

## “KAIROS OF Biblical Geo-politics for the New Life of the Minjung in the 21st Century”<sup>1</sup>

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Theologically speaking, it is in this situation that we begin to sense the imminence of the KAIROTIC GEO-POLITICS. We begin with the Biblical geo-politics of God’s Reign, which would manifest itself in the geo-politics of globalization.

In the Bible there are two distinct geo-political configurations: One is the imperial and royal geo-politics, and the other is that of the Reign of God. The latter we call the Kairotic geo-politics. The Kairotic geo-politics makes radical interventions for the new life in the OIKOS (household) of God. The OIKOS is the abode of the life, created by God.

The geo-politics of the Egyptian, Babylonian, Assyrian, Greek and Roman imperial powers were subverted by the Kairotic geo-politics of the Messianic Reign of the new heaven and new earth in which the new and eternal life is celebrated in the new city (new Jerusalem) and in the New Garden (Rev.21 & 22). The creation of the cosmos and therein the life in the Garden is the

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1 This article probably had been written before Dr. Kim Yong-Bock started his theological construction of *Zoesophia* (study of life) during the latter part of his theological career. In this article we cannot find his later, favorite ideas such as *Zoesophia*, *Zoography* and convergence. This editor values this article highly because we can see his original ideas which were changed in meaning in his later work on the study of life (*Zoesophia*). If readers would like to see his work on the study of life, go to <https://zoosophia1101.blogspot.com/2015/03/the-story-of-life-zoography.html> and see articles therein.

original Kairotic act of God to overcome the forces and powers of darkness and chaos that cause to destroy the order of creation, the is, the order for the life. Christ is the decisive power of the new and eternal life. Christ has overcome the power of death to realize the Resurrection of the life. This is the Messianic Kairos. The Spirit is the ever-present power of life that renews the life and gives the power for new life in the universe and in all dimensions. The Messianic geo-politics of cosmic OIKOS in which the new and eternal full) life in the New City under the New Heaven and New Earth is celebrated is the paradigm to overcome the geo-politics that gives the power and basis to overcome the powers of death, present in the globalization process.

## I. Biblical Geo-politics and the People of God (the Life of the Minjung)

### 1. The Story of the People in Various Geo-political Situations in the Bible

The stories of the people of God in the Bible are intertwined in the various local, national and imperial settings. They are interconnected among the past, the present and the future. They are never confined to any definite time. However, there are certain focal points. We might want to illustrate briefly in the following:

1) The Exodus community of the people of God had the struggle for justice and shalom of God in the covenant communities in the Canaan. Such struggle was realized to some

extent to overcome the imperial slavery of the Pharaoh. As it is expressed in the Covenant Code, the Sabbath was the realization of such struggle, which would liberate the slaves in the political economy of the Imperial power. Here the focus is the local tribal community.

## 2) The Stories of the People of God under the Kings' Reign

The people of Israel have had the struggle for the just reign of the kings. The ideal king was regarded as the Davidic king, who would practice the justice and shalom of God among the peoples of God. This is expressed in the prophetic messages. II Samuel and Ezekiel 34. Historically, King David is not the ideal king; but he is the ideal in the sense that the kingship is completely under God's sovereign rule and promise for the people of God. God's covenant with David is manifested as the covenant of the king with the people of God that he would rule according to the laws of God and God would bless the people of God under the king's reign. Here the focus is the national community of Israel.

## 3) The Stories of the People of God under the Imperial Reign

The people of God had apocalyptic languages as those of hope in the severely oppressive and, therefore, hopeless situation. Genesis of 1 and 2, Isaiah 11, Rev. 21 and 22 are the hopeful visions, as an integral part of the language of hope. These textual references are expressions of the hope that was practiced by the faithful among the people of God. We would regard them as manifestations of the messianic promise, or Eschatological or Kairotic hope. Here the focal point is the communities of nations under the imperial rules of the Egypt, Babylon, Greece and Rome.

## **2. The Messianic Movement of Jesus and the early Christian community has created a universal movement, connecting the local, national, global and cosmic dimensions**

1) The Reign of God to which Jesus has born witness is the foundation and ground of movement as he has proclaimed in Luke 4. Jesus as the Christ (Messiah) of the people is the direct manifestation of God's Reign. Therefore, Jesus himself and his cross and resurrection are the foundation of the movement for the life of the people of God as well as his deeds, words and ministry. The community of new covenant is that of Jesus the Messiah of the people. This is the community of faith and hope in the eternal life.

2) The Spirit is the power and energy of imagination, which works dynamically in the life, and koinonia of the early church. The early church suffered various persecutions of "cross," just as Jesus suffered. The community has had hope in the resurrection of the Messiah, whose Spirit energizes the community for the struggle. The Messianic praxis of Jesus is manifested in the spiritual movement of the early Christian community.

## **II. Dimensions of Praxis of New Life**

The historical contexts of the peoples of God shape all the different manifestations of hope in God, Christ, and the Spirit, which are dynamic, creative and concrete in the lives of the community of faith.

Faith in God, in Christ and in the Spirit provides the foundation for the Praxis of New Life among the peoples of

God. Unbelief may mean the loss of hope. Therefore, belief in God is the foundation for the praxis of the New Life among the peoples. Dynamics of New Life in God, Christ and the Spirit manifest different dimensions of the praxis in the community of the people of God.

The subject of New Life is ultimately the people(s) and nations of God. The subject of the praxis of New Life is therefore the peoples. There are two foci in the notion of the people; and one is the community of the faithful and the other is the general and national peoples. Often the Christendom has confused the people of God with the Christian religious people, who are culturally co-terminus with the Western Christian people. The statement that the people are the subject of hope is not an ideological statement, for the people are the partners of God. In so far as the people are partners of God in covenant, they become truly subjects of hope and of the messianic movement of hope.

Life is future-oriented. Biblical language of eschatology and eschatology-related stories and languages are all the grounds of hope for the future life of the peoples. Hope for new life involves the critical evaluation of the present and the past, and it is an act, which leaps into a new future, which is neither the continuation of the past and the present nor the worsening of the present. Kairotically thinking, the time and space should not be confined to the modern cosmology, Newtonian or Einsteinian. Hope is kairotic and eschatological dynamics; not merely chimera, romantic, fantasia, utopia or wishful thinking. It is the praxis, which involves responsibility and concrete vision for the life and destiny of the people.

This vision of new life shines as light to expose the reality of the present and the past. There is a difference of social and analytical expose of the present reality from the expose under the light of the future vision. The social scientific structural analyses have been much used to expose the structures of injustice and unjust power relations in the past decades. However, there is a growing awareness about the limits of such analyses, for they tend to be reductionist; and their final outcome emphasize the negative aspect of reality, which leads the people to pessimism and even to despair. Such structural analyses do not lead the people to hope. Even if such analyses provide some optimistic outcome, it simply is a possibility, which can provide any ground for the new life of the people in the new universe.

However, the analytical work, which presupposes the grounds, can overcome the negative analytical outcome, no matter how it is grim and even impossible. For the new life is not grounded ultimately upon the analytical work and its conclusions on the social and historical reality. In reality, the imagination for the new life should be a presupposition for such analyses, so that such analyses can lead the people not to despair and pessimism, but to courage and passion to struggle against injustice. Hope for New life and analyses should be closely inter-linked. This should be an integral part of the praxis of new life.

Hope for new life propels the imagination of the people of God into envisioning, planning and designing of the concrete future community according to the will of God. This imagination in hope brings about the specific goals to be realized. This requires the mobilization of the people with resources to realize such goals, inspired by the hope. Ways and means for the praxis

of new life are total resources of the people, fully under the framework of messianic movement of the peoples of God. Churches, ethics, missions and liturgy are all the instruments for the praxis of new life.

### III. MESSIANIC GEO-POLITICS for the New Life of the Minjung VS EMERGENT GLOBAL GEO- POLITICS for the Powers and Principalities

Today the global market dominates the life on earth. The life is indeed the victim of the globalization process, which is dominated by the market forces. The residue of the despotic, feudalistic and authoritarian powers has caused the injustice and violence that destroy the life in the human community and in the universe. This dimension of injustice has been integrated in the globalization process. The modern Western industry and its corporate giants with their transnational character and symbiosis with the political powers (the so-called industrial complex) have created the global order and process in the form of colonialism and new-colonialism in the name of modernization or Westernization. This has begun to destroy the life environment and to manipulate the bio-chemical process of the life. The geo-politics of globalization with the forces of cybernetics and technetronics creates the process of the cultural injustice, the cultural desertization, and the cultural chaos, detrimental to the life in the human community and in the universe. The geo-politics of globalization with the forces of cybernetics and technetronics (the new global formation capital) is to be

understood not only on the level of theories and policies; but it must be understood on the level of the victimized life in human and cosmic community. This process has vertically integrated the geo-politics of the natural and industrial geopolitics into the geo-politics of globalization, the latter dominating and fusing them under the paradigmatic conjugations of the geo-politics of the global market.

The reality of sufferings among the peoples in Asia is partly due to the objective conditions of their life in the context of globalization, and at the same time to the absence of renewal of faith as the subjective condition for life. At the present time it is discussed in the context of market optimism of the global capitalism and of the failure of socialist political economies as well as in the context of new global situation in which the peoples of the world suffer massively without hope. How is it possible for the suffering peoples to struggle for the tomorrow? It is set in the background against the futurology of liberal social sciences and the progress philosophy of the Western utopia based upon modern technocracy—a regime of science and technology.

#### IV. Social Biography of the People and the Life in the Universe as the Context of the Language of New Life

The question of praxis of life should be understood and treated in the context of the social biography of the *Minjung*, the suffering people. The praxis of life for the people takes place in their life of suffering. The proclamation of its praxis for new



life by the Christian community takes place in the same context. Biblical word comes alive in the context of the life of the people who suffer in concrete situations. Our Biblical and theological reflections take place in the story of the suffering people. This is set against the optimistic modern philosophy of history, liberal and progressive. We do not have enough space to discuss the modern idea of progress as a philosophy of history, which rejects the eschatological understanding of the world. Social biography is a comprehensive and wholistic story of the people on the cosmos in terms of their suffering and aspirations. The people tell their own stories, without being objectified by others. The people communicate their experiences through their own stories. In this sense the people are subjects of their own stories, responding to their natural, historical and social environments as well as to their spiritual heritages. The Biblical stories are in a way the social biography of the people of God in the universe, who dwell among them.

## V. Messianic Geo-Politics for the New and Eternal (full) Life

Reading the Bible in connection with the life of the Asian Minjung in the context of globalization gives imagination for the new messianic geo-politics for the full and eternal life. The Kairotic geo-politics of the Messianic Reign is not determined by the limitations of the space and time, natural, modern or cyber-technetronic; but it is determined by the imminent presence of the Spirit. It is neither chronological order, which is determined

by the sequence of the past, the present and the future, nor is it determined by the geo-graphical space, arbitrary or natural. The Messianic geo-politics is determined by the new and eternal life in the new cosmos.

### 1. God and New Life of the Minjung

Biblically viewed life is clear enough without any detailed discussion. We only need to refer to some Biblical texts. God is the giver of life to the people of God. This means that God gives hope to the Minjung in Asia and in the world. Reality of life among the people is set in God's covenant with them in the cosmic context.<sup>2</sup> This is the affirmation that God is the Creator of life and its sustainer. God as the founder and giver of life cannot be limited to humanity, to Christian community, or to the Christendom. It extends to the cosmos, the whole universe. The expanse of the life is indeed cosmic.

God's act of creation is to overcome the darkness (death and evil) and the chaos (wasteland). God is at the center of the dynamic movement of the life against death. The life is the movement from death to the new life of the eternal bliss. God is at the center of the Exodus movement, in the prophetic movement and in the eschatological movement for new life in the whole cosmos.

God created the life with the Spirit (breath) and the word. This

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2 Genesis 9:8-17. Other biblical references are as follows: Psalm 9:18 for the needy shall not always be forgotten, nor the hope of the poor perishes forever. Psalm 62:5 for God alone my soul waits in silence, for my hope is from him. Psalm 65:5 By awesome deeds you answer us with deliverance, O God of our salvation; you are the hope of all the ends of the earth and of the farthest seas. Psalm 78:7 so that they should set their hope in God, and not forget the works of God, but keep his commandments; Jeremiah 14:22 Can any idols of the nations bring rain? Or can the heavens give showers? Is it not you, O LORD our God? We set our hope on you, for it is you who do all this. Acts 26:6 And now I stand here on trial on account of my hope in the promise made by God to our ancestors.

is that biblical affirmation that the origin of the life is the Spirit of God. The Spirit of God is the dynamic force for the justice, peace and shalom of God. The Spirit gives the subjectivity to the life in the cosmos. This subjectivity embraces all the dimensions of the life, natural and human.

## **2. Christ and New Life: the Messianic Feast of the Life Among Nations and Peoples is the Core of the Movement for the New Life**

Revelations 21 and 22 show clearly the climactic and eschatological dynamics of messianic feast of life. New Heaven and New Earth, and New Community therein, which is the OIKOS of God is the geo-political locus for the Messianic feast of the life in which all nations with the whole universe participate for the eternal (full) life. The water, fruits and trees and the Spirit of the life are constituent elements on the Messianic Garden of Life. This reminds us the image of God's creative act in the books of Genesis and Isaiah.

This vision of the new life in the Bible (Revelations of John) should be seen with the background of the Roman Empire, which is expressed in the symbolic language of the Babylonian Empire. The thrust is that the KAIROS of the messianic geo-politics of new life breaks into the life of the people in the universe, which is victimized in the vortex of the globalization.

In the movement of Jesus for the Reign of God (Luke 4:) and in the movement of Jesus against the Roman Empire the eternal life is the central core which is realized in his crucifixion and resurrection to overcome the powers and principalities of death. The life and works of Jesus should be understood as integral

parts of the life movement. The Jesus movement through his actions, works and teachings is to establish the movement for the eternal life in the new cosmos.

Once again the Spirit of the Messiah is the central dynamic of the movement of the new life in the universe in the context of the Messianic Reign, to which all the peoples and nations are invited for the feast of the eternal life in the new cosmos (new geo-politics.)

### **3. The Spirit in the New Life Movement**

The Spirit of God is already working the God's Creation. It is the central dynamics to establish justice and shalom for the life, as it is demonstrated in the Exodus, in the Jubilee, in the Prophetic movements and in the Apocalyptic movement for the new age eschaton for the life.

The Spirit is the agency to establish the subjectivity and the dynamics of the life—the new and eternal life. The Spirit is present over the universe; and it is present in the deep of the life, natural, community and universe. The Spirit does not have any limitations by the geo-politics, determined by the nature and by the human community.

Spirit gives the hope and imagination in the life movement in the universe.

And in his (Christ's) name the Gentiles will hope (Matthew 12:21).” To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is

Christ in you, the hope of glory (Colossians 1:27).<sup>3</sup> The messianic hope is cosmic in its scope and its inner dynamics determined by Christ's resurrection overcoming the power of death.<sup>4</sup> The messianic hope invokes the messianic spirit among the people for the messianic movement to overcome the power of evil and death in the world. All the nations (oppressed) are invited to the messianic feast of life in the new OIKOS under the new heaven and on the new earth. The Holy Spirit is the Pervasive "Power" of life and hope among all the Suffering People and in the Groaning Cosmos.

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- 3 Other biblical references: Rom 4:18: Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." Acts 23:6: When Paul noticed that some were Sadducees and others were Pharisees, he called out in the council, "Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection of the dead." 1 Peter 1:3: Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead
- 4 We will not elaborate a classical Biblical content of the hope, that is the resurrection of the dead here upon the foundation of the Christ's Resurrection.