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Jesus' Teachings and Their Implications in Postmodern World

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Abstract

As of 2023, the world's most popular religion in terms of followers is Christianity, which includes Catholicism, Orthodoxy, and Protestantism. Although the creator of this religion has been around for more than 2,000 years, a large number of people, regardless of ethnicity, language, lifestyle, age, sex, or level of education, gladly love and follow him. Despite the fact that the context of the periods and locations has changed, the lessons of Jesus have endured across a wide range of civilizations and are still comprehended in modern languages to address the existential problems of humanity. In order to understand how to implement Jesus' teachings in the unique setting of South Korea's Protestantism as well as their relevance to us in the twenty-first century, this research will look at both.

Keywords: Communication, healing, implication, Jesus, Korea, Protestantism

1. Introduction

No matter their age or situation, people are social, relationship-focused beings from the moment of birth. These contacts begin in the home, the smallest social unit, and spread across an entire country's institutions of higher learning, companies, and armed forces, as well as through friendly or hostile connections with other countries. Humans today who are exposed to these occurrences regularly endure a significant amount of stress and conflict, demonstrating unequivocally that life is not always good. Humans encounter issues in life because we are embedded in such a diverse array of interconnected networks. For example, some of us argue with our parents, siblings, and other family members as well as with our coworkers, supervisors, and subordinates for a variety of reasons. Serious depression is brought on as a result of these negative tensions. Some of them choose to end their lives by suicide after turning down medical help when they are unable to endure these difficulties in their lives any longer. The fact that these issues arise even among adherents of higher religions is one of the more important social dilemmas. Contrary to common assumptions, some people who seek solace in religion often find that their problems worsen as a result of religious doctrine or immature behavior on the part of some religious leaders ^[1].

This study looks at Jesus' responses to these problems. In addition, we attempt to demonstrate how some of the "absolute communicative values" that Jesus advanced may serve as useful hermeneutical tools to understand people and the world in more detail. Considering this, we contend that the teachings of Jesus contain multidimensional universal "truth"

that can be taken into consideration, recalled, and internalized as effective cures for socio-spiritual issues.

2. Method

To argue with academics who specialize in *New Testament* (NT) studies is outside the scope of this study. Instead, it is intended to aid individuals in comprehending the message of Jesus and successfully resolving issues that commonly crop up in daily life, especially in the setting of South Korea. This study implies that pastors and lay leaders who serve the Christian community would be greatly enlightened to use this effort as a spiritual direction that may bear fruit by accurately applying Jesus' teachings to their endeavors. The four NT gospels of Matthew, Mark, Luke, and John are primarily used in choosing, describing, and studying the sayings and deeds of Jesus that are pertinent to our post-modern world ^[2]. In order to maximize our learning from this study, we will solely focus on six of Jesus' most important teachings: his incarnation, the lessons he taught throughout his three years of public ministry, his prayers, his communal life with his followers, common language, and non-verbal communication ^[3]. Then, we look at possible applications for these teachings in the real world.

3. The Essential Principles of Jesus' Teachings

3.1. Teachings through Incarnation

The apostle John says of the incarnated Jesus that "the Word became flesh and dwelt among us, and we saw His glory, the glory as of the only begotten from the Father, full of love and truth" (John 1:14). Matthew declares that the almighty God,

Jesus, is "Immanuel," or "God with us" (Matthew 1:23). By taking on the form of a helpless infant rather than a strong king when he came to earth, this shows that Jesus humbled himself to have a real relationship with humanity (Luke 2:7). The authors of the Gospels emphasize numerous times that Jesus was not born in Rome, the imperial city that governed the world at the time; rather, he was born to a poor and impoverished Jewish carpenter who lived under Roman rule^[4]. This gentle Jesus made friends with all the suffering and powerless. He took a horizontal attitude with them, conversed with them, and engaged in fellowship with them in order to win their friendship^[5]. Jesus was raised in a home where he was allowed to mingle with his brothers and neighbors, learn the Jewish language from his parents, and work as an apprentice carpenter for his father to provide for the family (Mark 6:3). He was careful in his learning. He questioned the top Bible scholars in Jerusalem as well as studied the Scriptures and attended synagogues to worship (Luke 2:46, 4:16). He thoroughly identified with everyone in the world and accepted himself as the "son of man" (Mark 2:10, 28).

3.2. Teachings through the Word of the Bible

Jesus spent the entirety of his earthly ministry teaching and proclaiming the Bible's message to people, from early morning to late at night^[6]. Jesus' adherence to the Bible was evident during his wilderness temptation by the devil. By starting with food, which is a necessity for survival, and by granting the respect and power that all people yearn for, the devil tried to put a stop to Jesus' mission. Jesus underwent these three tests, and in each case, he overcame the devil's temptations by using the Words of Scripture (Deuteronomy 8:3; 6:16; 6:13). Jesus only employed these words as a weapon in his conflict with the devil, uttering them rapidly and courageously to counteract the demon's cunning. As though he had actually memorized the *Old Testament* (OT), Jesus showed his depth of understanding of it.

Jesus began his public ministry by spreading the gospel of the kingdom as he journeyed around Galilee and gave lectures in local synagogues (Matthew 4:17, 4:23, 9:35; Mark 1:15; Luke 9:1). Following his Sermon on the Mount, which contains numerous teachings about the riches of the kingdom of heaven, Jesus said that "those who hear the teachings and put them into practice are like wise men who built their houses on the rock, while those who hear them but do not put them into practice are like foolish men who built their houses on sand" (Matthew 5: 1-7, 27; Luke 6:20-49). After many people left without adopting the teachings of Jesus, Peter remarked, "Lord, to whom shall we go? You have the words of eternal life" (John 6:68). Throughout his lectures, Jesus frequently stressed the cross and the resurrection (Matthew 16:21; 17:22-23, 20:18-19; Mark 8:31, 10:32-34; Luke 9:22, 18:31-33). Jesus gave his disciples "the Upper Room Discourse" on the night of the Last Supper, just before he was arrested (John 13:1-16:33). After his crucifixion, according to the account of his resurrection, Jesus went to see his disciples, who had fled to Emmaus in dismay (Luke 24:25-27, 32), and he opened their eyes to the spiritual world by fully illuminating in the Scriptures the suffering and magnificence of the Messiah^[7].

Jesus spent the majority of his time on earth concentrating on effectively communicating his teachings. Jesus frequently gave instructions to his followers outside of the synagogue, including on the road, by the stream, and in desolate fields. To put it another way, Jesus did not choose a specific hour to teach the Word; rather, he taught it whenever he felt like it, eager to make known to them the mysteries of God's

kingdom. This is due to the fact that "hearing comes from Christ's word, and faith comes via hearing" (Romans 10:17). The apostle John contends that accepting the Words leads to the replacement of materialistic, carnal, and secular values with spiritual, God-centered ones^[8].

3.3. Teachings through His Prayers

Every day started with a prayer for Jesus^[9]. Jesus rose early and went outdoors to pray in a quiet place (Mark 1: 35). Jesus prayed in this way for a particular cause. He was creating a personal line of contact with God by setting aside the first hour of the day for prayer (Psalm 57:8, 108:2). This led him to renounce his own ideas and seek God's will instead^[10]. He retired and prayed in a desolate spot after healing a leper, while word of his healing spread and people flocked to see him (Luke 5:16). After feeding the five thousand, he prayed as well (Matthew 14:23; Mark 6:46). When Jesus brought Lazarus back to life, he raised his eyes to the sky and prayed (John 11:41). Jesus steadfastly resisted the temptation of the human desire for honor, glory, and power during these events by giving all credit for his enormous achievement to God instead of taking credit for it himself^[11].

Jesus prayed before summoning his disciples. Because they would collaborate with him and spread the gospel, it was crucial to choose and train these individuals. Then Jesus ascended a hilltop and spent the entire night in prayer to God (Luke 6:12). Jesus extensively defined the purpose and attitude of prayer to his followers in a number of instances, teaching them the importance of prayer (Luke 11:1-13). Jesus also taught them the Lord's Prayer and counseled them to pray in secret rather than in front of others (Matthew 6:5-6, 6:7-15). Jesus compared the prayers of the Pharisee and the customs officer to demonstrate that the only way to obtain God's blessing in prayer was through humility (Luke 18:9-14). Jesus thanked God for the disciples' effective proclamation of the gospel (Luke 10:21-22; Matthew 11:25-27). He constantly exhorted his followers to pray more frequently and to persevere through challenges (Luke 18:1-8). Examples include Peter's lack of faith in Luke 22:32 and the disciples' failure to expel demons in Mark 9:29, respectively. Jesus told his disciples to first ask forgiveness before praying if they had any resentment toward anyone (Mark 11:25). Jesus promised, "If you ask anything in my name, I will accomplish it" (John 14:14).

In the Garden of Gethsemane, Jesus prayed, "Lord, if it is possible, take this cup from me" (Matthew 26:39). Many saints view this prayer as Jesus' holy choice to put his ego aside and follow God's will, accepting the path of the cross. This interpretation seems logical, but there may be another way to look at it. This is due to the fact that Jesus had previously thoroughly prepared for his mission of going to the cross (Matthew 16:21, 17:12, 22-23). Why did Jesus say in Matthew 26:38, "I was in torment to the point of death"? Did Jesus really exhibit concern about dying? It appears more appropriate to interpret Jesus' fear as spiritual sorrow brought on by the impending breakdown of his relationship with the Almighty God. In brief, Jesus prayed at the beginning and at the end of his entire public life in order to carry out the ministry that God desired. With this, Jesus specifically showed his disciples how they should relate to both God and people (Mark 1:35; Luke 22:39).

3.4. Teachings through Communal Living

Because he lived among them, Jesus was able to communicate clearly with his twelve disciples (Mark 3:34). Despite Jesus'

commands to pursue God's mission with a servant's heart, the disciples were skilled at bickering about who was superior^[12]. Jesus not only bathed their filthy feet but also gave them a new commandment: "Love one another" (John 13:34). Everyone will recognize them as his disciples if they sincerely love each other (John 13:35). Jesus urged his disciples to interact with one another in a loving way, wishing for them to accept one another's faults and create a loving community^[13].

3.5. Teachings through Common Popular Language

Jesus communicated with people and conveyed his message using the everyday language of Jewish society at the time^[14]. The parable of the salt and the light in the Gospel of Matthew serves as one example: "You are the salt of the earth; and if the salt loses its flavor, what will you season it with? You are the light of the world, according to Jesus. Shine your light brightly before them (Matthew 5:13-16). Why did Jesus use parables so frequently? In spite of the common language used in the parables, Jesus only provided in-depth explanations to his disciples and not to the crowd. The disciples then questioned Jesus, "Why do you tell parables to the people? [He responded], "Because you have received the knowledge of the secrets of the kingdom of heaven, but not them" (Matthew 13:10-11).

Parables are a forceful and effective way to impart divine truth to someone who has a genuine longing for God and fits of hunger^[15]. Jesus' parables convey a lot of knowledge with few words by using vivid imagery that is challenging to forget. Parables serve as spiritual stimulants for people who pay attention to them in this way, but they are meaningless to others who do not. Jesus did not use his parables as merely entertaining stories. Only those who are eager to learn the truth can be informed using this straightforward and effective strategy. His stories were condensed into a few words using a variety of visuals. This illustration is so profound that those who hear him with all their hearts find it hard to forget his parables. They consequently continue to consider them, feel compelled to live by them, and ultimately choose to take his lead and become his disciples.

3.6. Teachings through Non-Verbal Communication

Both audibly and nonverbally, Jesus made his goals known to those around him in order to forge closer connections^[16]. Body language and gestures are considered "nonverbal" in this sense. The lady who anoints Jesus' head with costly oil in Mark's Gospel smashes her alabaster jug (14:3-9). With her own actions and voicelessness, she communicated to Jesus the most important and necessary information^[17]. The people around her were furious when they saw this, accusing her of undermining social customs and causing economic losses to the community. But when the woman put ointment on his head, Jesus immediately understood that it was a highly important language and began to converse with her. Because of their false imagination, bigotry, and fury, the people around her were unable to see the true significance of the woman's deeds, Jesus underlined. They misunderstood her body language while she was trying to show him respect. She had made arrangements in advance because she was aware that Jesus would shortly be crucified and buried.

Now let us look at a couple of occasions where Jesus attempted nonverbal communication. Jesus' cleansing of the temple (Matthew 21: 12-17; Mark 11: 15-19; Luke 19: 45-48; John 2: 13-22) enhanced and powerfully described his profound message. Also, it was evident that Jesus interacted with individuals through physical contact when he reached

out and healed the leper (Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16). The Mosaic Law defined this touch as impure behavior (Leviticus 13:45-46)^[18]. Yet, Jesus felt sorry for him and, in violation of the restrictions imposed by the law, made contact with him and healed him [19]. In addition, a woman who had been having hemorrhages for twelve years came to Jesus in Matthew 9:18-22, hoping to be healed by touching his robe. The gospel message of redemption, which not only brings about healing and recovery from illness but also "everlasting" life, is thus clearly communicated by Jesus' contact act, one of the non-verbal messages^[20].

4. Implications of Jesus' Teachings

4.1. Jesus Humility

The story of Jesus' incarnation teaches us to have humility. St. Paul believes that this incarnational grace is self-humbling (Philippians 2:5-8). Even though Jesus was God, Paul claims that he took on human flesh and became so despised that he had to suffer and die. If we imitate Jesus in the world we live in, many interpersonal conflicts will be greatly reduced. St. Augustine (354-430) was a monk who lived a genuinely virtuous life by imitating Jesus' humility, while also being considered a notable theologian who united the early and medieval churches to produce some significant theological ideas. He also urged his friend Dioscorus, Patriarch of Alexandria (?-454), to be "first humble, second humble, third humble" in a letter he wrote to him:

In that way the first part is humility; the second, humility; the third, humility; and this I would continue to repeat as often as you might ask direction, not that there are no other instructions which may be given, but because, unless humility precede, accompany, and follow every good action which we perform, being at once the object which we keep before our eyes, the support to which we cling, and the monitor by which we are restrained, pride wrests wholly from our hand any good work on which we are congratulating ourselves^[21].

Prior to becoming a monk, Augustine had a number of human flaws, such as sexual immorality, but he was profoundly moved by the story of Jesus' incarnation, which led him to adopt "humility" as his guiding philosophy^[22]. Since Augustine was able to grasp the humility of Jesus' incarnation, he must have had a successful communication with Jesus^[23].

Another great narrative on humility comes from Miss Sarah Barry (1930), a missionary sent by the American Southern Presbyterian Church (ASPC). She arrived in Korea in 1955, just after the Korean War (1950-1953), when the entire Korean peninsula was in utter disarray^[24]. She spent her time evangelizing in South Jeolla Province's rural areas and studying Korean in the early years of her ministry. As she improved her Korean, she helped widows and poor women become self-reliant, while at the same time carrying out an educational ministry to train women Bible teachers^[25]. She understood, nevertheless, that she needed to develop intellectual leaders for Korea's future, so in 1961, she used her American experience to launch a campus ministry focused on college students^[26]. She soon met Korean pastor Samuel Chang-Woo Lee (1931-2002) who shared her goals for college missions. Lee and Barry established the University Bible Fellowship (UBF) to create a fully developed Christian student movement^[27]. The UBF movement, which had its beginnings in the early 1960s, has significantly expanded since then and currently permeates every Korean university. Pastor Lee was particularly heartbroken to witness young Koreans at the time migrate to Germany as miners or nurses

and deteriorated into laborers without a noble objective in life for the survival of themselves and their families. By starting a university student mission movement in Germany as well as in the US and Canada, Lee and Barry therefore provided young Koreans with the guidance they needed to live as missionaries while keeping the value and dignity of life [28]. This strategy allowed the young Korean members of UBF to benefit from their miraculous engagement in international missions. Lee's exceptional leadership and Barry's modest "incarnational" life, which quietly supported Lee's leadership, played key roles in the development of UBF: "Barry humbled herself by 'killing' her family's wealth and honor as the only daughter of a large plantation landowner [in the US]... she left her opulent missionary quarters and shared her food, clothing, and shelter with the incredibly destitute Koreans of the time, shocking and profoundly impacting everyone who met her" [29].

4.2. The Word

For Christians, the Bible is more than just a timeless text. Christians read the Bible, meditate on it, memorize it, and apply it to their daily lives [30]. For the majority of them, the Bible is the source of Christianity's authority and power [31]. While the early church was being persecuted by the Romans, the believers hid in house or wilderness churches to preserve the Bible, carry on with worship, and save the church from falling apart. Today's Bible-valuing Christian communities are all flourishing spiritually [32].

Pastor Hak-soo Na of the "Mustard Seed Church" is the senior pastor of one of Gwangju's largest churches, which is located in Bongseon-dong, Gwangju, South Korea. His sermons serve as the primary source of information for the thousands of believers who attend his church, many of whom are highly educated professionals such as professors, physicians, and business executives [33]. Na memorized a large number of biblical texts while attending a Korean Presbyterian seminary. He always looks at the congregation's faces when preaching and shoots the Bible verses at them like bullets. His sermons are delivered in straightforward language that anyone can comprehend, but the audience is powerfully touched by what he says from the Bible [34]. Also, Na has regularly preached sermons that speak to their needs and draw them in. As a result, the pastor has developed a sense of oneness with the congregation, much like Jesus did when he used a well-known expression that his listeners were familiar with. There is a clear demonstration of mutual understanding since the preacher and the listener have developed a unity of communication [35]. Throughout Pastor Na's sermons, the congregation is also exhorted to change by exhibiting appropriate social behavior and by exercising forgiveness, understanding, and love. This serves as a reminder of the way in which the gospel of Jesus ignited people's hearts and changed their course of action [36].

Bible memorization was strongly endorsed by Dr. Lee, the founder of the UBF, as we have mentioned above. He recommended that preachers learn the text to be preached from memory before preparing a sermon manuscript. This is due to the fact that preachers are unable to deliver a sermon that is spiritually potent unless they possess the capacity to keep the words captive in their hearts [37]. The author of Hebrews offers this kind of reasoning for the validity of the Bible: "The Bible separates the soul from the spirit and the joints from the marrow because it is a living, breathing book that is sharper than any two-edged blade. It evaluates the goals and attitudes of the heart" (Hebrew 4:12). It would be

wiser for all pastors to keep in mind that Jesus overcame every problem with the Word 2000 years ago and to practice reciting the Word frequently in order to carry out fruit-bearing ministry with power. Likewise, the quality of laypeople's lives will be greatly enhanced if they acquire the understanding needed to effectively use the Word to handle daily challenges [38].

4.3. Jesus' prayers

The Korean Protestant Church has a tradition of "early morning prayer" that is not easily seen in any other country [39]. This tradition has evolved into prayer sessions known by a variety of names, including "the Friday all-night prayer meeting," "the joint prayer gathering," "the conference prayer meeting," and others. We believe it is a very positive phenomenon, especially in light of the fact that Jesus lived a life filled with prayer. This also explains why it is the case that there are at least three benefits to praying with a congregation. People may first get closer in relationship with one another through group prayer. Also, people have the opportunity to strengthen their sense of belonging by becoming more knowledgeable about the goals and direction of the community. In addition, their ability to pray together as a group has a significant impact on how they define their identity [40].

There is one regret, however. Many saints spend less time alone with God even if they are adept at church-centered religious practice and good at group prayer [41]. They do not often have the opportunity to set aside time to find solitary place such as a mountain and pray in a remote location by themselves without mingling with other people. They are good at attending church and praying with others, but they place little significance on praying in private when no one outside the church can see them. Jesus did not always support this structured prayer life: "Go into your room, close the door, and pray to your Father who is in secret," commanded Jesus (Matthew 6:6). Jesus often despised formal prayers because they were rife with ostentatious and vain sentiments in openly shown interpersonal interactions. This type of prayer can be a form of "idolatry" when the person exalts himself by feigning piety and allowing their deep faith to be seen to others [42]. This is a Korean Protestantism problem that demands serious thought and change [43].

Jesus favored a method of prayer that involved continuous prayer. He had a very busy day. In addition to tending to a variety of ailing people, he also preached the gospel in synagogues, fields, and mountains. Even physically exhausting schedules without adequate time for meals or sleep plagued him every day. Jesus, however, did not allow enormous pressure from the crowd to influence him. Jesus' daily habit of visiting remote locations to pray in the early hours of the morning was the key to his fruitful life (Mark 1:35). Jesus probably got up at 3 or 4 am in the morning and climbed to the mountain and prayed in a quiet place. He prayed to God all night long when he had to make a significant decision, like choosing his disciples (Luke 6: 12-13). Jesus was able to juggle the many and challenging aspects of daily life while sustaining a strong relationship with God through prayer. Most importantly, via prayer, Jesus gained God's power within him to carry out God's will. Here, by following Jesus' lead in prayer, we can learn how to live wisely and effectively. Those in positions of leadership in society would benefit most from considering the significance of Jesus' lone prayer [44]. Instead of attempting to seize all the glory and power for himself, Jesus prayed for a large number

of individuals who approached him. Jesus prayed to demonstrate to us how to love both God and our neighbors simultaneously.

4.4. Communal Living

Jesus described a gathering of his disciples as a spiritual community where they lived together. Physically, this community was a part of the world; but spiritually, it was a separate entity from the world^[45]. This happened as a result of the disciples' decision to emulate Jesus rather than the values that the world sought. The way the world functions is by creating a society built on wealth, prestige, and honor, then separating it between those who rule and those who are governed^[46]. A family or a church that follows Jesus is an organization that values selflessness and humble service. Males and females refer to brothers and sisters in this community, where people of all ages and socioeconomic classes live together to care for one another. Building such a community, however, is not simple. When Jesus was still on the earth, his disciples competed with one another, harbored envy, and were jealous of one another. So, Jesus continually prepared them to be born again as experienced spiritual leaders.

Those of us who still follow Jesus ought to emulate his discipleship strategy in order to create a Jesus community. The fundamental approach to being a disciple of Jesus is to live a life of self-denial and daily cross-following of him (Luke 9:23). It is predicted that implementing this concept at home first will significantly reduce the number of societal difficulties, such as divorce, parental disputes, and marital struggle, which are widespread today^[47]. Jesus believed that when grown men and women got married and started families, God was in charge. According to Genesis, the first social institution was given to the home by God after He created the universe (Genesis 2:18-25).

Family members have a dual responsibility to uphold both God and one another, giving God top priority. God also gives individuals the responsibility of caring for their surroundings. The rights and obligations of childbearing and parenting come next in order to continue this task. When children grow up, they have to form new families on their own without their parents (Genesis 2:24). There are two very important lessons here. On the one hand, we as humans are not to arbitrarily abolish the family because it is a heavenly institution. The principles of the Bible prohibit us from divorcing or neglecting our children unless there are exceptional circumstances. On the other hand, children can only become independent from their parents when they are prepared financially and mentally. Young people nowadays have the propensity to get married and divorce too quickly without proper preparation due to a tendency to not carefully evaluate these Bible principles.

The wealth disparity in today's world is one of the patterns of conflict that all nations and cultures are dealing with. Since 2022, South Korea has become an economically developed nation, and owing to performers like BTS, Korean pop culture, or *Hallyu*, is making waves around the globe^[48]. The South Korean society does, however, harbor dark undercurrents. For instance, she has the highest rate of suicide among OECD nations, and the housing crisis there is so severe that even young people who get employment struggle to find a place to live close to the Seoul metropolitan region. This is amply demonstrated in the film "Parasite," directed by the renowned Joon-ho Bong^[49]. Indeed, the government will need to work on this issue, but there is also a way for the

private sector to contribute^[50]. The most merciful way to handle this situation is for Christian leaders to voluntarily offer rooms for free or at a reduced rate to young people. It will be simpler than we believe to find a clue to fix this issue if Christians take the initiative in pushing this activity and other religious people join in. This is due to the core principles of Buddhism, Confucianism, and Taoism-which are adopted by a large number of religious people in Korea-which emphasize poverty and humility. In a way, religious people in Korea are generating irony by blatantly proclaiming the gracious tenet of religion-compassion for the poor-while doing little to demonstrate it.

The classification of Korean Protestantism as a community of Jesus seems to be advantageous. Let us start by taking a look at pastors' ministries. The end of the 19th century saw the arrival of Western missionaries who took a different route than their counterparts from China and Japan^[51]. Because Korea accepted Protestantism as a form of "national religion," around a quarter of South Koreans have become Protestant saints, but China and Japan were hostile to it because it seemed to serve as a guide for Western imperialism. Following Korea's annexation by Japan in 1910, Koreans teamed up with Western missionaries to start a number of movements^[52]. By translating the Bible into Korean, missionaries made a significant contribution to the spread of *Hangeul*, the Korean alphabet, throughout the country. They also founded schools in each region to foster Korean pride either directly or indirectly by giving Korean children and teenagers access to Western democratic education^[53].

Yet, there has been a definite decline in Protestantism since the late 1980s. The main contributing factor is the churches' lack of collaboration in working toward the societal improvement of the whole church and its union. Another topic commonly discussed is the church's ambition for advancement in the secular world. Specifically, some pastors offended a lot of Christians by selecting church leaders to succeed them or by passing down the pastor's position of authority through the family^[54]. Moreover, pastors are criticized for utilizing church funds incorrectly and for acting in demeaning manners.

What is the layperson's level, then? Korean Protestant laymen are generally very devout. They spend a lot of time on all the events held at their churches, Monday through Sunday. They participate in a range of activities, such as the daily morning prayers, worship on Wednesday and Sunday, all-night worship on Friday, and fellowship worship, which are all held with the aim of encouraging and connecting with the saints. These acts of faith have a huge impact on how each person develops his or her faith and participates in the church. The problem is that these behaviors persist in every neighborhood church, demonstrating the impossibility of fundamentally changing contemporary Korean society^[55]. Pastors are primarily in charge of this, but given the dearth of awakened lay leaders, it appears that laypeople also need more introspection on this issue.

4.5. His use of Metaphor

Jesus used metaphors in the Gospels, and their impact is still astounding today [56]. Jesus' parables have a certain way of speaking that can completely change how people feel and see things. It is challenging to comprehend, for instance, what Jesus meant when he declared in John 8:12, "I am the light of the world." There are innumerable other kinds of light, including the love or hate that comes from a person's eyes and the sunlight, moonlight, stars at night, lantern, or lamp light.

As a result, since the "light" that Jesus spoke of is a metaphor rather than an actual source of illumination, one must approach it that way. "Light" can be a beautiful literary expression that spans cultural barriers when used as a metaphor. It might fit the meaning of "light" provided by a particular culture, but it could also refer to a philosophical insight, a set of moral guidelines, or spiritual enlightenment. In 17th-century works like John Milton's *Paradise Lost* [57] and John Bunyan's *Pilgrim Progress*, this metaphor's significance was evident [58]. The French philosopher and theologian Paul Ricoeur (1913-2005) has now fully organized metaphor theory.

Ricoeur's contribution is the way he views Jesus' parables as important examples of enlarged metaphors [59]. It is evident to him that Jesus' parables are translated into metaphorical writings that highlight the purpose of the texts. We have the option to accept or reject a text's contents when we come across them. If accepted, we are asked to continually endeavor in the direction given by the text toward self-understanding. For instance, since Jesus spoke of the "Kingdom of God" in a parable and this narrative is already a metaphor, we should not strive to accurately categorize the "Kingdom" in the gospels in the same way as mathematics or science. Jesus' "Kingdom of God" relates to "the world" in the sense that it is a "world," but it is a "transcendental world" that can be understood as a poem, a song that speaks to the soul, or a spiritual world rather than a conceptual and logical "land of the earth" [60]. With the aid of this metaphorical reading of Jesus' teaching, we can get a richer and more majestic understanding of both the biblical God and ourselves.

4.6. Non-Verbal Communication

Jesus demonstrated the intimacy of physical contact throughout the gospels. In many different ways, touching brings people together. We embrace and exchange handshakes. We are able to express our solidarity with one another through these actions. The example of relating Jesus' bodily contact to actual medical practice was also closely tied to the early history of Korean Protestantism. The Joseon [Korea] Dynasty, which ruled Korea from 1392 to 1910, was coming to an end at the time, and the top government officials were split between enlightenment and conservative factions. While the conservatives continued to uphold Eastern culture, the enlightenment group tried swiftly to embrace Western culture and sought to modernize the nation [61]. On December 4, 1884, the enlightenment faction attempted to overthrow the government with the Gapsin Coup, but it was unsuccessful. In the process, Young-ik Min (1860-1914), the nephew of the queen, was hit by the sword of the enlightenment faction, and Horace Allen (1858-1922), a medical missionary of the American Northern Presbyterian Church (ANPC), who worked as a U.S. diplomatic official in Korea, saved Min through hemostasis and suture treatment. The king and queen were very happy to hear this news, and although they prohibited public mission work for spreading the gospel, they did not take issue with the private and quiet evangelism of the missionaries. Later, when Japan interfered with the Joseon government by force, King Gojong tried to rule out the interference with the help of the United States and Russia and once asked American missionaries to stand on a fire watch to protect him [62]. Also, the monarch named Dr. Oliver Avison (1860-1956), an American medical missionary, as his personal physician and nominated Dr. Allen as the head of

Jejungwon, Korea's first medical facility constructed in a Western style.

Seong-Chun Park, a resident of Baekjeong Village in Seoul, was on the verge of passing away due to a high fever when Cholera arrived. After hearing the news, American missionary Samuel Moore requested that Dr. Avison treat Park. Park was eventually healed by Avison after he touched, closely inspected, and recommended medication for his body. It was truly amazing that the poorest butcher in society at the time could be treated by the king's physician. Baekjeong was viewed as a slave since he killed animals and sold their meat. More unusual was Park's later inauguration as an elder of the Gondangol Presbyterian Church in Seoul on the same day as Jae-Hyung Lee, a royal relative, in 1911 [63]. Because of this, early Korean Protestants greatly contributed to Korea's modernization and the removal of the status system by imitating Jesus' use of physical touch to save lives.

Dr. Wiley Forsythe (1873-1918), a medical missionary from the ASPC in particular, had a significant impact on how leprosy patients were treated during the Japanese colonial era (1910-1945). In a kiln site close to Gwangju Jejung Hospital, Forsythe treated a female Hansen patient who was soiled with pus and gave her therapy while gently washing her [64]. The hospital was run by the ASPC, which refused to let the Hansen person in. It was for fear of the spread of Hansen's disease. The medical personnel at the hospital and locals in Gwangju started referring to Forsythe as the "Walking Little Jesus" [65]. He did, however, return to the United States and pass away in 1911 from an endemic Korean illness. Aeyangwon is a village in Yecheon, southwest of Korea, that is solely for the Hansen people. Dr. Robert Wilson (1880-1963), the director of Gwangju Jejung Hospital, who was profoundly influenced by Forsythe's treatment, built it after leaving his position as director. Now Hansen people do not traverse the nation any longer; Aeyangwon has a village and hospital where they can live freely [66].

5. Conclusion

Jesus has made a significant difference in the lives of numerous people all across the world. He has inspired people from all walks of life, not just Christian leaders. Numerous outstanding personalities, such as painters, musicians, and those who skillfully carve or construct the world's wonders, have been inspired by Jesus to produce their arts in a way that makes them come to life. Yet, Jesus has primarily served as a spiritual guide who has affirmed the essence of Christianity to his followers. The essence of it is for humans to experience God's kingdom and live happily by keeping God's grace, love, and righteousness. Theologically speaking, the arrival of Jesus on earth has marked the beginning of the kingdom of God, but it has not yet been fully realized. Hence, while maintaining an apocalyptic perspective on history and living obediently every day, we can wait for the period of fulfillment. Even more so for those of us in positions of responsibility, Jesus' message is still applicable today. A leader can emulate Jesus by adhering to two principles every day. The first is a "short-term prescription" that might be implemented immediately still applicable today. This kind of work was done by Jesus while people were sick and starving. Jesus freely produced bread for thousands of those who were in need of food. The sick were also instantly healed. The concerns of the sick, hungry, and frigid were dealt with first because waiting just made things worse.

Jesus nevertheless created a different paradigm that could fundamentally resolve these issues because the first approach

had only a basic impact. The goal is to develop spiritual leaders who can offer "long-term prescriptions" to address these issues. Christian influence is spreading throughout the world as a result of this sustained effort, making Christianity the most popular religion on earth. Thus, these concepts will be beneficial to politicians in charge of governing the states, CEOs operating businesses, and preachers leading churches. What would happen if these concepts were implemented in the current South Korean Protestant community? The short-term prescription of Jesus could be used as the foundation for the Protestant purifying movement. This is due to the fact that unless the church deals with division, a chronic illness within Korean Protestantism, it will be unable to wisely address more significant social or political challenges. In response to this treatment, Protestants who have been estranged by conflicting with one another for various causes ought to demonstrate their solidarity. If organic unification of all Protestants is difficult, it is important to create a coalition in which congregations that share the same theology and beliefs work together to make the best use of financial and human resources. The Protestant alliance should learn Jesus' long-term prescription and cooperate in helping to solve the more significant and widespread real-world issues in Korea and the rest of the globe if these short-term remedies show to be successful. For instance, despite sharing the same language and culture, Korea has been split into two Koreas since 1945 and has not yet been united. Church leaders should work very hard to unite Korea through a variety of domestic and international means. The church should also be a major player in resolving the social issues that face South Korean society: the difference between the rich and the poor, the demographic decline, the demise of farming and fishing villages, and the lives of migrant workers brought in by immigration and international marriage.

Let us now consider how we may address the numerous and challenging issues facing people today that we have outlined in the beginning. In other words, how can we recognize "short-term or long-term prescriptions" like Jesus and solve our current issues that are twisted up like threads or webs? The bulk of our problems will be considerably solved if we remember a verse from the Bible every day and apply it to our social interactions, meditate by approaching the Word metaphorically, choose a place where we would not be interrupted, and conduct a silent prayer session with a humble attitude.

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