delivering us at last, through the same vivifying Spirit, from all lingering power of death over us". See, Spence and Exell, Joseph (ed.), 1913 *The Pulpit Commentary. Romans*. p.214

³³⁵"The main intention of the verse is to bring out the idea of resurrection following death in our case as in Christ's". Spence and Exell, Joseph (ed.) 1913, *The Pulpit Commentary, Galatians*. p.156-157

any evil comes up, and the consciousness of any unholy thing touches our inner senses, it is our privilege at once to hand it over to the Holy Ghost and to lay it upon Jesus, as something already crucified with Him....There may be deep suffering, there may be protracted pain, it may be intensely real; but throughout all there will be a very sweet and sacred sense of God's presence, of intense purity in our whole spirit, and of our separation from the evil which is being consumed.

To overcome the fear of death is essentially the only true grounds for hope through Jesus' death and resurrection as the first fruits. Our basis for Christian hope is God's faithfulness to his promises; his salvific acts within the historicity of both the crucifixion and the resurrection through the Holy Spirit (Louw, 2000:154). Louw (1994:174) states, "From the perspective of the resurrection it is clear that fear of death could only be coped with by caring for life". Louw (2000:160) also states, "The resurrection, in relation to the cross, is a multi-dimensional concept which contains various components".

5.4.1.1 Baptism by water and the Holy Spirit

A 'holistic pastoral approach' emphasizes that the care of life should be filled with the Holy Spirit through baptism by the Holy Spirit. Through baptism, we are baptized into death, and raised into life, and thus receive the Spirit from on high. "The most important condition of the baptism with the Holy Ghost is that we shall truly die to all our own life, and enter into the meaning of Christ's resurrection" Simpson (1896:23). Christians, therefore, need to be baptized by the Holy Spirit too.

Simpson (n.d.:95) identifies, "The baptism of John represented the cleansing of our life and conduct, the reformation of our character, and the work of the law and the truth upon human hearts. But Christ's baptism was by fire, and went to the roots of conduct. The purity He required included motives, aims, and 'the thoughts and intents of the heart'" (Mt.3:11).

Oh, Sung-Jong (2005:427) explains that Jesus baptized with the Holy Spirit, there is thus a difference between the water-baptism for repentance and the Holy Spirit-baptism for the fullness of the Holy Spirit. Oh, Sung-Jong (2005:385)³³⁶ continues that the baptism of John in fact is the baptism of repentance (Ac.19:4). John advocated repentance, and baptized those who repented and gave their heart to God. Then baptism of the Holy Spirit by Jesus

³³⁶See, Oh, Sung-Jong (2005:369-436), 'Understanding the Holy Spirit Baptism: Church Historical, Exegetical and New Testament Theological Studies II. *Calvin Nondan*.

Christ means to baptize by the Holy Spirit with fire, and not with water as was done by John. Christ's baptism has characteristics such as depth of repentance, inner change, eagerness to serve God voluntarily, power to influence and life everlasting (Oh, S-J, 2005:388).

In addition, Ervin (1970:64) explains, "Water baptism is not, therefore, the Pentecostal baptism in (Ac.1:5; 11:16), falling upon (Ac.10:44), coming upon (Ac.19:6) of the Holy Spirit empowering for worldwide, age long witness 'in the power of signs and wonders, in the power of the Spirit' (Rm. 15:19)". Ervin (1970:5) argued,³³⁷ "Jesus' baptism is typical of all subsequent Spirit-baptism, not as initiatory, but for power-in-mission".

Oh, Sung-Jong (2005:422) also indicates that baptism by the Holy Spirit should not be understood as the same as the indwelling of the Holy Spirit, which is the experience of conversion and regeneration. As John tells us that special feature of Jesus' work should understanding the baptism by the Holy Spirit means descent of the Holy Spirit or fullness of the Holy Spirit (Oh, S-J, 2005:422). The grace of the indwelling Holy Spirit can be received in the unconscious when we accept Jesus, but the baptism of the Holy Spirit or fullness of the Holy Spirit is the blessing of the graciousness of God the Father in Heaven, and can eagerly be granted through prayer (Lk.11:13) (Oh, S-J, 2005:428).

Torrey (1904:11) explained, "The Baptism with the Holy Spirit is a work of the Holy Spirit separate and distinct from His regenerating work. To be regenerated by the Holy Spirit is one thing, to be baptized with the Holy Spirit is something different, some thing further" (Ac.1:5). Torrey (1904:12) continued that the Apostles were then already regenerated men but they were not yet 'baptized with the Holy Ghost'. Baptism with the Holy Spirit is not only for the purpose of cleansing from sin, but also for the empowering for service (Torrey, 1904:13). Packer (1991:319) mentions, "From Wesley's 'second-blessing' doctrine there

³³⁷There are many arguments about Spirit-baptism. Oh, Sung-Jong (2002:337) suggested: see, J. D.G. Dunn, (1970), *Baptism in the Holy Spirit as A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today*. London: SCM Press Ltd. pp. 72, 92, 97, 102, 127-131, 226; Stott, J.R.W.(1964), *Baptism and fullness: The work of the Holy Spirit today*. pp. 37-45; Gaffin, R.B. (1979), *Perspectives on Pentecost*, pp. 28-31; Wayne Grudem, (1994), *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan), pp. 766-768; M.D. Hooker,(2004), "John's Baptism: A Prophetic Sign". *The Holy Spirit and Christian Origins*. William B. Eerdmans Publishing Co.p.32; Max Turner, (2004), "The Spirit and Salvation in Luke-Acts". *The Holy Spirit and Christian Origins*. William B. Eerdmans Publishing Co. pp.111-114.

There are a lot of arguments about Dunn; Menzies, R.P. (1991), *Empowered for Witness: The Spirit in Luke-Acts*. UK: Sheffield Academic Press.p.225; Ervin, H. M. (1984), *Conversion-Initiation and the Baptism in the Holy Spirit: An Engaging Critique of James D. G. Dunn's Baptism in the Holy Spirit*. Peabody, USA: Hendrickson Publishers, Inc, pp. 66, 115.

have stemmed a variety of ‘two-step’ accounts of the Christian life, in which ‘Spirit-baptism’ or ‘Spirit-filling’ for holiness, or for power in service, or for spiritual gifts with or without glossolalia, is the transition-point from lower-level to higher-level Christian advance”.

A matter of concern for Luke was distinguishing between the indwelling of the Holy Spirit, which accompanied regeneration, and experiencing the fullness of the Holy Spirit (Oh, 2002:373).³³⁸ Oh, Sung-Jong (2005:398) explains that the work of the Holy Spirit, as witnessed by Luke is not a general or simple work. Instead it is the work of the supernatural and divinity which mankind could not understand through rationality or effort, neither achieve through the will of man (Oh. S-J, 2005:398).

Menzies (1991:225) remarks, “Luke’s perspective is that the gift of the Spirit received by the Ephesians was of the same character as the gift received by the Samaritans, Paul, the household of Cornelius, and the disciples in Jerusalem on the day of Pentecost”. When the disciples encountered the Samaritans, they discovered that they had only been baptized into the name of the Lord Jesus, so Peter and John placed their hands on them, and they received the Holy Spirit (Ac. 8:14-17).³³⁹ At the baptism of Cornelius, while Peter was still preaching, the gift of the Holy Spirit was poured out on all who heard the message even on the Gentiles, then Peter ordered that they be baptized in the name of Jesus Christ (Ac.10:44-48).³⁴⁰ For Saul, when Ananias placed his hands on him, he was filled with the Holy Spirit immediately, and he could see again, so he got up and was baptized (Ac. 9:17-18).³⁴¹

The Holy Spirit works in various ways for the conversion or regeneration of believers, as well as baptism of the Holy Spirit, gifts of the Holy Spirit, and the fruits of Holy Spirit. Menzies (1991:240) suggests that the pneumatologies of Luke and Paul are different but compatible, for both perspectives offer harmonious and valuable insight into the dynamic work of the Holy Spirit. Believers can therefore receive baptism by the Holy Spirit, be filled

³³⁸See, Oh-SungJong, (2002), “The understanding of Luke’s Holy Spirit,” *Essays in celebration of Challo Dr. Sahoan Shin*, Seoul: SungSan publishing company, pp. 311-376

³³⁹“So those to whom apostles preached were first brought into the new kingdom by faith and confession, and then sealed and entrusted with particular gifts of service by the Holy Spirit of promise.” See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Acts*. p.279

³⁴⁰“Here we have another article of the Creed, the forgiveness of sins, preached too in immediate anticipation of baptism, on the profession of faith in Jesus Christ...No one forbidding or objecting, Peter immediately ordered that they should be baptized.” See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Acts*. p.336

³⁴¹“It is a curious difference between St.Paul and the other apostles that, if they were baptized at all, which is doubtful, they must have been baptized by Christ himself; whereas St. Paul received his baptism at the hands of Annanias. This is one mark of his being ‘born out of due time’”. See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Acts*. p.284

with the Holy Spirit whenever, before having a water baptism (i.e. Saul, Cornelius), or even afterwards (i.e. 120 believers including the twelve disciples, Samaritans, Ephesus), or simultaneously like Jesus. Thus, it is made clear that Christians need to be baptized with water and the Holy Spirit as Jesus said, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit” (Jn. 3:5).³⁴²

Importantly, it is concluded that there is a difference between having the Holy Spirit in conversion-initiation, like water baptism, and being filled with the Holy Spirit (Oh, 2002:373). Ervin (1984:26) distinguished, “Clearly, there is a distinction in the Spirit’s role for life ‘through his Spirit which dwells in you’ is ontological, while power-in-mission, ‘you shall be my witnesses’, is phenomenological”. Ervin (1984:26) also states:

Its only evidence scripturally and phenomenological is the ‘fruits of the Spirit’ (Gal.5:22), the attributes of the new (divine) nature in which the believer participates (IIPe. 1:4). On the other hand, the power manifested by the baptism in the Spirit is evidenced phenomenologically in tongues, prophecy, healings, etc.

Oh, Sung-Jong (2002:338; 357;383) identified that the descent of the Holy Spirit, baptism of the Holy Spirit and the event of Pentecost are thus the same, meaning the fullness of the Holy Spirit in Luke. These three concepts are used synonymously, thirty times in the book of Acts (Oh. S-J, 2005:395). Oh, Sung-Jong (2002:320-321)³⁴³ also remarks,

For Luke, there is a very intimate connection between the history of salvation and the descent of the Holy Spirit (Lk. 16:16). The works of prophecy were accomplished by the Holy Spirit in the days of Old Testament (Lk.1), as seen in John (Lk.3:16; Ac.19:1-6), and also the works of Jesus in His public life were advanced through the fullness of the Holy Spirit (Lk.4:1;14;18-19). Jesus after being resurrected commanded the believers and followers of Christ, to receive the power from on high through the Holy Spirit (Lk.24:49). After the ascension of Jesus, all Christians who had experienced the fullness of the Holy Spirit were changed, and commanded to proclaim the gospel to the nation (Lk.24:46-49; Ac. 1:4-8; 2:1-11).

³⁴²“Expositors have asserted that the rite of water-baptism is not merely regarded as the expressive symbol and prophecy of the spiritual change which is declared to be indispensable to admission into the kingdom, but the veritable means by which that baptism of the Spirit is effected...The great baptism which Christ would administer was the baptism of Spirit and fire.” See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. John.Vol.1.* p.114-115

³⁴³Translation by researcher of Oh Sung-Jong’s article from Korean to English.

Christians need the fullness of the Holy Spirit, as well as to be baptized by the Holy Spirit through the crucifixion of Jesus and the resurrection, to be able to bear the fruits of the Holy Spirit, “If anyone does not have the Spirit of Christ, he does not belong to Christ” (Ro. 8:9).

5.4.1.2 The meaning of the fullness of the Holy Spirit

What is meant by the fullness of the Holy Spirit? The fullness of the Holy Spirit means baptism by the Holy Spirit such as at the event of Pentecost. To be Spirit-filled is to be controlled or dominated by the Spirit’s presence and power (Graham, 1978:96). Oh, Sung-Jong (2002:333) expresses that this verb **πίμπλημι** (*Pimpllemi*, ‘핍플레미’), meaning ‘fulfilled’ appeared twenty-four times in the New Testament; twice in Matthew, twenty-two times in Luke/Acts.³⁴⁴ The term, ‘fulfilled’ was used when Luke described the Holy Spirit, as equated with a person being consumed by an emotion like ‘fear, wrath, surprise, jealousy,’ so that they could be dominated by the Holy Spirit (Lk.4:28; 5:26; 6:11; Ac. 3:10; 5:17; 13:45)³⁴⁵. Oh (2002:333) continues that the term **πίμπλημι** indicates a sudden or temporary fullness, where a person is overcome by the power of God in an almost violent encounter. Polhill (1992:143)³⁴⁶ comments on Acts 4:8 (**πίμπλημι**), “In fulfillment of Jesus’ promise (Lk. 12:11f.), he was given a special endowment of the Holy Spirit to bear his witness with boldness”. Oh, Sung-Jong (2002:335) mentions that in Greek, the aorist form is always emphatically a particular action, which expresses an act that has definitely been done once and for all, at a fixed moment in the past. Polhill (1992:143) states in a footnote,

The aorist participle **πλησθεῖς**³⁴⁷ is used for special moments of inspiration as here (cf. Lk. 1:15, 41, 67; Ac. 13:9). It is to be distinguished from the reception of the Spirit, which abides on every believer (2:38), as well as from the adjective form **πλήρης** (“full of the Spirit”) used of especially spiritual persons (Jesus, Lk. 4:1; Stephen, Ac. 6:5; 7:55; Barnabas, Ac. 11:24).

³⁴⁴Researcher translated Oh Sung-Jong’s article from Korean to English.

³⁴⁵See Ervin(1984:37), *Conversion-Initiation and the Baptism in the Holy Spirit: An Engaging Critique of James D. G. Dunn’s Baptism in the Holy Spirit*. Peabody, USA: Hendrickson Publishers, Inc,

³⁴⁶In Polhill (1992:143), *The New American Commentary*. Volume.26. Acts. Nashville, Tennessee: Broadman Press.

³⁴⁷**πίμπλημι** is verb for **πλησθεῖς**

Plummer (Eighth Impression, 1964:107)³⁴⁸ comments on Luke 4:1, **πλήρης** was “under the influence of the Spirit, which had just descended upon Him”. Oh, Sung-Jong (2002:335) explains that **πίμπλημι** (*Pimpllemi*, ‘핍플레미’)³⁴⁹(aorist) is different from **πληρόω** (*Pllero*, ‘플레로오’), which refers to a continual or ongoing fullness of the Holy Spirit, where the affected disciples experience a constant state of joy through this fullness (Ac. 13:52).³⁵⁰ Paul suggests that we be continually filled with the Holy Spirit with this word (Eph. 5:18 **πληρόω**) (Oh S-J, 2005:409). Oh, Sung-Jong (2005:420) notes that Luke used **πίμπλημι** when he expressed the meaning of “receive the fullness of the Holy Spirit,” at a specific moment and place in the past, and Luke used **πληρόω** or an adjective **πλήρης** when he expressed the state of continual fullness of the Holy Spirit. The filling of the Holy Spirit should not be a once-for-all event, but a continuous reality every moment of our lives (Graham, 1978:121).

How may we be filled with the Holy Spirit? The work of the Holy Spirit is to clean and purify, because God is the Spirit of holiness. The first is cleansing from all known sin; the second is refining the gold and bringing it to a higher measure of purity and beauty (Simpson, n.d.:291). It is Christ’s province to baptize with the Holy Spirit. First we must receive Jesus, and then the Holy Spirit. But one can be baptized with the Holy Spirit and accept Jesus as well, at the same time. Simpson (1896:97-98) identified the criteria that allows a believer to be filled: 1). We must be empty, 2). We must be hungry for the Holy Spirit, 3). We must be open if we would be filled, 4). We must receive as well as ask; we must believe as well as pray, 5). We must wait upon the Lord, 6). Finally, if we would be filled, we must learn to give as well as receive; we must empty our hearts, that they may be refilled.

How can we know that we have received the Holy Spirit? Simpson (1896:55) firmly believes that “the only way you will know that you have received Him, is by beginning to give Him”. If you are in the fullness of the Holy Spirit, then you are pouring out His Holy

³⁴⁸See, Plummer (1964), *The international Critical Commentary on the Gospel According to S. Luke* by the Rev. Alfred Plummer. Edingurgh: T. & T. Clark

³⁴⁹See the article by, Oh, Sung-Jong (2002:333), **πίμπλημι**: Peter (Ac. 4:8); John (Lk.1:15); Elizabeth (Lk.1:41); Zechariah(Lk.1:67); Paul (Ac. 13:9), *The understanding of Luke’s Holy Spirit. Essayin celebration of Chalho, Dr. Sahoan Shin*. Seoul: SungSan publishing company

³⁵⁰**πληρόω** means fulfill, make full, bring to completion, complete, accomplish, finish and make fully known. (See, B.M. Newman, (1993), *Greek English Dictionary of the New Testament*, UBS 4th. Korea: DaeHan Bible Public Assembly. CD ROM Bible 2.0).

Spirit in holy service. “We can only know the fullness of the Spirit’s power as we use it to give the gospel to the whole world” (Simpson, 1896:79). Berkhof (1982:89) mentions that being filled by the Spirit means to equip the individual in a way that he/she becomes an instrument for the ongoing process of the Spirit in the world, by bearing the fruits of the Spirit (Gal.5:22-23).

Simpson (1896:93-98) noted some of the effects and evidence of the filling of the Holy Ghost as being:

1. To be filled with the Spirit, in the first place will bring us the fullness of Jesus.
2. To be filled with the Spirit will exclude the life of self and sin, and will, of course, bring us into a life of holiness, righteousness and obedience.
3. The filling of the Holy Ghost will bring us joy and fullness of joy.
4. All the fruits of the Spirit come from the Spirit-filled heart.
5. The Holy Ghost can fill our minds and understandings with knowledge and light, and control our thoughts with harmony and sweetness and strength.
6. Our very bodies will feel the fullness that physical energy and perfect health, because He is the elixir for body and brain and being.
7. Then also, our very circumstances keep the blessed fullness of the heart within.
8. We shall have enough blessing and spare to be overrun.

An important point, which believers have to realize, is that the power of the Holy Spirit could depart or withdraw (1Sa.16:14). How can the power of the Spirit be lost? Torrey (1904:58-67) explains: 1) First of all God withdraws His power from men when they separate from Him. 2) Power is lost through sin. 3) Power is lost again through self-indulgence. 4) Power is lost through greed for money. 5) Power is lost through pride. 6) Power is lost through neglect of prayer. 7) Power is lost through neglect of the Word.

In this regard, Christians can surrender their finite and limited life to the eternal divine life and receive their life from communion with God through faith.³⁵¹ Schwarz (1984:562) explains that “fear of death in the Bible is not just fear of biological death but fear of the confrontation of our sinful existence with God”. Christian life is also spiritual life in spiritual

³⁵¹J. Moltmann (1996:90), *The Coming of God: Christian Eschatology*. Minneapolis: Fortress Press.

warfare. Gibbs & Coffev (2001:63) remark, “The present world order is described as under the rule of the evil one” (Jn. 7:7; Gal. 1:4; 1 Jn. 5:19). Not only is the world in darkness, but false spirits that deny Christ is deluding people (1Jn. 4:1-6) whose rejection may be either passive or active”. Spiritual caregivers should also play the role of spiritual doctors who treat diverse kinds of ailments and the wounds of the soul by means of the Holy Spirit. Porterfield (2005:54) explains that Irenaeus viewed the real work of healing as an ongoing, essential part of Christian life and a fundamental aspect of the combat against Satan. Hughes & Bennett (1998:120) stated that Daniel was directly engaged in conflict with territorial spirits opposed to God. “His spiritual devotion was in direct conflict with the decree of King Darius, and only through his continued prayer did he survive the deadly punishment bestowed on him. From antiquity then, the force of evil worked to advance dark agendas in individuals, societies, economic, politics and cultures across the world” (Hughes & Bennett, 1998:120).

Hughes & Bennett (1998:109-110) mention that, “Missionaries continued to dismiss animist beliefs in spiritual forces as superstition...Such things include miraculous powers exercised by various specialists in indigenous religions, people possessed by some external force, geographical areas in which missionaries experience great physical, emotional or spiritual oppression, the reality and effectiveness of curses and objects that were possessed by some peculiar force”.

In addition, Gibbs & Coffev (2001:53) state that the goal of salvation is more concerned with people’s holiness than with their happiness, but to grow in spiritual stature, to become more like Jesus, work towards the Kingdom of God is enabled through the Holy Spirit. Christians are continually frustrated by personal limitations and the physical deterioration of sickness, the fear of death in this life, and the ongoing wait for the fulfillment of the promise of the kingdom of God. When Christ comes again, we shall be transformed to gain eternal life. Seccombe (1982:196) states, “For Luke discipleship means unreserved attachment to Jesus in hope of the coming Kingdom; the Christian life means living now with that Kingdom as the ultimate value and goal of one’s life”.

Simpson (n.d.:33) identified, “The highest spirituality, therefore, is the most utter helplessness, the most entire dependence, and the most complete possession by the Holy Spirit...When the Holy Spirit thus possesses us, He fills every part of our being. Our spirit is His central throne, our soul is under His control, and even our body becomes ‘the temple of

the Holy Ghost' (1Col. 6: 19). We may be sanctified wholly, that is, in the whole man; and whole "spirit, soul, and body preserved blameless unto the coming of Jesus Christ". The true life is where the body and the soul are under the control of the person's spirit, and the person's spirit is under the control of the Holy Spirit, the indwelling Holy Spirit and Life of God (Simpson, n.d.:34).

5.4.2 Restoration of the image of God

Investigating the origin of fear (see 3.2.3), Bavink (1977:230) states with regards to Adam, after the fall, "Shame and fear had mastered them, for they had lost the image of God and felt themselves to be guilty and impure before His face". But, certain aspects of God's image remained in humanity (see 3.3.4). The image is "always there," says Augustine, "even if it is worn away almost to nothing. We are already made according to the image of God and we hope to become God's likeness" (Wilken, 2003:157-8).

The human mind and heart are both being influenced by the work of the Holy Spirit, through such aspects as our regeneration, forgiveness of sins and renewal of life. As Christians, we should try to become more like Jesus' image (to resemble Jesus) through living and dying according to His teachings. According to Augustine (stated in Wilken, 2003:153), "The mystery of the human mind is evidence that human beings are created in the image of God. Because our mind is made in the likeness of the one who created us...We know ourselves as we transcend ourselves, and we find ourselves as we find fellowship with God". Only God can solve our birth and death in His grace, we have to commit ourselves to God in faith.

The loving Spirit of life can be found in the awareness of infinitude, and can therefore be transformed to living more fully and purposefully with the image of God. The image of God is the key for spiritual growth as the Scriptures say, "The new man is renewed...according to the image of his Creator" (Col.3:10).³⁵² Calvin (1960:370) states, "If we are conformed to it, we are so restored that with true piety, righteousness, purity, and intelligence, we bear God's image". God's image is the perfect excellence of human nature before Adam's defection, which ruined everything. When we are born again in the Spirit, we

³⁵²Man's renewal in Christ makes him what the Creator at first designed him to be, namely, his own image. See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Colossians*. p.151

will attain our full splendor in heaven (Calvin, 1960:370). When we have a conviction of heaven with the Holy Spirit, the fear of death will be gone.

5.4.3 Devotional life in liturgical practice

By the Holy Spirit, the counselor and counselee both recognize that God is not simply an adjunct to the process-He is the process (Groff, 1985:59). Practice is needed to attain a life of holiness. McGrath (1994:111) believed that the life of a Christian is continually troubled by doubt and anxiety without faith, “Calvin thus suggests that doubt and anxiety are essentially due to a lack of trust in God”. Calvin (2001:76) says, “Accordingly, without the illumination of the Holy Spirit, the word can do nothing. From this, also, it is clear that faith is much higher than human understanding. And it will not be enough for the mind to be illumined by the Spirit of God unless the heart is also strengthened and supported by His power” (Calvin, Inst. III, Ch. 2-36).

Christopher Bryant (1986:566-7) says that fear and anxiety, anger and depression, disordered sexual desire and morbid guilt, which is the seed-bed of actual sin, needs to be opened up to healing, renewing, and grow through the Holy Spirit. We need to practice spiritual life in liturgy following these prescriptions:

■ **Repentance** - When our repentance absolves our sins in the presence of God, we are immediately free to go forward with energy, peace, and hope. Max Scheler (1960:55-56) says, “Repentance is the mighty power of self regeneration of the moral world, whose decay it is constantly working to avert. There lies the great paradox of repentance that it sorrowfully looks back to the past while working mightily and joyfully for the future, for renewal, for release from moral death”. Repentance is the only way to become an offspring of God through forgiveness. The first work of the Holy Spirit is to cleanse us, to separate us, to sanctify us, to dedicate us wholly to God. Then He takes possession of us and uses us for His service and to glorify Him alone (Simpson, n.d.:80).Graham (1978:115) concludes, “To repent is not only to feel sorry for my sin, or even just to confess it to God. To repent of my sin is to turn from it and to turn to Christ and His will”.

■ **Worship** - When we worship, we need to be aware of the mystery of God and find communal meaning in the presence of God. Also, we need to reflect on the intimate experience of God’s immanence as we realize God’s holiness and transcendence. “God is

Spirit, and his worshippers must worship in spirit and in truth” (Jn.4:24).³⁵³ Long (2001:47) states, “In worship, there in awe and wonder, praise and confession, we are spoken to by God; called afresh to be God's people; given encouragement, wisdom, forgiveness, and healing; and invited to come to the heavenly banquet where, in the spirit of thanksgiving, we join the saints of all times and places in a great feast of joy”. Christian life should always be modeled on the divine life, through communication with and worship of God, in every moment. Christianity is similar to the branches of a vine, which bears the fruit of the Holy Spirit (Jn.15:1-5),³⁵⁴ and has no thorns. However, the vine itself is not holy; its holiness comes from and belongs to God.

Worship is not merely a time to make requests to God, but a time to meet God, speak directly to Him and to listen to what He has to say to us. “Worship is an encounter with the divine that is hesitant, humbling and exhilarating, or to put it in more theological terms, it generates within us the *mysterium tremendum*” (Gibbs & Coffey, 2001:155).

■ **Praise** - True gospel music is very powerful and rich in emotion, experience and conviction, expression and aspiration in the work of Holy Spirit. Spiritual gospel songs can touch those most in need of healing - their pain, their isolation, their experience, their fear of death which lies in their heart through the Holy Spirit (Eph. 5:19).³⁵⁵

The first successful Christian poet was Ambrose, bishop of Milan in northern Italy in the fourth century. Wilken (2003:220) states that when Augustine heard him sing: “Ambrose’s hymns flowed into my ears, he wrote, the truth...was distilled into my heart”. In Ambrose’s hymn, the subject is Christ, his suffering, death and resurrection. It is also the story of the heroes of the Bible, Abraham, David and Christian martyrs whose noble deaths had been celebrated. This tradition of praise and the hymnal has been kept alive since, and still proves an effective and important part of worship.

■ **Prayer** - According to Bryant, sacramental confession is a powerful resource for reconciliation. Confession expresses and so strengthens each individual in their turning away

³⁵³“If God be Spirit, then they who worship him, the Spirit, must by the nature of the case, must by the force of a Divine arrangement, worship him, if they worship him at all, in spirit and in truth.” See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. John*. p.170

³⁵⁴Jesus is the vine; ye are the branches; which shows that he treated the disciples themselves as the organs of his earthly fruit bearing. See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. John.Vol.2*. p.269

³⁵⁵“Receive the Spirit-pour out the Spirit; let your songs be diffusions sent forth from your hearts with the aroma of the Holy Spirit. Singing and making melody with your heart to the Lord”. See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Ephesians*. p.211

from sin to God. Bryant (1986:567) says that the four main types of expressive prayer are “adoration, confession, thanksgiving and petition”. Bryant (1986:568) explains, “For the true guide of the soul is the Holy Spirit, and the function of the human director is to help individuals to recognize where the Spirit is leading”. Spiritual guidance from the Holy Spirit is in us unfalteringly, yet the individual may also need regular guidance from the human caregiver.

Sick emotions need to be healed. The sacrament means to include the healing and deliverance of emotional sicknesses in Christian discipleship. Communal prayer is also a stronger form of prayer and an entire group may be anointed by God. The physical effect of prayer has been documented, by people such as Larry Dossey, a medical doctor who was surprised when he found scientific evidence for the healing power of prayer. He wrote a book on prayer and the practice of medicine called *Healing Words*.³⁵⁶ Prayer for a patient becomes part of a doctor’s routine treatment of illness, as he/she believes in the healing power of prayer. Prayer is also listening to God’s voice in a spiritual way. When we are willing to rest in our nothingness and His all-sufficiency, we soon begin to know the sweetness and the power of that voice (Simpson, n.d.:157). It is not an audible voice, it does not reach our outward senses, it would not be possible to explain to a stranger how it makes itself understood in the heart, but as we kneel in prayer and ask His counsel, God makes us know “it is the Lord” (Simpson, n.d.:158). “I did not need to think so hard, or pray so hard, or trust so hard, but that ‘still, small voice’ of the Holy Spirit in my heart was God’s prayer in my secret soul, was God’s answer to all my questions, was God’s life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God Himself as my Life and my All” (Simpson, n.d.:161-162).

■ **Life with Word and meditation with Word** - God gives us the wisdom to truly understand His holy Word through the Holy Spirit. According to McKee, Calvin’s prayers before studying his lessons at school were: “Please pour out your Holy Spirit on me, the Spirit of all intelligence, truth, judgment, prudence, and teaching” (McKee, 2001:212). Wilken (2003:62) states that as Cyril of Alexandria wrote in the fifth century, “The entire Scripture is one book and was spoken by one Holy Spirit”. Pieterse (2001:82) states that we should read the Bible expectantly - and pray that the Spirit will indeed be active in our reading and understanding

³⁵⁶See Larry Dossey (1993: 205), *Healing Words: The Power of Prayer and the Practice of Medicine*, San Francisco: Harper.

of the text. Thus, when we approach the text in terms of our own context it embodies God's words and acts within our own specific context. When we read the Bible, the power of God will make our fear of death disappear.

■ **Group meeting (friendship) in church** - Strommen & Hardel (2000:175) mentions that groups in a congregation can give more than emotional and material support. They can also provide spiritual support for those in need that nurtures a life-sustaining faith for those who have experienced grief and the loss of love. Malan Nel (2000:72) states the *koinonia* of the kingdom in the church is important to the congregation as holiness within the kingdom is and should be. A church member is also a member of the body of Christ, and part of a community that lives before God. “The church is an organic life; it is a living body constituted by the Holy Ghost, and united to Jesus Christ, its life and living Head” (Simpson, n.d.:119).

■ **Communion** - According to Calvin (as stated in MacKee, 2001:106), the Holy Supper is “a spiritual mystery, which cannot be seen by the eye, nor comprehended by the human understanding”. McKee (2001:105-6) sums up that according to Calvin, the Lord instituted His supper for us, firstly, to sign and seal in our consciences the promises contained in His gospel concerning our being made partakers of His body and blood; Secondly, for the purpose of inciting us to recognize His great goodness towards us, so that we praise and please Him more fully in communion. Thirdly, to exhort us towards sanctity and innocence, seeing that we are members of Jesus Christ, and particularly to unity and brotherly charity, as is specifically recommended to us.

■ **Spiritual warfare** - The *Evangelical Dictionary of World Missions* defines ‘spiritual warfare’ as, “The Christian encounter with evil supernatural powers led by Satan and his army of fallen angels, generally called demons or evil spirits” (Moreau, 1999:902). Clearly, according to Paul, “Our struggle is not against flesh and blood, but against the rulers, the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12).³⁵⁷ We have the confidence that Christ has overcome the evil one (Rev.17:14)³⁵⁸ and on the basis of our faith and obedience to Him, we also have victory over the devil in the name of Jesus. David Powlison (1995:35-36) says that the basis of our

³⁵⁷“Our conflict is not with men, here denoted by ‘flesh and blood,’ which is usually a symbol of weakness, therefore denoting that our opponents are not weak mortals, but powers of a far more formidable order”. See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Epehsians*. p.258

³⁵⁸“Not only Christ wars and overcomes, but those associated with him are permitted to share in the battle and the victory.” See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. Revelation*. p.418

warfare is contained in the Psalms, Proverbs, the Gospels and Epistles, and specifically, in Ephesians 6:10-20.

In recent years, due to the huge changes taking place in mission, this kind of spiritual warfare has been experienced more openly in the mission field.³⁵⁹ The spiritual warfare is the center of the Christian life. Christians can through prayer cast the devil out in the name of Jesus. “The Christian’s warfare is pre-eminently a spiritual warfare and he has been equipped with all the armour necessary if he is to obtain victory (Eph. 6:10-20)” (Gordon, 1996:1230). We are continually battling against so many enemies - the devil, the world, sin, and our own flesh, which never ceases to make war upon us. But through asking for strength from the Holy Spirit, we are armed with His grace, and we may then be able to resist all temptations in this spiritual battle until we shall attain full victory, to triumph at last in His kingdom. The Spirit expresses spiritual truths in spiritual words (1Co. 2:12-13).³⁶⁰

■**Love** - It is only through the love of God poured out into our hearts by the Holy Spirit that we are able to have fellowship with God. One is supposed to live so that one “receives the Holy Spirit, whereby there arises in his soul the delight in and the love of God, the supreme and changeless good...and he may be fired in heart to ‘cleave’ to his Creator, kindled in mind to come within the shining of the true light...”(Wilken, 2003:73). What must we do to inherit eternal life? Jesus answered: “Love the Lord your God with all your heart and with all your soul and with all our strength and with all your mind”, and, “Love your neighbor as yourself” (Mt. 22:37-39). This can only be achieved by the Holy Spirit. The baptism of Pentecost was a baptism of love through the Holy Spirit. “No one claimed that any of his possessions was his own, but they shared everything they had” (Ac. 4:32).

■**Gifts of the Holy Spirit** - These are gifts from God to build the Kingdom of God. “Praying in tongues and gifts of interpretation are also manifested; when authentic, they convey a vivid sense of God’s presence and power” (Bryant, 1986:572). Kenneth Leech (1986:584) explains that Christian mystics and prophets are in fact remarkably akin, in that they rely on these gifts to fulfill their work. Dunn (1996:1128) states, “In Paul the gift of the Spirit is the beginning of Christian experience (Gal. 3:2f.), another way of describing the new relation of

³⁵⁹See, Moreau, A.S (ed). (2000:776), *Spiritual Warfare. Evangelical Dictionary of World Missions*. USA: Baker House, Grand Rapids.

³⁶⁰ “Words which the Holy Ghost teaches are mighty to pull down strongholds”. See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. 1Corinthians*. p.91

justification (1Cor. 6:11; Gal. 3:14; Tit. 3:7). Alternatively expressed, one cannot belong to Christ unless one has the Spirit of Christ (Rom. 8:9), one cannot be united with Christ except through the Spirit (1Cor. 6:17), one cannot share Christ's son ship without sharing his Spirit (Rm. 8:14-17; Gal. 4:6f.), one cannot be a member of the body of Christ except by being baptized in the Spirit" (1Cor. 12:13).

■ **Preaching** - The purpose of preaching is to bring about an encounter between God and human beings to bring salvation, redemption, new life, fresh hope and inspiration (Pieterse, 2001:16). Preaching is not teaching, but invites people to form a relationship with God, and to take part in a sabbatical life within God. Preaching enables people to openly understand God and communicate with Him. Preaching at church, as our spiritual family, is very important in meeting God, and fostering a relationship with God by means of the Holy Spirit.

■ **Pastoral care and mission** - All Christians are ministers. The Holy Spirit calls people to faith and gives them the ability to proclaim the gospel. Jesus' mission embraces both the poor and the rich, both the oppressed and the oppressor, both the sinners and the devout. The risen Jesus sends his followers to disciple all nations for the reign of God (Mt.28:19)³⁶¹. Bosch (1991:114) explains, "The gift of the Spirit is the gift of becoming involved in mission, for mission is the direct consequence of the outpouring of the Spirit". Pastoral care and mission work is for transformation with Christ in their heart through the Holy Spirit. Bosch (1991:147) mentions that through Jesus' death on the cross and His resurrection, all humanity is offered the possibility of moving from death to life, from sin to God. This then forms the foundation of the message to be spread by pastoral care, and mission work. "Mission, meaning gospel proclamation linked with all forms of service, is empowered by the Spirit (Jn. 20:22)" (Packer, 1991:319).

■ **Fullness of Holy Spirit and fruits of Holy Spirit** - The filling by the Holy Spirit entails living in Jesus, with all situations, as the light of God. Berkhof (1964:85) states that the Holy Spirit's work is threefold: justification, sanctification, and being filled by the Holy Spirit. Gerrish (2001:xv) states, "Sanctification is the restoration of fallen humanity to the life of piety: 'The whole life of Christians ought to be a sort of practice of piety, for we have been called to sanctification'" (Calvin, *Inst.* III.19.2). "Sanctification is attributed to the Holy

³⁶¹Keck, Leander (1995:503), The commission is to all the nations. An important hermeneutical issue concerns the relationship to the Great Commission of 28:18-20 to the previous missionary command of 10:5-6. *The New Interpreter's Bible*. Vol. 8.

Spirit. It is His work, not ours; it is as much a part of the free grace of God in Christ as our justification and forgiveness” (Simpson, 1896:179). The fruits of the Spirit comes from the Holy Spirit.

5.4.4 Cooperation with other disciplines (nature, psychology, science, social, culture) -

Humans should cooperate with others, because human beings are physical, psychological, spiritual, social and natural beings, part of a greater universe made by the Creator. Tillich (cited in Macquarrie, 1986:585) once warned theologians not to “fill in logical gaps with devotional material”. Does this mean that theologians as scholars must exclude spiritual prayer from their reflections? Spirituality should cooperate with natural and scientific logic, as exalted subject matter demands honesty. John Macquarrie (1986:585) states that theology needs spirituality and spirituality needs theology, “The scientific frame of mind (not only in theology, but in any intellectual discipline) is not far from some of the characteristics of prayer. The truly scientific mind knows humility and docility”. A theology without spirituality would be a sterile academic exercise. Spirituality without theology can become superstition, or fanaticism in the quest for excitement. Theology and spirituality need one another within the unity of the Christian life. John Townroe (1986:589-590) explains that a fruitful meeting point between spirituality and medicine lies in the fact that it is the power of nature, which brings healing. In hospice care, Professor Michael King (2002:324) suggested that spiritual belief is associated with a decrease in death anxiety and an increase in psychological well-being (Ardelt, 2003; Von Dras and White, 2006). Physicians and surgeons do not directly heal anybody: they seek, through their skills, to remove obstacles to nature’s healing energies, as when they correct chemical imbalances in the body, or take away diseased tissue.

All science, music, art, and all creatures are evidence of the Creator, God. The existence of humans is proof of God’s creation. For example, our body also shows the organizational skill of its Designer. Richard Gunther’s article in the magazine, ‘Creation,’³⁶²explains that the basic material of our body as made up of about twenty different things, all of which can be found in the earth’s dust. “God has taken the dust of the

³⁶² See, Over 10 amazing topics, *World of Creation*, Creation Ministries international. Viewed at:<http://www.CreationOnTheWeb.org> or <http://www.answersingenesis.org/articles/aid/v7/nl/from-dust-to-dust> by [Ginger M.Allen](http://www.AnswersInGenesis.com), <http://www.AnswersInGenesis.com> [Accessed: 2012.Feb.15].

earth and organized it into thousands and thousands of different complex chemical compounds. He then built these compounds into cells about 100 million of them. He organized these cells into dozens of different types.” Our body has been designed so that all the chemicals work together with each other, which can build itself, maintain itself, react to changes, grow, reproduce and repair itself. It is claimed that evidence of God’s creation is that Adam came from the dust by His power.

Pastoral healing methods that touch the human spirit, such as those that are employed in the ministry of healing by prayer and sacrament may equally be seen as seeking to liberate and quicken by grace the God-given forces within human nature. Louw (1998:109) argues, “Although theological and psychological phenomena often intermingle in experience, the conceptual frameworks by which those phenomena are being interpreted are clearly distinguished”. Christian healing is focuses on God-given nature, and not only on nature.

Spirituality gives a new foundation and motivation to the study of the natural sciences. Medicine and astronomy are commended as a means of learning more about the glory of God through the study of the intricacies of the creation. Simpson (1896:43) acknowledged that the “Holy Ghost is not restricted to what we call spiritual things, but He is a great business manager”. Berkhof (1982:96) mentions, “In general all human wisdom is the gift of God’s Spirit, He is a Spirit of practical wisdom and power, he is an all-round friend, and He wants to be concerned in all the affairs of our life”. We are molding our eternal destiny. “We are preparing our immortal crown” (Simpson, 1896:47). Fear of death can be reduced through the study of, or our discussions about death and the immortality of the soul, as well as knowledge through lectures or sermons, but conviction of faith can only be obtained through the Holy Spirit

5.5 CONCLUSION

Based of the findings of the theoretical and empirical research conducted in this study, a ‘Holistic Pastoral Approach’ is suggested in this chapter. From the theoretical research, it is established that the Korean perspective on death is blended with and influenced by many religious, philosophical, psychological, scientific and archeological views. Through the *critical analysis*, the researcher discovered multiple reasons for the fear of death, and

confusion with regards to the conceptions of many gods, spirits, death, and judgment. The *critical reflection* also investigated the theological perspective of death and life from a biblical perspective, seeking the origin of the inherent fear of death and dying as a spiritual dimension coming from the fall. Especially with the focus on the Holy Spirit, pastoral care concerns spiritual and soul care of human beings through the fullness of the Holy Spirit. From the discussion on the differences between pastoral care and psychological counseling, people can be assisted in dealing with death and their fear of death through the cooperation of the two different forms of counseling, and through biblical reflection.

From the results and findings of the empirical research obtained through the questionnaires and focus groups, it is evident that the fear of death is the result of confusion with regards to the conception of death, as well as spiritual warfare through the influence of the various religions.

Then a strategic plan, ‘Holistic Pastoral Approach,’ was proposed as part of the *design-strategic planning* phase of the methodology (Louw, 1998:98). It was based on the outcome of the theoretical and empirical study to help people deal with their fear of death, which is a spiritual problem and can only be overcome through the Holy Spirit of God in Jesus Christ. It is the holistic way through spiritual care and counseling in which pastoral caregivers can make use of an understanding of psychology in order to help those who fear death.

This holistic pastoral approach has four strategies, these are: 1) Emphasis on the death and resurrection of Jesus Christ; 2) Restoration of the image of God; 3) Devotional life in liturgical practice and 4) Cooperation with others disciplines (nature, science, social, culture).

Mankind cannot remove the fear of death completely because they are baptized by the Holy Spirit in an earthly world, but it can be reduced by looking forward to the resurrection into heaven because only God can solve the problem of the fear death. If we believe in God as our Saviour, we do not need to be afraid of death. The Kingdom of God has already come to the earth. For God already graciously promised that He will personally come into our lives through the Holy Spirit. Schwarz (1984:522) quotes Hal Lindsey, who assures us that “we can experience the peace and inner joy of his kingdom in our hearts while we wait the coming of the King”. Christians can live with the Holy Spirit in their present lives as the inhabitation of the Holy Spirit while they wait for Christ’s coming because they believe in

God's creation, incarnation, salvation-history, and His fulfillment of the promise for the future. Christians can also help others overcome their fear of death through the Holy Spirit with holistic pastoral practice, as all imitate Jesus. Human beings are created in the image of God, and thus may overcome the fear of death and commit themselves wholly through Jesus' death and resurrection. They need liturgical practice for their spiritual life, such as repentance, worship, praise, prayer, life with the Word and meditation with Word, group meetings in the church, communion, spiritual warfare, love, gifts of the Holy Spirit, preaching, pastoral care and mission, fullness of the Holy Spirit and the fruits of the Holy Spirit.

When they live in the fullness of the Holy Spirit, they will receive the fruit of the Spirit, which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal. 5:22-23). When they are in fruition of the Holy Spirit, their fear of death will be gone. Fear of death can therefore be overcome and healed through the fullness of the Holy Spirit. When on earth, Jesus did his work through the fullness of the Holy Spirit. And when the apostles received the power of the Holy Spirit this enabled them to proclaim the gospel boldly and assuredly without fear, but in the fullness of the Holy Spirit. Likewise believers can do this through the Holy Spirit (Ac. 4:31).³⁶³ This chapter focused on the suggested 'Holistic Pastoral Approach' to overcome the fear of death for Korean Christians as part of Louw's fourth phase (1998:98), *design-strategic planning*. The next chapter will conclude this research with an evaluation, final recommendations and a general conclusion.

³⁶³Spence and Exell, Joseph (1913:126) "In this fresh outpouring of the Spirit, whereby they were enabled to speak the word of God with boldness, they had a direct and immediate answer to their prayer". *The Pulpit Commentary. Acts*.

CHAPTER SIX

EVALUATION, RECOMMENDATIONS AND CONCLUSION

6.1 INTRODUCTION

The previous chapter discussed the research findings and suggested a holistic pastoral approach, based on the theoretical and empirical research. Korean Christians are able to deal with their fear of death through this approach, thereby experiencing the fullness of the Holy Spirit through the baptism of the Holy Spirit.

This final chapter, firstly, seeks to evaluate the goals and purpose of this research, aimed at developing a clearer understanding of the meaning of death and the fear of death in the Korean context. Secondly, this chapter also intends to revisit the central argument of the research, as well as evaluate the findings from both the theoretical and empirical study. Thirdly, it also provides some suggestions and recommendations for future research, with the limitation of this study clearly stated. Lastly, this chapter ends off with some final remarks and a general conclusion.

6.2 EVALUATION

The three central arguments articulated in this research (which was aimed at developing a better understanding of the meaning of death and the fear of death in the Korean context) will be assessed in this evaluation. The goals and methodology will also be addressed in this section.

The first argument involved the manner in which Korean Christians understand, interpret and apply the concepts (hermeneutics) of death and the fear of death in their lives within their different cultural and religious backgrounds.

The second argument centered on whether the reason for the fear of death is related to a single, specific element, or a number of multi-dimensional elements.

The third argument was related to the pastoral caregiver, and how Korean Christians

essentially have to deal with the fear of death and dying by including spiritual care and psycho-pastoral intervention.

6.2.1 How Korean Christians understand, interpret and apply the concepts of death and the fear of death

As discussed in the theoretical research in chapter two, many Korean Christians have mixed religious views and are therefore confused about different spiritualities and gods with regards to the interpretation and application of these concepts in their lives. In the findings of the empirical research (questionnaires and interviews), in support of the theoretical research, Korean Christians responded from various perspectives, with the belief that death is the end of life including rationalism and materialism, and judgment will be by the king of hell (염라대왕) as in shamanism, or judgment will be by a supreme being (옥황상제) as in Taoism, or judgment by Sangche (상제: Hanelnim) as in Confucianism. Although they claim not to fear death, they responded with different reasons for this: because of the immortality of the soul in Confucianism, the philosophical or psychological belief in the inevitability of death (Fatalism); or because they feel that life is good and they will therefore die content (Confucianism). The focus groups revealed a fear about life after death, as the people had mixed ideas from shamanism, Taoism, Confucianism and Buddhism with their Christianity.

Findings confirmed from both theoretical and empirical research are that Korean Christians understand death and the fear of death in terms of mixed concepts from different religious views. They then apply these mixed concepts to their lives, raising superstition within societies. This in turn contributes to the continued increase of shamanism, which is also problematic.

6.2.2 The reason for fear of death is related to a single, specific element, or multi-dimensional elements.

Theoretical research conducted in the present study revealed that the reason for the fear of death is related to many constructs, namely, rational, psychology, religiosity, culture, social and spirituality encompassing the whole human being. The problem of the fear of death is not just a single problem relating to either conscious, unconscious, rational, emotional, religious or cultural factors.

Information gathered from the questionnaires showed that the fear of death has a variety of elements, such as: the fear of the unknown, the fear of the physical act of dying, the fear of the cessation of existence, the fear of judgment and punishment after death, the fear of losing others to death, and the fear of one's own loved ones suffering at death.

To conclude, the findings examined in the focus groups confirmed that people fear death due to physical pain and illness, the process of dying, sadness, loss of loved ones, failure in business, the fear of the body being put in a coffin, loneliness, war, disasters, nuclear disaster, famine, earthquake, hunger, etc. Fear of death can be related to multi-dimensional elements, as the theoretical research proposed.

6.2.3 Korean Christian pastoral caregivers have to deal with the fear of death and dying by means of spiritual care and psycho-pastoral intervention

The findings in chapter four indicated the difference between pastoral care and psychological counseling, and also the difference between early psychology and modern psychology. The results of the theoretical research exposed that Korean pastoral caregivers need to deal with the fear of death and dying in an holistic fashion, by means of spiritual healing and psycho-pastoral intervention from a biblical perspective.

Furthermore, it was discovered through the questionnaires that Korean Christians prefer to be counseled by a pastor for assistance with regards to their fear of death. Many of the participants expressed a belief that there is a spiritual warfare between good spirits and evil spirits, and found that this added to their fears. This emphasizes that Korean Christians need to be counseled by pastors who have an experience of spiritual matters, as well as psychological knowledge. This is due to the division between psychological counseling, which excludes spiritual matters, and biblical counseling, which excludes psychological matters in certain churches. The integration between theology and psychology requires a process of filtering psychology through the approaches found in biblical counseling, which is to depend directly on God for help through the Holy Spirit.

The goal of this research was to develop a better understanding of the meaning of death and the fear of death in the Korean context. Three arguments have been discovered through the course of this research: (1) Korean Christians have been influenced by many different religious ideas and they therefore understand, interpret and apply mixed concepts of

death and the fear of death in their lives. (2) This investigation also discovered that the reason for their fear of death is related to a number of multi-dimensional causes. (3) Finally, Korean Christian pastoral caregivers have to deal with the fear of death and dying, including spiritual care and psycho-pastoral intervention, by means of a process of filtering psychology through Scripture, and to depend directly on God for help through the Holy Spirit.

The results differed according to the method that was used to research the fear of death. With regards to the findings of the research, the researcher discovered that different methods yielded different results, depending on the method that was implemented, i.e. whether it was a telephonic survey, questionnaire or focus group.

For instance, Gallup Korea's research by telephonic survey in 2009 reported 35.5% of 814 respondents admitting fear of death, and 59.7% of respondents stating that they do not fear death. Through the use of questionnaires in their research in 2012, 58% of the sixty-two participants did not fear death, and 42% of the respondents did fear death. The results from the two studies (telephone or questionnaire) are almost opposite. In addition, through the interviews in the focus groups, the researcher discovered that most of the participants were afraid of death to varying degrees (see the focus group studies). Conte (1982:784) presents the evidence for construct and concurrent validity by means of the questionnaire. Because of the questionnaire's ease of administration and appropriateness for a broad range of age groups, it should prove a useful technique in a wide variety of settings requiring an assessment of death anxiety to compare with the Death Anxiety Questionnaire (DAQ), Brief Anxiety Scale (BAS), and a Depression Scale (DP).

Gallup Korea's research through the use of telephonic surveys contributed a broad overview. This was carried out without face-to face contact, and the questions were answered without thinking seriously or having due concern about the topic. By the use of printed questionnaires, this method of research could access a more 'internal' perspective of the respondent than is possible by telephone. By using focus groups, the researcher was enabled to get the most in-depth perspective with face-to-face contact in the group by way of greater honesty and more openness regarding the felt pain of participants for the concept of death and the fear of death. The focus group is therefore more appropriate than the questionnaire or telephone to deliver in-depth insight into the fear of death. This confirms that the use of a focus group is more efficient when exploring the fear of death.

As confirmed by the above, this research concludes by showing that the evidence against the background of the research problem has been implemented successfully. In terms of the methodology, one could also conclude that the hermeneutical approach through the theoretical and empirical research has been successful, in terms of understanding the subjects' fear of death through face-to-face encounters.

6.3 LIMITATIONS OF THE STUDY AND RECOMMENDATIONS

6.3.1 Limitations of the study

For the theoretical research of this study there were several limitations, as there was not much data or previous investigation on the subject of the fear of death, as it is a topic that people tend to avoid. For the group interviews as well, the fear of death was a very sensitive topic for respondents to discuss in face-to-face groups. As members of the same church, it was particularly difficult for participants to talk in detail about their private history concerning other religions and Christianity or their problems with the fear of death.

There were limitations with the use of the triangulation methodology, as De Vos (1998:358) indicates, "Combining the two approaches is a matter which, as yet, is highly problematical". Posavac and Carey (1989:242) also evaluate that "although purists from both camps would object, the best approach is to mix qualitative and quantitative evaluation methods, but they are also unable to suggest any practical guidelines on how to combine them". Employing different methods of data collection as a method of triangulation in a single project was to some extent able to compensate for the limitations of each method, but this can be problematic with less reactive methods such as the use of documentary sources (Mouton, 1996:157).

The empirical research of this study was based on data collected by using a different technique to Templer's DAS (Death Anxiety Scale), that of random sampling with a different number of male and female respondents, varying in age, when compared to the other scales. This resulted in limitations when compared with DAS, as the sampling and technique were different. De Vos (1998:189) indicates, "As the concept of sampling is one of the most important in the total research endeavour, it is imperative that we understand it clearly before studying certain aspects thereof". Further study would require the use of the same scale and a

larger sample of participants to validate the comparison.

For the questionnaires, access to data was not very controlled even though fieldworkers were present, because the venue was unsuitable and there was limited time for twenty to thirty people. Some questionnaires could not be reclaimed due to error.

6.3.2 Recommendations and future research

From this study, the researcher makes the following recommendations list these:

- Firstly, for the theoretical research, it need more recent data or research on the subject of the fear of death, eventhough it is a topic that people tend to avoid.
- Secondly, for the empirical research, group interviews are the most appropriate method to understand this reality of life, as the fear of death is a very sensitive topic to discuss in face-to-face groups. If the participants did not know each other, they could be more comfortable discussing their private history without worrying about it being known, concerning other religions and Christianity or their problems with the fear of death.
- Thirdly, there is the need for a more detailed exploration of practical instances on how to help people who have a fear of death, fear of dying, bereavement, healing, etc.
- Fourthly, pastors or caregivers need to be known as pastoral and psychological counselors in order to be effective in the pastoral ministry in a holistic sense. Pastoral counseling is a practical subject in theology; pastoral caregivers also need to study systematic theology, biblical theology, church history, homiletics for the care of parishioners in the church, or people of the community in seminaries and at universities. Parishioners and lay people in the church need to be encouraged to learn about pastoral care and to distinguish between theology and psychology for workshops, seminars and training courses in universities or in ministry. In order to prevent the fear of death, the Christian life story needs to be addressed from a biblical perspective in order to allow people to clearly distinguish Christianity from other religions and psychology.
- Fifthly, pastoral counselors and pastors need to teach more about a reality of life and death, in order to help people experience the joy of the Kingdom of God through the Holy Spirit. Ignorance and avoidance can make people even more afraid of death. Korean Christians would still be counseled by pastors, who they believe have been anointed by God.
- Lastly, and of utmost importance is that all knowledge must be reviewed through the

wisdom of the Scriptures (biblical counseling) to the glorification of God.

Future research could involve investigation into the different personalities of affective, religious, and diagnostic groupings - including more concepts in terms of death and the fear of death. There will be more control for incidental and circumstantial influences in the social context, such as educational programs on death. More research could be conducted by various churches, as different denominations, whether urban or rural, have different standards of education as well.

For the triangulation methodology, there needs to be more development on the practical guidelines for greater reactive methods, as well as how to combine the quantitative and qualitative approaches in a single project, fund projects with multiple investigators and extend the period of time (De Vos, 1998:358).

6.4 FINAL AND GENERAL CONCLUSION

Korean Christianity was critically analyzed through the biblical perspective on death and life. Death in the Bible is often the result of divine judgment of original sin. Fear may also come from sin and disobedience, and is the result of critical reflection from a biblical perspective on the quality of life. The penalty of death includes both physical and spiritual aspects. For Christians, therefore, the “Spirit of life” is set free from the law of sin and death by the saving work of Christ. Spirituality is the overarching factor, which is related to these concepts of life and death. An analysis of the problem of the fear of death in Korean Christianity renders confusion with regards to the following aspects: the conception of God, different spirits, the afterlife, source of blessings, and a confused religious perspective.

It is therefore necessary that Korean Christian counselors collaborating work between psychological and theological counseling in order to deal with the fear of death and dying in light of the Scriptures. This was found in the history of psychology and theology, how God facilitates pastoral care in the Bible and history. “We ought not to rack our brains about God; but rather, we should contemplate him in his works” (Calvin, 1960, Book I, V.9:61). The purpose of biblical pastoral care is to develop people’s faith by encouraging them to communicate with God through the Holy Sprit for the Kingdom of God. “The final goal of the blessed life, moreover, rests in the knowledge of God (John 17:3)” (Calvin, 1960,

Book I, V.1:51). Korean churches have to filter the psychological process through a biblical perspective in pastoral care and counseling, in order to deal with the human being in a holistic way in the psychological, spiritual and social contexts through an holistic pastoral approach.

The great majority of present day religions has already existed for centuries, and will likely continue to exist. Louis Berkhof (1932:118) mentions, “Kant and Ritschl find the origin of religion in the desire of man to maintain himself as a free moral being over against the physical world. Man is conscious of the fact that he, as a spiritual being, is of far greater value than the whole natural world, and therefore ought to control this ...Now he seeks to realize his destiny by believing and resting in a higher being that controls the natural order and makes it subservient to spiritual ends”.

All religions seem to share some points of commonality. Bavink (1977:263) asserts: “In the first place every religion tries to comprehend a whole of ideas about God and the world, about spirits and men, about soul and body, and about the origin, essence, and purpose of things...in the second place, no single religion is satisfied with a merely rational apprehension of these ideas, but urges men by means of those ideas and with their assistance to penetrate through to the supernatural world of God and spirits and to become united with them”. Schulz (1978:67) comments on the relation between faith, belief, anxiety, depression and death in modern day society as follows: “Those with strong religious beliefs showed the least amount of anxiety but the most depression, while individuals with no religious faith were the least depressed and only slightly more anxious than individuals with the strong faith”.

The lack of faith has related both anxiety and depression in different religions. Bavink (1977:265) distinguished that religion based on the special revelation to Israel and on Christ is consequently different in principle to other religions. In the first place, “It is always man who tries to find God, but who constantly shapes a false idea of Him and therefore never gets a true insight into the nature of sin and the way of redemption; but in the second, in the religion of the Holy Scriptures, it is always God who seeks man, who disclosed man to himself in his guilt and impurity, but who also makes Himself known as He is in his grace and compassion” (Bavink, 1977:265). Bavink (1977:265) explains that in the other religions, people always see their work by their achievements, by keeping all kinds of rules, or by

withdrawal from the world to obtain redemption from evil and communion with their god.

For the Christian, the work of people holds very little meaning; it is God Himself who acts, and intervenes in history through Christ and by the power of His grace brings them into redemption. The faith of Christianity is a reality of life. Berkhof (1932:108) explains, “Religion is not a matter of feeling; it is a matter of the will and of action, and consists in following out the principles that God has laid down”. He continues, “The Reformers did not conceive of religion as a virtue alongside of faith, hope, and charity or love, but as spiritual communion with God, coupled with reverential fear, and manifesting itself in grateful worship and loving service” (Berkhof, 1932:108).

After the fall of Adam, shame and fear had mastered them, and consequently they felt fear and the necessity for hiding themselves from the face of God (Bavink, 1977:230). Fear of God makes us develop godliness as Christians, but it comes from the sense of guilt towards God after Adam’s fall. “The universality of sin is a fact which forces itself upon the consciousness of everyone” (Bavink, 1977:231). There is a difference between fear of death and fear of God in the Christian faith and life. John Calvin (1996:289) exclaimed, “True piety does not consist in a fear which willingly indeed flees God’s judgment, but since it cannot escape is terrified. True piety consists rather in a sincere feeling which loves God as Father as much as it fears and reverences Him as Lord, embraces His righteousness, and dreads offending Him worse than death”. Herman Barvink (1977:261-262) states as a conclusion:

This testimony of history to the justice of God is confirmed by the fact that mankind has always looked for, and still looks for, a lost Paradise, for a lasting bliss, and for a redemption from all evil that oppresses it. There is in all men a need for, and a seeking after, redemption. It is just this which specifically comes to expression in religion...Religion supplies a unique need in man and its tendency after the fall is always to rescue him from a particular distress. Hence the idea of redemption comes up in all religions...There is difference about the nature of the evil from which redemption is wanted, about the way in which it can be obtained, and about the highest good that men should strive for. But all religions aim at the redemption from evil and at obtaining of the highest good. In religion the big question is always: What shall I do to be saved?

The answer is through Christ the Father who came to the disciples and who can save us through the Holy Spirit. Warfield (1931:251) mentions Calvin’s position of the Trinity of God (Father, Son and Holy Spirit) as follows: “In the doctrine of the Trinity they laid the

stress upon the equality of the persons sharing in the same essence, and thus set themselves with more or less absoluteness against all sub-ordinationism in the explanation of the relations of the persons to one another". People can deal with death and overcome the fear of death through the fullness of the Holy Spirit. In their hearts they can have a deep peace that the world cannot give (Jn.14:27).³⁶⁴

God gave us His only Son, Christ our Lord and forgave us our sins, bringing us into peace and reconciliation with God, and giving us the gifts and graces of the Holy Spirit. Calvin (trans. 1975:18) expresses this as follows: "In short, if we partake of Christ, in Him we shall possess all the heavenly treasures and gifts of the Holy Spirit, which lead us into life and salvation. Except with a true and living faith, we will never grasp this". God looks for true Christians with the fullness of the Holy Spirit. When the Holy Spirit is imparted, the faithful heart is opened to prudence and constancy (Calvin, trans. 1975:292). They then bear the fruits of the Holy Spirit, proclaim the gospel, and practice pastoral care and counseling, especially in order to guide people to deal with the fear of death and to help them to overcome their suffering. This is done through the conviction of salvation in Christian spirituality as a mission of the Kingdom of God.

Glory to the LORD

³⁶⁴This peace makes the heart strong for service and fearless in suffering in the face of the world's hostility. See, Spence and Exell, Joseph (ed.), 1913, *The Pulpit Commentary. John*. p.235.

BIBLIOGRAPHY

- Adams, J. E. 1970. *Competent to Counsel*. Michigan: Baker.
- _____ 1980. *Marriage, Divorce and Remarriage in the Bible*. Phillipsburg: Presbyterian and Reformed Publishing Co.
- Akhtar, S. (ed.) 2010. *The Wound of Mortality: Fear, Denial, and Acceptance of Death*. UK: Jason Aronson. Plymouth.
- Alexander, I. E. & Alderstein, A. M. 1959. Death and religion. In: Feifel. H. (ed.), *The meaning of Death*. New York: McGraw-Hill. 271-283.
- An, K. S. 2002. The Task of Evangelical Korean Pastoral Care and Counseling Through the Establishment of Evangelical Theology and Faith. *Bible and Theology*. Vol. 32: 227-250.
- Anderson, R. S. 1986. *Theology, Death and Dying*. Oxford: Blackwell.
- Anderson, P. E. 1985. The Holy Spirit in relationship to counseling: reflections on the integration of theology and counseling. Gilbert, G. M. and Brock, T. R. (ed.). *The Holy Spirit & Counseling*. Peabody, MA: Hendrickson Publishers, Inc.
- Ardelt, M. 2003. 'Effects of religion and purpose in life on elders' subjective well-being and attitudes towards death', *Journal of Religious Gerontology*, 14: 55-77.
- Arndt, J. and Greenberg, J., Solomon, S., Pyszczynski, T., Simon, L. 1997. Suppression, Accessibility of Death- Related Thoughts, and Cultural Worldview Defense: Exploring the Psychodynamics of Terror Management. *Journal of Personality and Social Psychology*, Vol. 73 (1): 5-18
- Ashby, H. U. 2005. Anxiety, General Edit by Rodney J. Hunter. *Dictionary of Pastoral Care and Counseling, Expanded Edition*. Nashville: Abingdon Press.
- Babbie, E. 2007. *The practice of Social Research*. 11th Edition. Wadsworth: Thomson..
- Badcock, G. D. 1997. *Light of Truth and Fire of Love: A Theology of the Holy Spirit*. Cambridge: William B. Eerdmans Publishing Company.
- Bailey, Sr. L.R. 1979. *Biblical Perspectives on Death*. Philadelphia: Fortress Press.
- Baldwin, M. J. 1913. *History of Psychology*. London: Watts & Co.
- Bang, S. P. 2002. *Ancestor fourth which see from Christian religion viewpoint*. HanNam University Theology Seminary.

- Barton, D. 1977. *Dying and Death: A Clinical Guide for Caregivers*. Baltimore: The Williams & Wilkins Company.
- Bass, L. 1985. Psychoanalytic Theory. Gilbert, G. M. and Brock, T. R. (ed.). *The Holy Spirit & Counseling*. Peabody, MA: Hendrickson Publishers, Inc.
- Bauckham, R. 2006. *The Theology of Jurgen Moltmann*. London: T&T Clark.
- Bavink, H. 1977. Trans. by Henry Zylstra. *Our Reasonable Faith*. Grand Rapids: Baker Book House.
- Becker, E. 1962. *The birth and death of meaning*. New York: Free Press.
- _____ 1971. *The birth and death of meaning* (2nd ed.). New York: Free Press.
- _____ 1973. *The Denial of Death*. New York: Free Press.
- Benner, G. D. 1988. *Psychotherapy and the Spiritual Quest*. Grand Rapids, Michigan: Baker Book House.
- _____ 1998. *Care of Souls: Revisioning Christian Nurture and Counsel*. Grand Rapids: Baker Books House.
- Berg, B. L. 2006. *Qualitative Research Methods for the Social Sciences*. Sixth Edition. NJ: Pearson Education, Inc.
- Berger, P. L., & Luckmann, T. 1967. *The social construction of reality: A treatise in the sociology of knowledge*. New York: Anchor Books.
- Berkhof, H. 1964. 1982 (3rd printing). *The Doctrine of the Holy Spirit*. Atlanta: John Knox Press
- Berkhof, L. 1932. *Reformed Dogmatics*. Introduction. Grand Rapids: WM.B. Eerdmans Publishing Co.
- _____ 1932. *Reformed Dogmatics*. Volume I. Grand Rapids: WM.B. Eerdmans Publishing Co.
- _____ 1958. *Systematic Theology*. Edinburgh: The Banner of Truth Trust.
- _____ 1996. *Systematic Theology*. Grand Rapids: WM.B. Eerdmans Publishing Co.
- Berkouwer, G. C. 1962. *Man: The Image of God*. Grand Rapids: Eerdmans.
- Blackmore, S. 1993. *Dying to Live*. New York: Prometheus Books, 25
- Blair, W. N and Hunt, B. F. 1977. *The Korean Pentecost & The sufferings which followed*. Edinburgh: The Banner of Truth Trust.

- Bond, S. 1991. Spirit. *Holman Bible Dictionary*. Nashville, Tennessee: Holman Bible Publishers.
- Bosch, D. J. 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. New York: Orbis Books.
- Bowers, K. M. 1981. *Counseling the Dying*. Grand Rapids: Harper & Row.
- Brett, G. S. 1953. *History of Psychology*, London: George Allen & Unwin.
- Bridger, F. & Atkinson, D. 2007. *Counseling in Context: Developing A Theological Framework*. Pasadena, California: Fuller Seminary Press.
- Brown, A. J. 1919. *The Mastery of the Far East*. New York: C. Scribner's sons.
- _____ 1936. *One Hundred Years. A History of the Foreign Mission Work of the Presbyterian Church in the U.S.A.* New York
- Browning, S. D. 1976. *The Moral Context of Pastoral Care*. Philadelphia: The Westminster Press.
- _____ (ed.). 1983. *Practical Theology*. San Francisco: Harper & Row, Publishers.
- Bryant, C. 1986. The Pastoral Applications of Spirituality. In: Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, S.J. (ed.). *The Study of Spirituality*. Part Three. London: SPCK
- Buckingham, R. W. 1990. *Care of the Dying Child*. New York: Continuum Publishing Company.
- Bucy, E. P (ed). 2002. *Living in the information Age: A new Media Reader*. Toronto: Wadsworth & Thomson Learning.
- Byrne, D. 1964. Repression-sensitization as a dimension of personality. In: B.A. Maher (ed), *Progress in Experimental Personality Research*. New York: Academic Press, 169-220.
- Calvin, J. 1959. *In Calvin's Commentaries. The Gospel according to ST. John 1-10*. Michigan: Wm. B. Eerdmans Publishing Company Grand Rapids.
- _____ 1960. McNeill. J. T. (ed.). Trans. by Ford L. B. *Institutes of the Christian Religion*. Vol. XX. 15. Philadelphia: The Westminster Press. I.ix.3; IV.xvii.10; III.19(2)
- _____ 1975. Trans. by Ford L. B. (ed.). *Institutes of the Christian Religion*. London: Collins Flame Classics.
- _____ 1988. Trans. by William J. B. *John Calvin: A Sixteenth-Century Portrait*. New York: Oxford University Press.
- _____ 1996. Robert Benedetto, R. (ed.), Essays by John Hesselink and Donald K. McKim.

- Trans. by Ford, L. B. *Interpreting John Calvin*. Surrey: BakerBooks.
- _____. 2001. Trans. by McKee, E. A. *John Calvin*. Book III. Chapter 2-33. Mahwah, NJ: Paulist Press.
- Cameron, W. J. 1996. Soul. In *New Bible Dictionary*. England: Inter-Varsity Press.
- Cappa, S. A. 1999. *Baker Encyclopedia of Psychology and Counseling*. Grand Rapids: Baker House.
- Carlson, E. D. 1981. Jesus's Style of Relating: The Search for a Biblical View of Counseling. Fleck, J. R. and John D. Carter, D.J. (ed.). *Psychology and Christianity: integrative Readings*. Abingdon: Mashville. 231-246.
- Carter, D. J. 1981. Personality and Christian Maturity: A Process Congruity Model. Fleck, J. R. and John D. Carter, J. D (ed.). *Psychology and Christianity: integrative Readings*. Abingdon: Mashville.148-160.
- Carter, D. J. and Mohline, J. R. 1981. The Nature and Scope of integration: A proposal. Roland, F. and John D. Carter. D. J. (ed.). *Psychology and Christianity: integrative Readings*. Abingdon: Mashville. 97-111.
- Carter, D. J. and Narramore, B. 1979. *The Intergration of Psychology and Theology*. Michigan, Grand Rapids: Zondervan Publishing House.
- Cassorla, F & Jane. M. 1981. *An Examination of the Relationship Between Life Purpose, Death Fear, Religiosity and A Belief in a Life After Death*. Michigan: University Microfilms International.
- Chabers, O. 1930. *The Psychology of Redemption*. London: Simpkin Marshall Ltd.
- Cho, S. D. 2007. Korea Church, Let us bring a person to life. *Journal of Ministry and Theology*. July, 217, Seoul: Duranno auditorium.
- Choi, D. S. & Choi, Y. H. 2000. The Korean's View of Death. *Journal of Sokdang Academic Research of Traditional Culture* 29. Busan: Sokdang Academic Research Institute of Traditional Culture Dong-A University.
- Choi, G. B, 1986. The relighting of Christianity about ancestor. *Journal of SaMok*. September. 107: 21-22.
- Choi, O. S. 1997. *The Korean Life and Death in Story*. Paju: Hanul Publishing.
- Choi, Y. H. 2004. Christian psychology and biblical counseling. *Bible and Counseling*, Vol. 4. Seoul: Korean Association of Biblical Counseling, Bethany.
- Choron, J. 1963. *Death and Western Thought*. New York: The Macmillan Company, London: Collier-Macmillan, Ltd.

- Choron, J. 1964. *Death and Modern Man*. New York: Collier Books.
- Chun, S. C. 1979. *Schism and Unity in Protestant Churches of Korea*. Seoul; Unpublished dissertation: New Haven: Yale University Press.
- Chung, C. S. 1997. *Korea: The Encounter Between the Gospel and Neo-Confucian Culture*. Geneva 2, Switzerland: WCC Publications.
- Chung, C. S. 1981. A Study on Israel's Religious Education. *Presbyterian Theological Quarterly*. 48-3.
- _____ 2001. A Study on Counseling Education at Korean Theological Seminary. *Bible and Counseling*. Vol.1. Seoul: Korean Association of Biblical Counseling, Bethany.
- _____ 2002, second printed. *Christian Counseling*. Seoul: Bethany
- _____ 2002. A Study on Counseling Education at Korean Theological Seminary. *Journal of Chongshindae Nonchong*. Vol.1:31-59.
- Clark, C. A. 1961. *Religions of old Korea*. Seoul: The Christian Society of Korea.
- Clark, D. A. 1971. *A History of the Church in Korea*. Seoul: The Christian Literature Society of Korea
- Clebsch, R. W. and Jaekle, R. C. 1964. *Pastoral Care in Historical Perspective*. Englewood Cliffs, N.J.: Prentice-Hall.
- Clements, R. 1998. Intrinsic religious motivation and attitudes toward death among the elderly. *Current Psychology*, 17: 237-248.
- Clinebell, H. 1979. *Growth Counseling*. Nashville: Abingdon Press.
- _____ 1984. *Basic Types of Pastoral Care & Counseling*. Nashville: Abingdon Press.
- Cohen, A. B., Pierce, J. D., Chambers, J., Meade, R., Gorvine, B. J., & Koenig, H. G. 2005. Intrinsic and extrinsic religiousness, belief in the afterlife, death anxiety and life satisfaction in young Catholics and Protestants. *Journal of Research in Personality*, 39: 307-324.
- Cole, J. S. 2002. How John Calvin led me to repent of Christian psychology. *The Journal of Biblical Counseling*. Winter. pp.31-39.
- Collett, L. J., & Lester, D. 1969. The fear of death and the fear of dying. *Journal of Psychology*, 72: 179-181.
- Collins, G. R. 1981. Malony, H. N. (ed.). *Psychology & Theology: Prospects for Integration*. Nashville: Abingdon.
- Conn, M. H. 1966. *Studies in the Theology of the Korean Presbyterian Church*. Seoul: First

published in the Westminster Theological Journal XXIX.

- _____. 1991. Studies in the Theology of the Korean Presbyterian Church. *The Westminster theological journal*. Vol. 29 (1966): 24-57, Vol. 29 (1967): 136-178, Vol. 30 (1967): 24-49, Vol. 30 (1968):135-184). Seoul: Presbyterian General Assembly Theological Seminary.
- Conte, H. R., Weiner, M. B., & Plutchik, F. 1982. Measuring death anxiety: Conceptual, psychometric, and factor-analytic aspects. *Journal of Personality and Social Psychology*, 43: 775-785.
- Cosgrove, M. P. 1977. *The Essence of Human Nature*. Grand Rapids, Michigan: Zondervan Publishing House.
- Costas, O. E. 1974. *The Church and its Mission*. Wheaton, Ill: Tyndale House Publishers.
- Cowburn, J. 1979. *Shadows and the Dark*. London: SCM Press
- Crabb, L. J. 1975 *Biblic Principles of Biblical Counseling*. Grand Rapids, Michigan: Zondervan.
- _____. 1977. *Effective Biblical Counseling*. Grand Rapids, Michigan: Zondervan.
- Cramer, L. R. 1959. *The Psychology of Jesus and Mental Health*. Michigan: Zondervan Publishing House Grand Rapids.
- Culliford, L. 2002. Spirituality and clinical care. *British Medical Journal*. 325:1434-5.
- Cullmann, O. 1951. Trans. by Filson, F.V. *Christ and Time: The Primitive Christian Conception of Time and History*. London: SCM Press.
- Dane, F. C. 1990. *Research methods*. California: Brookes/Cole.
- Danzin, N. K. 1978. The research act, 2nd ed. New York: McGraw-Hill. In Mouton, J. & Marais, H.C. 1990. *Basic concepts in the methodology of the social sciences*. Pretoria: Human Sciences Research Council.
- Davies, D. J. 2008. *The Theology of Death*. New York: T & T Clark.
- Dennison, J. T. 1982. Habitation. Geoffrey W. B. (ed.). *The International Standard Bible Encyclopendia*. Vol. Two. E-J. Michigan: William B. Eerdmans Publishing Company Grand Rapids.
- Devins, G. M. 1979. Death anxiety and voluntary passive euthanasia: influence of proximity to death and experiences with death in important other person. *Journal of Consulting & Clinical Psychology*, 47: 301-309.
- De Beaune, S. A. 2009. The emergence of cognitive abilities: The contribution of neuropsychology to archaeology. Edit. By De Beaune, S. A., Coolidge, F. L., Wynn, T.

- Cognitive Archaeology and Human Evolution*. New York: Cambridge University Press.
- De Boer, M. C. 1988. *The Defeat of Death: Apocalyptic Eschatology in 1 Corinthians 15 and Romans 5*. Sheffield: JSOT Press.
- De Vos, A. S. 1998. *Research At Grass Roots: A primer for the caring professions*. Pretoria: J. L. van Schaik Publishers.
- De Vos, A. S. & Fouche, C. B. 1998. Data analysis and interpretation: Univariate analysis. De Vos, A. S. (ed.). *Research At Grass Roots: A primer for the caring professions*. *Research At Grass Roots: A primer for the caring professions*. Pretoria: J.L. van Schaik Publishers.
- Dickstein, L. S. 1972. Death concern: Measurement and correlates. *Psychological Reports*. 30: 563-571.
- _____ 1978. Attitudes toward death anxiety and social desirability. *Omega*, 8: 369-378.
- Dietrich, R. 2001. Fear. Fahlbusch, Lochman, Mbiti, Pelikan, and Vischer (ed.). *The Encyclopedia of Christianity*. Vol .2. E-I. Michigan: Grand Rapids.
- Diggory, J. C. and Rothman, D. Z. 1961. Values destroyed by death. *Journal of Abnormal and Social Psychology*. 63: 205-210.
- Dingemans, D. J. G. 1996. Practical Theology in the Academy: A Contemporary Overview. *The Journal of Religion*. Vol.76 (1): 82-96. Jan. The University of Chicago Press.
- Dods, M. 1887-1888. Nicoll, W. R. (ed.). *The Book of Genesis*. London: Hodder and Stoughton.
- Dossey, L. 1993. *Healing Words: The Power of Prayer and the Practice of Medicine*, San Francisco: Harper.
- Douglas, J. D. 1996. Fear. Howard Marshall. I., Millard. A.R., Packer, J.I., Wiseman. D.J. (ed.). *New Bible Dictionary*. Leicester: IVP.
- Droege, A. T. 1991. *The Faith Factor in Healing*. Philadelphia: Trinity Press International.
- Duffy, M. E. 1993. Methodological triangulation. In: Leedy, P.D. 5th ed. *Practical research: Planning and design*. New York: Macmillan, 143.
- Dunn, J. D. G 1970. *Baptism in the Holy Spirit as A Re-examination of the New Testament Teaching on the Gift of the Sprit in relation to Pentecostalism today*. Studies in Biblical Theology Second Series. London: SCM Press Ltd.
- _____ 1988. *Word Biblical Commentary*. Vol.38. Romans 1-8. Texas: Word Book Publisher.
- _____ 1996. Holy Spirit. In *New Bible Dictionary*. Third Edition. Leicester: IVP.1125
- Edwards, C. 2007. *Death in Ancient Rome*. New Haven and London: Yale University Press

- Eliade, M. 1974. *Shamanism*. Trans. by Trask, W.R. New Jersey: Princeton University Press,
- Ellens, J. H. 1989. A Psychospiritual View of Sin. Aden, L. and Benner, G. D. (ed.). *Counseling and the Human Predicament: A Study of Sin, Guilt, and Forgiveness*. Michigan: Baker Book House
- _____ 1989. Sin and Sickness: The Nature of Human Failure. Aden, L and Benner, D.G. (ed.). *Counseling and the Human Predicament: A Study of Sin, Guilt, and Forgiveness*. Grand Rapids, Michigan: Baker Book House
- Elwell, A. W. (ed.). 2001. *Evangelical Dictionary of Theology*. Michigan: Baker Book House.
- Eric, S. 2012. Current Thinking in Pastoral Theology. *The Expository Times*. London: SAGE. 123(7): 323-333.
- Erikson, E. H. 1959. Identity and the life cycle: Selected papers. *Psychological Issues*, 1: 1-171.
- _____ 1980. *Identity and the Life Cycle*. New York, London: W.W. Norton & Company
- _____ 1995. *Childhood and Society*. New York: Norton.
- Ervin, H. M. 1984. *Conversion-Initiation and the Baptism in the Holy Spirit: An Engaging Critique of James D. G. Dunn's Baptism in the Holy Spirit*. Peabody: Hendrickson Publishers, Inc.66: 115.
- Etzwiler, P. J. 1983. Habit. Richardson, A. and Bowden, J. (ed.). *A New Dictionary of Christian Theology*. London: SCM Press Ltd. 246-247.
- Evans, C. S. 1989. *Wisdom & Humanness in Psychology: Prospects for a Christian Approach*. Michigan: Grand Rapids.
- Ewin, R. E. 2002. *Reasons and the Fear of Death*. Maryland: Rowman & Utlefield Publishers. INC.
- Farley, E. 1983. Theology and Practice Outside the Clerical Paradigm. In Don Browning's book (ed.), *Practical Theology*, San Francisco : Harper & Row. 21-41.
- Feifel, H. 1961. Death-relevant variable in psychology. In: May, R. (ed.). *Existential Psychology*. New York: Random House, 61-74.
- _____1974. Religious conviction and fear of death among the healthy and the terminally ill. *Journal for the Scientific Study of Religion*. 13: 353-360.
- Feifel, H & Branscomb, A. B. 1973. Who's afraid of death? Veterans Administration Outpatient Clinic, Los Angeles. *Journal of Abnormal Psychology*. Vol. 81(3): 282-288.
- Feifel, H., & Nagy, V. T. 1981. Another look at fear of death. *Journal of Consulting and Clinical Psychology*, 49(2):278-286, April.

- Fein, L. G. 1958. Religious observance and mental health: A note. *Journal of Pastoral Care.* 12, pp.99-101
- Fern, E. F. 2001. *Advanced Focus Group Research.* Los Angeles: Sage Publications.
- Fitch, W. 1967. *God and Evil.* London: Pickering & Inglis Ltd.
- Fleck, J. R. and Carter, D J. (ed.). 1981. The nature and scope of integration: A proposal. *Psychology and Christianity: integrative Readings.* Abingdon: Mashville.
- Fouche, C. B. 1998. Data collection methods. De Vos, A.S. (ed.). *Research At Grass Roots: A primer for the caring professions. Research At Grass Roots: A primer for the caring professions.* Pretoria: J.L. van Schaik Publishers.
- Fowler, W. J. 1983. Practical Theology and the Shaping of Christian Lives. Borwning, D S. (ed.). *Practical Theology.* San Francisco: Harper & Row, Publishers.
- Fowler, James W. 2003. Faith Development Theory and the Challenges of Practical Theology. Richard R. Osmer and Friedrich L. Schweitzer, eds. *Developing a public faith: New directions in Practical Theology.* MA: Chalice press.
- Fox, M. 2003. *Religion, Spirituality and the Near-Death Experience.* London and New York: Routledge.
- Fraenkel, J. R. & Wallen, N. E. 1993. *How to design and evaluate research in education,* 2nd ed. New York: McFrau-Hill.
- Freud, S. 1923. Trans. by Joan Riviere with a preface by Ernest Jones. *Introductory lectures on psycho-analysis.* London: George Allen & Unwin Ltd.
- _____ 1957. The Future of an Illusion. *Journal of Social Psychology.* Garden City, N.J.: Doubleday. 1968, 75: 111-117.
- _____ 1959a. Trans. by Riviere. J. *Thoughts for the times on war and death.* In *Collected papers.* Vol. 4. New York: Basic Books.
- _____ 2001. Sigmund Freud. Volume 22 (1932-1936): *New Introductory Lectures on Psycho-Analysis and Other Works.* London: Vintage
- Friedrich III, G. 1985. Keryx (hierokeryx). In Bromiley, G. (Trans.) *Theological Dictionary of New Testament.* Grand Rapids: Williams Eerdsman's Press.
- Friese, S. 2012. *Qualitative Data Analysis with ATLAS.ti.* New York: SAGE.
- Furer P., Walker, J. R, Stein M. B. 2007. Treating Health Anxiety and Fear of Death. *Springer Science & Business Media.* New York
- Gaffin, R. B. 1979. *Perspectives on Pentecost,* Grand Rapids: Baker Book House.

- Gibbs, E. & Coffey, I. 2001. *Church Next*. Leicester: Inter Varsity Press.
- Geffre, C. 2005. Death. Lacoste, J. Y. (ed.). *Encyclopedia of Christian Theology*. Vol.1. A-F. London: Routledge New York.
- Gehman, H. S. (ed.). 1970. Shepherd, *The New Westminster Dictionary of the Bible*. 867
- Gerkin, Charles. V. 1997. *An Introduction to Pastoral Care*. Nashville: Abingdon Press
- Gerrish, B. A. 2001. Trans. by Elsie Anne McKee. *John Calvin*. New York: Mahwah & NJ: Paulist Press
- Gonzalez, L. J. 1984. The Early Church to the Dawn of the Reformation. *The Story of Christianity*. Vol.I. New York: Harper San Francisco: A Division of HarperCollins Publishers.
- _____ 2005. Anthropology. *Essential Theological Terms*. Westminster John Knox
- Gordon, R. P. 1996. Douglas, J.D. (ed.). *New Bible Dictionary*. 3rd ed.. Leicester: Inter-Varsity Press.
- Graham, B. 1978. *The Holy Spirit: Activation God's Power in Your Life*. London: Collins Fount Paperbacks.
- Graziano, W. G and Bryant, W. H. M. 1998. Self-Monitoring and the Self-Attribution of Positive Emotions. *Journal of Personality and Social Psychology*, Vol. 74(1): 250-261.
- Green, M. 2004. *I believe in the Holy Spirit*. Michigan: Grand Rapids.
- Greenberg, J, Pyszczynski, T., & Solomon, S. 1986. The causes and consequences of the need for self-esteem: A terror management theory. In: Baumeister, R.F. (ed.), *Public self and private self*. New York: Springer-Verlag. 189-212.
- Greenberg, J, Pyszczynski, T, Solomon, S. Rosenblatt, Veeder, Kirkland, Lyon. 1990. Evidence for Terror Management Theory II: The Effects of Mortality Salience on Reactions to Those Who Threaten or Bolster the Cultural Worldview. *Journal of Personality and Social Psychology*, Vol. 58 (2): 308-318.
- Greenwald, A. G. 1980. The totalitarian ego: Fabrication and revision of personal history. *American Psychologist*, 35: 603-618.
- Groff, A. 1985. The devotional life of the counselor. Marvin, G. G and Raymond. T. B. (ed.). *The Holy Spirit & Counseling*. Peabody, MA: Hendrickson Publishers, Inc.
- Grudem, W. 1994. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan Publishing House.
- Gunther, R. The Human Body, in booklet *World of Creation*, from the magazine "Creation," Over 10 amazing topics, Leicester: Creation Ministries international.

- Gwak, C. D. 2000. *Ecclesiology and Membership Trends in the South Korean Churches*. Unpublished dissertation. University of Stellenbosch.
- Hafen, Q. B. & Brog, J. M. 1983. *Emotional Survival*. Englewood Cliffs, New Jersey: Prentice-Hall
- Hall, D. J. 1996. *Confessing the Faith*. Minneapolis: Fortress Press.
- Hampson, P. 2006. Cultural psychology and theology: partners in dialogue, *Theology and Science*. 3(3): 259-274. London: Mortimer House.
- Han, K. C. 1983. The Present and Future of the Korean Church". Ro, B. R and Marlin, L. N. (ed.). *Korean Church Growth Explosion*. Taiwan, R.O.C: Asia Theological Association; Seoul: Word of Life Press.
- Harre, R. 1998. *The Singular Self: An Introduction to the Psychology of Personhood*, London: Sage.
- Harvey, H. J. 2002. *Perspectives on Loss and Trauma: Assaults on the Self*. London & New Delhi: Sage Publications.
- Heron, I. C. A. 1983. *The Holy Spirit*. Philadelphia: The Westminster Press.
- Hick, J. 1966. *Evil and the God of Love*. London: The Macmillan Press Ltd.
- Hick, J. 1976. *Death and Eternal life*. New York, Hagerstown, San Francisco, London: Harper & Row, Publishers.
- Hill, D. 1979. *New Testament Prophecy*. London: Marshall, Morgan, & Scott.
- Hodge, C. 1871. *Systematic Theology*. Volume I. Edinburgh: Published by Thomas Nelson and Sons.
- _____ 1872. *Systematic Theology*. Volume II. Nondon and Edinburgh: Published by Thomas Nelson and Sons.
- _____ 1880. *Systematic Theology*. Volume III. Nondon and Edinburgh: Published by Thomas Nelson and Sons.
- _____ 1960. *Systematic Theology*. Grand Rapids: Eerdmans (Originally published, 1872).
- _____ 1972. *A Commentary on Romans*. London: The Banner of truth Trust.
- Hoekema, A. A. 1986. *Created in God's Image*. Grand Rapids: William B. Eerdmans Publishing Co.
- Hooker, M. D. 2004. John's Baptism: A Prophetic Sign. *The Holy Spirit and Christian Origins*. Grand Rapids: William B. Eerdmans Publishing Co.

- Hong, H. S. 1983. Social, Political, and Psychological Aspects of Church Growth. Ro, B. R. and Marlin, L. N. (ed.). *Korean Church Growth Explosion*. Taiwan, R.O.C: Asia Theological Association; Seoul: Word of Life Press.
- Huang, S. C. 1999. *Essentials of Neo-Confucianism: Eight Major Philosophers of the Song and Ming Periods*. Westport, USA: Greenwood Press.
- Hughes, D & Bennett, M.1998. *God of the Poor*. O.M Publishing.
- Hugo, C. (ed.). 2009. *Caring for the Soul and Life: Essays in honour of Daniel Louw*. Muckleneuk, Pretoria: CB Powell Bible Centre UNISA.
- Huh, S. K. 1977. *The Korean Christian Church Analyzed in terms of Reformation Theology*. D.Min. dissertation. School of Theology at Claremont, Xerox University Microfilms.
- Hulin, S. W. 1934. *A short history of Psychology*. New York: Henry Holt and company.
- Hulme, W.1967. *Counseling and theology*. Philadelphia: Fortress.
- Humphreys, S. C. & King, H. (ed.). 1981. *Mortality and Immortality: The anthropology and archaeology of death*. New York: Academic Press.
- Innes, R. 1999. Discourses of the Self. *Religions and Discourse*. Volume 4. Bern: Peter Lang.
- James, D. 2006. *Rousseau and the Ethics of Virtue*, Continuum International Publishing Group, 49–52.
- Jang, D. S. 1976. *The Origin of Korea Idea*. Jun Young Published.
- Jang, W. C. 2003. The study of pastoral care for structure of shamanic awareness in Korean. *Journal of Biblical Counseling*. Vol. III. Seoul: Korean Association of Biblical Counseling, Bethany.
- _____2008. The Christian Counseling of Prof. Chung Sook Chung Kim. *Bible and Counseling*. Vol.8. Seoul: Korean Association of Biblical Counseling, Bethany.
- Jaspers, K. 1951. *Way to Wisdom*. New Haven: Yale University Press. 99-100.
- Jaspers, K. 1969. Trans. Hull, R.F.C. and Wels, G. *Philosophy is for everyman - A Short Course in Philosophical Thinking*. London: Hutchinson
- _____1971. Translate and with an Introduction by Richard F.Grabau. *Philosophy of Existence*. Philadelphia: University of Pennsylvania Press.
- Jeffers. F. C, Nichols, C. R. & Eisdorfer, C. 1961. Attitudes of older persons to death. *Journal of Gerontology*, 16:53-56.
- Johnson, E. L. (ed.). 2010. *Psychology and Christianity: Five views*. Downers Grove, IL: IVP Academic.

- Jones, E. H., Simon, L., and Greenberg, J. 1997. Terror Management Theory and Self-Esteem: Evidence That Increased Self-Esteem Reduces Mortality Salience Effects. *Journal of Personality and Social Psychology*, Vol. 72 (1):24-36.
- Jones, L. S. & Richard, E. B. 2011. *Modern Psychotherapies*. Illinois: IVP Academic.
- Joy, V. L. 1963. Repression-sensitization and interpersonal behavior. *American Psychological Association*, Philadelphia, Pennsylvania, August.
- Journet, C. 1963. *The Meaning of Evil*. London: Geoffry Chapman.
- Jun, D. C. 2005. *Hope Care to Couples Within the Korean Text*. Unpublished dissertation. University of Stellenbosch.
- Jun, H. J. 1994. *Religion pluralism and mission strategy for another religion*. Seoul: Reformed Sinheng Association.
- _____ 1995. Shadow of Musok melt into Korea Church. *Journal of light and salt*. November.
- Jun, H. J. 2012. Understanding and Tasks of Biblical Counseling in Korean Church. *Gospel and Counseling*. 19. YangPyung: Korea Evangelical Theological Society. pp.9-46
- Jun, J. S. 2003. Type of integration between theology and psychology. *Gospel and counseling*. YangPyung: Korea Evangelical Theological Society. 67-92.
- Jung, G. C. 1923. *Psychological types*. London: Pantheon Books.
- _____ 1933. *Modern man in search of a soul*. New York: Harcourt, Brace.
- _____ 1959. The Soul and Death. Feifel, H. (ed.). *The Meaning of Death*. New York, Toronto, London: Mcgraw-Hill Book Company, INC.
- _____ 1960. *Collected Works of Carl Jung*. Vol.8. New York: Pantheon.
- _____ 1975. *Letters*, 2. Princeton: Princeton University Press.
- Jung, C. Y. 1984. *Understanding of Shamanism*. Series. 29. Seoul: PulBich MokHei. 29-30.
- Jung, E. D. 1999. *Namgang Sunsa Culture Seminar Strategic Point*. GyungNam: Dong-A University Museum.
- Jung, J. S. 2006. *The origin and history of Taoism*. Seoul: Ewha Womans University Press.
- Jung, J. 2009. Renewing the Church for Mission: A Holistic Understanding of Renewal for Korean Protestant Churches. *Missiology: An International Review*, Vol. XXXVII (2), April.
- Jung, S. S. 1992. Death is called life and Nirvana. *What is Death?* Seoul: Book Publish Chang. 80:104.

- Kalish, R. 1963. Some variables in death attitudes. *Journal of Social Psychology*, 59:137-145.
- Kalish, R. A. 1985. *Death, Grief, and Caring Relationships*. 2nd ed. Monterey, California: Brooks/Cole Publishing.
- Kaplan, J. K. & Schwartz, B. M. 1993. *A Psychology of Hope*. Grand Rapids::William B. Eerdmans Publishing Company.
- Kärkkäinen, V. M. 2005. *Pneumatology*. Michigan: Grand Rapids, Baker Academic.
- Kastenbaum, R. & Aisenberg, R. 1972. *The Psychology of Death*. New York: Springer.
- Kastenbaum, R. 2006. *The Psychology of Death*. (3rd ed.). New York: Springer Publishing Company, Inc.
- Kaufmann, W. 1958. *Critique of Religion and Philosophy*. New York: Harper.
- Keck, E. L. 1998. *The New Interpreter's Bible*. Vol.II. Nashville: Abingdon press.
- _____ 1995. *The New Interpreter's Bible*. Vol.IX. Nashville: Abingdon press.
- _____ 1995. *The New Interpreter's Bible*. Vol.VIII. Nashville: Abingdon press.
- Keller, J. A. 2007. *Problems of Evil and the power of God*. Burlington: Ashgate.
- Keifert, R. P. 1992. *Welcoming the Stranger*. Minneapolis: Fortress Press.
- Kierkegaard, S. 1954. *Fear and trembling and the sickness unto death*. Princeton: Princeton University Press.
- Kim, B. G. 2007. Prevention of Suicide, Church is an alternative plan of unique, *Journal of Ministry and Theology*, Seoul: Duranno auditorium. Vol. 232:54, August.
- Kim, C. C. S. 1998. *A Theological Perspective on the Role of Korean Women in the Family*. Unpublished dissertation. University of Stellenbosch.
- Kim, I. S. 1993. *Protestants and the formation of modern Korean nationalism, 1885-1920*. A dissertation presented to the faculty of Union Theological Seminary in Virginia.
- Kim, J. G. 1983. Korea's total evangelization movement. In: Ro, B. R and Marlin, L. Nelson. (ed.), *Korean Church Growth Explosion*. Taiwan, R.O.C: Asia Theological Association; Seoul: Word of Life Press.
- Kim, Jin Hong. 1999. Shadow of belief for blessing supplication hanging down on the church. *Journal of Ministry and Theology*. December, Seoul: Duranno auditorium. 62.
- Kim, J. S. 2003. How will see the integration of theology and psychology? *Gospel and counseling*. YangPyung: Korea Evangelical Theological Society. 8-29.

- Kim, Jung Hei. 1998. *History of Chair Art*, 11, Seoul: The institute of Korea Buddhism Art History. 102-103.
- Kim, K. J. 1992. The way of life for eternal life. *What is death?*. Seoul: Book Publish Chang.
- Kim, Myung-Hyuk. 1983. Historical analysis of ancestor worship in the Korean Church. In: Ro, B. R. (ed.). *Christian Alternatives to Ancestor Practices*, Taiwan: Asia Theological Association
- Kim, Mung-Hyeok. 1993. Korean Church and problem of Religious Service. *Historical Understanding of Religious Ancestor Service*. Seoul: EmMao. 62-63.
- Kim S. M. 2000. *The study in a relation between Shamanism and the unchristian factors in Korean church*. Unpublished Mastoral Dissertation. Seoul: Chonghoea theological seminary . 24.
- Kim, S. H. 2005. *An Interplay between God-Images and the Korean traditional religions in a hermeneutics of pastoral care and counseling*. Unpublished doctoral Dissertation. University of Stellenbosch.
- _____ 2013. A Study on Integrative Holistic Healing Models-Centered on the Relatedness of the Kingdom of God. *Gospel and Counseling*. YangPyung: Korea Evangelical Theological Society. 21:35-60.
- Kim, T. G. 1972. The study of concept of after death in Korea Shamanism. *The Study of history of Korea Religion I*. Place.
- _____ 1981. *A Study of Korean Shamanism*. Seoul: Jipmoondang.
- _____ 1982. *The influence of Shamanism to the Christian belief*. Seoul: Series of dissertation of Samyuk University. 14:127.
- _____ 1995. *Muism of Korea*. Seoul: DaeOneSa.
- _____ 1998. Chanag, S.K (Trans. & e.d.). *Korea Shamanism-Muism*. Korean Studies Series. (9). Seoul: Jipmoondang.
- Kim, T. H. 1996. *The influence of Shamanism to the Christianity*. Seoul: Presbyterian Seminary.
- Kim, Y. M. 1994. The study of appearing concept of death soul at Korea Muism. *Study of Cultural Sciences*. ChoSun Universtiy. 15:118, 119, 125.
- King, M. 2002. Spiritual Belief helps grieving process, *British Medical Journal*. 324, June.
- Kirwan, T. W. 1984. *Biblical Concepts for Christian Counseling: A Case for Integrating Psychology and Theology*. Grand Rapids: Baker Book House.
- _____ 1988. Biblical Anthropology. Benner, G. D. (ed.). *Psychology and Religion*. Grand

Rapids, Michigan: Baker Book House.

Koening, G. H. 1999. *Healing Power of Faith*. New York: Simon and Schuster.

Koening, G. H., McCullough, E. M. and Larson, B. D. 2001. *Handbook of Religion and Health*. New York: Oxford University Press.

Koocher, G. P., O' Malley, J. E., Gogan, J. L., & Foster, D. J. 1980. Psychological adjustment among pediatric cancer survivors. *Journal of Child Psychology and Psychiatry*. 21:163-173.

Koopman, N. 2006. Curing or Caring? Theological Comments on Healing. *Religion and Theology*, 13(1): 38-53.

Krauth, P. C. 1978. *The conservative Reformation and its Theology*. Minnesota: Augsburg Publishing House.

Krueger, R. A. 1998. *Analyzing & Reporting Focus Group Results*. Focus Group Kit 6. Los Angeles: Sage Publications.

Kubler-Ross, E. 1975. *Death: The Final Stage of Growth*. Englewood Cliffs, NJ: Prentice-Hall.

_____ 1979. *On Death and Dying*. London and New York: Tavistock/ Routledge.

Kuperman, S. K., & Golden, C. J. 1978. Personality correlates of attitude toward death. *Journal of Clinical Psychology*, 34: 661-663.

Kuyper, A. 1956. *The work of the Holy Spirit*. Grand Rapids, Michigan: WM. B. Eerdmans Publishing Co.

Ladd, G. E. 1974. *A Theology of the New Testament*. Grand Rapids: Eerdmans.

LaHaye, T. 1966. *The Spirit-controlled Temperment*. Wheaton, IL: Tyndale House.

Lapsley, J. N. 1969. Pastoral Theology, Past and Present. Oglesby, William B. Jr. (ed). *The New Shape of Pastoral Care*. Nashville: Abingdon Press.

Lartey, E. Y. 1997. *In living colour: An intercultural approach to pastoral care and counseling*. London: Cassell.

Laungani, P. and Young, B. 2003. Conclusions 1: Implications for practice and policy. In: Parkes, C. M., Laungani, P. and Young, B. (ed.). *Death and Bereavement Across Cultures*. New York: Brunner Rutledge

Lawbaugh, W.M. 2005. *The Journal of Pastoral Care & Counseling*, Vol.59 (1-2), Spring.

Leech, K. 1977. *Soul friend*. San Francisco: Harper & Row.

- _____. 1986. Spirituality and Social Justice. In: Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, S. J. (ed). *The Study of Spirituality*. Part III. London: SPCK.
- Lee, H. S. 2009, Christian Suicide in Biblical Perspective”, *Journal of Sinhak Jinam* (신학지남), Vol.76 (1), Spring. Seoul: The Presbyterian General Assembly Theological Seminary.
- Lee, J. J. 1986. Dulubong Culture in Korea Old Stone Age. *Old Stone Age Culture of Korea II, History Gazette*. Seoul: Tamgu Dang. 109.
- Lee, J. Y. 1988. *Korean Shamanistic ritual*. New York: Mouton Publishers.
- Lee, P. Y. 1998. *Religion Ideology of Shamanism*. Daejun: Hannam University Publishing Department. 104-108
- Lee, Y. H. 1984. The life of belief and Ancestor Worship. *Go-Sin Monthly Publication*. Seoul. 36: 55-56, September.
- Leedy, P. D. 1993. *Practical research: Planning and design*, 5th ed. New York: Macmillan.
- Lefcourt, H. M. 1966. Repression-sensitization: A measure of the evaluation of emotional expression. *Journal of Consulting Psychology*. 30: 444-449.
- Leming, M. R. & Dickinson, G. E. 1998. *Understanding Dying, Death & Bereavement*. Fort Worth: Harcourt Brace College Publishers.
- Leo, O. 1990. *Contemporary Missionary Thought in the Republic of Korea: Three case-studies on the missionary thought of Presbyterian churches in Korea*. Utrecht-Leiden: Interuniversitair Instituut Voor Missiologie En Oecumenica.
- Lester, D. 1991. The Lester Attitude Toward Death Scale. *Omega*. Vol. 23(1): 67-75.
- Levison, R. J. 2007. *The New Interpreter's Dictionary of the Bible*. D-H. Volume. 2: 861-862.
- Levitt, E. E. 1980. *The Psychology of Anxiety*. New Jersey: Lawrence Erlbaum Associates.
- Lobban, F. C. 2006. *Race and racism: An Introduction*. Oxford: AltaMira Press.
- Loder, E. J. 1998. *The Logic of the Spirit: Human Development in Theological Perspective*. San Francisco: Jossey-Bass, A Wiley Company.
- Long, T. G. 2001. *Beyond the Worship Wars*. Herndon: The Alban Institute.
- Long, W. M. 2000. *Health, Healing and God's Kingdom: New Pathways to Christian Health Ministry in Africa*. Carlisle: Regnum Books.
- Loo, I. H. 1992. Eternal Life of Humanlike Culture, *What is Death?* Seoul: Chang Publish. 142.

- Louw, D.J. 1994. *Illness as crisis and challenge: Guidelines for pastoral care*. Halfway House: Orion.
- _____. 1998. *A Pastoral Hermeneutics of Care and Encounter*. Cape Town: Lux Verbi.
- _____. 1999. *A Mature Faith: Spiritual Direction and Anthropology in a Theology of Pastoral Care and Counseling*. Leuven: Peeters Press.
- _____. 2000. *Meaning in suffering: A theological reflection on the cross and resurrection for pastoral care and counseling*. New York: Peter Lang.
- _____. 2002a. A practical theological ecclesiology of relocalisation and globalisziomn from below: Towards a viable African Renaissance. *Journal of theology for South Africa*, 33 (112): 69-87, Oct.
- _____. 2003. The paradigmatic revolution in Practical and Pastoral Theology: from metaphysics (sub-substantial thinking) to empirism (experiatial thinking); from theism to thepoaschitism (hermeneutical thinking). *Practical Theology in South Africa*, 18(2): 33-58
- _____. 2005. *Mechanics of the Human Soul*. Stellenbosch: Sun Press.
- _____. 2008. *CURA VITAE, Illness and the healing of life*. Cape Town: Lux Verbi.
- _____. 2009. Sexual violence: from abuse (power) to ‘sacrament’ (human dignity) towards the sanctification of the genitals in a pastoral hermeneutics. *Scriptura*. Stellenbosch University. 102: 416-429.
- _____. 2010. The hermeneutics of intercultural pastoral care: from ‘psyche’ to ‘position’ (*habitus*) within the healing dynamics of life (*CURA VITAE*). *Scriptura*. Stellenbosch University. 103:175-188.
- _____. 2011. Noetics and the notion of “ubuntu”-thinking within an intercultural hermeneutics and philosophical approach to theory formation in practical theology. *International Journal of Practical Theology*. Vol.15:173-192.
- Louw and le Roux. E. 2009. Reading films as human texts: yesterday and the dismantling of stigmatization in a pastoral hermeneutics. *Scriptura*. Stellenbosch University.102: 538-550.
- Lovett, J. B. 2006. The New History of Psychology: A Review and Critique. *History of Psychology*. Vol. 9(1):17-37. American Psychological Association.
- Lunemann, Gottlieb. Critical and Exegetical Handbook to the Epistle to the Hebrews. Trans. Evans. J. M. *Critical and Exegetical Commentary on the New Testament*. Edinburgh: T. & T. Clark.
- Luther, M. 1961. Dillenberger, J. (ed.). *Martin Luther: Selections from his writings*. New

York: Doubleday.

- MacArthur, J. Jr. 1995. *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Ministry*. Nashville: W Publication Group.
- MacGregor, G. M. 2008. *Teambuilding with Teens*. Minneapolis: Free spirit Pubulishing.
- Macquarrie, J. 1986. Prayer and Theological Reflection. In: Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, SJ. *The Study of Spirituality*. Part. III. London: SPCK.
- Mallon, B. 2008. *Dying, Death and Grief*. Los Angeles; London; New Delhi; Singapore: Sage.
- Malony, H. N., ed. 1980. *A Christian existential psychology: The contributions of John G. Finch*. Washington, D.C: University Press of America.
- Mariottini, C. F. 1991. Fear. In: Butler, C. T. (ed.). *Holman Bible Dictionary*. Nashville: Holman Bible Publishers.
- Martin, D., & Wrightsman, L. S. 1965. The relationship between religious behavior and concern about death. *Journal of Social Psychology*, 65: 317-323.
- McAllister, W. C. E. 1987. Christian Counseling and Human Needs. Benner, G. D. (ed.). *Christian Counseling and Psychotherapy*. Grand Rapids, Michigan: Baker Book House.
- McGrath, A. E. 1994. *Spirituality in an Age of Change: Rediscovering the Spirit of the Reformers*. Grand Rapids: Zondervan.
- McKee, E. A. (ed). 2001. *John Calvin*. New York: Mahwah & New Jersey: Paulist Press
- McMinn, R. M. 1996. *Psychology, Theology, and Spirituality in Christian Counseling*. Wheaton, Illinois: Tyndale House Publishers. Inc.
- McNamara, W. 1975. Psychology and the Christian mystical tradition. In: Tart. C. (ed.) *Transpersonal psychologies*, New York: Harper & Row.
- Mehrabian, A. 1981. *Silent Messages: Implicit Communications of Emotions and Attitudes*. Stamford, DT: Wadsworth.
- Menn, J. 2013. *Biblical Eschatology*. Eugene: Wipf and Stock Publisher
- Menzies, R. P. 1991. *Empowered for Witness: The Spirit in Luke-Acts*. Sheffield: Academic Press.
- Menzies, W. W. 1985. The Holy Spirit as the paraclete: Model for counselors. Gilbert, G. M. and Brock, T. R. (ed.). *The Holy Spirit & Counseling*. Peabody, MA: Hendrickson Publishers, Inc.
- Meyers, H. K. 2009. *The Truth about Death and Dying*. (2nd ed.). New York: Facts On File: An imprint of Infobase Publishing.

- Moffatt, J. 1933. *The Moffatt New Testament Commentary. The Epistle to the Hebrews*. London: Hodder and Stoughton.
- Moffett, S. H. 1962. *The Christians of Korea*. New York: Friendship Press.
- Moltmann, J. 1992. Trans. by Kohl, M. *The Spirit of Life: A Universal Affirmation*. London & Minneapolis: Fortress Press.
- _____ 1992. Trans. by Kohl, M. *The Spirit of Life*. London: SCM Press.
- _____ 1996. Trans. by Kohl, M. *The Coming of God: Christian Eschatology*. Minneapolis: Fortress Press.
- Moody, A. R. 1975. *Life after Life*. Atlanta: Mockingbird Books.
- _____ 1976. *Life after Life: The Investigation of a Phenomenon - Survival of Bodily Death*. Harrisburg, PA.: Stackpole Books.101.
- Moreau, A. S (ed). 2000. *Spiritual Warfare. Evangelical Dictionary of World Missions*. Grand Rapids: Baker House.
- Morgan, G. C. & Spurgeon, H. C. 1995. *Understanding the Holy Spirit*. Chattanooga: AMG Publishers.
- Morgan, D. L. 1988. *Focus Groups as Qualitative Research*. Vol. 16. Los Angeles; London; New Delhi: Sage Publications.
- _____ 1998. *Planning Focus Groups*. Focus Group Kit 2. London: Sage Publications.
- Morris, L. L.1996. *Death*. *New Bible Dictionary*. Leicester: Inter Varsity Press.
- Mouton, J. 1996. *Understanding Social research*. Pretoria: J. L. van Schaik Publishers.
- _____ 2001. *How to succeed in your Master's and Doctoral Studies*. Pretoria: Van Schaik.
- Mouton, J, & Marais, H.C. 1990. *Basic concepts in the methodology of the social sciences*. Pretoria: Human Sciences Research Council.
- Mullin, Robert Bruce 1996. *Miracles and Modern Religious Imagination*. New Haven: Yale University Press.
- Munnichs, J.M. 1961. *Comments. Attitudes toward Death in Older Persons: A Symposium*. In Robert Havighurst (ed.). *Journal of Gerontology*, XVI: 44-66.
- Murphy, E. R. 1992. *Word Biblical Commentary*. Vol. 23A. Ecclesiastes. Texas: Word Books.
- _____ 1998. *Word Biblical Commentary*. Vol. 22. Proverbs. Texas: Word Books.

- Myers, G. D. & Jeeves, A. M. 2003. *Psychology through the eyes of faith*. New York: HarperSanFrancisco.
- Nadeau, J. G. 2002. Dichotomie of eenheid van ziel en lichaam? De oorsprong van de ambivalent houding van het Christendom tegenover het lichaam. In: *Concilium* 2: 62-71.
- Naphy, G. W. & Roberts, P. (ed.) 1997. *Fear in early modern society*. UK, Manchester: Manchester University Press.
- Neimeyer, R. A. (ed.) 1994. *Death Anxiety Handbook: Research, Instrumentation, and Application*. Washington, D.C: Taylor & Francis.
- Nel, M. 2000. *Youth Ministry*. Pretoria: Design Books.
- Nelson L. D. & Cantrell. C. H. 1980. Religiosity and Death Anxiety: A Multidimensional Analysis. *Review of Religious Research*, Vol. 21(2):148-157. Spring.
- No, W. H. 2000. *Revelation*. Seoul: Hana.
- Nouwen, H. J. M. 2002. *Beyond the Mirror: Reflections on Death and Life*. New York: Crossroad.
- Oden, C. T. 1984. *Care of Souls in the Classic Tradition*. Philadelphia: Fortress.
- Oh, H. C. H. 2005. Preaching as Interaction between Church and Culture with Specific Reference to the Korean Church. *Asia Journal of Theology*. 96
- Oh, S. J, 2002. The understanding of Luke's Holy Spirit. *Essays in celebration of Chalho Dr. Sahoan Shin*. Seoul: SungSan publishing company. 311-376.
- _____ 2005. Understanding the Holy Spirit Baptism: Church Historical, Exegetical and New Testament Theological Studies II. *Calvin Nondan*. Seoul: Calvin University. (2005): 369-436 & (2004): 333-354.
- Osmer, R R. 1990. Teaching as practical theology. In: Seymour, J L & Miller, D E (ed.). *Theological approaches to Christian education*. Nashville: Abingdon.
- Osmer, R. R. and Schweitzer, F. L. (ed.). 2003. *Developing a public Faith: New Directions in Practical Theology*. Danvers, MA: Chalice Press
- Palmer, S. and Gladeana M. (ed.). 1997. *Handbook of counseling*. Second edition. London and New York: Routledge.
- Packer, J. I. 1991. Holy Spirit. Ferguson, S. B. (ed.). *New Dictionary of Theology*. Leicester: IVP.
- Park, S. Y. 1986. The death conception of Korean. *Journal of Juntong Moonhwa*. 59, September.

- Park, J. H. 1986. The Death Concept of Korean (Marration, Muism). *Journal of Juntong Moonhwa*. 53, September.
- Park, T. S. 1994. *Korea Letters and Death*. Seoul: MoonHak and JiSungSa. iv.
- Park, Y. D. 1994. *The view of life and world view*. Seoul: Leemoon.
- Park, Y. J. 1984. *Contemporary Missioulgy and Ecclesiastical Praxis: An Analysis of Church Growth in Korea*. Deajun: Eastern Baptist Theological Seminary.
- Park, Y. M. 1983. *NoJang Ideology - Philosophical Analysis*. Seoul: Moonhak and Jisung Publish. 83:111-112.
- Parkes, C. M. 2003. Conclusions II: Attachments and losses in cross-cultural perspective. In: Parkes, C. M., Laungani, P. and Young, B. (ed.). *Death and Bereavement Across Cultures*. Hove & New York: Brunner Rutledge.
- Parkes, C. M., Laungani, P., & Young, B. 2003. In: Colin Murray Parkes, Pettu Laungani and Bill Young (ed.). *Culture and religion*. Hove & New York: Brunner Rutledge.
- Pattison, E. M. 1977. *The experience of dying*. USA: Prentice-Hall, INC.
- Pavesi, E. 2010. Pastoral psychology as a field of tension between theology and psychology. *Christian Bioethics*, 16(1):9-29. Germany, Weilheim-Bierbronnen: Gustav-Siewert-Akademie.
- Peberdy, A. 2000. Spiritual care of dying people. In: Dickenson, D., Johnson, M., Katz, S. J. (ed.). *Death Dying and Bereavement*. London: Sage Publication.
- Philipchalk, P. R. 1988. *Psychology and Christianity*. Lanham, New York, London: University Press of America.
- Pieterse, H. J. C. 2001. *Preaching in a context of poverty*. Pretoria: University of South Africa.
- Pojman, L. P. 2000. *Life and Death: A Reader in Moral Problems*. Wadsworth Publishing Company; An International Thomson Publishing Company.
- Polhill, J. B. 1997. Kerygma and Didache in Martin, R.P. & Davies, P.H. *Dictionary of the Later New Testament and Its Developments*. Downer's Grove: Intervarsity Press.
- Porterfield, A. 2005. *Healing in the History of Christianity*. New York: Oxford University Press.
- Posavac, E. J. & Carey, R.G. 1989. *Program evaluation: Methods and case studies*, 3rd ed. New Jersey: Prentice-Hall.
- Powlison. D. 1995. *Power Encounters*. Grand Rapids: Hourglass Books.
- Pribram, K. 1971. *Languages of the Brain: Experimental Paradoxes and Principles in*

- Neuropsychology*. Englewood Cliffs, N.J.: Prentice-Hall.
- Pyszczynski, Greenberg, & Solomon. 1999. A Dual-Process Model of Defense Against Conscious and Unconscious Death-Related Thoughts: An Extension of Terror Management Theory. *Psychological Review*. Vol. 106 (4): 835-845.
- Rachman, S. J. 1990. *Fear and Courage*. New York: W.H.Fressman and Company.
- Ramsey, J. L. 2011. Dying and Fear: Implications for Pastoral Care. *Journal of Word & World*, Vol. 31(1): 58, Winter.
- Rapoff, A. Michael. 1985. Behavior Therapy. Edit by Marvin, G. Gilbert and Raymond. T. Brock. *The Holy Spirit & Counseling*. Peabody, MA: Hendrickson Publishers, Inc.
- Ray, L. H. 1986. *A Critical Examination of Howard John Clinebell, JR.'s Theory of Growth Counseling*. Michigan: University Microfilms International.
- Ray, L. H. and Raju, 2006. Attitude Towards Euthanasia In Relation to Death Anxiety Among a Sample of 343 Nurses in India. *Psychological Reports*. 99: 20-26.
- Reese, W. L. 1980. Buddhism. *Dictionary of Philosophy and Religion: Eastern and Western Thought*. New Jersey: Humanities Press.72
- Renn, S. D. (ed.). 2005. Die, Dead, Dying. *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc. 281-282
- _____. 2005. Soul. *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc. 918-919
- _____. 2005. Spirit. *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc. 923-924
- _____. 2005 Life. *Expository Dictionary of Bible Words*. USA: Hendrickson Publishers, Inc. 594-595
- Rhee, J. S. 1995. *Secularization and sanctification: A study of Karl Barth's doctrine of sanctification and its contextual application to the Korean Church*. Ph.D. thesis, Vrije Universiteit. Amsterdam: VU University Press.
- Richards, L. A. 1987. *A Practical Theology of Spirituality*. Grand Rapids: Academic Press.
- Ripley, J. S. 2012. "Integration of psychology and Christianity: 2022" In *Journal of Psychology and Theology*. 40 (2): 150, Summer. Rosemead School of Psychology
- Robinson, H. W. 1925. Hebrew Psychology. In: Peake, A. S. (ed.) *The People and the Book*. New York: Oxford Univ. Press, 366.
- Rogers, C. R. 1942. *Counseling and Psychotherapy*. Boston: Houghton Mifflin Co.

- _____ 1951. *Client-Centered Therapy*. Boston: Houghton Mifflin Co.
- _____ 1980. *A way of being*. Boston: Houghton-Mifflin.
- Rooks, W. & Heynes, R. 1989. Sin and Sickness in Clinical Practice. Aden, L. and Benner, G. D. (ed.). *Counseling and the Human Predicament: A Study of Sin, Guilt, and Forgiveness*. Grand Rapids, Michigan: Baker Book House.
- Rozell, V. J. 1985. Lay Counseling in the Local Church. Edit by Marvin, G. Gilbert and Raymond. T. Brock. *The Holy Spirit & Counseling*. Peabody, MA: Hendrickson Publishers, Inc.
- Ryu, T. S. 1965. *The Christian Faith Encounters the Religions of Korea*. Seoul: Christian Literature Society.
- Sábado & Limonero, 2006. Sylvan, D. A. (ed.). Religiousness and Death Anxiety. *Religion and Psychology: New Research*, 107-122. New York: Nova Science Publishers, Inc.
- Sanford, J. A. 1973. Jesus, Paul, and Depth Psychology. *Religious Education*. Vol. XLVIII (6): 673-689, Nov.-Dec.
- Sanford, J. (ed.). 1984. *Fritz Kunkel: Selected writings*. New York: Paulist.
- Sartre, J. P. *Existentialism*. New York: Philosophical Library.
- Scheler, M. 1960. *On the Eternal in Man*. London: SCM Press.
- Schleiermacher, F. 1966. Trans. by Terrence Tice. *Brief Outline on the Study of Theology*, Fichmond: John Knox Press, 265ff.
- Schoenberg, M. & Shiloh, S. 2002. Hospitalized patients' views on in-ward psychological counseling. *Patient Education and Counseling* 48: 123-129. Elsevier: Ramat Aviv, Israel
- Schultz, D. P & Schultz, S. E. 2000. *A history of Modern Psychology*. Orlando: Harcourt College Publishers.
- Schulz, R. 1978. *The Psychology of Death, Dying, and Bereavement*. London: Addison-Wesley Publishing.
- Schumaker, J. F. Barraclough, F.A., Vagg, L. M. 1987. Death Anxiety in Malaysian and Australian University Students. *The Journal of Social Psychology*, 128 (1): 41-47.
- Schurink, W. J. 1998. Participant observation. aditor. De Vos, A.S. *Research at grass roots*. Pretoria: J. L. van Schaik Publishers.
- Schwarz, H. 1984. Eschatology. In: Robert W. Jenson (ed.). *Christian Dogmatics*. Vol. 2. Philadelphia: Fortress Press.

- Seccombe, D. P. 1982. *Possessions and the Poor in Luke-Acts*. Austria: Studien zum Neuen Testament und seiner Umwelt.
- Segal, C. 1990. *Lucretius on Death and Anxiety*. New Jersey: Princeton University Press.
- Shearer, R. E. 1966. *Wildfire: Church Growth in Korea*. Michigan: William B. Eerdmans.
- _____. 1973. Religious belief and attitudes toward death. *Dissertation Abstracts International*. 33: 3292-3293.
- Sim, K. Y. H. 2003. *The Influence of Wangtta on God-Images of Korean Children*. Unpublished dissertation. University of Stellenbosch.
- Simpson, A. B. No date. *The Holy Spirit or Power From on High. Part I. The Old Testament*. PA: Christian Publications, Inc.
- _____. 1896. *The Holy Spirit or Power From on High. Part II. The New Testament*. PA: Christian Publications, Inc.
- Singh, R. Raj. 2007. *Death, Contemplation and Schopenhauer*. Canada: Ashgate
- Solomon, S., Greenberg, J., & Pyszczynski, T. 1991. A terror management theory of social behavior: The psychological functions of self-esteem and cultural worldviews. In: M.E.P. Zanna (ed.), *Advances in experimental social psychology*, Vol 24: 91-159. San Diego: Academic Press.
- Son, B. H. 1983. Some Dangers of Rapid Growth. In: Ro Bong-Rin and Marlin, L. Nelson (ed.). *Korean Church Growth Explosion*. Taiwan, R.O.C: Asia Theological Association; Seoul: Word of Life Press.
- Song, G. S. 1995. *American Protestant Missionary Perceptions of the Korean Independence Movement of 1919 and its Effects upon the Churches of Korea*. Dissertation for Doctor of Theology, Boston University in 1975. Michigan: U.M.I Dissertation Services.
- Spence, H. D. M. & Exell, J. S. 1913. *The Pulpit Commentary: Genesis*. London & New York: Funk & Wagnalls Company.
- _____. *The Pulpit Commentary: Exodus*. London and New York: Funk & Wagnalls Company.
- _____. *The Pulpit Commentary: Leviticus*. London & New York: Funk & Wagnalls Company.
- _____. *The Pulpit Commentary: Numbers*. London & New York: Funk & Wagnalls Company.
- _____. *The Pulpit Commentary: Joshua*. London and New York: Funk & Wagnalls Company.
- _____. *The Pulpit Commentary: II Kings*. London & New York: Funk & Wagnalls Company.
- _____. *The Pulpit Commentary: IChronicles*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Job*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Psalms.Vol.1*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Proverbs*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Zechariah*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Romans*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: James*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Luke*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: John*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Ephesians*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Philippians*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: 1Corinthians*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: 1Thessalonian*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: 2Timothy*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Hebrews*. London & New York: Funk & Wagnalls Company.

_____ *The Pulpit Commentary: Revelation*. London & New York: Funk & Wagnalls Company.

Stace, W.T. 1955. *The Philosophy of Hegel*. New York: Dover.

Stanton, L. J. & Butman, E. R. 2011. *Modern Psychotherapies*. Illinois: IVP Academic.

Stewart, D. W., Shamdassani, P. N. & Rook, D.W. 2007. *Focus Groups: Theory and practice*. Los Angeles: Sage Publication.

Stott, J. R. W. 1964. *Baptism and fullness: The work of the Holy Spirit today*. Leicester: Inter-Varsity Press.

Straker, N. 2013. The Avoidance of Facing Death. *Facing Cancer and the fear of Death: A*

- Psychoanalytic Perspective on Treatment*. Plymouth: Jason Aronson.
- Streib. 2003. Faith Development Research at Twenty Years'. In: Osmer, R. R. and Schweitzer, F. L. (ed.). 2003. *Developing a public Faith: New Directions in Practical Theology*. Danvers, MA: Chalice Press
- Stricker, B. 1991. Anthropology. In: Trent Butler C. (ed.). *Holman Bible Dictionary*. Nashville: Holman Bible Publishers.
- Stroebe, M. S., Hansson, F. O., Stroebe, W. & Schut, H. (ed.). 2001. *Handbook of bereavement research: Consequences, coping, & care*. Washington, DC: American Psychological Association.
- Strommen, M. P. & Hardel, R. A. 2000. *Passing On the Faith: A Radical New Model for Youth and Family Ministry*. Minnesota: Saint Mary's Press Christian Brothers Publications.
- Strydom, H. 1988. Ethical aspects of research in the caring professions. *Research at Grass Roots: A primer for the caring professions*. De Vos, A. S. (ed.). Pretoria: J. L. van Schaik Publishers.
- Swenson, W. M. 1961. Attitudes toward death in the aged population. *Journal of Gerontology*. 16: 49-52.
- Symonds, P. M. (ed.). 1937. Problems falling within the scope of psychological counseling. *Journal of Applied Psychology*. Vol. 21(1): 66-74.
- Szasz, T. 1978. *The myth of psychotherapy*. Garden City: Anchor.
- Tan, S. Y. 2012. Principled, Professional, and Personal Integration and Beyond: Further Reflections on the Past and Future. *Journal of Psychology and Theology*. Vol 40 (2):146-149.
- Tappeiner, D. A. 1982. Holy Spirit. In: Geoffrey, W. B (ed.); *The International Standard Bible Encyclopaedia*. Vol Two. E-J. Michigan: William B. Eerdmans Publishing Company Grand Rapids.
- Templer, D.I. 1970. The construction and validation of a Death Anxiety Scale. *The Journal of General Psychology*, 82:165-177.
- _____ 1971. Death anxiety as related to depression and health of retired persons. *Journal of Gerontology*, 26:521-523.
- _____ 1972. Death anxiety: Extraversion, neuroticism, and cigarette smoking. *Omega: Journal of Death and Dying*, 3: 53-56.
- Theissen, G. 1983. *Psychologische Aspekte Paulinischer Theologie*. Göttingen: Vandenhoeck & Ruprecht.

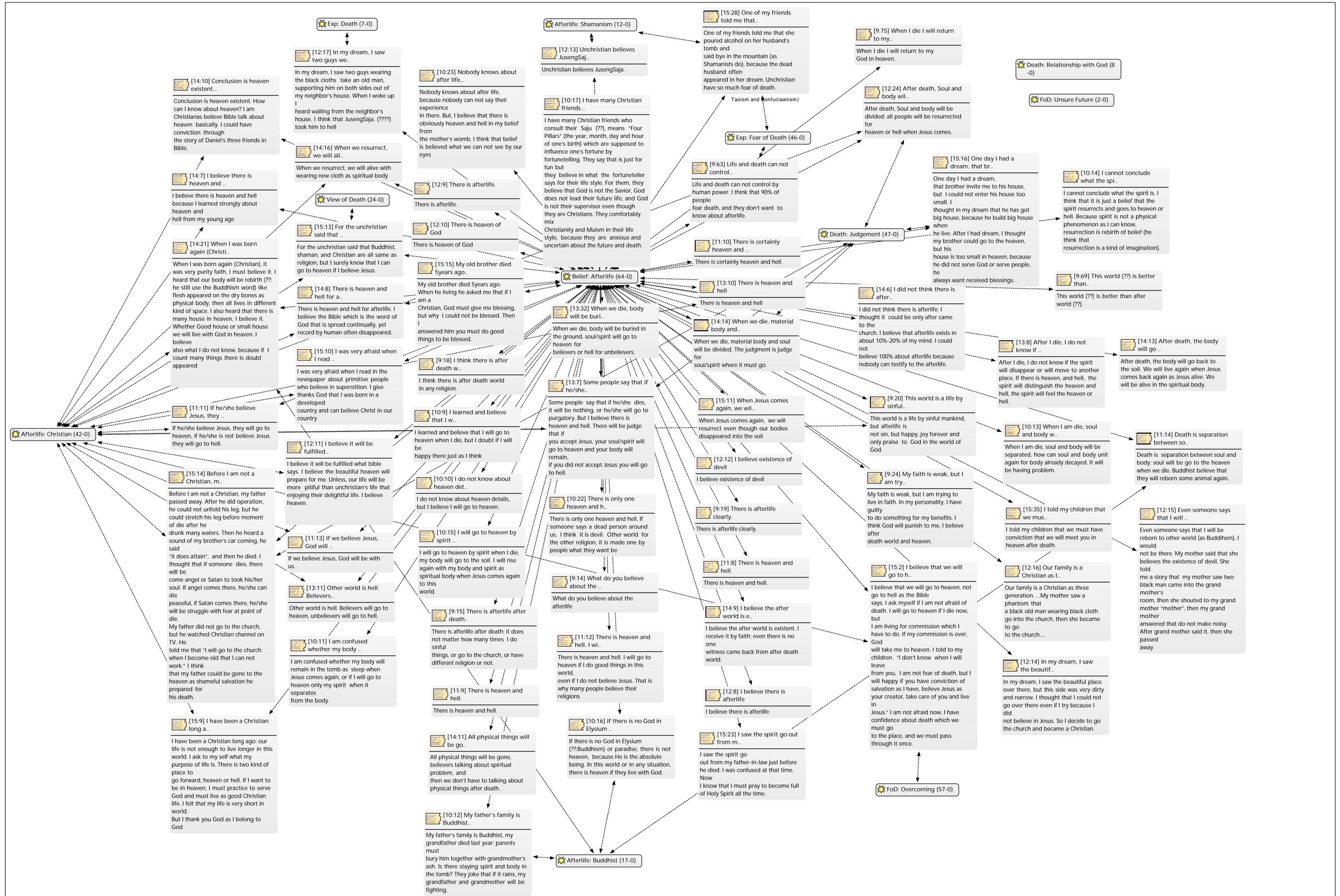
- Thesnaar, C.H. 2011. Healing the Scars - A Theological-hermeneutical Analysis of Violence. *Scriptura*, 106: 26-37. Stellenbosch University.
- Thiselton, A. C. 2005. Hermeneutics. Kevin J. Vanhoozer (ed.). *Dictionary for Theological Interpretation of the Bible*. Grand Rapids, Michigan: Baker Academic.
- Timpie, R. L. 1988. Christian Psychology. Edit. By David G. Benner. *Psychology and Religion*. Grand Rapids, Michigan: Baker Book House.
- Tesser, A. 1988. Toward a self-evaluation maintenance model of social behavior. In L. Berkowitz (ed.), *Advances in experimental social psychology*, Vol. 21:181-227. New York: Academic Press.
- Thayer, N. S. T. 1985. In: Don S. Browning (ed.). *Spirituality and Pastoral Care*. Philadelphia: Fortress Press.
- Theissen, G. 1983. *Psychologische Aspekte Paulinischer Theologie*. Göttingen: Vandenhoeck & Ruprecht.
- Thorson, J. A. & Powell, F. C. Neimeyer, R. A. (ed.) 1994. A Revised Death Anxiety Scale. *Death Anxiety Handbook: Research, Instrumentation, and Application*. Washington, D.C: Taylor & Francis.
- Tidball, D. J. 1995. Practical and Pastoral theology. In *New Dictionary of Christian Ethics and Pastoral Theology*. Leicester: Inter Varsity Press.
- _____ 1997. *Skillful Shepherds: Explorations in Pastoral Theology*. New York: Apollos.
- Tomer, A. 1994. Neimeyer, Robert A. (ed.) Death Anxiety in Adult Life-Theoretical Perspectives. *Death Anxiety Handbook: Research, Instrumentation, and Application*. Washington, D.C: Taylor & Francis.
- Torrey, R. A. 1904. *The Baptism with the Holy Spirit*. London: James Nisbet & Co., Ltd.
- Townroe, J. 1986. Christian Spirituality and Healing. In: Cheslyn J.; Geoffrey W.; Edward Y. S.J (ed.) *The Study of Spirituality*. London: SPCK.
- Travis, S. H. 1997. Psychology. Ralph P. M. & Peter H. D. (ed.). *Dictionary of the later New Testament & Its Developments*. Leicester: Inter Varsity Press.
- Turner. M. 2004. The Spirit and Salvation in Luke-Acts. *The Holy Spirit and Christian Origins*. William B. Eerdmans Publishing Co.
- Underwood, L. H. 1904, 1918. *Underwood of Korea*, New York, *Fifteen Years Among the Top-knots or Life in Korea*. 1977. Seoul.
- Underwood, H.G. 1978. *The Call of Korea*. New York, Chicago, Toronto, London and

- Edinburgh: Fleming H. Revell Company.
- Vanhoozer, J. K. (ed.). 2005. *Image of God, Dictionary for Theological Interpretation of the Bible*. Grand Rapids, Michigan: Baker Book House.
- Van Kaam, A. 1972. *On being yourself*. Denville, N.J.: Dimension Books.
- Van Til, C. 1955. *The Defense of Faith*. New Jersey: Presbyterian and Reformed Publishing Co.
- _____. 1975. Christian-Theistic Evidences. In: *Defense of the Faith*. Vol.VI. Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Co.
- Vitz, P. C. 1988. Psychology as Religion. Benner, G.D. (ed.). *Psychology and Religion*. Grand Rapids, Michigan: Baker Book House
- Von Dras, D. D. & White, J. L. 2006. Spirituality and death: a transformation into a new life. *The Forum*, ADEC: 1-3.
- Von Rad, G. 1963. Trans. by John. H. Marks. *Genesis: A commentary*. London: SCM Press LTD.
- Wagner, E. R. 1995. *A Critique of Jay E Adams' Theology from a Pneumatological Viewpoint Within Calvinistic Theology*. A dissertation for the degree of Doctor of Theology at the University of Durban-Westville.
- Wagner, M. 1975. *The sensation of being somebody*. Grand Rapids: Zondervan.
- Walsh, K.; King, M.; Jones, L.; Tookman, A. & Blizard R. 2002. Spiritual beliefs may affect outcome of bereavement: prospective study, *British Medical Journal* 324:1551-4.
- Walter, T. 2003. Secularization 1. In: Colin Murray Parkes, Pettu Laungani and Bill Young. (ed.). *Death and Bereavement Across Cultures*. Hove & New York: Brunner Rutledge.
- Ward, Pete. 2008. *Participation and Mediation: A Practical Theology for the Liquid Church*. London: SCM Press.
- Warfield, B. B. 1931. *Calvin and Calvinism*. New York: Oxford University Press.
- Watts, F. 2002. *Theology and Psychology*. Aldershot Hants: Ashgate Science and Religion Series
- _____. 2007b. *Jesus and psychology*. London: Darton, Longman & Todd.
- _____. 2012. Doing theology in dialogue with psychology. *Journal of Psychology and Theology* 40 (1):45-50, Spring. Rosemead School of Psychology.
- Weaver, G. D. 1986. *Psychology of Religion*. 201.

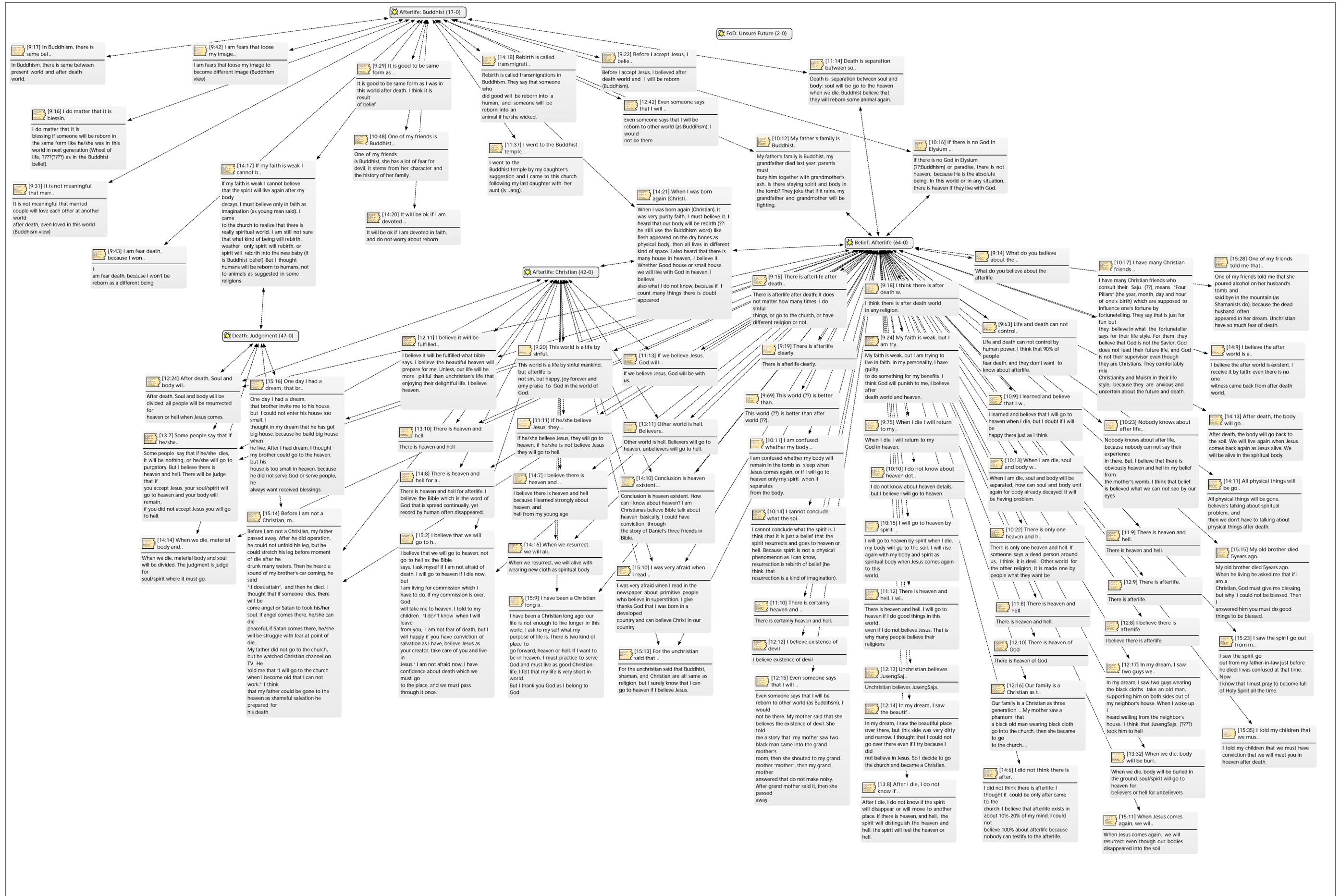
- Wenz, E. 1927. *Tibetan Book of the Dead*. Oxford University. 1995. Trans. by Lu, Si-Ha. *Tibetan Book of the Dead*. Seoul: JungSin SeaGeaSa.
- Westerman, A. S, & Canter, F. M. 1985. Fear of death and the concept of extended self. *Psychological Reports*, 56:419-425.
- Westphal, M. 1987. *God, Guilt, and Death*. Bloomington: Indiana University Press.
- White, J. F. 1983. *Introduction to Christian Worship*. Nashville: Abingdon Press.
- White, L. B. 1995. *Raising a Happy, Unspoiled Child*. Touchstone.
- Whang, K. M.1999. Biblical Counseling in Korea: An Interview with Kyu Whang and Ed Welch. *The Journal of Biblical Counseling*, Vol. 17(3):31, Spring.
- Wilken, R. L. 2003. *The Spirit of Early Christian Thought*. London: Yale University Press.
- Wilkinson, J. 1998. *The Bible and Healing: A Medical and Theological Commentary*. Edinburgh: The Handsel Press LTD/ Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co.
- Wilkinson, P. & Douglas, C. 2008. *Encyclopedia of Religion*. London: Dorling Kindersley.
- Williams, R. L. & Cole, S. 1968. Religiosity, generalized anxiety and apprehension concerning death. *Journal of Social Psychology*, 75:111-117.
- William, E. V., Menrill F. U., William W. 1985. Soul; Self; Life. In *Vine's Expository Dictionary of Biblical Words*.
- Wilson, M. 1988. *A Coat of Many Colours: Pastoral Studies of the Christian Way of Life*, London: Epworth Press.
- Woolfe, R. and Dryden, W (ed). 1996. *Handbook of Counseling Psychology*, London, Thousand Oaks, New Delhi: Sage Publications.
- Wright, H. Norman. 1985. *Crisis Counseling*. San Bernardino, C.A.: Here's Life.
- Wright, L. & Price, M. & Hunter, R. J. 2005. Fear, In: Rodney J. Hunter, (ed.). *Dictionary of Pastoral Care and Counseling*, Nashville: Abingdon Press.
- Wyschogrod, E. 1985. *Spirit in Ashes: Hegel, Heidegger, and Man-Made Mass Death*. New Haven and London: Yale University Press.
- Yates, J. 1999, *Jung on Death and Immortality*. Princeton, New Jersey: Princeton University Press.
- Yu, D. S. 1975. *The history and structure of Korean Mu religion*. Seoul: Yensei University Press.

- _____ 1978. *The religion of a people and Korea culture*. Seoul: Hyundae sasangsa.
- _____ 1984. *The Korea religion and Christianity*. Seoul: Daehan Christianity suhoe.
- _____ 1989. *The Korea religion and Christianity*. Seoul: Daehan Christianity suhoe.
- Yun, S. B. 1964. *Christianity and Korean Thought*. Seoul: Christian Literature Society.

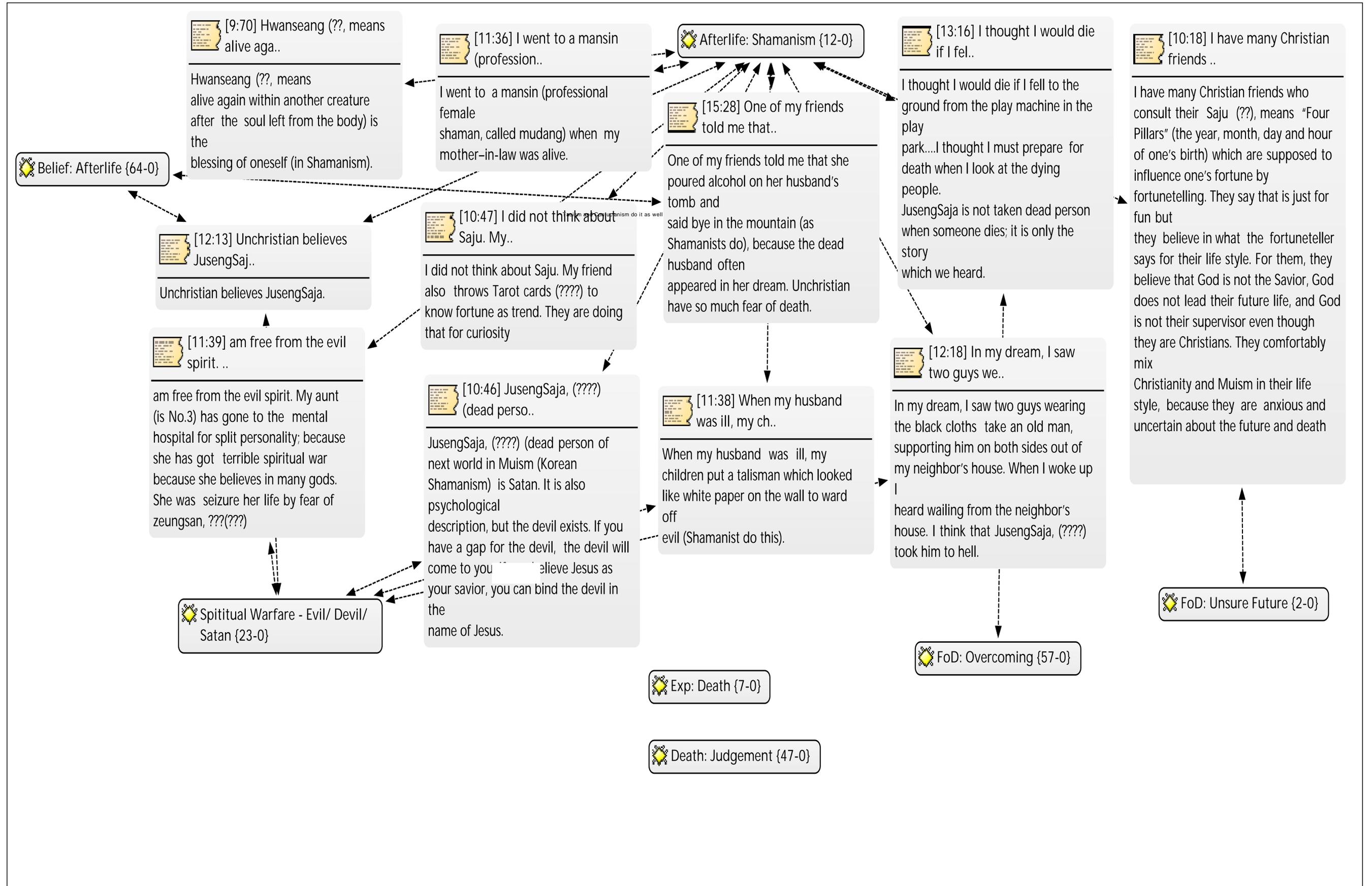
APPENDIX 1 Belief: Afterlife



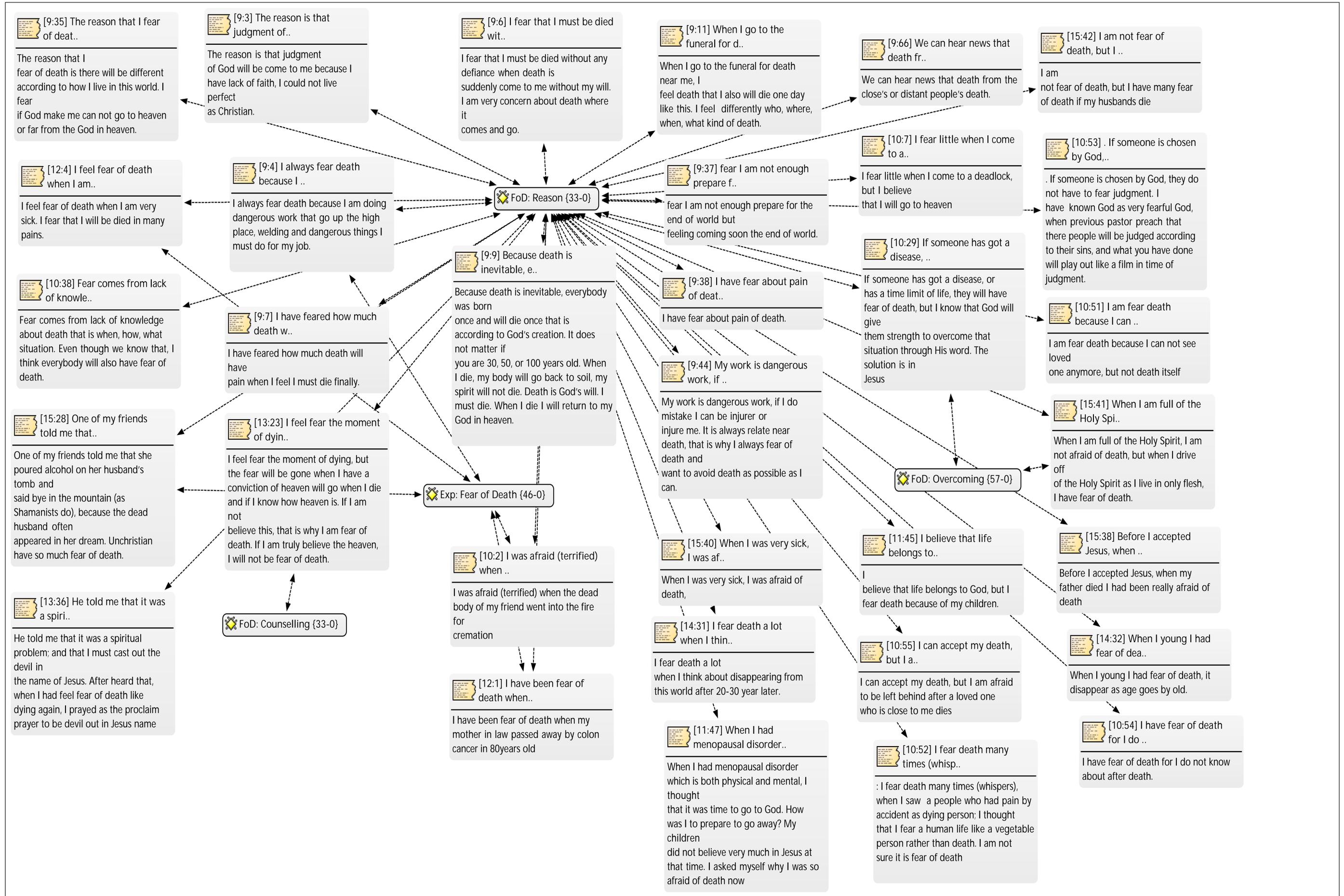
APPENDIX 2 Afterlife: Buddhist



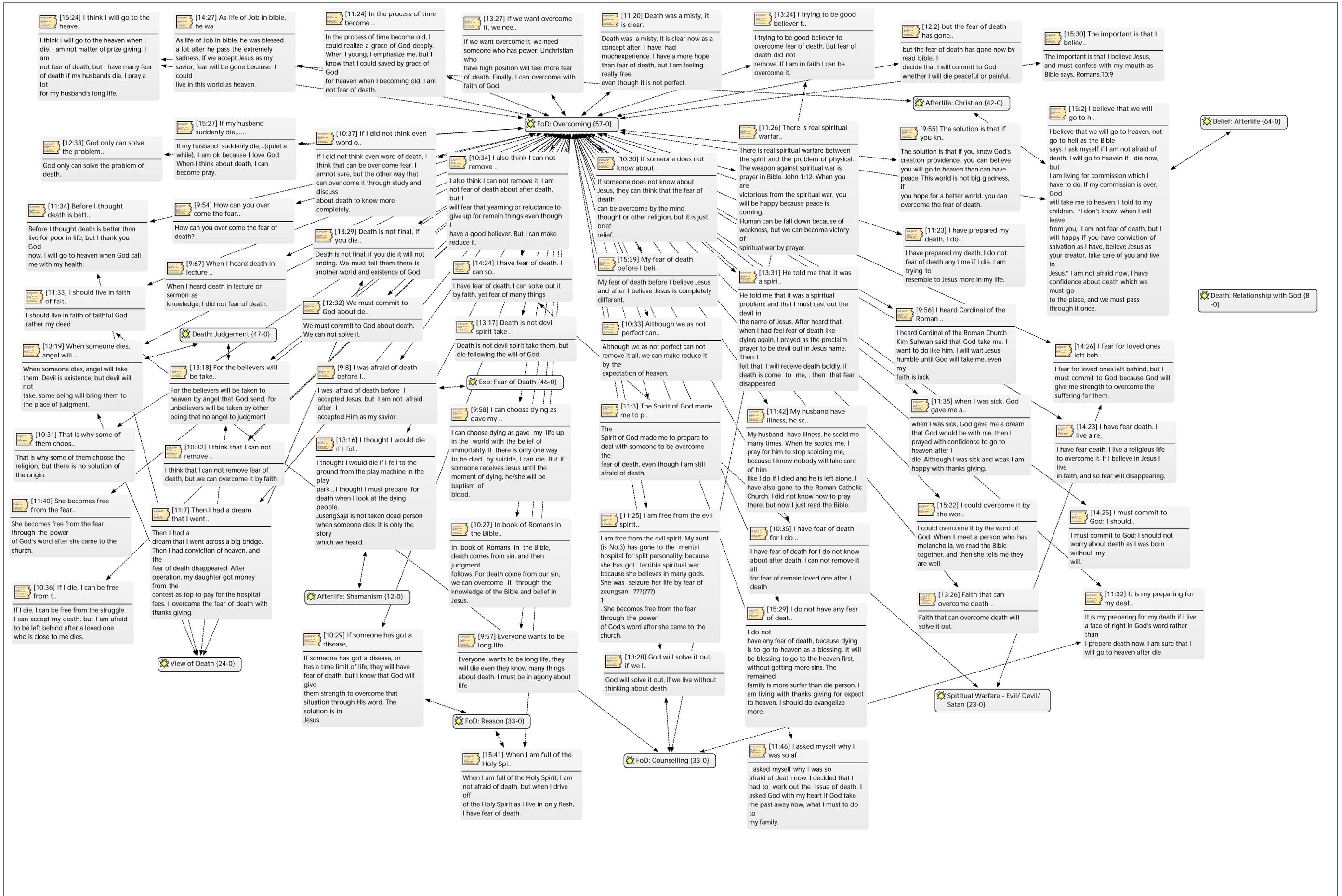
APPENDIX 3 Afterlife: Shamanism



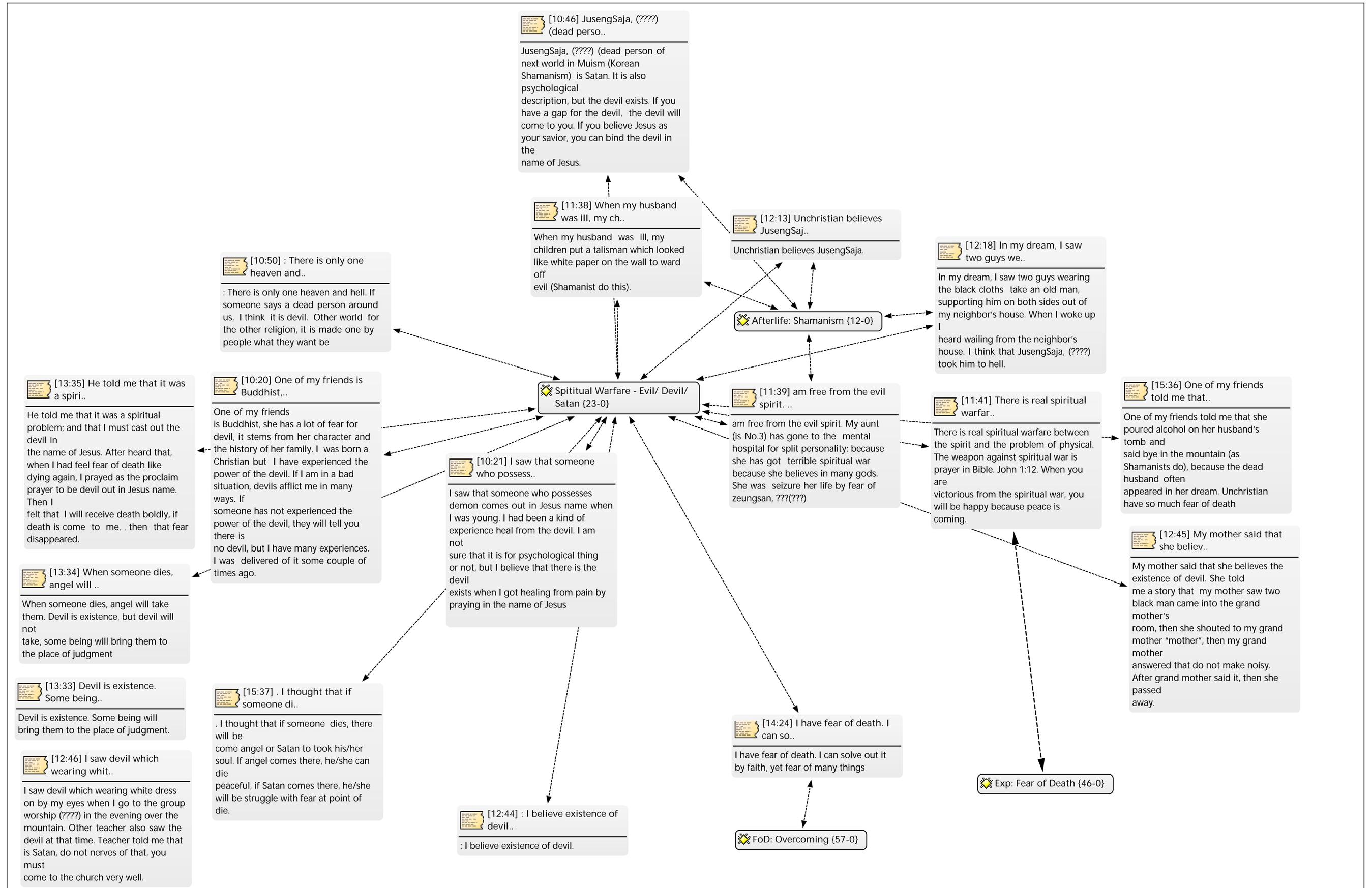
APPENDIX 5 Fear of Death Reason



APPENDIX 7 Fear of Death Overcoming



APPENDIX 8 Spiritual Warfare



APPENDIX 9



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvenoot • your knowledge partner

Approval Notice

Protocol #: HS756/2011

**Title: THE FEAR OF DEATH AMONG KOREAN CHRISTIANS:
A PASTORAL HERMENEUTICAL STUDY**

Dear Mrs Hyeon LU,

The **New Application** received on **20-Nov-2011**, was reviewed by Research Ethics Committee: Human Research (Humanities) via Committee Review procedures on **24-Nov-2011** and has been approved. Please note the following information about your approved research protocol: Protocol Approval Period: **06-Dec-2011 -06-Dec-2012**

Present Committee Members: Standard provisions

1. The researcher will remain within the procedures and protocols indicated in the proposal, particularly in terms of any undertakings made in terms of the confidentiality of the information gathered.
2. The research will again be submitted for ethical clearance if there is any substantial departure from the existing proposal.
3. The researcher will remain within the parameters of any applicable national legislation, institutional guidelines and scientific standards relevant to the specific field of research.
4. The researcher will consider and implement the foregoing suggestions to lower the ethical risk associated with the research.

You may commence with your research with strict adherence to the abovementioned provisions and stipulations.

Please remember to use your **protocol number (HS756/2011)** on any documents or correspondence with the REC concerning your research protocol.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

After Ethical Review:

Please note that a progress report should be submitted to the Committee before the approval period has expired if a continuation is required.

The Committee will then consider the continuation of the project for a further year (if necessary). Annually a number of projects may be selected randomly for an external audit.

National Health Research Ethics Committee (NHREC) number REC-050411-032.

This committee abides by the ethical norms and principles for research, established by the Declaration of Helsinki, the South African Medical Research Council

Guidelines as well as the Guidelines for Ethical Research: Principles Structures and Processes 2004 (Department of Health).

Provincial and City of Cape Town Approval

Please note that for research at a primary or secondary healthcare facility permission must be obtained from the relevant authorities (Western Cape Department of

Health and/or City Health) to conduct the research as stated in the protocol. Contact persons are Ms Claudette Abrahams at Western Cape Department of Health (healthres@pgwc.gov.za Tel: +27 21 483 9907) and Dr Helene Visser at City Health (Helene.Visser@capetown.gov.za Tel: +27 21 400 3981). Research that will be conducted at any tertiary academic institution requires approval from the relevant parties. For approvals from the Western Cape Education Department, contact Dr AT Wyngaard (awyngaar@pgwc.gov.za, Tel: 0214769272, Fax: 0865902282, <http://wced.wcape.gov.za>).

Institutional permission from academic institutions for students, staff & alumni. This institutional permission should be obtained before submitting an application for ethics clearance to the REC.

Please note that informed consent from participants can only be obtained after ethics approval has been granted. It is your responsibility as researcher to keep signed informed consent forms for inspection for the duration of the research.

We wish you the best as you conduct your research. If you have any questions or need further help, please contact the REC office at 0218089183.

Included Documents:

Consent form for questionnaire, Application form, Consent for focus group, Letter requesting permission², Letters of permission, Questions for focus group, Research proposal, Questionnaire, Letter requesting permission¹

Sincerely,

Sidney Engelbrecht

REC Coordinator Research Ethics Committee: Human Research (Humanities)

APPENDIX 10



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvenoot • your knowledge partner

STELLENBOSCH UNIVERSITY

CONSENT TO PARTICIPATE IN RESEARCH (For Questionnaires)

TITLE: THE FEAR OF DEATH AMONG KOREAN CHRISTIANS: A PASTORAL HERMENEUTICAL STUDY.

You are asked to participate in a research study conducted by HYEONSUK LU for the degree of Doctor in Theology, from the faculty of Theology at Stellenbosch University. The results of the research will be contributed to her dissertation. You were selected as a possible participant because you have expressed an interest in the subject.

1. PURPOSE OF THE STUDY

This research will assist people to cope with the fear of death and to help them to overcome their suffering related to the Christian Spirituality of life. The aim of this research is to develop a better understanding of the meaning of death and the fear of death, and to indicate what the difference is in dealing with death for a Christian in relation to other religions in Korean culture.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things: You will be required to complete a questionnaire consisting of 12 questions.

3. POTENTIAL RISKS AND DISCOMFORTS

All responders are anonymous and confidential. You can request counseling if you experience any discomfort. You do not have to answer any questions if you feel uncomfortable with and may withdraw at any stage (without any negative consequences).

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

This study will help you to broaden your understanding of pastoral care and counseling.

5. PAYMENT FOR PARTICIPATION

This research will have no payment as you are a volunteer, but the researcher will provide refreshments.

6. CONFIDENTIALITY

The Questionnaires will use no names. Any information that is obtained in connection with this study and that can be used to identify you will remain confidential. A confidential

agreement will be signed by the participant to show that the research is done in a confidential way.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

*Researcher: Hyeonsuk Lu: Tel: 016 210 9721 E-mail: hyeons0617@hanmail.net.

*Supervisor: Dr. CH.Thesnaar, +27 21 808 3257 E-mail: cht@sun.ac.za.

Address: Faculty of Theology, Stellenbosch University, 171 Dorp Street Private Bag X 1, Matieland, 7602, South Africa.

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; +27 21 808 4622] at the Division for Research Development, Stellenbosch University, South Africa.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to _____ by _____.

I was given the opportunity to ask questions and these questions were answered to her satisfaction.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

2 Name of Subject/Participant

Name of Legal Representative (if applicable)

3 Signature of Subject/Participant or Legal Representative Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____ and/or her representative _____. [He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in Korean by _____.

3.1 Signature of Investigator Date

APPENDIX 11



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY

CONSENT TO PARTICIPATE IN RESEARCH (For Focus Group)

TITLE: THE FEAR OF DEATH AMONG KOREAN CHRISTIANS: A PASTORAL HERMENEUTICAL STUDY.

You are asked to participate in a research study conducted by HYEONSUK LU for the degree of Doctor in Theology, from the faculty of Theology at Stellenbosch University. The results of the research will be contributed to her dissertation. You were selected as a possible participant because you have expressed an interest in the subject.

1. PURPOSE OF THE STUDY

This research will assist people to cope with the fear of death and to help them to overcome their suffering related to the Christian Spirituality of life.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

The participation in focus groups will discuss of your own experiences and interests with 6-7 fellow church members with a few questions on this topic. This discussion will take place for 1 and 1/2 hours.

3. POTENTIAL RISKS AND DISCOMFORTS

All responders are anonymous and confidential. You can request counseling if you experience any discomfort. All responders are anonymous and confidential. You can request counseling if you experience any discomfort. You do not have to answer any questions if you feel uncomfortable with and may withdraw at any stage (without any negative consequences).

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

This study will help you to broaden your understanding of pastoral care and counseling.

5. PAYMENT FOR PARTICIPATION

This research will have no payment as you are a volunteer, but the researcher will provide refreshments.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study will remain confidential. No names, during the Focus Group Interview, will be addressed. Instead, numbers will be

assigned to each table. A confidential agreement will be signed by the participant to show that the research is done in a confidential way.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

*Researcher: Hyeonsuk Lu: Tel: 016 210 9721 E-mail: hyeons0617@hanmail.net.

*Supervisor: Dr. CH.Thesnaar, +27 21 808 3257 E-mail: cht@sun.ac.za.

Address: Faculty of Theology, Stellenbosch University, 171 Dorp Street Private Bag X 1, Matieland, 7602, South Africa.

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; +27 21 808 4622] at the Division for Research Development, Stellenbosch University, South Africa.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to _____ by Hyeonsuk Lu. I was given the opportunity to ask questions and these questions were answered to her satisfaction.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

4 Name of Subject/Participant

Name of Legal Representative (if applicable)

5 Signature of Subject/Participant or Legal Representative Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____ and/or her representative _Hyeonsuk Lu. [He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in Korean by

5.1 Signature of Investigator Date

APPENDIX 12

Quantitative Research Questions for Questionnaires

1. Gender? Male Female
2. Age? 20-29 30-39 40-49 50-59 over 60
3. Have you ever experienced the fear of death?
 always often sometimes never feel it
4. If you have feared death, why?
Because death is the end of my being and a return to nothingness.
Because I will not meet my loved ones again
Because I will lose all my possessions
Because I fear the physical process of dying
Because I am uncertain about what comes after death
Because I fear being judged for my sins by God
Because this fear is linked to a fear of the causes of death (war, nuclear, global warming, disaster, disease, famine, earthquake, hunger)
5. If you do not fear death, why?
Because physical death does not entail spiritual death
Because I believe in reincarnation
Because this life and this world is good and I will die content
Because I will go to heaven if I lead a good life according to my works
Because I overcome the fear of death through Holy Spirit
Because death is inevitable
Because I have seen death many times
6. What do you believe about the afterlife?
There is paradise and a hell
There can be rebirth in other forms or in other worlds
There is heaven and hell
There is nothing after death
7. After death, who will judge you?
The God of the Bible
The highest god of a bigger pantheon
The king of hell
There is no judgment
8. If there is judgment after death, how are you going to be judged?
I will be judged according to my actions in life
I will be judged according to my good deed

- If I accept Jesus I will go to heaven
- Irrespective of my actions or disposition, if I accept Jesus and ask forgiveness before I die, I will go to heaven.

9. How can you overcome the fear of death?

- I cannot overcome it
- I can ignore it
- I will be forget it when long times pass
- I can overcome this fear by studying death
- I can overcome this fear through a life of faith
- I can overcome this fear through the Holy Spirit

10. By whom would you like to be counseled about the fear of death?

- Psychologist Pastor Pastor who know about psyche
- Psychologist who know about theology Nobody
- others.....

11. Why would you want a pastor to assist you with this problem?

- A pastor has got the authority for blessing
- I am not strong enough in my faith to drive out the demon spirit
- A pastor can drive out the power of the devil (evil spirit, demon posses)
- A pastor was anointed by God
- Pastor can communicate with God

12. Are you confident that you will go to the heaven, when you die?

- Yes No I am not sure Does not matter

APPENDIX 13

Qualitative Interview Questions for Focus Group

1. Have you ever experienced the fear of death?
2. What do you believe about the afterlife?
3. If there is judgment after death, how are you going to be judged?
4. How can you overcome the fear of death?
5. By whom would you like to be counseled about the fear of death?

APPENDIX 14

설문조사에 응해 주셔서 감사 드립니다.

1. 성별 ? (남, 여)

2. 나이 ? 20-29세, 30-39세, 40-49세, 50-59세, 60세 이상

3. 당신은 죽음이 두렵다고 느낀 적이 있나요?
 항상 느낀다. 자주 느낀다. 가끔씩 느낀다. 결코 느낀 적이 없다.

4. 죽음이 두렵다면 왜 두렵게 느껴지나요?
 나의 존재, 모든 것이 끝나기 때문에
 사랑하는 사람들을 더 이상 만날 수 없기 때문에
 내가 가진 모든 것을 다 놓고 가야 하기 때문에
 죽는 것 자체가 무섭기 때문에
 죽으면 어떻게 될지 모르기 때문에
 하나님의 심판이 무섭기 때문에
 전쟁, 핵무기, 지구온난화, 오염, 재해, 질병, 기근, 지진, 기아, 사고 때문에

5. 죽음이 두렵지 않다면 왜 두렵지 않은가요?
 육체는 죽어도 영혼은 죽지 않으니까
 죽어도 다시 다른 모습으로 다른 세상에서 태어날 거니까
 이 세상이 천국이고 지금의 삶에 만족하며 마음껏 살아 보았으니까
 착하게 살면 천국갈수 있음을 믿으니까
 성령님의 도우심으로 이겨낼 수 있으니까
 누구나 한번은 죽으니까
 수많은 죽음을 보아 왔으니까

6. 죽음 후에 다른 세상이 있다고 믿나요?
 극락과 지옥이 있다.
 다른 세상이나, 다른 모습으로 이 세상에 다시 태어날 수 있다
 천국과 지옥이 있다.
 죽음 후에 다른 세상은 없다

7. 죽음 후에 누가 심판을 한다고 생각하나요?
 성경이 말하는 하나님 여러 신들중 가장 높은 신 염라대왕 심판은 없다

8. 죽음 후에 심판이 있다면 어떻게 심판될 것인가요?
 누구든지 착하게 살면 천국 갈수 있다
 예수님을 믿어도 악한 일을 많이 하면 지옥 간다(선행을 많이 해야만)

을 예수님 영접하면 천국갈수 있다

악한 일을 많이 했어도 마지막에 예수님 믿고 회개하면 천국갈수 있다

9. 당신의 죽음에 대한 두려움을 어떻게 해결할 수 있나요?

해결할 수 없다 잊어버리고 산다 세월이 흐르면 잊어진다

죽음에 대하여 잘 배운다 신앙생활을 잘 한다

성령님의 도우심으로 해결할 수 있다.

10. 죽음의 문제를 누구에게 상담 받고 싶은가요?

심리상담자, 목사, 심리학을 아는 목사, 신학을 아는 심리상담자,

아무도 해결할 수 없다. 기타.....

11. 문제가 있을 때 목사에게 기도 받기를 원하는 이유는 무엇인가요?

목사는 축복권이 있으니까

악한 영은 내가 물리칠 수 없으니까

목사는 악의세력(악한 영, 귀신)을 쫓아낼 수 있으니까

목사는 하나님이 세운 사람이니까

목사는 하나님과 교통하는 사람이니까

12. 당신이 죽으면 예천국 갈수 있다고 확신하나요?

그렇다. 그렇지 않다. 잘 모르겠다. 상관없다

APPENDIX 15

토론에 응해 주셔서 감사 드립니다.

1. 당신은 죽음이 두렵다고 느낀 적이 있나요?
2. 죽음 후에 다른 세상이 있다고 믿나요?
3. 죽음 후에 심판이 있다면 어떻게 심판될 것인가요?
4. 당신의 죽음에 대한 두려움을 어떻게 해결할 수 있나요?
5. 죽음의 문제를 누구에게 상담 받고 싶은가요?

APPENDIX 16

Focus Group 1

First question: Have you ever experienced the fear of death?

No. 1: I sometimes have fear of death. The reason is that judgment of God will be come to me because I have a lack of faith, I could not always live as a perfect Christian.

No. 2: I always fear death, because my work is dangerous – I have to climb up to high places and do high-risk activities such as welding to earn a living.

No. 7: I have experienced the physical process of dying through a traffic accident, and through overwork. I fear that I must die without resistance as I have no control over the suddenness of death. I am very concerned about when death will come.

No. 4: I know that death comes as a result of sin. I am afraid of the pain of death when I finally die.

No. 5 (one of the elders in the church):

I was afraid of death before I accepted Jesus, but I have not been afraid since I accepted Him as my savior. Because *death is inevitable*, everybody was born once and will die once according to God's creation. It does not matter if you are 30, 50, or 100 years old. When I die, my body will go back to soil, my spirit will not die. Death is God's will. When I die I will return to my God in heaven.

No. 3: There are many different situations in life. Hearing news about the death of people close to us or even only in the distance, affects us. When I heard about death in a lecture or sermon, I did not fear it. However when I attend a funeral of somebody who was close, I realize that I will also die. My fear depends on the type of death around me – who, where, when, how. Sometimes I fear death 100%, other times 60%, 30%, 20%. It changes constantly.

No. 6: Life and death are not controlled by the power of man. One cannot choose life and death, but one can choose when **someone dies when they have failed in business.** Death is not equal (the researcher was uncertain at this point what was really meant by this – possibly the participant meant that life is not equal as some people accept it and others don't).

Second question: What do you believe about the afterlife?

No. 6: There is life after death; it does not matter how many times I do sinful things, or go to church, or whether I have a different religion. I think that it is a blessing if someone is

reborn in the same form in the next life as he/she was in this world (*Wheel of life*, 生死輪廻(생사윤회) as in the Buddhist belief). In Buddhism, the present world and the afterlife are the same. Do you think that is rebirth? I think that there is an afterlife for all religions. (Participant came to this church 4weeks ago.)

No. 5: There is clearly an afterlife. This world is sinful, but the afterlife is not sinful but a happy, joyous place where we can praise God forever in His Kingdom. When we are resurrected with our divine spiritual bodies, we look the same as we do now, and we will go to heaven forever. If we believe in it, we can be blessed with the Kingdom of God in this world as well.

No. 1: Before I accepted Jesus, I believed that I would be reborn (Buddhism). After accepting Jesus I believe in the Kingdom of God, and that my body will die, but my spirit will not.

No. 2: My faith is weak, but I am trying to live in faith. In my personality, I feel guilty to do things for my own personal gain. I think that God will punish me. I do believe in the afterlife and heaven.

No. 5: We live in a sinful world, but in the Kingdom of God there is no sin, only joy forever, and praise to Him only.

No.1: After death, the soul/spirit will go to heaven directly.

No. 2: I think I will go to heaven in body as well, the same as I am now.

No. 6: It is good to be in the same form as I was in this world after death. I think it is result of belief (as karma in the Buddhist belief, 인과응보).

No. 3: I pray that God will receive me as I am.

No. 6: It is not possible for married relationships to continue as they are into the world of the afterlife (Buddhist view).

No. 4: At the end of world, when we go to God, He will take us as changed spiritual beings. The relationship of a married couple is different in the Kingdom of God to what it is in this world.

No. 7: We do not know. I will follow the word of Bible, but we cannot know what happens after death.

No. 1: There is no hatred and no possession in heaven, only happiness. The reason that I fear death is that things will be different from how I live in this world. I am worried about not going to heaven – I hope that I can live with God, but I fear that I am not prepared

enough for the end of the world, which I feel is coming soon.

No. 4: I have fear about the pain of death. I know that the result of sin is death. Death comes with pain. When my parents passed away, I saw lots of pain with death. I think that the physical process of death – the dying of the five viscera, the six entrails and cells – means pain.

No. 6: I am afraid that I will lose or change my image when I die (Buddhist view). I am afraid of death, because I won't be **reborn** as a different being (Buddhism view).

No. 2: I saw my younger brother die a few days ago. I think that being alive is better than dying even though there is pain in this world. This world (이승) is better than the afterlife (저승) (Shamanistic word). My work is dangerous work - if I make a mistake I can injure myself or someone else. Death is always close at hand, which is why I always fear death and want to avoid death as far as possible. It makes me fainthearted to drive – I could lose all my possessions at once.

No. 3: When I was teaching students, I saw them boast. I wondered to myself how I could do that if my image of myself was different from God's image of me.

Third question: If there is judgment after death, how are you going to be judged?

No. 4: I have been Christian for a long time, there will obviously be judgment by God, and there will be rewards and punishment for good and bad deeds. Living with God's will as a mature Christian is the responsibility of a saint.

No. 5: God will judge us, such as is evident in the story of Lazarus in Luke 16. Death is like the coming of the Kingdom of God; we can give thanks for God's calling us to heaven. We have to smile even though we have sickness, ageing, life, and death. I am waiting and cannot be afraid of death and judgment, because all of that belongs to God.

No. 1: God's judgement will be according to what I have done in this world.

No. 5: As we are sinners in God's eyes, nobody can escape judgement. We can be called righteous only through Jesus. I interpret that the reward means to be saved despite sin, not to be awarded for my righteous deeds.

No. 1: There is heaven and hell. I can be saved by the grace of God, by going to heaven if I accept Jesus. The rewards will be according to what I have done in this world.

No. 6: I do not have faith and do not know about God's will. **Hwanseang** (환생, means living again within another creature after the soul has left the body) is the blessing of oneself (in Shamanism).

No. 5: I went to funeral services many times, where sometimes a person has died with the fury of desperation, and other times a person dies with peace. People say that if he/she dies with pain, he/she is going to hell, or if he/she dies with peace, he/she is going to heaven. We can not judge who is going to heaven or hell, only God knows and can judge. We cannot be sure even if someone died by suicide.

Fourth question: How can you overcome the fear of death?

No. 5: The solution is that if you know God's creation providence, you can believe you will go to heaven and have peace. This world is not very joyous, but if you hope for a better world; you can overcome the fear of death.

No. 2: I heard a Cardinal of the Roman Church, Kim SuhWan, say that God will take me. I want to believe him. I will wait for Jesus humbly until God takes me, even though my faith is weak.

No. 3: Everyone wants to have a long life, but even those who know a lot about death will die. I must be in agony about life.

No. 7: I can choose dying, as I have given up my worldly life, with the belief in immortality. If there is only one way to die by suicide, I can die. But if someone receives Jesus at the moment of dying, he/she will experience a baptism of blood.

Fifth question: By whom would you like to be counseled about the fear of death?

No. 5: The problem of death cannot be solved by counseling. Believing in God does not stop the relationship with God. If my belief is not humanistic or selfish, I can relate with God as my savior, and then I can be stouthearted and overcome death. If you fear too much, you can go to your senior pastor for counseling. If someone wants to commit suicide, he/she must look for a counselor because they are a victim. They need a pastor or a counselor for healing.

No. 2: Recently some people look on internet sites for people to commit suicide within a group, but their anguish about death can be solved through prayer.

No. 6: Life and death can not be controlled by human power. I think that **90% of people fear death**, and they don't want to know about the afterlife. If they can discuss death, they are the chosen one as transcendent man. I will discuss it with who I choose, rather than a psychologist.

No. 5: If someone wants to commit suicide, he/she must find a counselor. He/she is suffering from mental or spiritual anguish. He/ She must look for the way of life to be treated by a senior pastor or counselor.

APPENDIX 17

Focus Group 2

First question: Have you ever experienced the fear of death?

No. 5: When my grandmother suddenly died, I could not cry, but I felt sad that I could not see her anymore. I am afraid of death because I cannot see loved ones anymore, but I am not afraid of death itself.

No. 6: I was **terrified** when the dead body of my friend went **into the fire for cremation**.

No. 3: I have not felt fear of death and I have not thought about it because I do not have family to be responsible for. My parents are alive, and I am still young (27 years old, single).

No. 1: (studied psychology): When I studied psychology, I had to write a last testament that I must leave behind if I die. At that time, I felt sad (teary eyes), because **my loved parents will be very sad**, and I thought about how they would feel to see my remaining possessions. But I do not fear death itself.

No. 7: I did not feel it when my grandparents passed away, but I felt sad when their house was sold, as then I realized that I could not go there anymore.

No. 4: I have felt fear of death many times (whispers), when I saw someone who had pain from being in an accident - a **dying person**; I think that I **fear** living in a vegetative state more than actual death. I am not sure that this is fear of death.

No. 2: I learned and believe that I will go to heaven when I die, but I doubt if I will be as happy there as one would think. It sounds as though it will be boring. After I married, I felt that the deep relationship with God is happiness itself. Then I realize the purpose of life is only God. I **fear little** when I come to a deadlock, but I believe that I will go to heaven.

Second question: What do you believe about the afterlife?

No. 5: I do not know about the details of heaven, but I believe I will go there.

No. 1: I am **confused about whether my body will remain in the tomb in a** sleep-like state when Jesus comes again, or if only my spirit will go to heaven when it separates from the body.

No. 6: **My father's family is Buddhist**, my grandfather died last year; and my parents must bury him together with my grandmother's ash. Do body and spirit both stay **in the tomb**? My family jokes that if it rains, my grandfather and grandmother will be fighting.

No. 7: When I die, my soul and body will be separated. How can soul and body unite again once the body is already decayed? This is a problem.

No. 4: **I cannot conclude what the spirit is**. I think that it is just an imaginary belief that the spirit resurrects and goes to heaven or hell. Because spirit is not a physical phenomenon such as I know, resurrection is a rebirth of belief (he thinks that resurrection is a kind of imagination).

No. 2: My spirit will go to heaven when I die, my body will go to the soil. I will rise again with my body and spirit as a spiritual body when Jesus comes again to this world. If there is no God in Elysium (극락: Buddhism) or paradise, there is not heaven, because He is the absolute being. In this world or in any situation, heaven exists if one lives with God. **JusengSaja**, (저승사자) (dead person of the next world in Muism (Korean Shamanism) **is Satan**. It is also a psychological description, but the devil exists. If you have a gap for the devil, the devil will come to you. If you believe Jesus as your savior, you can bind the devil in the name of Jesus.

No. 3: *JusengSaja* (Shamanism) is not a frightening being, but an object of curiosity, for fun.

No. 1: I have many Christian friends who consult their *Saju* (사주)³⁶⁵, which means "Four Pillars" (the year, month, day and hour of one's birth in Shamanism) which are supposed to **influence one's fortune by fortunetelling**. They say that this is just for fun, but they still believe in what the fortuneteller advises for their lifestyle. For them, they believe that God is not the Saviour, God does not lead their future life, and God is not their supervisor even though they are Christians. **They comfortably mix Christianity and Muism (Korean Shamanism) in their lifestyles**, because they are anxious and **uncertain about the future and death**.

No. 6: I do not think about *Saju*. My friends also throw **Tarot cards** (타로카드)³⁶⁶ **to know**

³⁶⁵ See, Kim, Sang-Min. *The study in a relation between Shamanism and the unchristian factors in Korean Church*. ChongHoe Sinhak Yunguwon. Korea. 2000:16

³⁶⁶ <http://en.wikipedia.org/wiki/Tarot> 2012.8.07. The English and French word **tarot** derives from the Italian *tarocchi*, which has no known origin or etymology. There is also the question of whether the word tarot is related to Harut and Marut, who were mentioned in a short account in the Qur'an. According to this account, a group of Israelites learned magic, for demonstration and to test them, from two angels called Harut and Marut, and it adds that this knowledge of magic would be passed on to others by the devil. Tarot cards are now used primarily for divinatory purposes.

their fortune as trend. They are doing that for curiosity. **One of my friends is Buddhist, she has a lot of fear for devil** - this stems from her character and the history of her family. I was born a Christian but **I have experienced the power of the devil.** If I am in a bad situation, the devil afflicts me in many ways. If someone has not experienced the power of the devil, they will tell you there is no devil, but I have many experiences. I was delivered from the devil a few times already.

No. 1: I saw that someone who was **possessed by a demon** came out in Jesus name when I was young. I also was a kind of an experience of being **saved from the devil.** I am not sure if it was a psychological thing or not, but I believed that the devil exists when I experienced healing from pain by praying in the name of Jesus

No. 1: There is only one heaven and hell. If someone talks about **a dead person around us** (Shamanistic belief), **I think of it as the devil.** Different religions call it by different names, but it is the same thing.

No. 5: Nobody knows about the afterlife, because nobody alive has experienced it. But, I believe that there is obviously heaven and hell as I have believed this from birth, even though I cannot see it with my eyes.

Third question: If there is judgment after death, how are you going to be judged?

No. 5: I was in agony about this recently; I think that I will go to hell if I do not believe in Jesus. I think the standard for judgment is unjust. I also have questioned what happens to people from past generations who could not know about Jesus, will they all go to hell?

No. 1: If God has chosen one by predestination, their life will be saved regardless of generation. If someone is chosen by God, they do not have to **fear judgment.** **I have known God as very fearful God,** when a previous pastor preached that people will be judged according to their sins, and what you have done in life will play out like a film at the time of judgment. But I thank the Lord for I am a chosen one by God.

No. 2: Judgment is only by God. There is only one way to be saved, that is life through Jesus in any generation.

No. 6 and No. 4 did not comment.

Fourth question: How can you overcome the fear of death?

No. 2: In the book of Romans in the Bible, death comes from sin, and then judgment follows. Because death comes from our sin, we can overcome it through the knowledge of the Bible and belief in Jesus. If someone has got a **disease**, or has a known time limit to

their life, they will have fear of death, but I know that God will give them strength to overcome that situation through His word. The solution is in Jesus.

No. 1: If someone does not know about Jesus, they can think that the fear of death can be overcome **by the mind, thought or other religion, but** it is just temporary relief. That is why some of them choose religion, but there is **no solution** in the origin.

No. 3: I think that one can not remove fear of death, but we can overcome it by faith. Although we are imperfect and cannot remove all the fear, we can reduce it through expectation of heaven. And it will be reduced, if our own children do not have any problems.

No. 5: I also think that I cannot remove it. I am not afraid of what happens after death, but I feel a yearning or reluctance to give up earthly things even though I have a strong faith. But I can reduce it.

No. 7: I have fear of death because of the unknown. I cannot remove it all as I am afraid of missing my loved ones after death.

No. 1: If I die, I can be free from the struggle. I can accept my death, but **I am afraid to be left behind after a loved one** who is close to me dies.

No. 4: If I did **not think about even the word death**, I think that I can overcome fear. I am not sure, but possibly the other way that I can overcome it is through study and discussion about death to know more completely. Fear comes from **lack of knowledge about death that is when, how, and what situation.** But even if that is known, I think everybody will still be afraid of death.

Fifth question: By whom would you like to be counseled about the fear of death?

(There was quiet for a while)

No.7: Nobody can solve it perfectly. Nobody knows about death.

No. 6: **My friend died through suicide.** She was not counseled by anyone. If I were her, I would have spoken to my mother, friend or have looked for counseling from a Christian.

No. 1: When someone wants to die, they do not want say anything to anybody because they feel **extremely lonely**. They feel nobody will understand them even if they talk about it. They commit suicide because they feel that if they were dead, nobody would know about them or cry for them. The best way to counter this is through counseling – a suicidal person needs someone to care about them.

APPENDIX 18

Focus Group 3

First question: Have you ever experienced the fear of death?

No. 6: I accepted Jesus 20 years ago. Before my menopause, I had not thought about death, I was eager about life as a beginner Christian. When I developed a menopausal disorder, which is both physical and mental, I thought that it was time to die. I thought about how prepared I was to depart. My children did not believe very much in Jesus at that time. I asked myself **why I was so afraid of death now**. I decided that I had to work out the issue of death. I asked God with my heart what I should do about my family if I were to pass away. I was prepared to die, but God allowed me to live longer. When my husband's younger brother died, I had this in mind when I spoke to his wife about death. When I said to his wife who lost her husband, "he will go heaven, we will follow him soon," she could feel comforted. Although I am still afraid of death, the Spirit of God prepared me to help someone overcome their fear.

No. 1: I have thought about the fear of death, but it is different in reality. In 1983, I had a job as a sailor. I was 29 years old. On the 3rd day after our ship departed from a port in USA, I nearly died of peritonitis. At that time I was at peace with my faith and prepared to go to my house (heaven). I was not afraid of death, but I had many pains in my body. I can accept my death without fear, but I am worried about natural disasters.

No. 2: When my husband worked overseas, I was suddenly struck down with breast cancer, and then I went to hospital for an operation. I was afraid to die in this situation – my eldest daughter was 11 years old, the second 9 years old, and my son only 6 years old. My family has been Christian for 3 generations already. I believe that life belongs to God, but **I fear death because of my children**. All the members of the Church prayed for me and I prayed so hard. Then I had a dream that I went across a big bridge. Then I had conviction of heaven, and the fear of death disappeared. After the operation, my daughter even won money in a competition and this paid the hospital fees. I overcame the fear of death with thanksgiving.

No. 3: no answer (she was not comfortable at the beginning of the group session).

Second question: What do you believe about the afterlife?

No. 1: There is heaven and hell.

No. 6: There is heaven and hell.

No. 2: There is certainly heaven and hell.

No. 4: If a person believes in Jesus, they will go to heaven, if they do not believe in Jesus they will go to hell.

No. 3: There is heaven and hell. I will go to heaven if I do good things in this world, even if I do not believe in Jesus. That is why many people believe in their religions.

No. 5: If we believe in Jesus, God will be with us.

No. 1: Death is separation between soul and body; the soul will go to heaven when we die. Buddhists believe that they will be reborn as another life form.

Third question: If there is judgment after death, how are you going to be judged?

No.7: I think there will be judgment after death, and those who believe in Jesus will be rewarded.

No. 1: The Judge is God and there will be a prize-giving for believers with different prizes.

No. 6: I agree. This present life is judged. The way one lives now in this world will be a basis for judgment after death.

No. 2: The Judge is God.

No. 3: The Judge is God.

No. 5: I agree.

Fourth question: How can you overcome the fear of death?

No. 6: Death was unclear before, it is clear now as a concept since I have had much experience. I have more hope than fear of death - I feel really free even though it is not perfect. I saw myself how much I feared death again when I had **a near death experience** in an airplane. I have conviction that I will be happy if God took my life now.

No. 5: My husband passed away 40 years ago, leaving me with 6 children. When my third cousin (8 촌) tried to introduce me to Christianity, I could not believe the existence of God. My situation made me angry so that I blamed and criticized God. But God called me again.

No. 1: I have prepared for my death, I am not afraid of dying at any stage. I am trying to resemble Jesus more in my life.

No. 7: In the process of growing old, I have come to realise God's grace deeply. When I was young, I was focused on myself, but I know now that it is only the grace of God that can save me and allow me into heaven. I am not afraid of death.

No. 3: I have given birth to 5 children. I went to a ***mansin*** (**professional female shaman, called mudang**) when my mother-in-law was alive. I went to the ***Buddhist temple*** at my daughter's suggestion and I came to this church by following my last daughter with her aunt (who is No. 6). **My last son is pagan (증산교)**, my daughter became a non-believer, and they told me not to go to church. After I became a Christian 2 years and 7 months ago, **I lost my grand-daughter**. When I cremated my grand-daughter, my children complained that it happened because I was going to church. When my husband was ill, my children **put a talisman** which looked like **white paper on the wall to ward off evil** (Shamanists do this).

No. 6: I am free from evil spirits. My aunt (who is No. 3) has been to the **mental hospital** for split personality; she had a **terrible spiritual war** because she believed in many gods. **Her life was plagued by the fear of zeung-san, 증산교(甞山教)³⁶⁷. She became free from the fear through the power of God's word after she came to the church.**

No. 2: There is real spiritual warfare between the spirit and physical problems. The weapon against spiritual war is prayer. John 1:12 mentions that when you are victorious from the spiritual war, you will be happy because peace is coming. Humans can be struck down because of weakness, but we can have victory over spiritual war through prayer.

No. 3: My husband has an illness, and he scolds me often. When he scolds me, I pray for him to stop scolding me, because I know nobody will take care of him like I do if I were to die and he is left alone. I have also gone to the Roman Catholic Church. I did not know how to pray there, but now I just read the Bible.

Fifth question: By whom would you like to be counseled about the fear of death?

No. 5: There is only One God who can solve the problem of death.

No. 6: We can go to a senior pastor for counseling.

No. 1: I don't have to be counseled because I know the answers. If someone comes to me, I can counsel them.

No. 6: I came to this church 12 years ago. I needed 2 years to change my old style. If somebody comes to me to be counseled, I have to become like him/her with his/her heart. They will need a lot of time and strength. I can depend on the Holy Spirit to counsel, even though I myself am weak. I am not perfect; I must be trained so that I can embrace him/her with sympathy in his/her situation...

No. 7: I know the answers, but I think that we must be counseled by a pastor if we have problems.

No. 3: My husband holds on to the past, not Christianity. I am a deacon in this church.

No. 6: I prepare for death by living righteously in God's word. I am sure that I will go to heaven when I die.

No. 7: I should live in faith of God rather than by my deeds.

No. 5: Before I thought that death is preferable to living a poor life, but I thank God now for my life. I will go to heaven when God calls me.

No. 2: My family has a Christian history, when I was sick, God gave me a dream that God would be with me, then I prayed with confidence to go to heaven after I die. Although I was sick and weak I am happy with thanksgiving.

No. 5: I thank God that my 6 children accept Jesus.

³⁶⁷ Kandzngsan's wife Gopanlae (고판례) established it in 1911 in Korea.

APPENDIX 19

Focus Group 4

First question: Have you ever experienced the fear of death?

No. 1: I hope I am not sick.

No. 2: I was afraid of death when my mother in law passed away from colon cancer at the age of 80. ..., but the fear of death has gone now through reading the Bible. I decided that I will commit to God, whether I die peacefully or in pain.

No. 6: I was burnt terribly. ...When I went to hospital to be treated, some of my body which had decayed had to be cut out with a big knife. This was very painful. I prayed that I would not have a long life, but I hoped to die peacefully in my sleep. I felt that I must live according to God's will while I am living.

No. 2: I feel fear of death when I am very sick. I fear that I will die painfully.

No. 3: My life has been hard at times. When I could not breathe very well, I thought I will die like this. My friend died a few days ago after I met her 3 days before. I realized that I must prepare for death, because I felt death is coming to me as well, but I did not fear death. It is the grace of God.

No. 4: I did not fear death when I was operated on **for cancer**, but **I was afraid of the pain** if the cancer were to relapse.

No. 5: I have not been afraid of death.

No. 7: My husband is still very sick since going into a comatose state in 1980, so death is always near to us...I think that I still have to do something in this world, which I can do if my husband is separated from me by death. I hope that he will go to heaven in peace, because he has been in pain for most of his life in this world.

No. 8: No answer

Second question: What do you believe about the afterlife?

No. 4: I believe there is an afterlife.

No. 3: There is afterlife.

No.2: God's heaven exists.

No. 5: I believe that what the bible says will be fulfilled. I believe that beautiful heaven will prepare for me. If this is not true, our life will be more pitiful than the non-believers' lives. I believe in heaven.

No. 1: Non-christians believe in *JusengSaja* (Shamanism).

No. 2: I believe in the existence of the devil.

No. 4: In my dream, I saw a beautiful place over there, but this side was very dirty and narrow. I thought that I could not go over there even if I tried because I did not believe in Jesus. So I decided to go to church and became a Christian.

No. 3: Even if someone says that I will be reborn to another world (as Buddhism), I will not be there. My mother said that she believes in the existence of the devil. She told me a story where she saw two men in black (*Jusengsaja*) came into my grandmother's room. She then shouted to my grandmother "mother!", and my grandmother answered that she must not make a noise. After my grandmother said that, she passed away.

No. 1: Our family has been Christian for three generations. ...My mother saw a phantom of an old man in black going into the church, and then she decided to go to church....

No. 4: In my dream, I saw two men in black clothes take an old man, supporting him on both sides, out of my neighbor's house. When I woke up I heard wailing from the neighbour's house. I think that *JusengSaja*, (저승사자) **took him to hell (Shamanism)**.

No. 8: When my husband died, he was sick. He could not say anything, but before he died, he told me he had 40 hours before he died. Then he said to me, "you worked hard for me", and then he died after exactly 40 hours.

No. 3: It is a prejudiced opinion that people of good faith will die peacefully and those of bad faith will die in pain. I think that the different measures of pain happen according to different diseases. We cannot say that he/she went to heaven or hell according to how he/she died.

No. 2: When my uncle died of liver cancer he asked me to please pray for him, as this relieved his pain. My uncle's mother prayed for him many times, but he had no faith in her prayer. When he was at the point of death, he told us that the world is clean, "I am very happy because this air is very clean which is different air and it is coming to me. If I knew about this world before, I would have wanted to go there fast, I do not have pain, I am so happy!" Then he died. So then his all family could become Christian. His whole family has a successful life now, even though they are not really highly educated or rich. I think that they could be successful because of his mother's prayer. My uncle could meet Jesus at point of death.

No. 4: There is heaven.

Third question: If there is judgment after death, how are you going to be judged?

No. 2: Believers will not be judged, according to Revelation. Non-christians will be judged and believers will be resurrected and will go to New Jerusalem. Believers will be rewarded, non-believers will be judged.

No. 3: After death, Soul and body will be divided; all people will be resurrected for heaven or hell when Jesus comes.

No. 7: I believe what the Bible says.

No. 5: After the last plagues happen, Jesus will come and judge. Believers will ascend into heaven, others will remain.

No. 2: Believers will be caught up in the clouds to meet the Lord in the air...non-believers will follow the devil.

No. 8: God never again will use the flood to destroy the earth, but He will destroy with fire like an **earthquake (with volcano)**.

No. 5: The Witnesses of Jehovah believe that the present world is heaven; if he/she dies in this world, all is finished (as Confucianists believe).

No. 6: I saw the devil which was wearing a white dress when I went to group worship (구역예배) in the evening on the mountain. Another teacher also saw the devil at that time. The teacher told me that is Satan, but I do not need to be nervous, I must go to church. Then I went to the church worship at daybreak and I got a bible and hymnbook as gifts from the church. One day my older brother broke my bible and hymnbook and I couldn't go back to church until after I was married. After I was burnt by fire, my whole family could accept Jesus, and I came to this church.

No. 4: No answer.

Fourth question: How can you overcome the fear of death?

No. 8: We must commit to God about death. We cannot solve it.

No. 4: God only can solve the problem of death.

Fifth question: By whom would you like to be counseled about the fear of death?

No. 6: I think I should be counseling by a pastor, but I just pray to God. I haven't asked the pastor, because he looks busy all the time.

No. 2: For counseling I do not feel comfortable talking about my problems to people. I just pray to God. This generation of people is always busy.

No. 5: You could ask to member of church for intercessory prayer, and then you could be encouraged.

No. 2: 10 years ago we could encourage each other through intercessory prayer, but now I feel I cannot talk openly – this present generation is too wicked. Some people criticize the situation of others. If one feels love for others we should pray for them quietly. I would be happy if there were other people who felt as I do about prayer.

No. 6: We do not have reliability in this world – I myself change my mind often.

No.2: Only ask God. If members of a group have a problem, they should pray together with fasting.

APPENDIX 20

Focus Group 5

First question: Have you ever experienced the fear of death?

No. 6: When I fell in water, **I feared death because I could not breathe.**

No. 2: I felt that man is so weak; I felt that I would die when I went to hospital recently, in high school grade 3.

No. 8: I thought I could die from anxiety in Middle school, and also when I left the house on a rainy in during thunder and lightning.

No. 7: I am not sure about heaven, I have been afraid of death because of losing all my work, my memories, and my loved ones.

No. 5: I thought that death is falsehood, because my friend's father suddenly died on the mountain.

No. 4: I have not thought about it.

Second question: What do you believe about the afterlife?

No. 2: Some people say that when they die, there will be nothing, or they will go to purgatory. But I believe in heaven and hell. There will be judgement, where if you accept Jesus, your soul/spirit will go to heaven and your body will remain, if you do not accept Jesus you will go to hell.

No. 8: After I die, I do not know if the spirit will disappear or will move to another place. If there is heaven and hell, the spirit will feel this and distinguish between heaven and hell.

No. 5: When we die, our body will be buried in the ground, the soul/spirit will go to heaven for believers or hell for unbelievers.

No. 1: There is heaven and hell

No. 3: The other world is hell. Believers will go to heaven, non-believers will go to hell.

No. 6: no answer.

Third question: If there is judgment after death, how are you going to be judged?

No. 2: There is judgment for heaven or hell by God.

No. 4: God will judge by His words.

No. 5: God will judge by His words.

No. 6: The last judgment will be done by God

No. 8: no answer.

Fourth question: How can you overcome the fear of death?

No. 6: I thought I would die if I fell to the ground from the swing in the play park....I thought I must prepare for death when I look at the dying people. *JusengSaja* does not take dead people away – that is only a story (Shamanism).

No. 5: Death is not due to the devil taking someone - it is the will of God.

No. 7: Believers will be taken to heaven by God's angel; non-believers will be taken to judgement by a being which is not an angel.

No. 2: When someone dies, an angel will take them. The devil does exist, but he will not take people. Some other being will take them to the place of judgement.

No. 1: An angel will bring them to the place of judgment.

No. 4: The devil exists. Some being will take people to the place of judgement.

No. 8: no answer.

Fifth question: By whom would you like to be counseled about the fear of death?

No. 6: When fear of death comes to me, I can solve it by faith.

No. 7: I feel fear about the moment of dying, but the fear is gone when I have a conviction of the heaven I will go to when I die. If I did not believe this, then I would be afraid of death.

No. 4: I am trying to be a good believer to overcome fear of death. But it doesn't go away. I think that if I have more faith I can overcome it.

No. 2: Napoleon, Hitler and other famous people have also died. Someone said that one is born to die. Being human is not forever – dying is destiny, everybody will die – I can accept this.

No. 5: Faith that can overcome death will solve the fear of death.

No. 8: If we want to overcome it, we need someone who has power. Non-christians who have **high positions will feel more fear of death**. Finally, I can overcome fear of death through faith in God.

No. 1: God will solve the problem, if we live without thinking about death.

No. 7: One of my friends has many inferiority complexes; she told me often that she wants to die. She only sees her weak points and not her strong points. I told her to try and find her strong points, and I discuss them with her when we talk. I send messages to her phone, to help her to become better.

No. 2: Death is not final; if you die it will not be the end. We must spread the news that there is another world and that God exists.

No. 5: If someone wants to commit suicide, we must tell them that suicide is not the end. They need to be treated psychologically.

No. 8: If someone wants die through suicide, I will tell him/her there is a more fearful world of judgment after death

No. 6: Last year, I experienced a **sense of emptiness or futility. I was afraid of death** and I felt like I was in a different place. Even when I led the small group of worshippers, I felt it. I was **afraid of this feeling of being lonely** in a different place. I shared this problem with my close friend who is also pastor. He told me that it was a spiritual problem; and that I must cast out the devil in the name of Jesus. After I heard that, when I had the fear of death again, I prayed to be cast the devil out in Jesus' name. Then I felt that I will receive death boldly, if death is to come to me. After that, the fear disappeared.

Researcher comments: The fear of death is a spiritual problem. If our spirituality is enlivened, our mentality and physical bodies will be enlivened too. Believers will be resurrected spiritually anew when Jesus comes.

APPENDIX 21

Focus Group 6

First question: Have you ever experienced the fear of death?

No. 1: I sometimes fear death, but I feel that I must accept death because like animals, we will return to nature when we die. **I fear death a lot when I think about disappearing from this world in 20-30 years.**

No. 6: When I was young I had fear of death, it disappear as one ages. I am not afraid, as it simply means that the old generation goes and the new generation comes.

No. 3: I have fear of death. I have heard that it will be gone if I have faith, but I worry about what happens when I die.

No. 4: Before I became a Christian, I did not think about death. But I have thought about suicide because I always **lived in a very poor family and I felt ashamed. I did not fear suicide at that time.** Since my conversion to Christianity, I have sometimes wanted to go to heaven faster, as it is better than this world.

No. 5: Dying itself is not frightening, but I am worried about leaving loved ones behind. I expect to go to heaven.

Second question: What do you believe about the afterlife?

No. 1: I did not think there was an afterlife; I only started to believe in the afterlife after coming to church. I had about 10%-20% certainty – I could not believe 100% about the afterlife because nobody is alive who can testify about it.

No. 3: I believe there is heaven and hell because I learned strongly about heaven and hell from my young age.

No. 4: The afterlife consists of heaven and hell. I believe the Bible which is the word of God that is spread continually, yet records by humans have often disappeared.

No. 5: I believe in the afterlife – I have faith even if there are no witnesses.

No. 6: I conclude that heaven exists. How can I know about heaven? I am Christian and so I believe what the Bible says about heaven. I have conviction through the story of Daniel's three friends in the Bible.

Third question: If there is judgment after death, how are you going to be judged?

- No. 6: All physical things will be gone, Believers talk about spiritual problems; we don't have to talk about physical things after death.
- No. 1: I must believe that God will judge for the Bible says so. After death, the spirit and body will divide, and there is a place for the spirit who lived well, but some painful place for the spirit who lived a wicked life.
- No. 4: After death, the body will go back to the soil. We will live again when Jesus comes back again, as Jesus is alive. We will be alive within a spiritual body.
- No. 5: When we die, the material body and soul will be divided. The judgment is to decide where the soul/spirit must go.
- No. 3: The physical body will end – I give thanks that I am a Christian. I believe that I will not go to hell even if I am a lazy Christian. I have not thought about the rewards, but they will be different according to how one has served others and had good faith. The Spirit will go to heaven. I believe that I will go to heaven, even though sometimes I wonder if heaven really exists.
- No. 6: When we resurrect, we will be alive, wearing new clothes, as a spiritual body.
- No. 1: When my faith is weak, I cannot believe that the spirit will live again after my body decays. I believed only in faith as imagination (as the young man said). I came to the church to realize that there is really a spiritual world. **I am still not sure that what kind of being I will be reborn as, whether only the spirit will be reborn, or whether the spirit will be born into a new baby** (Buddhist belief) But I think humans will be reborn as humans, not as animals as suggested in some religions.
- No. 4: Rebirth is called transmigration in Buddhism. They say that someone who did good will be reborn into a human, and someone will be reborn into an animal if he/she is wicked. Unlike the theory of evolution, this is not possible as it doesn't cover the aspect of development. The resurrection in Bible means the place of new heaven and new earth. It does not mean limited life in this world, but different life in heaven
- No. 5: It will be ok if I am devoted in my faith, and do not worry about rebirth (Buddhism).
- No. 3: When I was born again (Christian), it was a very pure faith, I had to believe it. I heard that our body will be reborn (환생: he still uses the Buddhist & Shamanist word) with flesh appearing on the dry bones as physical body, then we will all live in a different kind of space. I also heard that there are many houses in heaven, I believe it. Whether in a good house or a small house, we will live with God in heaven. I believe also what I do not know, because when I count the many things I do not know, doubt appears.

No. 6: If I believe that the words of the bible are the words of God, I am not worried about the afterlife. If I believe the Holy Spirit in me, I can believe in heaven without a doubt, otherwise I have doubt.

Fourth question: How can you overcome the fear of death?

No. 1: I have fear of death. I live a religious life to overcome it. If I believe in Jesus I live in faith, and so fear will disappear.

No. 3: I have fear of death. I can solve it through faith, yet I fear many things.

No. 5: I must commit to God; I should not worry about death as I was born without my will.

No. 4: I fear for loved ones left behind, but I must commit to God because God will give me strength to overcome the suffering for them.

No. 6: As the life of Job in the bible explains, he was blessed a lot after he passed the extreme sadness, If I accept Jesus as my savior, fear will be gone because I could live in this world as heaven.

Fifth question: By whom would you like to be counseled about the fear of death?

No. 1: No answer.

No. 4: Only God.

APPENDIX 22

Focus Group 7

First question: Have you ever experienced the fear of death?

No. 2: Before I accepted Jesus, **when my father died I had been really afraid of death**. My father was my supporter, my strength and we were very strongly bonded. I was afraid that we would not meet him again, so I decided to marry. Having believed in Jesus for 20 years, **I have seen many deaths**. We are 7 brothers and sisters – three siblings died, and I myself was very sick with cancer. This made me think a lot about death. I believe that we will go to heaven, not go to hell as the Bible says. I ask myself if I am not afraid of death. I will go to heaven if I die now, but I have things I need to do. Once this earthly commission is over, God will take me to heaven. I told my children. “I don’t know when I will leave you, I am not afraid of death, but I will be happy if you have conviction of salvation as I have, believe that Jesus as your creator who takes care of you and live in Jesus.” I am not afraid now; I have confidence about death as the place we must all pass through once.

No. 4: I became Christian from a young age, and I used to go to the church formally. After I came to this church, I became the chairman of the woman’s group so that I could have faith deeply and I could come to the early daybreak worship. When started ageing, I thought that if I die now, God will ask me what I have done for him, then I will answer nothing. If God asks me if I have loved others, I would have to answer no too. This woke me up to the fact that if I want to serve God I must do His work first.

No. 3: My fear of death before I believed in Jesus and after I believed in Jesus is completely different. It is just like in heaven and in hell. When I lived in my home town, I was **terribly afraid of death, unfamiliar with death, even avoided thinking of death, but I felt it nevertheless**. When I got older I developed a menopausal disorder; I gave thanks to God for every breath I could take and for waking up in the morning. I felt fresh for everything every day. I realized how I judged people when I thought that death was connected with sin. I thought that death helps Christians to live out a beautiful faith, because we must live life to the fullest every day. If God calls me suddenly, I must stand before Him. But I worry about my children and family after I die. I sometimes feel I want to meet God quickly. Death is not an object of fear; I have to prepare for it and think about how I can receive death when my time comes...I told my children that we must have conviction that we will meet each other in heaven after death.

No. 5: I have not thought about the details of death, but I have fears about Kim Jungen (ruler of North Korea - Kim Jungil died at that time) deciding to launch a nuclear attack on South Korea, or what I can do if my mother dies, as she is very sick.

No. 6: When I was very sick, I was afraid of death, but now I give thanks day by day.

No. 7: I have been a Christian for a long time; our life is not enough to live longer in this world. I ask myself what my purpose of life is. There are two kinds of place to go towards,

heaven or hell. If I want to be in heaven, I must practice to serve God and must live a good Christian life. I feel that my life is very short in the world. But I thank God as I belong to Him.

Second question: What do you believe about the afterlife?

No. 3: **I was very afraid when I read in the newspaper about primitive people who believe in superstition.** I give thanks to God that I was born in a developed country and can believe Christ in our country.

No. 7: I watched on TV that in some places they bury a servant when their master dies. I felt sad and nervous about this.

No. 2: When Jesus comes again, we will resurrect even though our bodies disappeared into the soil. I saw my father dying. I think that a dying person knows that an angel is coming to take them peacefully; otherwise the devil is coming to take them violently at the point of death.

No. 7: Non-believers say that Buddhism, Shamanism and Christianity are all the same as they are all religions, but I am sure that I can go to heaven if I believe in Jesus.

No. 2: Before I was a Christian, my father passed away. After he had an operation, he could not unfold his leg, but after drinking lots of water just before he died, he could stretch his leg out. Then he heard the sound of my brother's car coming – he said “It does attain.” And then he died. I thought that if someone died, an angel or Satan would come to take his/her soul – either peacefully or violently depending on which. My father did not attend church, but he watched the Christian channel on TV. He told me “I will go to church when I become so old that I cannot work.” I think that my father went to heaven as he prepared himself for death.

No. 4: My elder brother died 5 years ago. When he was alive, he asked me why he could not be blessed even though he was a Christian. I answered that in order to be blessed one must do good things. One day I dreamt that my brother invited me to his house, but it was too small to enter. I thought in my dream that this is strange, because he built himself a very big house when he was alive. When I woke up I realized that this dream was about my brother's house in heaven – it was too small because he did not serve God or other people, but only wanted blessings for himself.

Third question: If there is judgment after death, how are you going to be judged?

No. 2: Jesus is judge; the standard of judgment will be based on faith in Jesus.

No. 1: When I go to heaven, I will see all that I have done. I will see it as picture, and then will be judged. God knows everything and He will judge it if I am patient and pray, even though I suffer and am mistreated. I believe God will judge everything.

No. 4: When I come to God the father, I will become free from sin. God will cover my sin, and He will admire me for the good things I have done..

No. 3: I sometimes feel small when I see non-believers doing better than I have as a Christian, from the human angle. I sometimes feel sad that I am so dirty in my heart. I know that I must proclaim the gospel of God to others if I believe in heaven – I have not been able to do that many times. I feel guilty about that.

No. 2: I feel ashamed that I could not evangelize. I need training to do it.

Fourth question: How can you overcome the fear of death?

No. 2: I could overcome it through the word of God. When I meet a person who has melancholia, we read the Bible together, and then they tell me they feel better.

No. 3: When I am full of the Holy Spirit, I am not afraid of death, but when I turn away from the Holy Spirit and live in only flesh, I have fear of death. I saw the spirit leave my father-in-law just before he died; I was confused at that time. Now I know that I must pray to become full of the Holy Spirit all the time.

No. 1: I think I will go to heaven when I die. I am not worried about the rewards. I am not afraid of my own death, but I have many fears about my husband's death. I pray a lot for my husband to have a long life.

No. 6: Nobody knows the pain of losing a loved one if they had not experienced it.

No. 1: My husband has a disease, I pray for him often. The timeline for life has already been decided. My husband thinks that he will be in more pain if I encourage him.

No. 4: If my husband were to suddenly die... (quiet for a while), I will be ok because I love God. When I think about death, I can pray.

No. 6: One of my friends told me that she poured alcohol on her husband's tomb and said goodbye in the mountain (as Shamanists do), because her dead husband often appeared in her dream. **Non-Christians have so much fear of death.** I do not have any fear of death, because dying is to go to heaven as a blessing. It will be blessing to go to heaven first, without being more in sin. The family which remains can be secure about the dead person. I live with thanksgiving for my expectations of heaven. I should evangelize more.

No. 1: The important thing is that I believe in Jesus, and must confess with my mouth as Bible says in Romans.10:9.

Fifth question: By whom would you like to be counseled about the fear of death?

No. 6: I do not want counseling for the problem of death; I will be saved if I live in the word of God.

No. 4: I must believe Jesus in my heart.

No. 3: I decided that I must serve God while I am alive in the world.

No. 2: Suffering is good for me. I would like to be counseled with my husband.

APPENDIX 23



Picture 1. Berlin gallery's possession. Name of picture: JiJang Siwyang Do



Picture 2. The Arthur M. Sackler Museum, Harvard University Art Museums, U.S.A.
Name of picture: First Jingwang Deahwang Do.