

# Journal of the American Society for Church Growth

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Volume 15  
Issue 2 *Yonggi Cho and the Yoida Full Gospel Church*

Article 3

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4-1-2004

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### Recommended Citation

Park, M. (2004). Reverend David Yonggi Cho's Leadership as Manifested in the Spirituality of the Saints of a Full Gospel Church. *Journal of the American Society for Church Growth*, 15(2), 35-66. Retrieved from <https://place.asburyseminary.edu/jascg/vol15/iss2/3>

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**Reverend David Yonggi Cho's Leadership as Manifested in the Spirituality of the Saints of a Full Gospel Church**

**Myung-Soo Park**

*1. A New Dimension in the Study of Pentecostal Movement: Testimonial Study)*

The most widely used word in religion during the later half of the 20th century will be spirituality. This is an evidence of human effort to find an escape route from the limitation and constraint of material civilization. As if to reflect this situation, many research on spirituality have been carried out recently. Especially, the religious sociology field of the United States is booming with research on this theme.

This research has the purpose of organizing and analyzing the spirituality of Korean Pentecostal movement. Up to now, many research on Korean Pentecostal movement have been published. However, many such researches have limited themselves on the analysis of Reverend David Yonggi Cho's life and sermons. Of course, no one can deny its importance. Aside from Reverend Cho, it is difficult, if not possible, to explain Korean Pentecostal movement. Nevertheless, there is something that we should treat it lightly in understanding Korean Pentecostal movement. That is the spiritual experience of ordinary Pentecostal believers.

Until this point, we have studied a religion centered on several religious leaders. Along this line, it is important to understand how ordinary believers accepted such leaders' messages. In other words, a study on consumers' viewpoint, which receives such messages, is definitely needed along with existing research on the suppliers, who provide their messages. As consumers' choice is the most important in a general market, the response of ordinary believers is the most important in a relig-

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ious market.

I think Reverend Cho understands the market characteristics of a religion more than any other religious leaders in Korea. He says that a church growth-type leader should be able to identify the needs of other people and fill their needs accordingly<sup>1</sup>. In other words, he/she should make an utmost effort to satisfy the religious needs of the believers. What is important to Reverend Cho is not a systematic practice of a religious creed or doctrine but the effort to make poor, sick, failed believers regain the hope and courage. For this, he is speaking of the divine healing, positive thinking and the power of faith.

If so, how have this Reverend Cho's messages been received by ordinary believers? Has his message given people the hope and courage as he intended? In order to answer this question, we have to examine the testimonies of ordinary believers, who listened to and were led by Reverend Cho.

Testimonies take a special importance in the Pentecostal movement<sup>2</sup>. In early Pentecostal worship, a testimony was treated as a very important spotlight. The importance of a testimony in Pentecostal movement is related to the characteristics of the Pentecost. Firstly, the Pentecostal movement emphasizes the religious experience. Neither conservatism, which emphasizes the absolute sovereignty of the words of God, nor progressivism, which understands a religion as an ethics, does not treat a testimony equitably. Both conservatism and progressivism devalue a testimony as a private religious experience. However, the Pentecostal movement regards that a true nature of a religion is its experience and can be explained by a testimony. Secondly, a testimony is a narrative. The Pentecostal movement is a mass movement. The mass illustrates itself through a narrative rather than logic. A narrative can represent the vivid illustration of human life that logic cannot portrait. A testimony is such a religious narrative about himself/herself. Through a narrative, the Pentecostal movement developed. The theology of the Pentecostal movement is rather less developed, but its testimony has developed remarkably.

Until now, a testimony has not been used fully as an important resource for a Christian religious study. That is because of the misconception that a testimony is more of a private matter than a formal resource for theology. This is the issue raised by both conservatism and progressivism. However, evangelical theology recognizes this issue and understands the testimony in a new perspective. In evangelism, a testimony does not replace the revelation in the Bible but confirms it. In other words, a spiritual experience does not transcend the sovereignty of the Bible,

but it reflects the content of the Bible in today's life in its meaning. On this point, John Wesley understood such religious experience as an important source in Christian theology<sup>3</sup>.

Recently, some theologians began to take such religious experience as an important research topic. Among these is a study of Christianity for the mass public that was started actively by Nathan Hatch in the early 19th century. Dr. Hatch of Notre Dame University opened a new chapter in the study of the history of the 19th century churches by analyzing religious experiences of ordinary believers in his book of "The Democratization of American Christianity. Afterwards, many scholars of church history accepted the religious testimonies and biographies of mass public as important sources of their study to open a new horizon in the study of church history<sup>4</sup>. Especially, this research method has contributed greatly in understanding the early history of American Methodist churches<sup>5</sup>. Also, it largely influenced the study of the Pentecostal movement recently. Professor Grant Wacker of Duke University analyzed numerous religious experiences of Pentecostal believers and made a great contribution in understanding the early Pentecostal movement<sup>6</sup>.

When we study the faith of the Pentecost, it is important to study its leaders. According to the assertion of Marx Weber, a famous German sociologist, all great religions were made and propagated by charismatic leaders. And their movements were systematized and indoctrinated. Weber asserted that a religious movement couldn't continue without going through this process. In this regard, it is meaningful to study Reverend David Yonggi Cho, the founder of the world's largest church.

However, the mentality and spirit of such charismatic leaders are better shown through the religious experiences of their congregational members than through their system or creed/doctrine. On this point, the individual religious experience provides a very important resource in understanding the religious movement. The appropriateness of this approach can be explained based on William James' [Variety of Religious Experience]. He claims that a true nature of all religions can be found in its religious experience, and any creed/doctrine or system is secondary. Thus, whether a religion can grow or not depends on whether its religious experience is dynamic and working or not.

We can find many testimonies through publications of the Pentecost. An exemplar magazine of the Pentecost is [Shinanggye]. [Shinanggye] is a monthly magazine to spread the Pentecostal faith through literary mission. Reverend David Yonggi Cho established a society of literary evangelism in December

1966 and published the first issue of [Shinanggye] in February 1967. It continued to develop afterwards, and it has established itself as a familiar public magazine for Korean churches. Through this magazine, the faith of Full Gospel has spread throughout Korean churches and has the most publication volume among all Christian magazines currently. Through this magazine, stories of overcoming the poverty and miraculous healing have been widely disseminated throughout Korea<sup>7</sup>.

The author would analyze the Pentecostal spirituality based on the testimonies printed in [Shinanggye] after the later half of 1970's and examine the leadership of Reverend David Yonggi Cho through this analysis. The testimonies printed in [Shinanggye] use the real name and detailed addresses of the confessors. Although the majority of the testimonies were from the saints of Yoido Full Gospel Church, some testimonies were from other churches. The testimonies include a variety of class from socially well-recognized people to ordinary people. The author will now characterize the Pentecostal spirituality as illustrated in [Shinanggye] and evaluate the findings in a larger context Yoido Full Gospel Church is world's largest church. It would be so interesting to study what the ordinary congregation members of the church think and how they live in faith. And, furthermore, through this study, the spiritual leadership of Reverend David Yonggi Cho will be revealed.

*2. The starting point of Reverend Cho's ministry: The last hope for solving problems of life*

What kind of people will register in a Full Gospel church? How does Reverend Cho lead non-believers to Christian faith? This point is the important starting point in understanding Reverend Cho's ministry. The motive for registering in the church as shown in the testimonies of [Shinanggye] is to seek a faith in order to overcome obstacles in life. This point is very different from the traditional view that a life of faith is regarded as a part of social life and a means to maintain their social status. In Europe or the United States, as Christianity became the social mainstream, people began their life of faith with the motive to join the mainstream society. According to Dr. Herberg, an American religious sociologist, going to a mainstream church in America meant that they now joining the mainstream society<sup>8</sup>. However, saints of a Full Gospel church join with a strong motive to overcome a life's problem. To Reverend Cho, Christian faith is not a means for a fellowship but a God's answer to a problem in life.

This motive is also distinguished from those of who think

the life of a faith as a means of social reform. Korean Christianity was the forerunner of introducing the Western culture from the beginning. In the early days, Koreans intended to receive Western culture through Christianity. In the early 20th century, when Korea was undergoing a cultural and political upheaval, they sought an escape from the oppression by corrupted officials. During the Japanese colonization, the church was also the front line post for independence movement. Additionally, during this period of time, church was the place to teach Korean language to many illiterate people. After the liberalization, church was also the place to distribute relief supplies after the wars. However, members of a Full Gospel church had a very strong motive to register in the church to solve problems of life with the help of God through meeting the absolute sovereignty rather than this superficial relief. Reverend Cho has always emphasized the powerful God.

A brother(?) of Song, Seon-Won suffered from an unidentified mental illness. He took the medicine and sought relief from a shamanist woman with no use. The doctors told him he needed a brain surgery. The cost was too high to afford, and the success of the operation was not guaranteed. At this time, a district pastor of Yoido Full Gospel Church spread the message of the power of the gospel. The mother came to the church as the last resort. "Now let's leave our last hope in the hands of God" A work of God began to manifest in this family. And the brother was healed<sup>9</sup>. We can find many people, who came to a Full Gospel church as the last resort at the last minute "to leave our last hope to God" in the testimonies of [Shinanggye].

A traditional church does not offer any clear solution to people, who are at the end of the rope. Their answer is to take whatever consequences as a fate. In other words, they offer consolation through giving up. However, this kind of answer is very passive at the least. People want more positive and active answer. Thus, people, who were attending a traditional church, left their long-time place of faith and came to a Full Gospel church.

Lee, Myung-Ja was born in a non-believers' home, but she attended Sunday school from the early ages. However, she gave up on living with the faith as she grew up and began to suffer from all kinds of disease. Disease in the lung, stomach, heart, brain... too numerous to mention... She spent 10 years of her life suffering from these diseases. Then, Lee, Myung-Ja started to listen to the sermon of Reverend Cho through a broadcasting program and came to Yoido Full Gospel Church. Not by somebody's suggestion, she came by herself after listening to the program. As soon as she attended the worship service at Yoido Full

Gospel Church, she gained peace and bowed to the Cross. And then she had a firm conviction that her diseases would be healed, if Reverend Cho places his hands on her suffering body parts for a divine healing. Soon after, Reverend Cho allowed her wishes and she was set free from diseases.<sup>10</sup> We can see how Lee, Myung-Ja, who used to have a traditional faith, thought that she found an answer to her problem through Reverend David Yonggi Cho's sermon. I believe this was the main reason for many believers to leave their church and come to a Full Gospel church.

Another reason to attend a Full Gospel church is boredom from routine life of faith. Kim, Young-Hee is a Christian from her early ages and a medical doctor, who are licensed in the United States. To Kim, Young-Hee, the lively faith of Reverend Cho and Pentecostal believers was a challenge. Their lives were full of vitality, but her life was not. "I am the same Christian, yet why is it that I can not live fully like them?" This thought made her to attend their congregation and receive the baptism by the Holy Spirit. This experience changed her life of faith fundamentally<sup>11</sup>. Many people, who have not felt the dynamic faith in a traditional church, have transferred to a Full Gospel church for their life of faith.

In fact, the faith of Full Gospel is a challenge to the superficial Christianity. To superficial Christians, a faith is just a formality and a system. However, this kind of faith lacks the dynamic. Suddenly, they begin to be skeptic about the religion that they believe in. They desire to clarify what they believe in more. At this moment, the faith of Full Gospel let them know of a detailed, realistic spiritual experience and challenges them to have such a faith.

Among the motives to come to a Full Gospel church, there are some mystic factors. A dream is one of the factors that influence the religious life of Koreans. Many Koreans believe that a dream contains a spiritual meaning. Christians are not exceptions. Many Christians think that God reveals His will to us through our dream. Lee, Soo-Jeong, who translated the Bible for the first time in Korean, heard a voice, "My blessing is found fully in the Bible" in her dream. And the first elder of Yeondong church. Ko, Chan-Ick, became a Christian after hearing the voice of "who are you?" in his dream. This common-class spirituality is often found in the motives to come to a Full Gospel church.

While a TV-drama-series entertainer, Moon, Sook, was being despaired upon the death of a revered person, she was evangelized. However, she ignored soon after. Then, suddenly, she heard a hymn in her dream. At first, she did not know if that

was a hymn. From that point, she began to attend the early morning worship service at a local church, and a week later, she came to Yoido Full Gospel Church. "From the moment of hearing the first sermon, she "burst into tears endlessly with a heart-felt excitement." Then one day, she was to receive a hands-on healing from the pastor, and the pastor said "Ah! This is the face." Afterwards, the pastor explained that she had the face that appeared on the pastor's prayer for the sick. Moon, Sook regarded this encounter as the evidence that God loves her<sup>12</sup>. Here, we can see that the ultimate cause for Moon, Sook to attend the Full Gospel church was her dream.

When we analyze the motive for the saints to register at a Full Gospel church, we can see that many of them sought some answer to their life problems. They begin the life of faith in order to solve an impending problem such as a sickness or a business failure. Of course, there are cases of pursuing a life of a deeper faith or problems of death. However, the majority of the cases are to deal with an impending problem in life. The sermon of Reverend Cho is always detailed and vivid. He desires to provide a detailed, specific answer to these people, who are suffering from these problems. This point of view is a pattern of religion definitely different from conservative religion, which regards the life of faith as a sort of social activity, and progressive religion, which treats it as a social reform movement. The spirituality of a Full Gospel church can only be understood better with the premise of a desperate reality.

### *3. Reverend David Yonggi Cho as a spiritual trainer: "Cry out"*

To Reverend Cho, a spiritual life is not the purpose by itself. Reverend Cho teaches in his sermon the necessity of a spiritual warfare in order to solve human problems. The saints of a Full Gospel church continues to make a diligent, spiritual effort in order to solve their problems. Reverend Cho also teaches that the problems of life are not limited to things that can be seen only. That is, at the bottom of all problems, there lies a spiritual problem. One must have a spiritual warfare in order to solve this spiritual problem.

This spiritual warfare often requires all-night prayer, fasting prayer, and hands-on prayer. Chung, Si-Sook of Chicago Full Gospel Church testifies the following. "I have desperately relied on God's answer, praying all night. Receiving hands-on prayer. After a week, while praying, The Holy Spirit was moved, granting me a fire baptism and the gift of speaking in tongues. Halleluia!"<sup>13</sup> This process forms the spirit of the Pentecostal faith.

One of the biggest characteristics of Full Gospel Church

prayer is "crying out prayer". This prayer starts out with calling the Lord 3 times, "Oh, Lord, Lord, Lord." The Biblical basis for this practice is found in the verse "Call to me and I will answer you..." (Jeremiah 33:3) Believing in this verse, the saints of Full Gospel Church cry out to the Lord in unison. This prayer is not to tell the Lord but to hang on to God. As Jacob wrestled with the Angel of God, it means to request so much as to wrestle with God. In fact, the churches in Korea have practiced a "crying out" prayer since the Great Revival Movement of 1907<sup>14</sup>. However, the "crying out" prayer is perceived as a style of Full Gospel Church presently.

Here, we have to understand that the spiritual training of the Pentecost is distinguished from the spiritual training of the Monastery. The monastic spiritual movement of the Catholic Church is achieved by the self-actualization through a silent meditation. This requires a long training. However, praying and crying out to the Lord with a specific wish while desperately hanging on to God manifest the spiritual training of the Pentecost. If the former emphasizes the inner self-reflection, the latter brings out the desperate inner wish by crying out to the Lord. If the former has been regarded as a spiritual practice of the elite, the latter can be perceived as a spirituality of the masses.

In spiritual experience of those saints of Full Gospel Church, a prayer laying a hand on the saints by the ministers takes a special position. The experience of the Holy Spirit often is revealed through the laying of hands of the gifted ministers. The husband of Chung, Ji-Sook of Chicago attends the church regularly, but his faith was not rooted firmly. Reverend Choi, Ja-Shil (The mother in law of Reverend David Yonggi Cho) was leading a revival congregation at Chicago, and Chung, Ji-Sook invited Reverend Choi to have her husband receive a special hand-on prayer by Reverend Choi. Then, her husband received the fullness of the Holy Spirit and began to speak in tongues<sup>15</sup>.

These phenomena are revealed especially in Yoido Full Gospel Church. To them, Reverend David Yonggi Cho is regarded as a special minister with special gifts of the Holy Spirit, and receiving a hand-on prayer by him is regarded as a special privilege. A majority of the saints of Full Gospel Church has this belief. Lee, Myung-Ja was growing in a Christian faith, but she gave up on living the life of faith. She became very ill and began to seek the faith again in a Full Gospel Church. One month after she attended Yoido Full Gospel Church, she desired to receive a special hand-on prayer by Reverend David Yonggi Cho. She had this faithful thought, "I wish to have a spiritual counseling and a hand-on prayer from Reverend David Yonggi Cho", and with

this clear goal, a firm faith that a special prayer by Reverend David Yonggi Cho would solve her problem began to bud in her heart<sup>16</sup>. She received a hand-on prayer on September 24th, and the demon, which brought the sickness in her for 10 years, was driven out.

Since the early churches, a traditional faith that the Holy Spirit can be spread by a hand-on prayer has been conveyed. However, the Catholic churches of the Middle Ages did not believe in the transmission of the gift of the Holy Spirit by a special hand-on prayer so much as by sacred ceremonies. The reformed churches drove out the evil spirits by the proclamation of the words of God since the Reformation. However, the spirituality of the Pentecost emphasized the transmission of gifts of the Holy Spirit more on a hand-on prayer than on some Christian ceremonies. Since the charismatic gift of the Holy Spirit is handed down by gifted individuals, the Pentecostal spirituality often determines the Pentecostal spirituality. While the Sacrament of the Catholic churches brought a formality of the Christian faith, the charismatic Pentecostal structure makes it vulnerable to fall in a religious fanaticism to be obsessed by the leader without a cause.

The Full Gospel Church stresses the importance of all night prayer as all other Korean churches. It is known for sure when the all night prayer started in a Korean church. However, there were all night prayer meetings often at revival movements in the early 1990's. A majority of revival meetings were held in the evenings, and after the worship service, a cry-out prayer continued. When the saints were moved and filled with the Holy Spirit, this meeting continued into an all night prayer. As a matter of principle, an all night prayer was a special occasion. However, the Korean churches held an all night prayer regularly at Friday nights after the liberation from Japan. That is, a Friday all night prayer took its place as a part of Korean Christian faith. Full Gospel churches stress the Friday all night prayer very strongly. Many saints of Full Gospel church experience a grace of the Holy Spirit during the all night prayer.

One other special kind of prayer of Full Gospel church is a fasting prayer. The fasting prayer was emphasized by Reverend Choi, Ja-Shil especially and put into practice widely. Reverend Choi, Ja-Shil established a fasting prayer hall at a mountain in O-San-Ri, and she trained the saints for the Christian life and healed their illness through a fasting prayer. The saints of Full Gospel church go to the O-San-Ri prayer hall when they are faced with difficult problems. There, they fast, cry out in prayer, and receive a hand-on prayer from pastors. Then, they

experience a wonderful grace of God. Reverend Choi believed and preached that most of the sickness is caused by over-eating. Thus, a fasting practice can deal with the cause of the sickness. Nevertheless, they also experience speaking in tongues in many cases along with the divine healing<sup>17</sup>.

In the center of the spiritual life of the saints of Full Gospel church is the prayer. Full Gospel churches believed in crying-out prayer, all night prayer, a hand-on prayer, etc. to solve the problems of the saints. This characteristics is distinguished clearly when compared with the practice of the Catholic Church or other traditional reformed churches. In the center of the spiritual life of the Catholic churches is the Sacrament, and the words of God takes the center of the spiritual life of the traditional Reformed churches. On the contrary, the essence of the Pentecostal faith is the prayer. If the Sacrament and the Words of God are regarded as an indirect approach in the relationship with God, the prayer is a more direct approach. A prayer is a conversation with God. The saints of Full Gospel church converses and receives His answer through the prayer.

In addition, the prayer is a kind of spiritual warfare to the saints of Full Gospel church. The power of Satan in the air is harassing people with sin and diseases; however, the saints fight the scheme of Satan through prayer and fasting. When, Kim, In-Seong received the Christian faith, his father was hitting his daughter severely. People said, because the god of Jesus came into this family, the ancestral gods of this family was infuriated and afflicted so many hardships. Kim, In-Seong confronted the demons of drunkenness and debauchery with prayer in tongues, fasting prayer, and all night prayer to drive them out. However, the situation did not improve. On the contrary, the hardships of the family worsened. Kim, In-Seong thought, "this is the last stand of the demons." To the saints of Full Gospel church, a prayer is neither a kind of meditation nor a cultivation of the character. It is a desperate warfare with the demons. If one does not understand this desperate viewpoint and situation, he/she cannot fully understand the spirituality of the saints of Full Gospel church.<sup>18</sup>

The reason that Christians can win in this spiritual warfare is because the God of Christianity created the heavens and the earth while the other gods are demi-gods. Kim, Bok-Hee, who believed in a shamanism and strongly denied the Christian faith, finally gave up on the life of shaman, because Christians gathered around her neighborhood to pray. She said afterwards "because it was a confrontation between a demi-god and the almighty God, the demi-god could do nothing but to be defeated

in the state of groggy without even having a real fight. Soon after Kim, Bok-Hee collected all dress clothes and equipments that she used for her practice of shamanism and burnt them all. This burnt stuffs amounted to five carloads. Then, she destroyed the temple for her god of shamanism in her backyards.<sup>19</sup>

The most important thing to remember in the spiritual warfare is not just the faith on the almighty God as the master of the heavens and the earth but also the faith on Jesus Christ of Nazareth. In fact, the Bible says God gave all the sovereign authority to Jesus. And Jesus promised us to give back His authority as His disciples. Thus, the important thing in the spiritual warfare of the saints is the power in the name of Jesus Christ. When Reverend David Yonggi Cho prays for the divine healing, he teaches us to say "you, filthy Satan, I command you in the name of Jesus of Nazareth, be driven out from the saint."

The power of the name of Jesus is the strongest weapon in the spiritual warfare. Kim, Do-Hyung, who is a dentist and an elder of Yoido Full Gospel church, says that he can see the power of bad spirits is harassing the patient under an operation. Then, he commands, "filthy demons, come out in the name of the Lord, Jesus."<sup>20</sup> Then, in many cases, the patient regains the faith, and the operation is finished successfully.

The saints of Full Gospel church understand the life of faith as a sort of spiritual warfare. Traditional belief of Koreans is that the ancestral gods of many generations would be infuriated if they leave them and convert into worshipping other god. Thus, having a Christian faith was risky. The saints of Full Gospel church are trained to prepare for this process of converting a non-believer. They are told to tell the new converts, "there will be attack from Satan, do not be afraid of the attack, but stand strong and confront it. Never give up and be defeated."

Reverend David Yonggi Cho makes the saints spiritual warriors. To him, a prayer is not a means of self-cultivation but the most powerful weapon in the spiritual warfare. He defeats the power of bad spirits and receives the help of the Holy Spirit. Reverend David Yonggi Cho makes the saints of Yoido Full Gospel Church go through a variety of rigorous prayer training. It is because this is a process of spiritual warfare for solving the problems of life.

#### *4. The Turning Point in Spiritual Life of Full Gospel: The Baptism by the Holy Spirit*

The essence of the Pentecostal spirituality is the baptism by the Holy Spirit. The Pentecostal movement does not regard the Christian faith as a simple transcendental faith. They regard the

Christian faith as something that they can touch, feel and experience. The Pentecostal movement emphasizes this experiential faith. Reverend Cho lets the saints of Full Gospel church know that there are the second grace of God, called the baptism by the Holy Spirit, and requests them to pray for it. In other words, there is a clear objective for the saints of Full Gospel church that cannot be found in other saints. That is the baptism by the Holy Spirit.

Most saints of Full Gospel church strives their utmost for reaching this goal. This is the very point that distinguishes a Full Gospel church from other traditional church. Being a saint of Full Gospel church is the end itself but only the beginning to reach this goal. Reverend Cho continuously preaches the saints about the Holy Spirit, and the pastors of each parish lead them in this direction. Additionally, they teach them that, if they were not armed spiritually through the baptism by the Holy Spirit, they would go through hardships. All these elements make the saints of Full Gospel church aggressive and strong.

For the saints of Full Gospel church to receive the baptism by the Holy Spirit signifies reaching the goal of Full Gospel church. This spiritual experience comes to them as an inexplicable warm feeling. Eom, Eui-Ja, the director of a marriage company, describes the feeling as "a light that has not been seen in this world shines and gives the feeling of being uplifted in the air." In most cases, the baptism by the Holy Spirit is manifested with this realistic and specific spiritual experience. Kim, Jin-Hwa, says that "a hot fire of the Holy Spirit touched me" while in her desperate prayer. This experience has been reported as the most common experience of the baptism by the Holy Spirit<sup>21</sup>. Thus, the baptism by the Holy Spirit is often explained as a "fire" baptism.

Often, the baptism by the Holy Spirit is manifested as a light. A famous Korean musician, Jeong, Myung-So, was attending a revival congregation in the United States. The preacher at the revival meeting prophesied that a person in this congregation would receive a great grace of God. After the congregation was over, he tried to fall asleep. Around 2 A.M., "a white light and a red light began to shine on me strongly. The brightness was something that I could not handle..." and he arose quickly<sup>22</sup>.

The Holy Spirit is experienced not only as a warmth but a great joy that cannot be described. Jeong, Myung-So, who gave the above testimony, continues, "An indescribable joy sprang up. It was a kind of drunk feeling." This joy was soon expressed in hymn. After experiencing the grace of the Holy Spirit, hymns began to come out of his mouth continuously. By himself, he

started singing Hymn, "Jesus is All the World to Me" over and over. "In many cases, after receiving the grace of God, a favorite hymn is found, and the hymn is sung repeatedly."

In the Pentecostal movement, the baptism by the Holy Spirit is accompanied by speaking in tongues. If the warm, hearty, indescribable joy is the inner evidence, speaking in tongues is more objective evidence. The musician, Jeong, Myung-So, after experiencing the grace of the Holy Spirit testifies, "A strange voice comes out of my mouth." While awakened from sleep, "a strange words come out of my mouth, and I am talking with God through such words."<sup>23</sup> Chun, Byung-Hyuk was on his way to home from an all night prayer on the 20th day of attending the church. Then, he experienced "a feeling of my heart swollen with joy and floating in the air. Out of so much joy and thanks, I prayed to God. Then, I started speaking in tongues and cried uncontrollably."<sup>24</sup> "Speaking in tongues is a specific evidence of the Pentecostal saints, having received the baptism by the Holy Spirit.

Speaking in tongues has a special meaning to the Pentecostal saints. In fact, the experience of the Holy Spirit is not unique only to the Pentecostal movement. In the earlier Holiness movement, such experiences have been reported. In the testimony of Reverend Bresee, the founder of the Church of Nazareth reported that the Holy Spirit comes down as a fire<sup>25</sup>. Reverend Lee, Myung-Jik, called the Godfather of Korean Holiness Churches, experienced the same phenomenon<sup>26</sup>. However, the biggest distinction between the Holiness movement and the Pentecostal movement is that the former does not emphasize speaking in tongues while the latter stresses it. The Pentecostal saints are not satisfied with inner joy alone. They needed a more clear outside evidence beyond such testimonies. This is the phenomenon of speaking in tongues. To them, speaking in tongues further verifies the inner working of the Holy Spirit.

In the past, evidence was not needed in a religious life. In the world that believes in the absolute sovereignty and believes the supernatural, a religious life was only natural. However, the modern society is not so. People no longer accept the traditional worldview. On the contrary, the atheism and agnosticism are widely accepted. In this situation, the thing that clearly the validity of the Christian faith is the evidence that verifies the existence of the spiritual world. The Pentecostal movement asserts that speaking in tongues is the first evidence of the baptism by the Holy Spirit. Through this evidence of speaking in tongues, people accept the existence of the spiritual world. Ironically, speaking in tongues was never treated so valuable in the history of

Christianity. This is because in this world of mistrust the evidence that God is living with us is needed<sup>27</sup>.

The Pentecosts believe that speaking in tongues is not only the clear evidence of the living God but also the specific evidence that God loves them. A notorious punk, Jeon, Young-Seok, managed to commit all the sins in the world. Nevertheless, he was led by his Christian wife to Yoido Full Gospel Church and attended all church meetings with zeal. "The Lord gave me the baptism by the Holy Spirit as the sign of His love for me."<sup>28</sup> "Jeon, Young-Seok was shunned by the society. However, with the baptism by the Holy Spirit, he began to have a firm conviction that he is a child of the absolute sovereignty. This conviction served as the turning point in his life.

Speaking in tongues is an evidence of the baptism by the Holy Spirit; however, it has been also the subject of mockery. Reverend Choi, Ja-Shil of Yoido Full Gospel Church was criticized by fellow students of theology to stop speaking in tongues. Out of disappointment, she stopped praying in tongues for a while. However, her heart was saddened. She thought that being ashamed of a spiritual gift is to be ashamed of God. From that point on, she began to pray in tongues courageously and loudly again. Then, her heart was refreshed and the sadness in her heart disappeared<sup>29</sup>.

*5. Reverend David Yonggi Cho, the Guide for New Life: The life of Being Filled with the Holy Spirit*

Reverend David Yonggi Cho teaches the saints to live the life of being filled with the Holy Spirit after receiving the baptism by the Holy Spirit. If the baptism by the Holy Spirit is a one-time deal that the saints experience after regeneration, the fullness of the Holy Spirit keeps the state of the fullness of the Holy Spirit. People, who are filled with the Holy Spirit, change their hearts, act in a changed way, and have a firm conviction in their acts. The Pentecostal spirituality is to keep this life of being filled with the Holy Spirit.

First of all, the experience of the baptism by the Holy Spirit is manifested by an absolute repent for sins. This is a typical characteristic of the modern revival movement. The spirituality movement of Full Gospel church is handed down this tradition. Here, an interesting point is that many people repent wholeheartedly despite the fact that the sermons of Full Gospel church are not so strict preaching of the law of God, In many cases, they do not receive the Holy Spirit after repenting, but the work of repentance is revealed when they receive the Holy Spirit.

Won, Chang-Yeon was advised to go to a theological school

by Reverend David Yonggi Cho and was agonizing over this issue. He prayed earnestly over this problem. Even not 30 seconds after the prayer, he felt that his heart and body were warming suddenly, and the joy and hope filled him. He started to shed tears and discharges from the nose. He felt as if the world turned upside down. At this point, all his sins were revealed in front of him vividly. He could see his stealing of peaches in the backyard gardens of his neighbor even. He then started to repent on it one by one. He was cursing the life in general, but now that he was filled with the Holy Spirit<sup>30</sup>, all he could think of was thankfulness. Won, Chang-Yeon repented of all his sins only after receiving the grace of the Holy Spirit.

Here is a profound difference in the Puritan spirituality and the Pentecostal spirituality. The Puritan spirituality starts from a strict preaching of the law of God. To the Puritans, the laws make one realize his/her sins, but the gospel makes him/her realize the forgiveness of God. The Puritans believed in this metaphor of the law being the needle and the gospel being the thread<sup>31</sup>. They believed that, as the thread cannot be used anywhere without the needle, the gospel was ineffective without the law. However, the Pentecostal spirituality forces us to experience the grace of God first and to repent for our sins by the grace. It is not through our effort to repent, but it is the forceful inner work of the Holy Spirit for us to repent.

This forceful work of the Holy Spirit was revealed to Kim, Il. Kim, Il started to attend Full Gospel church at the advice of his friends while suffering from a dreadful disease. Kim, Il did not know anything about the Christianity or the concept of sins that he had committed. Then, he received the grace of God on the first day of going to the church. "The day of receiving the grace, the day that the Lord showed his love for me was my attendance at Full Gospel Central Church. After hearing the pastor's sermon and the communion service, a strange thing happened to me. Tears were pouring, and the place of pain was wrapped in a strange warmth. I felt that Jesus was pardoning my sins. Since this day, I could taste the peace and joy of my mind that I have never felt before."<sup>32</sup>

In many cases, the experience of grace by the saints of Full Gospel church is similar to the first grand recognition movement as described by Reverend Jonathan Edwards. A child of the Puritan, Reverend Jonathan Edwards, believed that the grace of the Holy Spirit could only be received in the process of long time repentance. However, the phenomenon manifested at North Hampton, the place of his ministry, differed greatly from his previous conception. A person without any special encounter in

the church experienced the grace on his first attendance at the church. Thus, he called this phenomenon as the surprising work of God. Through this realization, Reverend Edwards realized that the conversion is not the condition for the experience of the Holy Spirit but the result<sup>33</sup>. The experience of grace is not due to the consequence of human efforts but the gift of God. Furthermore, he understood that it is not obtained by a long time preparation but by a momentary experience.

The most important change in this experience of grace is a change in heart. The testimony of Kim, Il continues, "What is so amazing is that I used to dislike people but was changed to love them<sup>34</sup>. I also began to feel a compassion for people doing evil things. I wanted to share the love that I was feeling to debt collectors, and all our conversation with them ended in a joy and thanks." The heart of rock changed to the heart of fertile soil.

There are cases of receiving the grace suddenly. On the other hand, it is experienced through a long process of repentance. Gil, Woon-Dok started the life of faith from his early ages, but it was superficial only. He thought of Jesus at his desperate moments. He came out forward, crying out "Oh, my Lord, take this sinner." He atoned for his sin through fasting and repented completely. As the result, he had a strong conviction that he became a child of God<sup>35</sup>.

Here what we see is the variety of the experience of the Holy Spirit. In some cases, there is repentance after experiencing the grace of the Holy Spirit. And yet, in some cases, there is the experience of grace of the Holy Spirit after the repentance. The former is more common among the saints of Full Gospel church. However, the latter is also common. Here what I would like to mention is the variety of the Holy Spirit, and one cannot categorize it all in one case. The Holy Spirit is like the wind, and He transcends the limit of a human.

The saints of Full Gospel church, who experienced the grace of the Holy Spirit, live a life much different from previous life pattern. The inner experience of grace is related to an outside change in the life pattern. With so many cases in the point, the experience of grace by the saints of Full Gospel church was criticized for not being connected to their lives. However, according to the testimonies as manifested in [Shinanggye], the experience of the Holy Spirit by the saints of Full Gospel church has influenced their lives greatly, and this was manifested in a specific change in the deeds of the saints.

Jeon, Young-Seok was a former gangster. However, since he received the grace, his hearts were changing as well as his behavior. "My life was transforming day by day. Liquors, tobaccos,

bad temper, doubts, negative thinking, etc. began to leave its place in my life—the former gangster, Jeon, Young-Seok, was crucified on the Cross as well, and the changed Jeon, Young-Seok resurrected and emerged out of the tomb that confined the gangster—People, who used to know me, began to pay attention to me—Then, I definitely testified, “there was no one in this world to save and change me, but Jesus changed me completely<sup>36</sup>.”

Kim, Yong-Soon had a bad habit of stealing from his early ages. He grew up in a poor family, and he used to steal the stuffs at his workplace and used to resell them to buy things that he needed. He used to go to a church often, but he never entered deep enough the realm of grace. His superficial life of faith and stealing habit continued side by side. Then, one day on his sleep, the voice of Philippians 2:13, “for it is God who works in you to will and to act according to his good purpose” was heard. After this encounter, his life of faith began to change, and his soul was made pure and faithful. He could be set free from his stealing habit after all. Kim, Yong-Soon makes the following testimony. “What I am most grateful is that my greed for other's belongings disappeared completely since after believing in Jesus. To me, this change is the biggest miracle among all miracles<sup>37</sup>.”

The most specific change in the life of Korean Christians is that they quit smoking and drinking after becoming Christians. Full Gospel church continues with this tradition of Korean churches. The father of Kim, In-Seong exhibited a very bad temper while being drunk. He would beat and harass his family members, who were converted Christians. He would target Kim, In-Seong, who lived the life of faith diligently. Kim, In-Seong embarked on all night prayer, fasting prayer, and prayer in tongues eagerly. Then, one day, her father lost his job and was led to a church by his daughter. However, he could not give up on his drinking habit. While he was praying in fasting at O-San-Ri fasting prayer hall, he could quit drinking and smoking all in five days. Having lived the life of bad temper while intoxicated, he began to show a new change<sup>38</sup>.

When a Christian begins the life of faith, the biggest obstacle is to keep Sunday as the holy day (in reformed church, it means the Sabbath day.) When one decides to live the life of faith after receiving so much grace, the obstacle of keeping Sunday holy tests their faith. This is a task that a Christian has to overcome. If one does not overcome this stumbling block, he/she falters in faith. Jeong, Eun-Young seemed to have all kinds of emergency happening on Sundays. An urgent business crept up, and her company seemed to reserve her a work to be done on Sundays.

Her life of faith began to disintegrate. Soon after she became quite sick. At this time, a voice said to her, "You have not kept Sundays holy and have become a friend with the fallen world, and do you still want my blessing?" Immediately, she repented for her sin and vowed anew at O-San-Ri fasting prayer hall. She then made all effort to keep Sundays holy<sup>39</sup>. Keeping the Lord's day holy is a clear guideline for the saints, who have received the grace and are living under the grace.

Many saints testify that unreasonable fears began to disappear after receiving the grace. Traditionally, Korean women have obeyed their husband and mother-in-law. Nevertheless, many wives, who experienced the grace of the Holy Spirit, are persecuted at home. The mother-in-law oppresses the daughter-in-law saying that a hardship is happening in their home because of her faith. The husband threatens to divorce his wife, who does not listen to him anymore. Nevertheless, the saints, who experienced the grace of the Holy Spirit, do not yield to these persecutions. The case of Kim, Hee-Jeong is in the point. She testifies, "A power or a force to pull and push sprang up in me."<sup>40</sup> "With this force, they declare their faith and overcome their persecution. One of the characteristics of the Pentecostal faith is their power manifested through their faith. This is not only the power for the mission of spreading the gospel but also the power to overcome the obstacles in life.

*6. Reverend David Yonggi Cho, the Problem Solver: the new meaning for divine healing, blessing and Christian life*

As it has been pointed out above, the characteristics of the Pentecostal spirituality are the spirituality of problem solving. Common problems of life? Probably, they are sickness and poverty. These two problems are more of basic human issues. Nevertheless, when people solve these problems somewhat, they face another problem. They begin to ponder the meaning of life. The fivefold gospel and threefold blessing, that Reverend David Yonggi Cho preaches, suggest a specific answer to these intrinsic problems in life.

Hardly anybody questions that one characteristics of Full Gospel church is the divine healing. The most important aspect of the ministry of Reverend David Yonggi Cho is the work of this divine healing. In making Yoido Full Gospel Church as it is today, divine healing contributed the most importantly. Most of the testimonies printed in [Shinanggye] are the records of divine healing experience. To the saints of Full Gospel church, sickness is not just a physical matter. They believe that the body belongs to the world of a deeper dimension. Thus, they regard that heal-

ing of sickness is possible by the help from the fundamental world.

Many saints of Full Gospel church reckon that sickness is brought about by the punishment from God for their disobedience. They presume that God punishes them with a sickness if they are not living the life of faith as it is supposed to be. In many cases, after coming to a church for a while, they begin to wander about again, and soon after they neglect keeping the Lord's day holy and giving the tithe. Thus, they believe that it is the healing process to realize their mistake and to return to God.

Kim, Jae-Yeol was a fervent saint of Full Gospel church. However, his husband did not have a faith and suffered from a sickness. Moreover, he could not stand his wife's life of faith. She started a fasting prayer to avoid the persecution. Several days later, during the early morning prayer, all her sins from the early ages have been shown to her like a movie clip. Seeing that she realized all the roots of problems were with her. She desperately repented. After the fasting prayer, she returned home to find that her husband was healed<sup>41</sup>. It shows that the repentance of the wife is very much related to the healing of the husband.

In another cases, the saints of Full Gospel church believe that the sickness provides the opportunity to show that God lives. If a family member is suffering from a sickness, this is interpreted as the result of a persecution of the faithful life or disobedience to God's will. They believe that they can prove God's living during the healing process. Thus, the saints of Full Gospel church are not afraid of sicknesses, but instead they try to make this occasion the opportunity to prove that Christianity is for real. In fact, many non-believers in the family accept that God lives during this healing process and convert to Christianity.

The wish of Jang, Seung-Hee was to have a life of faith with the husband. The husband severely harassed Jang, Seung-Hee for her faith. Then, her husband got bed-ridden. She says, "God gave us an opportunity. My husband got jaundice, and all his body turned dark yellow." She thought that it was the opportunity to show her husband that God lives through a miraculous healing. Then, she led her husband to a church. The husband first objected, but he attended Yoido Full Gospel Church. Soon after he had a hand-on prayer by Reverend David Yonggi Cho, and his disease was cured<sup>42</sup>.

The saints of Full Gospel church claims that they experience a divine healing amidst Reverend Cho's healing prayer. Especially, Reverend David Yonggi Cho lists several specific diseases during the healing prayer after his sermon, and then he proclaims a divine healing in the name of Jesus. Many saints are

healed at this time. Kim, Myung-Hwan had his right eye so weak that he could not see progressively. During an evening worship service of Yoido Full Gospel Church, Reverend David Yonggi Cho proclaimed, "the person with weakening right eye, stand up at this time. You are healed tonight." Immediately, he stood up and thanked the Lord. He was healed. Several months later, he decided to have an eye examination to see if this improved vision was for real or just a temporary illusion. Nevertheless, his eyesight was already restored, and a very small letters were seen clearly<sup>43</sup>.

The divine healing of the saints of Full Gospel church is related to a fasting prayer in many cases. Many people suffer from a sickness, and then as the last resort, they come to the fasting prayer hall to fast and pray for the divine healing. Some people seek such means for healing, because they cannot find any other solution but to rely on the absolute sovereignty. Some other people come to the fasting prayer hall to show their resolution to rely on God absolutely without any dependence on modern medical treatments. Whatever the circumstances are, the fasting prayer period is an endless tug-of-war between God and the self.

Again, in most cases, many people experience a divine healing through this spiritual warfare. Kim, Kwan-Ock suffered from bronchitis asthma for a long time. He went up O-San-Ri fasting prayer hall, following the suggestion of her friends. She felt ashamed of her dire situation for a while, but she started fasting and praying continuously. After a week, she felt a twitching in her stomach and ran to the rest room. As soon as she sat on the stool, a fistful lump of feces was excreted, and she spotted a lump of worms (probably parasites) in the bloody stool. After this incident, she was cured of the asthma but all other miscellaneous diseases<sup>44</sup>.

When we look at the divine healing experience of the saints of Full Gospel church, most people relate it to the experience of the Holy Spirit. The work of divine healing is revealed when a person experiences the fiery Holy Spirit, atones for his/her sins, and has now a firm conviction of becoming a child of God. Some people criticize that the divine healing of Full Gospel church is only a cure for a disease and does not relate to a change in life habits. Nevertheless, when we read the testimonies of the saints of Full Gospel church, we can see that these criticisms are only superficial. The work of divine healing as manifested in Full Gospel church does not end in the cure for the disease itself. It is a spiritual experience that is manifested along with the firm conviction that they became children of God.

Kim, Nak-Hyung, a dentist and an elder of Full Gospel

church, testifies his divine healing experience. He had to take a leave of absence at his junior year in a dental school due to tuberculosis. At this time, he was led into a tent church meeting of Seo-dae-moon Full Gospel Church. There, he witnesses a miracle of divine healing. And he prayed that the same miracle happens to him. "Without a single doubt, I implored God to heal me just like the person in front me. Then, the heaven opened and came into my body to operate on me. In a split second, my tuberculosis was completely cured—the fire of the Holy Spirit came into me like a flood." Along with this healing experience, he continued to experience the grace of God, forgiveness, peace, joy, etc.<sup>45</sup>. In the testimony of Kim, Nak-Hyung, we can see that the grace of divine healing does not end in curing of the disease itself.

Although it is not a typical practice of the saints of Full Gospel church nor endorsed by Full Gospel church, some quit on medical treatments including taking medicines as a token of faith on the power of God and pray until they are healed. Choi, Kyung-Sook is a deaconess. But She was suffering from bad heart, kidney, and liver troubles. She could not live without taking medicines. Then, one day, a pastor of Full Gospel church suggested her to quit taking medicines and be cured by power of the Lord. With faith, she reduced the amount of medicines taken, and finally she quit taking medicines at all. Above all, she was cured by her faith. Then, one day, she became troubled and felt the pain of the past. She took the medicines that had not expired yet. Then, let alone being cured, a terrible pain engulfed her. She testifies, "I threw out all the medicines and started praying earnestly with a complete repentance." She thought God was punishing her for her disbelief. She was cured afterwards<sup>46</sup>. However, these cases are not common phenomena among the works of divine healing but a special case.

The saints of Full Gospel church yearn after material blessing as well as the blessing of divine healing. Reverend David Yonggi Cho always stresses the blessings of soul, all things, and health. Especially, the material blessing is in the center of his ministry. Traditional churches shun from material blessing; however, Reverend Cho takes it very positively. He believes that good God will give good things to His children.

A faith that is closely related to this blessed faith is the faith of tithe. Reverend Cho teaches that tithe is like sowing a seed of blessing. It is so called the law of sowing. Just like a seed has to be sowed to reap the fruit, tithe has been offered to get the material blessing. Korean Christians believe that blessing is passed through tithe. Ahn, Jeong-Soon heard Reverend Cho's sermon that tithe is the stock seed for blessing, and she determined to

offer the tithe faithfully. As the result, she and her family received abundant material blessing<sup>47</sup>.

The saints of Full Gospel church believe that the tithe keeps the home in blessing. Park, Seong-Hye is well off economically. However, she did not offer a wholesome tithe. She thought grudgingly the tithe was a waste. However, as much as she did not give the tithe offering, her family suffered from disease, accident, and miscellaneous incidents. Afterwards she decided to offer a wholesome tithe. After that, hardships were kept out of her family, and their blessings added day by day. Thus, she believes the tithe is the forbidden fruit of modern society. As someone, who eats the forbidden fruit, is kicked out of the Garden of Eden, someone, who does not offer a wholesome tithe, gets further drifted from the blessed garden<sup>48</sup>.

The saints of Full Gospel church also believe that keeping Sundays holy and sabbatical brings a material blessing. Especially, there are cases of those, who are in the trading business and can make more money on Sundays than other weekdays. So, they are tempted to open the business on Sundays as well. Yoo, Ki-Jong is the case in point. He worked on Sunday, for there was more income on this particular day for him. Soon after his life of faith became only superficial and it seemed that he was making more money in the beginning. However, his business was bankrupt soon. Afterwards, he repented that he did not keep Sundays holy and sabbatical and opened a new business called "Six days Bookstore". It was so named to mean that the business is open for six days except Sundays. His business prospered more and more, and he experienced a great blessing. He reasoned that this was the blessing of keeping Sundays holy and sabbatical<sup>49</sup>.

Diligence is as important as the tithe and keeping Sundays holy. Harvey Cox already published his analysis that the sermon of Reverend David Yonggi Cho, which emphasizes on the diligence, has contributed greatly in making Koreans reach the middle class<sup>50</sup>. If Korean *Minjoong* theology emphasized liberation from poverty through the reformation of social structure, the Pentecostal movement made the poor reach the middle class by living diligently. On this point, it can be said that the Pentecostal movement contributed to the modernization of Korean society.

Hwang, Sook's business hit the bottom and was on the verge of bankruptcy. Then, she listened to the sermon of Reverend David Yonggi Cho. Reverend Cho preached always, "If you want blessing, sow the seeds of faith." She then decided to give the offerings generously according to his sermon. Reverend David Yonggi Cho speaks of the principle of sowing and grow-

ing. That is, one has to work hard. Hwang, Sook then made all her efforts in her business and in her life of faith and endeavored to teach what she learned to others. She could succeed again in her business. She traveled around the world and came to the conclusion that Korea is the best country to live for her<sup>51</sup>. Numerous testimonies printed in [Shinanggye] are the stories of people, who have fallen into despair and regain the courage to start over, making into the middle class. In this regard, the evaluation of Harvey Cox seems to be justified and appropriate.

As much as a material blessing is important, the blessing of home is also important. A home is a fundamental, basic unit of society. If the home is not peaceful, one cannot speak of blessing. Kim, So-Ja was severely beaten by her husband because of her Christian faith. She planned 10 days to pray at O-San-Ri fasting prayer hall. On the seventh day, her husband appeared in her dream. However, the news of what she was hearing was that her husband became more violent. Then, on the ninth day, her husband came to the prayer hall with their daughter and promised to live in the Christian faith together. Afterwards, her husband became a very faithful saint of a church<sup>52</sup>.

Here, we can see the spirituality of Full Gospel church. This is a spiritual warfare. Traditionally, Korean churches have told the wives to obey their husbands and convert their husbands with faith and patience. That is, the wives were to change the hearts of their husbands with faith. However, in the majority of cases, this advice ends in a failure. However, Full Gospel church understands this kind of confrontation as a spiritual warfare. They advise to confront the issue courageously with faith. Here, the confrontation is not of physical but of prayer. It is to earnestly request a deliverance from the world of darkness by changing the heart.

The Pentecostal faith restores the meaning of life. People become despondent over disease, business failure, etc. When they experience the grace of the Holy Spirit, they ponder what is the purpose of life and how to live a life of fulfillment. The Pentecostal believers, the experience of grace are not a simple mysterious experience, but they accept it as the sign that the absolute sovereignty recognized them. Especially, many Pentecostal believers understand speaking in tongues as the specific sign of being a child of God. The conviction for the one, who was abandoned by the world, to become a child of God makes him/her live a new changed life for the fulfillment.

In many cases, the spiritual experience changes not only the vertical relationship with God but also the horizontal relationship with other people in a different dimension. Those, who re-

ceived the grace, get a grateful feeling for the people, who led to the Christian faith. When one is faced with disease and failure, the relatives and friends avoid him/her. At this time, Full Gospel church uses its strong organizational structure to spread the gospel and pray together. Kim, Young-Sik expresses his gratefulness for this love during the times of difficulty, "when I think of those, who showed so much concern and love more than my blood brothers and parents, I can not help but shedding tears of thankfulness."<sup>53</sup> "When a Full Gospel church finds people in distress, they spread the gospel and go to the fasting prayer hall together. This practice impresses those people in distress greatly and changes their hearts. And they believe that they now became a new member of this community.

Full Gospel churches have grown with the urbanization of Korea. Koreans traditionally have lived in the farming and fishing communities. As modernization progressed, large cities have been formed. Seoul Metropolitan area is the exemplar case. People, who came to Seoul by himself/herself, had to go through a period of loneliness, socially. This feeling of loneliness becomes more severe as they become desperate due to diseases and failures. During this period of transition, Full Gospel church gave them a sense of belonging. A church was an oasis in the desert for them.

Many religious sociologists claim that the most important function of a religion in modern society is the meaning of personal life and the sense of social belonging<sup>54</sup>. The realization that I became a child of God through the experience of grace offers a new meaning for life to many wandering people of modern society. At the same time, the church offers them a deep sense of belonging to a community for many such lonely people. This is an experience that they cannot find anywhere in the world outside the church.

*7. Analysis: The Characteristics of Spiritual Leadership of Reverend David Yonggi Cho*

From the above, we have examined the leadership of Reverend David Yonggi Cho through the analysis of the spirituality of the saints of Full Gospel church as revealed in the testimonies of [Shinaggye]. These testimonies show us the typical spiritual life of Pentecostal believers. Most of the saints of Full Gospel church start out their spiritual life amidst desperate environment. This can be sometimes sickness, or business failure, or a discord in the family. These people, who registered with Full Gospel church as their church, strive to solve their life problems with all they have. The most typical endeavor here is prayer, all night

prayer, fasting prayer, prayer in tongues, etc. These prayers are often cried out (to some people, this may sound like shouting), and this practice is believed to be due to the spiritual warfare against bad spirits encountered during the prayer.

During this process, the most important characteristics of the Pentecostal movement, the baptism by the Holy Spirit, comes down on them. This is accompanied by a fiery hot feeling and speaking in tongues. Through these experiences, they began to have a firm conviction that they are now recognized by God. This religious experience is then continued in their everyday life. Most saints, who experienced the Holy Spirit, changes their hearts from stubbornness to gentleness and make important resolutions to cut the tie with previous evil life habits. That is, they quit drinking and smoking, keep Sundays holy and sabbatical, offer a wholesome tithe, and work diligently.

The experience of Holy Spirit solves the problems of the saints specifically. To most saints, the largest problem is sickness, and they experience divine healing at the same time as receiving the baptism by the Holy Spirit. Along with divine healing, blessing is important in Full Gospel faith. Reverend David Yonggi Cho always speaks of the principle of sowing and reaping, and he stresses that offering wholesome tithes, keeping Sundays holy and sabbatical, and living a diligent life are to sow the seeds of blessing. Many saints of Full Gospel church testify that they received blessing through this sowing. Through these process and experience, the saints of Full Gospel church are convicted of the faith that they are children of God, and they are deeply involved in the faith community called Full Gospel church.

Among the testimonies of the saints of Full Gospel church, we can see that the gospels of regeneration and the Advent among the fivefold gospels of Reverend David Yonggi Cho are not mentioned as often. Both gospel of salvation that makes the saints agonize over sins and the grace of forgiveness and the gospel of the Advent that desperately longs for the second Coming of Jesus are not seen easily. I conjecture that the gospel of salvation is weakened by the strong desire for the baptism by the Holy Spirit. Additionally, the hope for the Advent is not so compatible with the pragmatic gospel of blessing of Full Gospel church.

We would like to point out several important characteristics of the spirituality manifested in the Pentecostal movement and the ministry of Reverend David Yonggi Cho. Firstly, the spirituality of Full Gospel church is the spirituality of primitive religion. Many religious scholars understood already the appearance

of the Pentecostal movement as the resurrection of primitive religion. Harvey Cox, a religious scholar of Harvard University, has said that speaking in tongues is a primitive language and that a miracle is a primitive holiness. As a matter of fact, a primitive religion has been regarded slightly as superstitious in the existing society. However, the primitive religion is captivating the minds of the common people. The primitive religion deals with the problems of sickness and disaster more specifically than more advanced religion. Reverend David Yonggi Cho deals with the primitive problems of people that existing advanced religion neglected to focus on.

Some religious scholars classify a religion as formal and informal types<sup>55</sup>. A formal type religion is seen clearly in existing advanced religion. This religious practice emphasizes ethical and social responsibility as well as theological theories. However, the human religious desires are not satisfied with this formal type of religion. Thus, even people, who belong to a formal type religion, seek some informal type elements. The informal religion is passed down to us as a folk religion. Angelical religion, dream interpretation, astrology, miraculous healing, etc. are the examples. Currently, the formal religions are losing its foothold while the informal religions are prospering in the United States. Reverend David Yonggi Cho can be understood in that he accepted the informal elements of a religion and made the Christian faith more approachable for the masses.

Secondly, the spirituality of Full Gospel church is the spirituality for the masses. The spiritual life of Full Gospel church is different from traditional monastic spiritual life. The Monastery reaches the self-actualization or enlightened sanctification through a long-time silenced meditation. However, the spirituality of Full Gospel church is a crying-out prayer, often seemingly "shouting prayer". The public masses would rather cry out to pour out something that they keep inside them than think about and train themselves through a meditation Reverend Cho has developed the spirituality for the masses through fasting prayer, all night prayer, and prayer in tongues. The revival movement of Korean churches has employed such method of displaying their spirituality for the masses, and Full Gospel church is the exemplar case.

Mullen (??), a leader of the Catholic Holy Spirit movement and a theologian, so evaluates that the masses spirituality of New Testament was changed into the elite spirituality of the Monastery in the Middle Ages, and this eventually led into the systematization of the Catholic Church. In contrast, he goes on to say that the Pentecostal movement changed this elite spiritual

movement back into spirituality movement for the masses and that this is the appropriate spirituality type for the current society of the masses. Mullen (??) adds that one way that Catholic churches can adapt to the future society is the restoration of the spirituality for the masses through a movement such as the Pentecostal movement<sup>56</sup>. Reverend David Yonggi Cho is an excellent religious leader for the masses in modern society.

Thirdly, the spirituality of Full Gospel church is a private spirituality that focuses on the problem solving of individuals. As we can see in the testimonies, most saints of Full Gospel church come to church with private, individual problems. Their faith is matured during the process of their individual problem solving. People whoever have numerous problems such as sickness, poverty, disaster, family, etc. Reverend David Yonggi Cho takes these problems seriously and deals with them directly. Recently, Full Gospel churches have begun to make a voice for the society, but they have traditionally a strong orientation toward individuals.

Religious sociologists identified that one characteristics of modern religion is privatization. A religion does no longer serve its function in public matters and is now limited to a private matters. This characteristic is profoundly found in the United States, where the religion and politics are clearly divided. Now, a religion is evaluated not in the context of finding the meaning of self-existence in a public function but in the context of how they satisfy the needs of religious consumers, the saints of the church<sup>57</sup>. In this perspective, the fact that Full Gospel churches have focused on the problems of individuals is an indication of their good understanding of the function of a religion in the modern society.

Fourthly, the saints of Full Gospel church gets a meaning for the life and a sense of belonging to a community through the experience of the Holy Spirit. Many people, who were regarded as "losers" of life, gets a firm conviction that they became children of God after receiving the baptism by the Holy Spirit. Getting recognized by the absolute sovereignty gives them a very important meaning in their lives. The saints of Full Gospel church cares for their members by the organizational zones. This is a spiritual assistance to pray and share the pain and suffering together rather than assisting them with materials. Through this process, there appears a strong fellowship among the saints. This sense of belonging serves as an oasis for those lonely people left out during the urbanization.

Wade Clark Roof, a religious sociologist of UC, Santa Barbara, asserts that the most important function of a religion in

modern society is to provide a personal meaning for their existence and a sense of social belonging<sup>58</sup>. A religion is all about; one, being a community to provide a meaning for the existence and the other, providing a sense of social belonging to instigate a fellowship. Robert Wuthnow, a religious sociologist of Princeton University, states that the most important function of a religion in modern society is being a support group. In modern society, where everything is specialized and done in a division of labor, people feel like lost children without a sense of belonging. At this time, a religion supports them and instigates a sense of belonging<sup>59</sup>. Full Gospel church is serving this function greatly to their congregation members.

Fifthly, Reverend David Yonggi Cho takes on the supernatural spirituality that emphasizes the transcendental works of God. Many saints of Full Gospel church are people, who have lost all their resources and worldly hopes and came to this church as the last resort for their survival to give their last hope on God. They earnestly desire a miracle of God. In this regard, a miracle is in the essence of Pentecostal spirituality. This miracle is the evidence to testify the living of God, and the saints no longer have doubt about it again.

John Locke, a British experiential philosopher of the 18th century, said that, in order for the Christianity to remain alive in a modern society, an evidence of a miracle has to be manifested to prove their religion (God) is alive. According to Locke, during the ages of close relationship between politics and religion, the nation supported the religion for their survival; however, in this modern society, when such support from the national governments has ended officially, the support from the saints are absolutely needed. For that cause, a miracle is needed to prove that their religion is alive. In fact, the most revived churches of modern society are those churches, where the supernatural miracles of God have been manifested. The transcendental spirituality of Reverend David Yonggi Cho is also something that the modern society needs the most.

Finally, in analyzing the Pentecostal spirituality, some misunderstandings on the Pentecostal movement are pointed out here. That is, as we have seen the analysis of testimonies, the experience of speaking in tongues or divine healing of Full Gospel church is not just a charismatic experience but a holistic experience, that changes the mind/heart and life of those saints. Most of the testimonies that have been examined testify the change in their hearts and life along with the charismatic experience.

However, this point has been failed to notice during the

past. I believe that the reason is because the Pentecostal activists emphasized the aspect of charismatic experience among all their religious experiences. As a matter of fact, a charismatic experience is an outside, objective phenomenon of the Holy Spirit experience. Before this outside phenomenon, we can see the inner peace and joy overflowing among the testifiers. The Pentecostal theology should stress this point more strongly in the future.

Historically, the Pentecostal movement originated (came out of) the Holiness movement of the 19th century. The Pentecostal movement has the same belief as the Holiness movement in that the work of the Holy Spirit results in a change in the heart. And, they claim that the outside, objective evidence is speaking in tongues. Thus, if the Pentecostal movement is to remain fully in its historical origin, it has not to forget to emphasize the change in the heart as much as the outside, objective charismatic experience. In the testimonies of the saints of Full Gospel churches, there are invariably evidences of changes in their heart. Nevertheless, it seems that the Pentecostal theology is not reflecting these important theological meaningful points fully.

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