

1)

( , )

# I. 가

21 가  
(J. Moltmann, 1926- )

. 60  
,

가 3

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1) 2013

가  
(話頭)가

가 (global) (反映)

10 15 (慧眼)  
(先驅的)  
(稿)  
가

가

II.

☐ (1964)

1960-70 ( ,  
) 1980  
( ),  
( )  
가

1.

31 .<sup>2)</sup>

1 .<sup>3)</sup>

가

가

가 (7 ), (10 ),

- 
- 2) *가* : 21 , 2011); / *가* ,<sup>2)</sup>  
*가* : , 2012).
- 3) J. Moltmann, *Trinitaet und Reich Gottes: Zur Gottelehre* (München: Chr. Kaiser Verlag, 1980); *The Trinity and the Kingdom*, trans. by Margaret Kohl (London: SCM Press, 1981);<sup>2)</sup> *가* ( : , 1982); *Der Weg Jesus Christ* (Muenchen: Chr. Kaiser Verlag, 1989): *The Way of Jesus Christ*, trans. by Margaret Kohl (London: SCM Press, 1990);<sup>2)</sup> *가* , ( : , 1990); *Der Geist des Lebens: Eine ganzheitliche Pneumatologie* (München: Chr. Kaiser Verlag, 1991); *The Spirit of Life*, trans. by Margaret Kohl (London: SCM Press, 1992);<sup>2)</sup> *가* ( : , 1992); *Das Kommen Gottes: Christliche Eschatologie* (München: Chr. kaiser Verlag, 1995); *The Coming God: Christian Eschatology*, trans. by Margaret Kohl (London: SCM Press, 1996);<sup>2)</sup> *가* ( : , 1997); *Erfahrung theologischen Denkens: Wege und Formen christlier Theologie* (München: Chr. Kaiser Verlag, 1999); *Experiences in Theology: Ways and Forms of Christian Theology*, trans by Margaret Kohl (Minneapolis: Fortress Press, 2000);<sup>2)</sup> *가* ( : , 2001).

(5 ), (4 ) ,

가

「基督教思想」 「神學思想」

.<sup>4)</sup> 가

(K. Barth)

가 .<sup>5)</sup> 1973 『

』

가가

9

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4) 1973 「基督教思想」 40 「神學思想」 8  
 5) 1964 1990 『福音主義 叢書』33

: 『福音主義神學叢書』 6 , ( : 香隣社 1969); 『神學 未來』I, II) 福音主義神學叢書 7 , 8 , ( : 香隣社 1970, 1971); 『人間: 現代葛藤 基督教 人間學』福音主義神學叢書 10 , ( : 鐘路書籍 1973); 『政治神學』福音主義神學叢書 12 , ( : 鐘路書籍 1974); 『希望 實驗 政治』福音主義神學叢書 13 , ( : 鐘路書籍 1974); 『體驗』福音主義神學叢書 26 , ( : 1982); 『 : 1986); 『聖靈 能力 教會: 教會論』 4 ( : 韓國神學研究所 1982).

6)

2000

가가

(異論) 가

20

7)

“ ” 가 “ ” “ ”

2.

200

가 8

1969 2012 332 가

6) ( ), ( ), ( ), ( ), ( ), ( )가 , 가

7) , 28 ㄱ : , 2001), 246-258.

. (101 ), (66 ), (38 )  
 ), (19 ), (18 ), (15 )  
 , (6 ), (3 ),  
 (1 )

가

. 1970 8 , 1980 30 , 1990  
 112 , 2000 182

가

. (57 ), (48 )  
 ), (43 ), (38 ), (21 ), (12 )  
 ), 가 (12 )

가

.<sup>8)</sup>

가 가

가

☞

☞(2001) ☞

☞(2006),

☞

☞(2007),

가

☞

:

☞(2005)

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8) , “ , ”( , 2007);  
 , “ ‘ 가 ’ , ”( , 2007).

『 (2011) 』<sup>9)</sup>

60

가

가

3.

10)

『<sup>11)</sup> “

”

가

』<sup>12)</sup>

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9) 『 ( : , 2001); 『 ( : , 2006); 『 ( : ) , 2007); 『 ( : , 2005); 『 ( : , 2011).  
 10) 『 “ 『基督教思想』 19 6 (1975), 73-76; 『 / 『 ( : , 2011), 256-264.  
 11) 『 ( : , 1975, 1979, 1984, 1995, 2000, 2004, 2005, 2009, 2012).  
 12)

가  
 , 1990  
 , 2000  
 가<sup>13)</sup>

1975

가

(1984)<sup>14)</sup>

<sup>15)</sup>

가 (2001)<sup>16)</sup>

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“ (1975), “ (2000), “ (2004), “ : 가 (2009), “ , , (2012).  
 13) “ , ” ( , 2011).  
 14) *Minjung Theologie des Volkes Gottes in Suedkorea* (Neukirchen, 1984).  
 / . ,<sup>17)</sup> 263 .  
 15) 2009 가  
 16) / ,<sup>18)</sup> 270-289.  
 “ 3  
 ‘ , ‘ , , (R.



가

가

“  
가?”

가

17)

1995

가

‘2004

’ “

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가

‘ ’

가

가

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3

5

가

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가

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가

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Bauckham, *The Theology of Jürgen Moltmann* (Edinburgh: T&T Clark, 1995), ix.

17) “ , ”84; / , ¶

¶5.

(Advent) -

<sup>18)</sup>

2005 가

2008

<sup>19)</sup>

가 <sup>20)</sup>

99 2000

가,

(NCCK)

<sup>21)</sup>

18) J. Moltmann, “ : , ” 2004

4 : , 2004 6. 3), 35-46.

19) 2008 , 60

20) / . , 495-497.

21) 2004 가

22)

23)

21

## II.

1.

가

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22) / , P 4-5.  
 23) / , P 5.

1970-80  
 , , 가  
 . 1980 “ ”  
 (systematic contributions to Theology) 가

, 가  
 가 . 21  
 , , ,  
 가

24)  
 ∴  
 , , ,  
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 , 가  
 가

1)

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24) , “ (J. Moltmann) , ” 20 (2003. 6), 115.

가  
가

25) 『가』 (1972)

가 가

26)

『』

1980

가

가

27)

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25) , “ 『基督教思想』 202 (1975. 3), 70-76; “ 『基督教思想』 274 (1981. 4), 61-76.

가

(E. Bloch)

334.

『』 333-

26) 『』 ,

27) , “ (J. Moltmann) , ”117-119.

가 . , ,

. 1970

가

,  
『

(1975)

3

<sup>28)</sup>

가 ,

,

<sup>29)</sup>

<sup>30)</sup>

3

『

』 『

가

』 『

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28) , “ - , ” 『基督教思想』 606 (2009. 6), 12-13.

가  
(pastoral care)

29) , “ , ” 『 』 20 (2003), 193-194.

30) , “ , ” 『 ( : , 2009), 321-324.

30) , 『 ( : , 2005).

(onesidedness)

가

(radical)

31)

가

2)

가

32)

가

가 33)

31) , “ , ”<sup>¶</sup> # 334-335.

32) , 327-328.

33) , “ (J. Moltmann) , ”115, 123-129; “ (J. Moltmann) , ”<sup>Γ</sup> 17 (2001. 1).

(psychological analogy of the Trinity)

가

가 가

가 .

가

.<sup>34)</sup>

가 .<sup>35)</sup>

가

가

.<sup>36)</sup>

34) “ , ” 「基督教思想」 274 (1981. 4), 17, 27-29.

가 , (embodiment) , 『基督教組織神學I-V』( : , 1984, 1987, 1990, 1993, 1999); 『 I, II』( : , 2009) .

35) “ , ” 13.

36) “ , ” 『 』 91-116.

36) “ , ” 『 』 30 (2007), 233.



37)

3)

(1991)

38)

39)

21

가

가

40)

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37) , “ , ”Γ 75 (2012).

38) , “ (J. Moltmann) , ”119-120.

39) , “ , ”Γ 14 (1998), 162-191.

40) , “ (J. Moltmann) , ”Γ 18 (2002), 249-275.

41)

가

42)

4)

『 가 』

, 『 』

43)

41) “ ” : 『 197-218.

42) “ ” ( : , 2010), 245-246.

43) “ (J. Moltmann) ” 121-122.

.<sup>44)</sup>

가 .

“

가

45) 가 .

가 .

1990

.<sup>46)</sup>

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44) , “ , ”Γ 』 8  
 (2003); “ 가 , ”Γ 』 16  
 (2004); “ , ”Γ 』  
 27 (2010); “ , ”Γ 』 26 (2006).  
 (pantheistic vision)

45) , “ , ”Π 』 329.

46) , Π 』 : , 1991); Π 』 : , 2012).

가 .  
 (2009)  
 .<sup>47)</sup>  
 .<sup>48)</sup> 1991  
 가 , 2011  
 가 .<sup>49)</sup>  
 ,  
 ,  
 5)

.<sup>50)</sup>  
 가  
 가

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47) ,<sup>1)</sup> : , 2009).  
 48) 10 2001 10  
 10 ‘ ,  
 49) , ,  
 ,가  
 ‘ ,  
 21 가 가 가 ,  
 가 가 가  
 . (http://cafe.daum.net/lifetheology)  
 50) “ ,<sup>1)</sup> 572-574.

『(1995)』

가

51)

52)

가

『(1995)』

가

53)

가

51) 『(1995)』, 16 (2000).  
1); 『(J. Moltmann)』, 247-277.  
가

가

가

가

가

가

가

52) 『(I)』, 30 (2007); 『(2008)』, 22 (2008); 『(2008)』, 22 (2008).

53) 『(J. Moltmann)』, 270-277; 『(2008)』, 335-336.

. 가

.<sup>54)</sup>

6)

(Public Theology) .

☐

☐(1997),<sup>55)</sup> ☐

☐(2008),

☐ (2010)

21

21 가 가

.<sup>56)</sup>

54) / , ☐ ☐ 35-39.

55) / , ☐ :

☐ : , 2009).

56) , “ , ”322.

가

가

가

2009

가

2.

WCC

(Faith and Order)

57) , 『 ( : ( ), 2009),

58) , “ , 『 ( : , 2010), 317-378.

59)

『 1』

<sup>60)</sup>

21 가

가

3

<sup>61)</sup>

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60) / ,<sup>7</sup>

61) “ - ” 5. , "15-16.



가

62)

21

가 가

63)

(Holistic Theology)

62) / , ㅍ :

453-463.

63) , ㅍ : , 2005), 35-39, 398-

448. ㅍ

가

가 : , (the Whole Gospel), , , , .  
 ‘ , (常數)  
 1985 1986  
 2001

가  
 가  
 가

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64) , “ 가? ” . ,  
 ㄹ : , 2004), 63, 53 - 81.

65) ,  
 2007); , “ : , ”(  
 , 2012); , “ : , ”(  
 : , ”( , 2005);

### III. 가

가

21

가

66)

, 21

<p>J. Moltmann, Korean Theology, The Korean Church, Dialogue, Influence</p>
-----------------------------------------------------------------------------

66) / , 2007).  
 , 2 ( : , 2002), 11-13.

2013 3 25  
( ) 2013 5 10  
2013 5 25

“ 『基督教思想』 274 (1981. 4)

“ (I). 『 』 30 (2007)

“ “ ”

『 』 22 (2008)

“ 『 』 20 (2003)

“ (J. Moltmann) 『 』 20 (2003. 6)

“ 『 』 16 (2000. 1)

“ (J. Moltmann) 『 』 17 (2001. 1)

“ (J. Moltmann) 『 』 18 (2002)

“ 가 ” . . . , 『 』

』 : , 2004.

“ 『 』 :

』 12 . : , 2005.

“ ” , 2011.

, / 4 『聖靈 能力 教會: 教

會論』 : 韓國神學研究所 1982.

\_\_\_\_\_/ 『 』 : , 1982.

\_\_\_\_\_/ , 『 』 : , 1990.

\_\_\_\_\_/ 『 』 : 』 : , 1992.

\_\_\_\_\_/ 『 』 : , 1997.

\_\_\_\_\_/ 『 』 : , 2001.

\_\_\_\_\_/ 『 』 :

\_\_\_\_\_/ 』 : , 2009.

\_\_\_\_\_/ . . . 『 』 : ,

2011.

\_\_\_\_\_/ . 『 』 : 21

, 2011.

\_\_\_\_\_/ . 『 』 2 . : , 2010.

\_\_\_\_\_. “ 『基督教思想』 19 6 (1975).

“ 『基督教思想』 202 (1975. 3).

“ - . 『 』

30 (2007).

\_\_\_\_\_. “ 『 』 8

(2003).

\_\_\_\_\_. “ 『 』 :

, 2009.

\_\_\_\_\_. “ 『 』

: , 2010.

“ - . 『基督教思想』 606

(2009. 6)

『 』 : , 2001.

\_\_\_\_\_. “ 『 』

: , 2010.

“ 『 』 22

(2008).

『 』 :

12 . : , 2005.

“ 『 』 :

12 . : , 2005.

가

6가

가

,21

가

가

가

,21



Abstract

## A Study of Reception and Understanding of J. Moltmann in Korea

Shin, Ok-su

Associate Professor

Presbyterian College and Theological Seminary

Seoul, Korea

This paper is to analyze and evaluate how J. Moltmann has been received and understood in Korea. The presentations and researches on Moltmann conducted in Korea are first considered historically, then, the exchanges, dialogue contents and methods between Moltmann and Korean churches and theology are analyzed. Lastly, how Moltmann's theological thoughts have been received and understood until recently by the Korean theologians in the formation of Korean theology are examined. This research particularly looks at the six core characteristics and contributions of Moltmann's theology in details - Political theology and Peace theology as historically responsible theologies, the doctrine of the Trinity that can be understood and the practicability of the Trinity, Messianic theology for life, ecological and cosmic theology, a new prospect of eschatology and the universal salvation, Public theology aiming toward the Kingdom of God - and especially how these characteristics have affected the Korean churches and theology. In conclusion, this article evaluates how Moltmann has influenced Korean churches and theology and puts future directions into perspectives.

Moltmanns' various, ingenious, holistic theology not only has made a significant contributions to the discussions of contemporary theology, but also had a profound effect on Korean churches and theology and presented valuable insights and directions for the formation of twenty-first century's global theology. The Korean Church has had a regard for Moltmann than any other theologians and has been very enthusiastic in receiving and understanding his theology. Moltmann also loves the Korean Church and has shown special attention to and affection for the Korean theology and theologians. For a long time, Moltmann has understood and acknowledged the political sufferings and pains of Koreans. Moreover, he was moved by the passion, mission, and energetic spirituality of Korean churches, which he has accepted into his theology. Moltmann's theology has made a great impact on the public theology, feminist theology, Pentecostal theology, and the Holistic theology of Korea. Moltmann and Korean churches and theology have been growing together through a long-continuing understanding and solidarity, and together, will be able to contribute to the ecumenism and theology of the 21st century. This study includes not only the historical considerations on the reception and understanding of Moltmann in Korea, but the comprehensive theological analysis and evaluation is valuable in research. They are expected to be a groundwork for the future study on Moltmann's theology that will unfold.