

# Jacob's Experiences of God(= *Gotteserfahrung*) at Bethel

Han, Dong-Gu<sup>1)</sup>

## 1. Requirements of Biblical Studies in the Korean Context<sup>2)</sup>

During the past 20th century, there had been a request from various directions, arguing that Biblical Studies in the Korean context must be developed. First, since the 1970s a political-social movement, namely democratization movement, happened on a great scale in Korea. This democratization movement helped investigate the identity of theology in the Korean context.<sup>3)</sup> Second, with the economic growth of Korea, as various forms of international academic conferences were held in Korea, investigation of the characteristics or identity of Korean theology was urgently demanded, and at the same time, the development of Biblical Studies in the Korean context was requested.<sup>4)</sup> And, in the process of organizing the historical researches of the past 20th century, naturally the need for investigation of the identity of Korean church and the development of Biblical Studies in the Korean context, in conjunction with the features of Korean theology, was raised.<sup>5)</sup>

As a result of such demands, several positive principles have been established. First, Biblical Studies in the Korean context has to be started in '*Sitz im Leben*' (Setting in Life) of Korea. However, Biblical Studies in the Korean context also has to communicate with the theology of the world. In other words, being in the

---

1) Republic of Korea, PyungTaek Uni.; Former President of KSOTS.

2) For more detailed information. See Dong-Gu Han, "Old Testament Studies in the Korean Context," *Korea Journal of Theology Christianity* 98 (2015. 10): 33-56.

3) It is the Bible reading of 'Minjung Theology'. Its contents, decolonization theology of Western Europe, or is similar to the trend of liberation theology, however, there is a difference in terms of claiming the confluence of Social Biography of Korean Minjung.

4) International Academic Conferences held in Korea are as follows:

1. Society of Asian Biblical Studies 1st Conference (SABS), 7th May 2008.

2. International Conference in Celebration of Jubilee Year of the Korea Society of Old Testament Studies, July 2010.

3. 2013 WCC Convention, Nov 2013.

4. SBL International Meeting, July 2016.

5) Hee-Suk Mun, *A Historical Research of Old Testament Interpretation in Korean Churches: 1900-1977*, (Old Testament Studies Series 11; Seoul: Christian Literature Society of Korea, 1978); Jung-Woo Kim, "A Historical Research of Old Testament Studies in the Korean Context and It's Challenges," *Korea Journal of Theology* 12 (2015): 54-83; Tae-Il Wang, "A Historical Study of the Old Testament Society of Korea," *30-Year History of Korean Association of Christian Studies*, (ed. Korean Association of Christian Studies; Seoul: Christian Literature Society of Korea, 2001): 169-183; Tae-Il Wang, "Retrospect, Diagnosis and Prospect of the Old Testament Studies in Korea," *Theological Studies for 50 Years*, (ed. Korean Association of Christian Studies; Seoul: Hyeon Publishing Company, 2003), 47-99.

Korean context must not be 'a nationalistic distinction'.

Second, Biblical Studies in the Korean context has to take the Korean and Oriental traditions, and the values that came from them. However, it must not be a return of traditions to the past, which cannot communicate with the present and future. Biblical Studies in the Korean context, in which traditions have been reflected, must be able to communicate with the present and future of Korea.

Third, inappropriate is the Orientalism, which forces the artificial separation of roles and argues that Korean theology must be responsible for a unique sometimes exotic aspect of the Asian region as expected by the Western world and that the Western theology is responsible for a more universal aspect.<sup>6)</sup>

As discussed above, one can consider the following points as the conditions of Biblical Studies in the Korean context. First, a new Biblical Studies in the Korean context shall be able to take root in Korean Church and Korean society, which can be competitive in the given market. Second, Biblical Studies in the Korean context shall be able to respond to the globalization era. Third, Biblical Studies in the Korean context must reflect both Korean and Asian culture and spirit.

## 2. Characteristics of Korean Church and Korean Theology

Is the goal of Biblical Studies in the Korean context along with these conditions to internationalize the Biblical Studies in the Korean context? Such a goal, that is, in order to achieve the formation of the Biblical Studies in the Korean context, must always answer to the question, What do 'Asian values' or 'Korean characteristics' mean? It is inevitable for one to consider the characteristics of Korean church and Korean theology, which are distinguished from the theological characteristics of the other regions of the world.

Studies so far reveal that the characteristics of Korean church and Korean theology can be first summarized in two aspects. First, it was a practice of the Korean society to take the teachings of the sages in the practical point of view, that is, scripture reading for practice.<sup>7)</sup> Korean Christians always have tried to get the deep meaning of the Bible, as they inquire as to the theological meaning, in other words. And, this understanding became the foundation for the proper practice. In the sermons of the Korean churches, it is very rare to find out exegesis of the text for the mere understanding of the Bible. It always is an

---

6) See E. Said, *Orientalism*, (trans. Hong-Kyu Park; Seoul: Kyobo, 2007); trans. of *Orientalism*, (New York: Vintage Books, 1978).

7) Tae-Il Wang, *Christian Confucian Classics of Korea and Biblical interpretation for Korean People*, (Seoul: Christian Literature Society of Korea, 2012), Chapter 1, 17-42; Tae-Il Wang, "Return to Canon: Korean Perspective on Performing the Scripture," Seoul Conference Keynote Speech (July 15th 2008) in *Society of Asian Biblical Studies (SABS). Mapping and Engaging the Bible in Asian Cultures*, (ed. SABS Preparation Committee; SABS 2008 Seoul Conference, 2008), 63-72 = Tae-Il Wang, *Christian Canon Studies of Korea and Biblical Interpretation for Korean People*, (Seoul: Christian Literature Society of Korea, 2012), Chapter 2, 43-67.

interpretation of the Bible that considers how to apply to the setting of life. From this point of view, if the Old Testament Studies of Korea has an area in which it can contribute to the theology of the world, it would be the biblical interpretation that pursues understanding as shown in the sermons of the Korean churches, which is a theological interpretation of the Bible.

Second, Koreans have a deep religious experience about the transcendent beings and devout religious mind resulting from it. Koreans have respected with a reverence for the overwhelming power of the transcendental beings that exist behind all matters. This kind of religious mind in Koreans provided the Korean believers a special tradition of prayer. Korean believers have always pursued the encounter with God through prayer, which resulted in the tradition of experiencing God in various ways. This can be connected with the tradition of devotion such as experiences of God(= *Gotteserfahrung*) and prayers in the Bible. Western theology, especially Old Testament Studies of the Western Europe, have not focused much on studying the religious spirituality such as experiences of God so far. This is probably the share that had been left alone for Old Testament Studies of Korea.

### 3. Methodology of Biblical Studies in the Korean Context

In this paper, I will investigate the experiences of God that are shown in the Old Testament. This will be to study Old Testament spirituality. There have not been a lot of academic researchers of spirituality in the area of theology so far. There are only practical guides and brief descriptions written about the spirituality. In addition, there is little academic study of spirituality in the Old Testament Studies. There are two reasons as follow: First, spirituality puts a strong emphasis on the practice, rather than the theoretical studies. Second, mysterious elements (accordingly an ambiguous concept) of spirituality are very difficult to define academically.

Thus I - in order to avoid the ambiguity - attempt to limit the area of spirituality in 'experiences of God'. This makes it possible to make clearer the subject of the study. It is also able to include most of the elements that are discussed in the traditional discourses on spirituality in the study of the experiences of God.

A study of the experiences of God in the Old Testament is an area with which scholars of Old Testament Studies did not deal much. Therefore, the academic(= *wissenschaftlich*) research on it will be some contribution to the scholarship of Old Testament Studies. Accordingly, it will be able to develop Biblical Studies in the Korean context simultaneously.

In Biblical Studies in the Korean context, it is not possible to take Buddhist scriptures or Confucian scriptures instead of the Bible, and is not possible to take classic literatures and the precedent stories of the East and Korea instead of the Bible. It is necessary that the text of Biblical Studies be limited to the Bible. If it is inevitable to express the Korean or oriental characteristics, using the same Hebrew

texts, in my opinion, there is no need to reject the conventional methodology of biblical interpretation which was used in Western Europe. Even if conventional Western interpretation method is used, it is possible to express sufficiently the Korean or oriental characteristics.

In this paper, I will argue for the principle of 'Eastern Way (Theological Thought) - Western Means (Exegetical Method)' (東道西器, *Dongdo seogi*) in proposing how such religious tradition would be integrated with the Bible interpretation. By employing the Western biblical interpretation methodology in searching for the answers to the questions raised in Korean traditional culture and spirit, and its society and Korean churches today, the characteristics of Biblical Studies and theology in the Korean context can be established. This is the way to make Biblical Studies and theology in the Korean context become a theology of the world. This is a fusion of both horizons that are questions in the Korean context (incorporating the Asian values) and the answers of the Bible.<sup>8)</sup>

#### 4. Contents of the Study

Based on the above methodology, this study attempts to explore the experiences of God that appear in the Old Testament. A good example is Jacob's experiences of God at Bethel (Gen 28:10-19). This is the subject of study, which is distinguished with that of Western theology, and it is also an area on which almost no studies in Western theology focus.

##### 1) Who is Jacob?

The Republic of Korea maintained a breathless pace for more than 75 years after its foundation. With the slogan "Let us be well and prosper", the country has sprinted toward becoming one of the advanced countries. As a result, even though the joy of success was achieved, Koreans had to challenge impossibilities and live with the anxiety of waiting, the obsession towards success, and a fear of failure. This well reflects Jacob's life in the Old Testament. Facing a crisis in many moments in his life, Jacob overcame them with deception and cunning. So, he was always trembling with anxiety, and he had to live in fear from life and death.

What kind of person was Jacob? Jacob was an obvious contrast to his elder brother Esau. Esau liked hunting, and he was brave, manly, sociable, and

---

8) Mun-Jang Lee, "Fusion of horizons(= Horizontverschmelzung) between the Western way and the Korean way for Reading the Bible," Ministry and Theology (September 2002): 190-197; Tae-Il Wang, "Return to Canon: Korean Perspective on Performing the Scripture," Seoul Conference Keynote Speech (July 15th 2008) in Society of Asian Biblical Studies(SABS). Mapping and Engaging the Bible in Asian Cultures, (ed. SABS Preparation Committee; SABS 2008 Seoul Conference, 2008): 70-72 = Wang, Tae-Il, Christian Canon Studies of Korea and Biblical Interpretation for Korean People, (Seoul: Christian Literature Society of Korea, 2012), Chapter 2, 64-67.

charming, and a person who was popular with women. Furthermore he received the confidence of his father as the eldest son. His father believed that he would take charge of his house, and always loved him.

Unlike him, his younger brother Jacob took care of the livestock in the house, and he was feminine, timid, introspective, and unsociable. So his mother always sympathized with him, and was worried about his future.

Jacob was not the eldest son but the second son from his birth, and he had to live a second grade life. Different fates were determined respectively for the eldest son and the second son. The eldest son took everything, on the other hand, the second son had to concede all the things to his elder brother. As a second son, Jacob tried to overcome his fate of the second grade life in the first act of his life. Looking on the bright side, rather than trying to win against his elder brother Esau, he tried to overcome the cycle of wrong traditions that forced the irrational fate, which existed between the eldest son and the second son from birth.

Despite the fact that Jacob lacked in terms of hierarchy and qualities compared to Esau, Jacob has been recognized as the legitimate person in the history of Israel. What is the reason for that? Jacob not only took every opportunity to win against his elder brother but also even deceived his father and brother so that he could achieve his purpose. However, while Jacob took 'experiences of God', he began to change personally, and became more and more devoted. As a result, historians remembered Jacob as a subject of history that supersedes Esau.

## 2) 'Sojourning Life' of Jacob

Leaving Beersheba to avoid the anger of his elder brother Esau, Jacob fled to Haran, in which his uncle Laban had a house. After the sun set, he had to camp out there on his way. Jacob probably found it difficult to sleep easily there as he might have been thinking what happened in his house. And he might have remembered everything that happened in his house:

First of all, he was thinking about his mother. Rebekah, his mother, always putting herself in his position, had understood, taken care of, and warmly accepted him. He missed his mother's love dearly. However, it was impossible to get his mother's love any more. Now he had to stand alone without the care of his mother, and it seemed for him that he was able to stand alone.

Then, he was thinking of his father. Isaac, his father, was always strict and religious. He always focused on discipline, and he was sometimes scary. However, even such characteristics made him feel proud of his father. As he felt proud of his father, he felt that his father did not really hate him.

He also thought of Esau, his elder brother. He envied the manly figure of his elder brother Esau, loved by many women. He envied the figure of his

elder brother who was trusted by their father. He always felt inferior to his elder brother, but now he felt sorry and even missed his brother.

All of these things were to be considered as things in the past. Now Jacob had to live without any of those. In addition, it must have been difficult for him to sleep deeply with the idea of living without God. He was afraid that he might end up living like a wild ass, as he was to live his 'sojourning life' after leaving his house.

### **3) Jacob's Experiences of God**

Consumed by such thoughts, Jacob fell asleep. Jacob met God in a dream. No, God was coming to him.

One ladder from the sky came down toward the ground. While one end of the ladder stood toward the ground, the other end reached the heaven. There was a door at the end of the ladder toward the heaven. 'Oh, I am able to meet with God, if I open the door!', thinking in the dream, messengers of God suddenly appeared on the ladder. They were clearly angels. "... the angels of God were ascending and descending on it."(Gen 28:12) They looked very small in the far away distance, and also their shapes could not be seen clearly.

### **4) The Visiting God**

Jacob always had to fight his own fate and the convention of the day. Sometimes, even though he wanted to escape from such reality, he had to live with the agony of life. Therefore, God visited him first.

However, since Esau could live even without the help of God, it was not necessary for him to put his life to observing the law of God. Since he became an adult without the need for the steady love of God, God did not visit him. There was no room for God to visit a person, who already became or is becoming a deity. Even if God visited him, he would not have been able to meet him. He thought he no longer needed to meet God. So he could not be a friend with God. Esau neither built an altar nor called the name of a deity. He was only thinking about enjoying his life with beautiful women.

Even though Jacob had an anxious and distorted personality, there was a compelling appeal towards the help of God in Jacob's heart, and God visited him, while he was searching for God in the depth of his life. God comes to meet a person who appeals eagerly.

### **5) The Promising God**

Yahweh came to visit Jacob, and he was burning the spark of new hope with the words of promise. First, the promise of Yahweh's blessing aims to present the existence of Jacob who lives a sojourning life:

“Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.” (Gen 28:15)

## 6) The Contents of Experiences of God

Experiences of God, which are displayed in the Old Testament, usually consist of four elements: ① fear (Gen 28: 17aβ), ② sacred separation, ③ admiration (Gen 28: 17bαβ), and ④ dispatch.

There are only two elements manifested in Jacob's experiences of God. Because Jacob's self-transformation is the focus here.

	Abraham's Experiences of God	Jacob's Experiences of God	Moses' Experiences of God	Remarks	
Scriptures	Gen 11:27 - 12:1-3	Gen 28:10-22	Exod 3:1-8		
Theological Topic Literary Setting in Life	•Sojourning life •No children	•Sojourning life	•Sojourning life	Exilic Setting in Life	
Structure	Setting in Life	Gen 11:27-32 Misfortune of family	(Gen 25-27) Second class life of the second son	(Exod 1-2) Midian exile and training	
	Experiences of God	Gen 12:1aα (words)	Gen 28:12-15 (dream story)	Exod 3:2-8	The Visiting God
	① fear	x	Gen 28:17aαβ	Exod 3:6(aαβ)bαβ	Self-contempt
	② sacred separation	Gen 12:1aβ(+1b)	x	Exod 3:5aαβ	
	③ Admiration	x	Gen 28:17bαβ	Exod 3:3aαβyb	go more closer
④ dispatch	Gen 12:1b-3	(x)	Exod 3:7-8	vision in future	
Characteristics of Individual Text	• focusing on one's changes •duplicate 1b and 2-3 •blessing-presentation of future vision	•focusing on one's changes	•including all elements •disorder of elements		

## 7) 'Terrible Mystery' which Jacob Felt

Jacob felt fear from God experiences. This is the first content of his experiences of God. Jacob woke up in the morning. He remembered vividly things which were in his dream last night. Jacob realized that 'God came to meet him in the midst of his life. He was afraid. So he confessed that How awesome is this place! (Gen 28:17).

Feelings of such fear develop into intimidation. Jacob was overwhelmed in front of the holy presence, that is, God. The terrible mystery, which Jacob felt from the 'Holy One', is based on nothing other than force, power, coercion, and the

absolute overwhelming. This overwhelming presence means terrifying intimidation, and R. Otto called it 'the numinous feeling' (*das numinose Gefühl*). In contrast to the overwhelming presence recognized objectively, a human thinks of oneself as nothing. This reveals human deflection or insignificance. Otto called the feeling as 'religious feeling of *humilitas*', which refers to feeling of oneself as nothing more than dust and ashes.<sup>9)</sup>

Abraham likened himself to "dust and ashes" in prayer:

"Let me take it upon myself to speak to the Lord,  
I am nothing but dust and ashes." (Gen 18:27)

This expression does not clearly appear in Jacob's experiences of God (Gen 28), but his subsequent actions show his dependence as a creature in front of God. Jacob prayed in 'Jacob's prayer' (Gen 32:9-12), I am not worthy of the least of all the steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan; and now I have become two companies (Gen 32:10).

When encountering an overwhelming object, a person feels a sense of helplessness, which is really nothingness in front of the overwhelming object. Otto called this nothingness as 'Self-contempt of creatures.' One feels nothingness in front of God, confessing I am nothing, and you are everything!

### **8) Admiration that Captivated Jacob**

Experiences of God can give not only 'feeling of terrifying mystery,' but also 'attractive emotions' in contrast. This is the second content of Jacob's experiences of God. Experiences of God evoke a double feeling of 'infinite frisson' and 'infinite admiration.' Luther also said: We have a fear of the Holy One, give glory to Him, and, rather than escaping from the Holy One, we go closer to Him.<sup>10)</sup>

Experiences of the Holy One plant an overwhelming and charming impression into one's mind at the same time. They makes us humble, and lift us up at the same time. They constrain our hearts, also sometimes transcend them. They induce some kind of feeling similar to fear, but also bring a happy feeling. Otto called this 'contrastive harmony.'<sup>11)</sup>

Mystery is merely a wonderful thing, and is admirable at the same time. Jacob called the place, the house of God, which gave him holiness, and he admired it as the gate of heaven, which allows the encounter with God (Gen 28:17). And he

---

9) Rudolf, Otto, *Das Heilige: Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen*, (trans. Hee-Sung Gil; Waegwan: Benedict, 1987), 57-62, esp. 57; trans. of *Das Heilige: Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen*, (Breslau, 1917).

10) Rudolf Otto, *Das Heilige*, 79.

11) Rudolf Otto, *Das Heilige*, 97-98.



called the place Bethel, which means the house of God.

The Visiting God transforms a secular space into a sacred space. Expressing His holiness, God made the place of Jacob's sleep the House of God, and for Jacob, the person who experienced God, to transcend from the world around. There was a door toward the higher world, which is 'the gate of heaven,' and God and His messengers came down to the ground through the gate, and men were able to go up to God through it.

The expression the gate of heaven contains the possibility of a spiritual interaction with God. This place is the transition of the heaven and the earth, and it is the point in which a man can go on from the secular space to the sacred space.<sup>12)</sup>

### 9) Jacob's Turn to Another Being

Experiences of God give sacred feelings to us. This sacred feeling gives all men *humilitas* of creatures and the feeling of admiration toward a higher place. These mystical experiences provide us with a starting point of a new beginning. It makes us apart from everyday things, and become new and different beings.<sup>13)</sup> A mysterious thing or strange thing in religion refers to a thing completely different from the everyday things. Since it is quite different from what people around the world think, it evokes fear and admiration.

After his experiences of God, Jacob could turn to a 'totally different being.' The feeling of *humilitas* of creatures and the feeling of admiration toward the higher place made Jacob born again as a new being. It made him be different from his elder brother Esau.

Since sacred feelings are completely different from the secular ones, they can be manifested as a strength to fight the world and resist the illegal powers, beyond a mere surprise. Against the fear of Jacob that he might have to live without God, God overturned Jacob's concerns by visiting Jacob first.

### 10) Stone Pillow and Altar

Fathers of Israel lived a nomadic life for thousands of years. While moving from one place to another, they drifted everywhere. If they found a new location, they set up a tent in the place, dug wells, and occupied. And, they worshipped God at the altar they built there (Gen 12:6, 8; 26:24-25).

Building an altar means more than the sanctification of a place. It regulates the boundary, establish the order of a world, and founds the world. Mircea Eliade told that building an altar and sanctifying a place means building a cosmos, as building an altar is just like reconstructing the creation of heavens and the earth in the

---

12) Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, (2nd ed.; trans. Dong-Ha Lee; Seoul: Hak-Min Sa, 2009), 23-27; trans. of Willard R. Trask; New York: Harper Torchbooks, 1961.

13) Rudolf Otto, *Das Heilige*, 65-74.

scale of small universe.<sup>14)</sup> He understood the person who built an altar was put at the center of the world, which is the axis of the universe.<sup>15)</sup>

The fathers of Israel, however, emphasized more the new life and the changes into new beings than the holiness of specific places in the experiences of the holiness. Jacob built a tent in the field. When he was taking care of the flock, he sometimes built a tent, however, it was unusual for him to build it in his way escaping alone. So he could not even set up the tent properly. Obviously, he also did not dig a well. For overnight sleeping only, he took one of the stones around the place to lie down, and tried to sleep using it as the pillow (Gen 28:11).

That day God came to visit Jacob. Jacob fell to fear and admiration, and furthermore became a new being. The focus has been put into the person, who experiences the holiness, Jacob, not the holiness of the place in the Old Testament. Jacob was reborn into a new being that walks with God.

When he woke up from sleep in the morning, he brought the stone he used as a pillow, and he built the stone statue, an altar, worshipped God, after pouring on it the oil of a whole bottle, which was really his entire fortune as that was the only thing he brought with him (Gen 28:18). The offering of Jacob was not only his possession. It was his very being. Such dedication of Jacob shows the decision not to live depending upon the material possessions but to live in accordance with the guidance of God.

## 5. Summary and Conclusion

As discussed above, this study explored 'how is it possible to do Biblical Studies in the Korean context?' Experiencing several international conferences, I searched for some conditions to be explored for Biblical Studies in the Korean context. Furthermore this study has explored the theological and spiritual characteristics in Korean churches and the theological characteristics of Biblical Studies in the Korean context, which can be the formal and contextual characteristics. This study also explored the fact that Biblical Studies in the Korean context can be studied with the methodology of 'Eastern Way-Western Means'(東道西器, *Dongdo seogi*), which combined questions in the Korean context (incorporating the Asian values) and the answers of the Bible.

This study investigated Jacob's experiences of God, based on the above examination. The primary goal of Jacob's text (Gen 25-32) aims that Jacob be remembered by the future generations as a protagonist of history, even though he was inferior to his brother Esau in hierarchy and qualities. This is due to the fact that Jacob changed in faith and personality through his two experiences of God and matured into another being.

This study examined Jacob's experiences of God in Gen 28:10-19. First of all, the

---

14) Mircea Eliade, *The Sacred and the Profane*, 27-33, esp. 28.

15) Mircea Eliade, *The Sacred and the Profane*, 33-43.

study explored how similar Jacob's character and life are to the characteristics of Korean people, and also explored Jacob's experiences of God, which are important characteristics of Jahwist theology, and theological characteristics of the visiting God.

If the contents of experiences of God are analyzed in relation to the spiritual and theological questions that could be raised in the setting in life in the Korean context, the setting in life of Jacob as a second class life is easily compared to the setting in life of Koreans. Comparable examples would include a similarity between the exilic period and Japanese colonial rule, and shared harsh economic competition against world powers along with the resulting setting in life of continuous hardship.

This study then suggests in detail the contents of experiences of God by analyzing them closely with a scientific text analysis (= *wissenschaftliche Textanalyse*) and a historical-critical exegetical method. It also suggests that the biblical answer should employ the content and process of the changes in Jacob's life. Such analysis applies the 'Eastern Way-Western Means'(東道西器, *Dongdo seogi*) that combines 'questions in the Korean context' and 'the answers of the Bible.'

## Abstract

This study tries to bring the characteristics of theology in the Korean context with an example of the interpretation of Jacob's experiences of God (Gen 28), examining the possibility of 'Biblical Studies in Korean context'.

This study examined the conditions of Biblical Studies in Korean context, and then did the theological-spiritual characteristics of Korean Church and the theological characteristics of Biblical Studies in the Korean context, which could be the formal and conventional characteristics of Biblical Studies in the Korean context. Biblical Studies in the Korean context could be studied by the methodology of 'Eastern Way-Western Means' (東道西器, *Dongdo seogi*) that combined 'questions in the Korean context (incorporating the Asian values)' and 'the answers of the Bible'.

The primary goal of Jacob's text (Gen 25-32) aims that Jacob be remembered by the future generations as a protagonist of the history, even though he was inferior to his brother Esau in hierarchy and qualities. This is due to the fact that Jacob changed in faith and personality through his two experiences of God and matured into another being.

This study examined Jacob's experiences of God in Gen 28:10-19. At first, I searched that the character and life of Jacob were similar to those of Koreans. This study then explored Jacob's experiences of God and the visiting God, which are important characteristics of Jahwist theology. This study also analyzed in detail the contents of the experiences of God.

If the contents of experiences of God through spiritual and theological questions, which can be raised in 'Setting in Life' in the Korean context, the 'Setting in Life' of Jacob as a second class people was easily analogous to the 'Setting in Life' of Koreans.

This study suggests concretely the contents of the experiences of God by analyzing in detail with the methodology of scientific (= *wissenschaftliche Textanalyse*), historical-critical text analysis. This study also suggests the contents and processes of Jacob's lives as the biblical answers by employing the methodology of 'Eastern Way-Western Means' (東道西器, *Dongdo seogi*) that combined 'questions in the Korean context' and 'the answers of the Bible'.

**Keywords:** Biblical Studies in the Korean context, Jacob's experiences of God, the questions in the Korean context and the answers of the Bible, the methodology of 'Eastern Way-Western Means'

## Reference

- Eliade, Mircea/Willard R. Trask (trans.), *The Sacred and the Profane: The Nature of Religion* (New York: Harper Torchbooks, 1961). Korean Text translated by Lee, Dong-Ha, (Seoul: Hak-Min Sa, 1983, 2009).
- Han, Dong-Gu, "Old Testament Studies in the Korean Context," *Korea Journal of Theology Christianity*, Vol. 98 (2015. 10), 33-56.
- Kim, Jung-Woo, "A Historical Research of Old Testament Studies in the Korean Context and It's Challenge," *Korea Journal of Theology*, Vol. 12 (2015): 54-83.
- Korean Association of Christian Studies(ed.), *Korea Journal of Theology Christianity*, Vol. 50 (2007).
- Lee, Mun-Jang, "Fusion of Horizons between the Western Way and the Korean Way for Reading the Bible," *Ministry and Theology* (September 2002): 190-197.
- Mun, Hee-Suk, *A Historical Research of Old Testament Interpretation in Korean Churches: 1900-1977* (Old Testament Studies Series 11; Seoul: Christian Literature Society of Korea, 1978).
- Otto, Rudolf, *Das Heilige: Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen* (Breslau, 1917). Korean Text translated by Gil, Hee-Sung, (Waegwan, Benedict Press, 1987).
- Said, E., *Orientalism*, (New York: Vintage Books, 1978). Korean Text translated by Park, Hong-Kyu (Seoul: Kyobo Book Centre, 2007).
- Wang, Tae-il, "A Historical Study of the Old Testament Society of Korea," Korean Association of Christian Studies (ed.), *30-Year History of Korean Association of Christian Studies* (Seoul: Christian Literature Society of Korea, 2001): 169-183.
- Wang, Tae-il, "Retrospect, Diagnosis and Prospect of the Old Testament Studies in Korea," Korean Association of Christian Studies(ed.), *Theological Studies for 50 Years* (Seoul: Hyeon Publishing Company, 2003), 47-99.
- Wang, Tae-il, "Return to Canon: Korean Perspective on Performing the Scripture," Seoul Conference Keynote Speech (July 15th 2008) in Society of Asian Biblical Studies (SABS). SABS Preparation Committee (ed.), *Mapping and Engaging the Bible in Asian Cultures*, (SABS 2008 Seoul Conference, 2008), 63-72 = Wang, Tae-il, *Christian Canon Studies of Korea and Biblical interpretation for Korean people*, (Seoul: Christian Literature Society of Korea, 2012), Chapter 2, 43-67.