

Hojin Jun: An Early Conservative Reformed Missiologist in Korea

1. Introduction

More information on the cross-cultural mission of the Korean church is available today than ever before. The Korean missionaries are the second largest cross-cultural overseas missionary force only after the missionaries from the US. They are almost everywhere from the frozen Siberia to war-torn Syria and from China to the US. However, because of their linguistic and cultural uniqueness and their tendency to cluster by themselves, they may seem either unnoticeable or somewhat mysterious to the rest of the global mission community. When I meet Western missionaries, one of the frequent questions that I was asked was about how to understand Korean missionaries. There are researches on Korean missionaries, the partnership with Koreans, and recently their cross-cultural works. For example, Steve Moon gives a glimpse of Korean missionaries annually on *International Bulletin of Missiological Research*. Almost every year, scores of dissertations discuss Korean missionaries or their work. Articles on Korean missionaries can be found in practical journals and research journals.

However, one area is still largely missing and that is the Korean missiology. The Western missiology is still dominant in the global mission community, while the gravitational center of the Christian church has shifted from north to south and missionaries are from everywhere to everywhere. This study attempts to fill this gap. Most of the first generation of Korean missiologists have retired. However, little studies on them have been done. Out of a number of Korean missiologists, this study seeks to appraise the contributions of Hojin Jun. He is still alive and active. He was a professor, a prolific writer, a president of two large Christian universities, and a church statesman. Today, in his mid-70's, he is a silver missionary to Asia. He is widely known in the Korean church and probably more than half of 26,000 and plus Korean missionaries have read his books or articles. Some Korean mission professors today sat in his class in the past. Many Korean mission leaders listened to his seminars. He was the founding general director of Korean World Missions Association and set examples that still influences even today.

To understand the work of Hojin Jun, I will first look at his life and education. I then will summarize his work as a professor and an administrator. Thirdly, I will examine his writings and suggest characteristics of his work. I will lastly discuss his contributions to the Korean mission community and the Korean church.

2. His life and education

Jun went through a number of serious challenges in his childhood. He was born in Osaka, Japan, where his father worked in a factory to avoid the Japanese military service during World War Two (Jun, 2012: 47). When Japan surrendered to the allied forces, his family and he came back to his father's home village in Korea. During their short stay at his father's home village, his family and he joined the church when his uncle shared his faith with his family. The church that his family and he joined was a very conservative Presbyterian church that had refused to visit the Shinto shrine. Jun's family then moved to Seoul and he went to an elementary school even though he did not speak Korean until grade three. His family and he ran for life and lived in fear during at least

some part of the Korean War.

The Kosin Presbyterian Church in Korea (Kosin) has been very conservative in theology and practice from its beginning. In the 1950's, the Korean Presbyterian Church went through a number of splits over the issues of the Japanese shrine visit and the membership of World Council of Churches (WCC). Kosin thought that the shrine visit during the Japanese occupation was an act of idol worship and that those Christians who participated in the shrine visit should go through a process of repentance. The Korean Presbyterians were divided when they discussed joining WCC, because, for some, its theology seemed liberal and because American Presbyterian churches took different stands on the issue of WCC. "Kosin supported Machen's fundamentalism" (Jun, 2012: 53). Kosin was very strict about the Christian life and a good example is how they viewed Sunday. Christians in Kosin were not allowed to spend money or to work on Sunday. Jun recalled that he had to buy a tram ticket on Saturday for Sunday and that a president of Kosin's seminary left the Kosin denomination when he faced a church discipline because he and an American missionary took a taxi on Sunday.

He studied at Kosin Bible College and Seminary in the 1960's. Jun (2012:58) recalled that in college he learned the traditional Calvinism, memorizing the five points of Calvinism, and that the Bible and the Institutes of Christian Religion were textbooks. After graduating from Kosin seminary, he served in the Korean army as a chaplain and served a local church until he went to Westminster Theological Seminary in the US in 1976. He was graduated with Th. M. in Missiology in 1977 and his thesis was *The Indigenous Principles of R. Anderson, H. Venn, and J.L. Nevius*. He, then, moved to California to study at Fuller Theological Seminary for doctor of missiology. He was graduated in 1978 and his dissertation was *A Critique of Ecumenical Mission and Its Influence on the Korean Church*. Much later, while teaching at Torch Trinity Graduate School, he studied at the University of Wales, the UK and was awarded doctor of philosophy in 2000. His dissertation was *An Evangelical Response to Religious Pluralism and Fundamentalism in Asia with Special Reference to Indonesia, Japan and South Korea*. For two years from October, 2004, he lived in Japan for research and he had an intention that he would serve the Japanese church (Jun, 2012:82).

3. His teaching, administration, and service.

Jun hardly had a break since he started his Christian ministry as an army chaplain. After one assignment was completed, always another job awaited for him. Unlike today when the Korean church has rich human resources with qualifications and abilities, there were handful of people who had academic qualifications and proven abilities in the 1970s and 1980s. Colleges and universities rapidly grew in both size and number and the demand for professors and senior administrators grew as well. At the same time, the cross-cultural mission work of the Korean church skyrocketed since the 1980s and there were very few who were qualified to teach missiology in higher education.

After completing his study at Fuller, he began his first teaching career at Kosin Bible College. After a couple of years at Kosin, he joined Asian Center for Theological Studies and Mission (ACTS) and taught missiology

until 1985 when he was invited to be president of Pyungtaek University. He served as the third president of the same university from March, 1985 to February, 1988. He, then, served as president of his alma mater, Kosin Bible College and Seminary from 1988 to 1992. After serving the two universities as president, he returned to ACTS as a teaching faculty until 1997 when he moved to Torch Trinity Graduate University (Torch). At Both ACTS and Torch, he performed a number of academic administrative roles, including academic dean and dean of graduate school.

Jun helped found the Korea World Missions Association in 1990 and served as general secretary from 1990 to 1996. He was the founding president of Korean Evangelical Missiological Society in 1997 and he was general secretary and president of Korean Evangelical Theological Society. He also served as an editorial member for a number of academic journals. He was elected and served as general secretary of Kosin from 2000 to 2004. He also served as the chairman of the board of Japan Evangelical Mission, a Korean mission organization for two years. He, in 2007, founded a short-lived ministry called Two I's Network, which focused on Israel and Islam to teach and prevent the Islamization of South Korea (Jun, 2012:76-78).

His cross-cultural ministry began in the later part of his life when he was invited to lead a newly founded bible college, Cambodia Presbyterian Theological Institute. He raised fund for building projects and provided leadership for six years since 2008. He, then, moved to Myanmar to direct a new bible college in 2014. His ministries in Cambodia and Myanmar has been educational leadership and his rich experience in higher education has been invaluable to those bible colleges.

4. His writings

He is a prolific writer. He has at least translated ten books, written thirteen books, coauthored four books and more than forty articles. He dealt with a wide range of topics. He wrote introductory books on mission. He also authored books and articles on specific issues such as mission strategies for many Asian countries, religious pluralism and Islam. His interest in mission history is shown in some articles. However, most of his works were geared toward WCC mission theology, religious pluralism, and Islamic fundamentalism, while he was actively engaged in the mission context of the Korean church.

He translated Christian books and mission related books in the 1970s and the 1980s. Before going to Westminster Theological Seminary, he translated two books by Watchman Nee and a sermon book by Francis Schaeffer. In his early teaching years, he translated mission related books. It is not certain why he translated these books but it is certain that these authors were popular in the 1970s and the 1980s among Korean Christians. The first mission book that he translated was an *Introduction to the Science of Missions* by J. H. Bavinck in 1980. This book was used as a text book for a mission course in Korean bible colleges and seminaries in the 1980s and the early 1990s. In 1981, he translated two books: *Frontiers in Missionary Strategy* by Peter Wagner and *Amsterdam to Nairobi: The World Council of Churches and the Third World* by Ernest Lefever. In 1983, he translated *Liberation Theology* by J. Andrew Kirk and *Theology and Mission* by David Hesselgrave. In 1988, he translated

two more mission books with others. There were still great enmity between Ecumenical churches and Evangelical churches in Korea and minjung theology was still popular in the 1980s, so translation works would have served not only his students but also Christians in general as well. Many of these books seem to be textbooks at Fuller or related to his doctoral dissertation.

Many of his books were published since 1992 and the themes of his books shifted at the turn of new millennium when he received the doctor of philosophy from the University of Wales in 2000. He wrote three general mission books in the mid-1980s. In the early 1990s, Jun (1992a; 1993) wrote a book on religious pluralism and mission strategy and a book on the cross-cultural mission of Korea with a historical perspective. In 1994 and 1995, he wrote books on mission strategies for Japan, central Asian countries, and Asian countries (Jun, 1994a; 1994b; 1995a). During this period, he taught at ACTS and many graduate students at ACTS wrestled with mission strategies for the countries where they already served or would serve in the future. From 2000, he paid great attention to Islam and wrote five books on the Islamic influence on Asia and Islamic fundamentalism (Jun, 2000; 2002; 2003; 2005; 2007a; 2008).

Jun has written well over forty research papers for practical and academic journals in Korea. From 1979 to 1989, his articles were mostly mission theology, looking at systematic theology from the missiological perspective and criticizing the theology of WCC (Jun, 1979; 1980; 1984; 1985; 1987; 1989a; 1989b). In the 1990s, many of his articles were wither on religious pluralism (1991; 1992b; 1999; 2001), missiological issues that the Korean church faced (1994c; 1998a; 1998b) or mission history (1992c; 1995b; 1996). Since 2000, he has published a string of articles on Islam. In the early 2000s, Jun wrote two articles on Religious pluralism (2001; 2004a) and on mission theology (2001b; 2004b). He also continually studied mission strategies for specific countries and wrote a number of articles for Korean Missions Quarterly, a Korean version of Evangelical Missions Quarterly. However, since 2000, the main focus of his research has been Islamic fundamentalism in Asia (Jun, 2007b; 2015).

5. His research methodology

Jun has undertaken his researches with a number of methods: literature research, theological approach, comparative approach, and historical research. Often he combined these methods to address the problems of his studies.

1) Literature research

Literature research is the foremost characteristics of Jun's research methodology. He consulted and interacted with the works of other researchers. He utilized the existing data for his research. He worked with the studies of others to address the subject of his studies. The only exception is an article that told his faith and theological education (Jun, 2012). He never carried out neither a quantitative study nor a qualitative research. Considering his Th. M. thesis and D. Miss. Dissertation were all literature based, it is not surprising. While there are more theses and dissertations with quantitative and/or qualitative research methods, most academic articles in the field of missiology in Korea are still literature research. He may be a contributor and a member of this research tradition

in the Korean mission community.

Jun generally introduced, discussed and responded to the arguments and ideas of other researchers in his studies. In his first published study in an academic journal (Jun, 1979), Jun listed four characteristics of the contemporary ecclesiology and, in so doing, he interacted with and quoted from eighteen other researchers. Many of his works in the 1980s were theological studies. In those studies, he looked at the topics of systematic theology from the missiological perspective. These works were heavily literature based. This characteristics can be easily found in his works in the 1990s and the 2000s.

Jun has studied some issues that may be benefited by quantitative or qualitative data but he hardly used such data and he never conducted empirical data collection for his research. For example, when he discussed the problems of theological education in Korea (Jun, 1980), he did not consulted with empirical data when he discussed the problems of Korean theological education. The only time he used statistics was when he discussed the numerical growth of the Korean church (Jun, 1995b). He used a number of statistics available at that time to explain the growth of the Korean church. When he discussed the great depression in the US and its influence on missions to propose how to overcome the financial crisis for the Korean church, Jun (1998a) did so without adequately explaining the financial situations of the US in the 1930s and Korea in the 1990s. When Jun looked at the Militant Buddhism in Southeast Asia (2014) and Islamic fundamentalism in Southeast Asia (2015), he did not pay attention to hardly any quantitative or qualitative study, which might have been helpful to understand the phenomenon of the subjects. This literature based research style largely remained the same until today.

2) Theological approach

Jun's approach to missiology is theological. This characteristics is closely related to literature research. For him, theology was the window to the world. Many of his research subjects were theology related. He often went to theologians in his writings. It is evident that, with a few exceptions, he approached the subjects of his studies with the theological perspective.

His one of the first research articles that he published in 1979, the year after his graduation with D. Miss from Fuller Theological Seminary, was about the contemporary ecclesiology and missiological thoughts. In this study, he discussed the arguments of a number of theologians on ecclesiology and their influence on mission. Jun (1979:59) writes, "The change of the understanding of ecclesiology has a direct influence on mission." Jun dealt the subjects of the articles that he published from 1979 to 1989. His discussions on contextualization (1983), *Missio Dei* (1984), the principles and strategies of mission (1985) were heavily theological. He even published three articles on soteriology (1987), ecclesiology (1989a) and pneumatology (1986) with a missiological perspective.

In the 1990s, his interests in missiology were two: religious pluralism and the Korean church's mission movement, and they were theological. His articles (1991; 1992b) on religious pluralism were theological, discussing key figures who contributed to the theology of religion of WCC and key concepts of it. The theme of religious pluralism in his writings was still related to his dissertation at Fuller. His theological approach to the

subjects of his research was still evident in his articles on the Korean church's mission movement. While addressing the practical issues of the mission of the Korean church, his response to the issues were theological, which does not seem to directly correspond to the issues that he initially raised in the study (Jun, 1994c; 1998b). His study (1992c) on Arthur Pierson was theological, paying more attention on the theological background of Pierson's time and Pierson's theology. Understandably, his historical study of Evangelical mission movement was theological (1996). Interestingly, when Jun discussed the great depression in the US and its effect on the mission of the US church, Jun (1998a) moved on to discuss the theological aspect of the day without explaining the relationship between the two. There was only one study that he did not include a theological discussion among his publications in the 1990s. When he analyzed the growth and oversea missions of the Korean church since independence, his approach was descriptive and empirical and did not employ theology (1995b).

His use of theological approach continued in the 2000s and the 2010s. Jun (2001b) argued that, in Korea, Evangelicalism, Reformed theology, and Fundamentalism shared the same root of reformation. His many other published articles from 2000 to 2015 were quite extensively theological or partially theological. Even in his biographical article, Jun (2012) recalled and wrote the theological geography of the Korean church in the twentieth century.

3) Comparative approach

During his early research days, Jun often developed his arguments by comparing two or three concepts with each other. Often times, it was a comparison between Ecumenicalism and Evangelicalism. He was critical of the theology of Ecumenicalism and supportive of that of Evangelicalism. On church, the Bible, the Holy Spirit, Salvation, mission practice, and mission theology, he compared two views of WCC and Evangelicalism (Jun, 1979; 1984; 1985; 1986; 1987; 1989a).

For example, Jun (1987:30) suggested that, influenced by Jürgen Moltmann, the Ecumenical circle overly emphasized the social aspect of salvation at Bangkok in 1973. He writes, "It is not an overstatement that the understanding of salvation at the Bangkok conference was in short was the political liberation" (Jun, 1987:30). He also discussed the soteriology in liberation theology and suggested that its nature was political and moved on to discuss the background of salvation as the political liberation (Jun, 1987:35-41). He then explained the Evangelical understanding of salvation as biblical and historical and compared both views. In conclusion, he criticized the Ecumenical understanding of salvation and supported the Evangelical understanding of it (Jun, 1987:47-49).

It seems that Jun continuously worked on the theme of his dissertation for the following decade after his graduation. As I mentioned earlier, the title of his dissertation was *A Critique of Ecumenical Mission and Its Influence on the Korean Church*. He revisited his dissertation and revised and further developed his ideas and published them. In so doing, he compared the ecumenical theology with the evangelical theology.

Considering his denominational background, Jun's disapproval of the Ecumenical theology was a surprise. The Presbyterian Church in Korea was divided over the membership of WCC in 1959. Since then, there have been

theological, ecclesiological, social and emotional conflicts and disagreements in the Korean church. Many conservative pastors and Christian scholars often contrasted evangelical beliefs and thoughts to ecumenical ones. The ecumenical circle often criticized the evangelical circle for being too conservative, too dogmatic and too Western. People who identified themselves with Evangelicalism disapprove of the ecumenical views for being unbiblical and unorthodox.

4) Historical research

Many of Jun's research have either historical approach or, at least, some historical contents. His historical discussions often remained in the twentieth century, while he went down further to the time of reformation at times (Jun, 1996; 2004b). Nevertheless, some of his studies did not have contemporary but they were much less than the ones with a historical approach. His publications after 2000 does not seem to have employed the historical method except the autobiographical article in 2012.

Most of Jun's historical studies are in the context of the twentieth century. He discussed the changing views on ecclesiology in the twentieth century (Jun, 1979). He briefly looked at the history of seminary education from the sixteenth century to the twentieth century (Jun, 1980). In his discussion of WCC in a number of articles, he took the historical path to articulate the subjects. When he wrote a rather lengthy description of the historical development of the theology of religion of WCC (1991a). To address the urgent financial crisis in the 1990s, he visited the great depression the US in the 1930s (Jun, 1998a).

Jun wrote three biographical studies. The first biological study was on the missiological thoughts of Yunsun Park (1989b). He patiently combed through some of the bible commentaries of Yunsun Park and suggested what Park thought on some missiological issues. He, also, looked at the life and work of Arthur Pierson, who founded a seminary in Korea, which later became a university (Jun, 1992). He tended to pay more attention to the theology of the society in those days and the theology of Pierson. However, it was indeed a historical research. In 2012, he wrote an autobiography for the Journal of Busan and Kyung Nam Church History. Interestingly, he recalled the life of the Korean church more than that of his own.

6. His research themes

Based on his publications, Jun showed a strong interest in mission theology and the missiological study of other religions, while he addressed a wide range of issues. The explosive growth of the Korean church's mission work since the 1980s created many questions and yet there were too few mission experts in Korea. The very few mission scholars at that time would have to answer various questions. Jun was not an exception in this regard. Jun tried to strengthen the evangelical mission theology in the 1980s, to warn religious pluralism and to propose a sound and biblical approach to the modern multi religious contexts in the 1990s and the early 2000s, and to develop an evangelical mission strategy and apologetics for other religion and their followers in the 2000s and 2010s. Some of the themes that recurred in his publications were theology of mission, religious pluralism, other religions, and the cross-cultural mission of the Korean church. Jun also paid attention to some pressing issues,

such as theological education and the effect of the financial crisis on the Korean mission, at different times.

1) Theology of mission

As the title of his dissertation at Fuller, *A Critique of Ecumenical Mission and Its Influence on the Korean Church* shows, he criticized the mission theology of WCC. Many of his research papers in the 1970s and the 1980s were devoted to this subject. He consulted with the official documents of WCC and the works of key figures in WCC. He was brought up in Kosin, a conservative reformed-tradition church in Korea and he was influenced by the education at Kosin and Westminster.

He was very critical of the mission theology of WCC for the following reasons. Jun (1979:65-66) argued that WCC's emphasis of the church has shifted from the being of the church to the doing of the church, from the evangelistic function to the social function, because of its secularized theology. According to him, such understanding on the church brought changes to mission theology, paying more attention to social salvation than to personal salvation (Jun, 1979:66). Jun (1984:242-244) was critical of *Missio Dei* because it would wrongfully suggest that the church might intervene every area of the society, because, in practice, it had slowed down the mission of the church, it was not clear about what it exactly would mean by the work of God in history, and it would exclude the means, which was the church, in mission. He believed that the soteriology of WCC was overly reduced. Jun (1987:47) criticized that the understanding of salvation in WCC became social and political and limited to today. He suggested that "the secularization of mission" (Jun, 1987:29) began in WCC because WCC departed from the traditional understanding and interpretation of the Bible (Jun, 1979:51-52; 1985; 1987:35; 1989a:414).

He affirmed that the triune God was the God of mission and that God was concerned about both the spiritual and the physical conditions of the creation. He also acknowledged that the church was the means of God's mission. However, the primary responsibility of the church was to proclaim the gospel of Jesus to whom he was unknown. He was in line with Lindsell in the belief that the Bible, not the context, should be the starting point in answering questions today (Jun, 1985:88-89). For him, the Bible was the foundation of mission theology and the traditional understanding and interpretation of the Bible needed to be upheld. Much later in 2004, he called his mission theology as a Presbyterian mission theology and explained it in more details, which I will discuss shortly.

2) Religious pluralism

In the 1990s, he began to write on religious pluralism and, initially, it was closely related to his criticism with the mission theology of WCC (Jun, 1991). His researches partly reflect what the Korean church faced in the early 1990s. The Korean church was upset at a Korean theologian's syncretistic performance, convoking the souls of the oppressed at the WCC Canberra assembly in 1991. And for some time, religious pluralism was one of the popular issues in the Korean church.

Jun (1992b:19-32) identified religious pluralism with three ideas: universalism, positive view on culture, and other religions as partners. He suggested that it was started when the church uncritically accepted the biblical criticism in the nineteenth century (Jun, 1992b:32). He believed that Karl Barth and Paul Tillich seriously

contributed to the religious pluralism in WCC (Jun, 1991:227-229, 231-232). He suggested that WCC changed their view on other religions since 1963 (Jun, 2001a:321). He criticized WCC and some theologians for their inclusive approach to other religions at the expense of the traditional biblical truth. “(It) is a theology without Christology, which denies that Jesus is God and the Savior” (Jun, 1992b:33).

Jun did not support dialogs with other religions. While he did not suggest the absolute exclusivism, he argued that the Evangelicals should not compromise their faith in a dialog with those who have other faiths (Jun, 1991:236). He thought that evangelism was not possible in interreligious dialogs and that, therefore, religious dialogs with the followers of other religions would not bear much fruit (Jun, 1991:236; 2004a:11-14). For him, the Christian church may work with other religions on some social issues and, yet, she had nothing to do with other religions in regard to salvation and evangelism. He thought that other religions would not lead people to salvation and that the followers of other religions were lost with Christ. Jun (2004a:18) suggested that the theological exclusivism was different from the social exclusivism. According to him, Christians need to live with others with other religions in harmony and yet they must believe that Jesus only saves people.

His affiliation with Kosin has might have played a role in his understanding of religious pluralism. The pastors and Christians in Kosin refused to visit the Japanese shrine in spite of imprisonment and torture during the Japanese rule. In the 1550s, the Korean Presbyterian church split over this issue. And Kosin has been theologically very conservative. Jun (2012:55) recalled that he had to buy a tram ticket on Saturday if he had had to go to a school event on Sunday. In the Bible College and seminary, he learned the traditional Calvinism. “The Bible and the Institute of Religion were used as textbooks (Jun, 2012:58). Some pastors in Kosin expressed their concern for his study at Fuller (Jun, 2012:75).

3) Islam and Buddhism

Other religions have been one of his research themes. He mainly talked about Islam and recently he wrote a study on Buddhism. It was religious fundamentalism that he was particularly interested. His dissertation for Ph.D. at the University of Wales discussed this very issue. Like Samuel Huntington, he believed that religions were in conflict with each other today. He warned that the fundamentalism in other religions are the biggest obstacle to the Christian mission (Jun, 2007b:42).

For him, Islamic fundamentalism has posed a great threat to the church and the Christian mission. He believed that the clash between Christianity and Islam is inevitable for the following reasons: Both religions consider each other evil, Muslims believe in Jihad, Muslims seek to bring the world to Islam, Islam does not tolerate other religions. Islam is political ideology, and the eschatology of Islam is destructive (Jun, 2007b:48-54; 2013). In the other study, he looked at Islamic fundamentalism in Southeast Asia. In this study, he looked at the historical development of fundamentalism in Malaysia, the Philippines, Indonesia, and Thailand and, in conclusion, he urged the Korean church to learn how the Australian government handled the Islamic fundamentalism (Jun, 2015). Jun (2014:97) also argued that Buddhism in Indochina has become militant and posed a challenge for the Christian mission. According to him, the so-called “militant Buddhism” can be observed in Myanmar, Cambodia, and

Thailand (Jun, 2014:108-110).

In response to the challenges of Islam and Buddhism, he urged the Korean church to develop mission apologetics. To do so, he suggested mission theorists to seriously study and teach Islam and so pastors can teach the problems of Islam to their congregations (Jun, 2007b:64). For Buddhism, he proposed that mission apologetics for the Buddhists in Indochina should address Buddhism because no reason or theory might persuade the Buddhists (Jun, 2014:118). Jun seemed to suggest different approaches to Islam and Buddhism.

4) The mission of the Korean church

In the 1990s, Jun published a number of articles on the cross-cultural mission of the Korean church. He discussed various aspects of the mission of the Korean church, including its characteristics, problems, areas for change, and mission theology. He explained that the Korean mission movement stemmed from the revival and explosive growth of the Korean church. He emphasized evangelism and church planting over social action, denominational work over individual or non-denominational work, ethnic groups over countries, cooperation and partnership over competition. He worried that adequate missionary selection process and missionary training were not in place and some Korean missionaries' approach to mission is too materialistic and competitive. Acknowledging that the Korean church would become a major missionary sending church, he called for developing a mission theology. It seems to me that his observation of the Korean mission did not always reflect his mission theology, although many of them were legitimate assessment.

Jun (1994c:69-72) summarized the characteristics of the mission of the Korean church as follows: 1) It was usually the denominational mission boards that played a major role. 2) Initially, the Korean church began with reaching the diaspora Koreans and, then, engaged in the cross-cultural mission. 3) The majority of Korean missionaries worked in the areas of evangelism and church planting. 4) More lay people and women began to join the Korean missionary force as of the early 1990s. 5) The Korean church began to adopt the idea of mission to ethnic groups than that to countries. 6) Partnership in mission began to appear in the 1990s. 7) The growth of the mission of the Korean church paralleled with the development of Korean economy and politics. In the following year, he added two more as the characteristics of the mission of the Korean church: the mission movement was the result of the revival movement in the Korean church and the missionary work of the Korean church expended westward in Asia (Jun, 1995b:38-40).

He was critical of the missionary work of the Korean church. Jun (1994c:72-75) listed the problems of the mission of the Korean church as the following: the lack of mission theology and mission strategies, no concrete mission goals and strategies, the lack of missionary training, the competitive and materialistic self-serving spirit, the quality of missionaries, and the issue of MK education. Jun (1998b:15) also said that the explosive growth in the mission of the Korean church caused the problems of redundant work, competition, excessive attention on a few countries, materialistic approach to mission, the lack of missionary training, and cultural insensitivity. These concerns were shared by many in the 1990s. He found such problems were still present in 2007 (Jun, 2007c:17). It is rather unfortunate that some of the concerns that he raised are still present in the contemporary Korean mission.

He thought the Korean church should make some changes in their work (Jun, 1994c:76-81). First, the mission of the Korean church needs to include the domestic mission as well as the foreign mission. Second, Korean missionaries must work with the local church and their leaders. Third, the Korean church should engage in the urban mission more actively. Fourth, the Korean church needs to pay attention to the growing number of migrant workers and foreign tourists in Korea. On top of these, he also suggested that the Korean church need to recruit lay people for the creative access areas such as the Muslim world, that Korean missionaries should work with each other, that local churches in Korea stop their independent work and channel their efforts and resources to their denomination's mission board, that the Korean church pay attention to the unreached people groups, and that missionary selection need a tighter process (Jun, 1995b:41-43).

He urged the Korean church to develop a Korean mission theology. He laid out the five prerequisites for a Korean mission theology: the biblical foundation, the Evangelical tradition, the confessions and traditions of each denomination, the Korean context, and the world context (Jun, 1994c:83). Upon these basis, he suggested the following as the key parts of a Korean mission theology (Jun, 1994c:91-94). The Christian mission should be directed to the lives of those were in suffering not their social, economic, political contexts. The missionary should preach the glory of God and the reconciliation with God, not the prosperity gospel. Missionaries should help new believers come out of their culture to grow as Christians and go back into their culture to transform it. The Korean church must prepare for religious pluralism by developing missionary apologetics. However, it seems that he did not define what he meant by a Korean mission theology clearly and squarely. In the other study, he articulated what he called a Presbyterian mission theology. First of all, a Presbyterian mission theology was based on the Bible (Jun, 2004b:142). In a Presbyterian mission theology, the goal of mission was the glory of God and the expansion of the Kingdom of God, not the conversion of the unbelievers and therefore, the proclamation of the gospel to the heathens was more important than persuasion and presence (Jun, 2004b:142). He also believed that salvation by Jesus alone was a key component of a Presbyterian mission theology, while acknowledging that in the West such was not the case. This idea is similar to what Young-han Kim calls Reformed Evangelicalism, which is "firmly grounded in and dependent on the World of God as the foundation of the reformation tradition and emphasized the historical relevance and accountability of the revelation" (Kim, 2016:11).

7. His contributions

His contributions to the mission of the Korean church were enormous. He trained and equipped numerous pastors, missionaries and missiologists. He brought many Korean mission agencies together and work one another by serving the founding general secretary of the Korea World Missions Association (KWMA). His research shaped the mission thoughts of the conservative Korean churches and missionaries.

His greatest contribution has been teaching. He stood in the gap between the rapidly growing need of solid missiological training and the absence of able trainers. He was one of the few mission teachers for the first massive wave of Korean missionaries. In 1979 when he first began to teach at Kosin, there were only 93 Korean

missionaries working in 26 countries and by 1989, 1178 missionaries in 72 countries (Kim, 2011:117). In ten years, the number of missionaries explosively grew more than ten times. And he was one of the few adequately trained missiologists with a doctoral degree in missiology in Korea at that time. While his service at two Presbyterian colleges, Pyungtaek and Kosin, was administrative, the nature of his work at two interdenominational seminaries, ACTS and Torch, was mainly teaching. Both schools were known for their emphasis on mission. At these schools, many missionaries and missionaries in the making studied under him and prepared for their cross-cultural work.

He also taught Korean pastors to embrace world mission as the task of the Korean church. ACTS had a joint D. Min. program with Fuller in the 1980s. Since such a program was one of the earliest doctoral programs for pastors in Korea and ACTS was an interdenominational seminary, many pastors from various denominations, who were influential in the nationwide or in their denominations, came to ACTS. And he taught many of them and helped them realize that the Korean church should participate in the cross-cultural mission (Jun, 2012:76).

Some of his students have become mission professors today. Some students at ACTS who were taught by him became mission professors at different universities, teaching missiology and supervising their students' master's thesis and doctoral dissertations.

His contribution to the Korean mission community was invaluable. To help Korean mission agencies and missionaries to be more effective, the Korean church founded KWMA in 1990 to promote cooperation among agencies and missionaries and to provide services for them. Jun served as general secretary from 1990 to 1997 (KWMA, 2012). He helped KWMA to organize two national level conferences, National Consultation of World Evangelization, in 1991 and 1995, both of which increased the awareness of world mission among the Korean church. And he organized seminars on various subjects that would inform and train mission staffs and missionaries.

His missiological thoughts and concerns can be found in works of contemporary conservative Korean missiologists, which is another major contribution to the Korean mission community. His missiological thoughts were welcomed by the conservative Korean church and nurtured them. Jun was one of those "who studied in North America, and returned to Korea, they mostly designed and led the evangelical mission movements of the Korean church" (Lee, 2016:23) and he was one of the first Korean missiologists.

Interestingly, Korean missiology has been largely theological and literature-based, although Lee (2016:26-27) accused the Korean missiology of relying on pragmatic American missiology. In fact, Nehrbass (2012:158) pointed out that anthropology was the least appeared subjects for Koreans' doctoral dissertation for missiology in North America. For another example, out of eight articles in *the Journal of Korean Evangelical Missiological Association* volume 34 (2016), no study employed either a quantitative method or a qualitative research method. It may be far-fetched to think that it was because of Jun's influence. However, Jun created and contributed to the scholarly culture for Korean missiologists, which was anything but pragmatic and relying on social science.

And Jun's approach to the subjects of his studies has been not only theological but also theological conservative and it can be observed in his former students' works and the conservative Korean church's view on

WCC. Younjung So who learned from Jun took a similar approach to the mission theology of WCC (So, 2012). Huntai Chang who is another former student of Jun has done many studies on religious pluralism and Islam and his view on these subjects is quite similar to Jun's as he is very critical of those issues. The negative sentiment on WCC is still present among the conservative Presbyterian denominations in Korea and these churches organized a rally against the tenth assembly of WCC in Busan in 2013.

8. Conclusion

There is a saying, "A mile wide and an inch deep." The global mission community knows that Korean missionaries are many and that they are everywhere and doing many things. Often times, this is all they know about them. If there is more, it is probably some personal stories about them, sometimes positive and other times negative. Their thoughts on mission, other religions and their own work are largely unknown to the global community. This may not be constructive nor healthy in this new era of the Christian mission. More than ever before, mission agencies and missionaries seek to work with those who are from different cultural, linguistic, traditional backgrounds as missionaries are from everywhere to everywhere, and an understanding of fellow gospel workers is a crucial part for cross-cultural cooperation. And understanding the mind of Korean missionaries will strengthen the relationship with them and benefit the partnership with them.

Hojin Jun is one of the early Korean missiologists. In 1979 when he was invited to teach at Kosin, there were only handful of mission professors with a doctoral degree in Korea. In fact, in those days, not many professors in both secular universities and seminaries in Korea had doctoral degrees. In the early days of his teaching career, he translated mission textbooks into Korean for his students and the Korean church and wrote articles that would consolidate the conservative understanding of mission, critiquing the mission theology of WCC and arguing for a Bible based mission theology. He, then, wrestled with religious pluralism, which was a popular subject in the Korean church, and studied the mission work of the Korean church. After retiring from teaching, his research continued with different subjects such as Islam and Buddhism. His research style has been theological, historical, comparative and literature-based and, considering that these are still the styles of many missiologists in Korea today, it is unfortunate that he did not set a good example for the followers.

While teaching and researching at a number of colleges and seminaries, he served the newly born Korean mission community by working as general secretary at KWMA and as president and editor for Korean Evangelical Theological Society and Korean Evangelical Missiological Society. His service to God has continued after his retirement as he served as general secretary for his denomination, Kosin, and as president at two different Bible Colleges in Cambodia and Myanmar.

His contributions to the mission of the Korean church have been invaluable and he is still respected by many Korean pastors, missionaries, and missiologists. He trained many missionaries for the world and mission scholars for the following generation. He helped the conservative Korean church articulate their mission theology, prepared them for the discussion of religious pluralism, and warned against the Islamic fundamentalism.

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