From Import to Export:

The Yoido Full Gospel Church
As Exemplar in South Korean Protestant Christianity

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Table of Contents

Acknowledgements 3

Abstract 4

Introduction 5

Chapter 1:
The Great Revival: Laying the Foundation for Pentecostalism 9

Chapter 2:
Developing Korean Pentecostalism: Yong-gi Cho and the Yoido Full Gospel Church 22

Chapter 3:
Yong-gi Cho's Contextual Theology and Ministry 35

Conclusion 45

Appendix: 48

Works Cited 51
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This thesis is for my grandmother, Maria Elena Rios, the matriarch of a large, happy, and healthy family. She instilled in me the value of education, and shares her wisdom while constantly learning new things.

To my parents: One down, two to go!

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Abstract

This thesis examines the history and ministry of the Yoido Full Gospel Church in Seoul, South Korea in light of, and as representative of, the conservative and evangelical form of Korean Protestant Christianity as practiced by the majority of Korean Protestant Christians. The Yoido Full Gospel Church is the most noticeable and significant representative of Korean Pentecostalism, and, I argue, of Korean Protestant Christianity. Christianity in general, and Pentecostalism in particular, are represented in unique form in South Korea, through Reverend Yong-gi Cho and the Yoido Full Gospel Church, and vary from their American counterparts from which they trace their origins. For a new denomination globally, and for Christianity as a relatively new faith in Korea, the Yoido Full Gospel Church holds a unique position in South Korean society as a church through which one can understand South Korean Protestantism.

I focus the work of this thesis by outlining two processes occurring in South Korean Protestant Christianity, through Cho and the Yoido Full Gospel Church, to show that Protestant
Christianity has undergone the transformation from being a foreign imported faith to one that is uniquely Korean. By observing the processes of indigenization and contextualization that Protestant Christianity has undergone the reader will understand that the Yoido Full Gospel Church, whose membership only constitutes part of Korean Protestant Christianity, has influenced South Korean Protestant Christianity.

Introduction

"The Presbyterian Church started in Scotland, but the largest Presbyterian Church in the world is in Korea. The Methodist Church started in England, but their largest congregation is in Korea. Assemblies of God started in the U.S.A., but their largest church is in Korea" (C. Peter Wagner in Lee 1986:1).

This quote is indicative of Protestant Christianity in the Republic of Korea, which I refer to as South Korea, as an imported faith that has enjoyed, quite literally, large success. The largest Assemblies of God congregation referred to is the Yoido Full Gospel Church, which belongs to the Korean Assemblies of God denomination, a Pentecostal denomination. However, it is better known outside South Korea as the largest congregation in the world. This thesis examines the history and ministry of the Yoido Full Gospel Church in Seoul, South Korea in light of, and as representative of, the conservative and evangelical form of Korean Protestant Christianity as practiced by the majority of Korean Protestant Christians. The Yoido Full Gospel Church is the most noticeable and significant representative of Korean Pentecostalism, and, I argue, of Korean Protestant Christianity. Christianity in general, and Pentecostalism in particular, are represented
in unique form in South Korea, through Reverend Yong-gi Cho and the Yoido Full Gospel Church, and vary from their American counterparts from which they trace their origins. In this thesis I will unpack what this means in the Korean context and explain the process of Christianity as an imported faith to one that has been indigenized and contextualized, largely pioneered by the founder and senior pastor of the Yoido Full Gospel Church, Yong-gi Cho. While others, as noted, may use indigenization and contextualization synonymously, I argue that indigenization, as a separate process, must be regarded because Korean agency is important to the work of this thesis in showing a transformation of Protestant Christianity in South Korea as an imported faith to one that is uniquely Korean.

Although Pentecostalism was not introduced to South Korea as a formal denomination until after the Korean War, I argue that the form of Pentecostalism at the Yoido Full Gospel Church is representative of Protestant Christianity. The Yoido Full Gospel Church, representing Korean Pentecostalism, experienced the most growth in the period of rapid industrialization and urbanization in the post-Korean War period. By the early 1980s, the Korean Assemblies of God was one of the largest Korean Protestant denominations, led by Yong-gi Cho. Also, by 1988, the Yoido Full Gospel Church was established as the world's largest congregation (pewforum.org).

For a new denomination globally, and for Christianity as a relatively new faith in Korea, the

1 I define Indigenization as the process of becoming self-governing, self-financing and self-evangelizing, and contextualization as the process of interpreting Christianity to meet the needs of those seeking ministry on a practical level. Andrew Kim, Sung Deuk Oak, and Daniel Adams' use of the term indigenous is, I argue, what I define as contextualization. These authors describe indigenization as an interaction between traditional religions in Korea and Christianity rather than leadership. More so, they argue that, what I define as, contextualization occurred with the foreign missionaries and not with the Korean Christians themselves. I separate indigenization from contextualization because I see these as two separate processes taking place in this thesis. Therefore, I borrow Allan Anderson's use of the term contextualization, described as a theology, and its subsequent ministry, that is created in a particular context, in this case the post-war period of South Korea.
Yoido Full Gospel Church holds a unique position in South Korean society as a church through which one can understand South Korean Protestantism.

Allan Anderson (2004), a former Pentecostal preacher, and Jae Bum Lee (1986), a Korean Pentecostal, argue that Korean Pentecostalism's influence on other Protestant denominations is evident in `charismatics' or `neo-Pentecostals', those who claim to have had, or continue to have, an encounter with the Holy Spirit in their lives but do not belong to a Pentecostal denomination. While I agree that Korean Pentecostalism's practices and beliefs have influenced other Korean Protestant denominations, I argue that Korean Pentecostalism is also representative of Korean Protestant Christianity because it is the denomination that uses and displays characteristics most closely akin to those introduced in the Great Revival of 1907. The introduction of the doctrine of the Holy Spirit, that is, the belief that as a member of the Trinity the Holy Spirit is the agent responsible for conversion, in conjunction with a conviction of sin, occurred in the Great Revival. Therefore Korean Pentecostalism, largely based on the doctrine of the Holy Spirit, as seen in The Yoido Full Gospel Church is closely related to the early Korean church of marked Korean agency in spreading the gospel.

In order to place the work of this thesis in context, I must elaborate on the religious composition of South Korea. Based on the 2005 National Census of South Korea, 29% of its population claims to be Christian, with roughly 18% claiming to be Protestant Christian. This means that Buddhism, at 23% of the population outnumbers Protestant Christians and people adhering to no religion outnumbers all religiously affiliated peoples at 47% (pewforum.org). Therefore, the scope of this thesis is narrow but when Korean Christianity, both Catholic and Protestant, is compared to other East Asian nations, it stands out by having the largest percentage of Christians per population in East Asia (pewforum.org).
In Chapter 1 I demonstrate that an emphasis on the doctrine of the Holy Spirit was first introduced to Korea through missionary efforts but churches achieved success in growth in large part by the evangelism of Koreans by fellow Koreans. The Great Revival in 1907 introduced the doctrine of the Holy Spirit to Koreans and resulted in continuous revivalism and evangelistic efforts that increased in size and number. Due to the Japanese imperial control of Korea from 1895-1910, and subsequent occupation of Korea from 1910-1945, as well as the Korean War from 1950-1953, Pentecostalism as a denomination was not well established until after the Korean War.

Chapter 2 outlines how Korean Pentecostalism was developed after the Korean War, specifically through the figure of Yong-gi Cho and his church. It shows the practices and worship style in the Yoido Full Gospel Church have largely influenced Protestant Christianity in Korea as well as detailing the furthering of indigenization and the beginning of contextualization in the Church’s outward practices.

Chapter 3 takes a close look at some of Cho's published works to analyze his ministerial philosophy and theology to establish that contextualization of Protestant Christianity in Korea has occurred.

The goal of this thesis is not to make the argument that South Korea is a Christian nation, or that Pentecostalism, or Protestant Christianity, is representative of South Korean society as a whole. This thesis focuses instead on the growing Pentecostal sector of society, in which Cho and the Yoido Full Gospel Church head, as representative of Protestant Christianity in a post-war period experiencing rapid economic development. It is my hope that by examining the history and ministry of Yong-gi Cho and the Yoido Full Gospel Church that the reader will gain insight on the nature of Protestant Christianity in South Korea.
The Great Revival: Laying the Foundation for Pentecostalism

Prior to Japanese imperial control in 1895, the first Protestant missionary, an American Presbyterian, was invited to Korea as a physician to the royal family. Shortly thereafter in 1885, a Methodist missionary and another Presbyterian missionary, both American, began to introduce Christianity to the Korean peninsula. They were successful in small quantities and had even ordained some Koreans as pastors. However, the Great Revival of January 1907 altered the course of the Protestant Church in Korea. The Great Revival has been regarded by those in attendance as a spontaneous introduction of the Holy Spirit in Korea (Lee 1996:46). During a session of Bible study classes, missionaries and Korean pastors experienced a conviction of sin followed by confession and repentance. Participants asked for forgiveness in an open audience followed by an audible unison prayer, a part in worship that had never before been practiced.
The powerful effect of such a revival is evident in the splinter revivals that were initiated in participants' home towns (Kim 1990:26, Lee 1996:48-50). This Revival is of marked Korean agency in spreading and implementing Christianity. The Great Revival was also the origin of revivalism as a dominant feature of Korean Protestantism and it is marked by the presence of the use of the Holy Spirit. Revivalism is a traditional Evangelical tradition that was designed to bring about an awakening and in this sense Pentecostals were instinctively prone to revivalism, "From the 1900s to the present, revivals have occurred in Korea accompanied by what Pentecostals describe as the baptism in the Holy Spirit, and by healing, miracles, and exorcism...revivalism in Korea has, from the beginning, been characterized by Pentecostal type experiences" (Lee 1986:169). Therefore, these pentecostal type experiences were established early on in South Korea and spread by Koreans themselves throughout Protestant Christianity before the advent of denominational Pentecostalism.

The Great Revival is an important event in the history of Korean Christianity because the introduction of the doctrine of the Holy Spirit permeated the established missionary denominations. The practices of overnight prayer, intense Bible study, evangelism, and acceptance of Jesus Christ as a personal savior became solidified in the Presbyterian and Methodist churches. The significance of the Great Revival in Korean Christianity is the first event in the shift from Christianity as an imported faith to a uniquely Korean faith. This personal experience of the Holy Spirit is better understood in the context of the cause and effects of a revival as described by Peter Joonsu Gang in his dissertation, Renewing the Local Church for Mission: A Study of the Korean Revival Meetings, in which Gang makes the argument for an evangelical understanding of renewal. Since evangelism was a practice solidified during the Great Revival his concept of renewal will be the most akin to the subject at hand Gang writes
that the Holy Spirit begins a renewal at the individual level to bring God to the center of one's life. This in turn influences a revival in other believers or members of churches. The revival spreads across the nation causing an awakening to spread renewal beyond its national borders thus encompassing evangelism in every step of this process (Gang 2000:14). We can therefore think of the Great Revival of 1907 of having an awakening effect on Koreans and as the reason why revivalism and evangelism continue to constitute dominant roles in Protestant churches in South Korea.

Korean Pentecostalism, largely based on the doctrine of the Holy Spirit, was not able to grow into its own under Japanese imperialism. While the seven-year period from 1945 until 1952 was marked by Korean agency in spreading pentecostal beliefs, for example, a heavy emphasis on the nature and character of the Holy Spirit, it was not until after the Korean War (1950-1953) that Korean pentecostals were able to form their own organization and flourish. Pentecostal missionaries, mainly American, were the ones who introduced Pentecostal theology, organization, and finances to Korea, but it is in the post-war period that Yong-gi Cho emerged as a leader of an independent Korean Pentecostal denomination.

One factor that made Christianity attractive to Koreans during the early 20th century was the cultural transition Korean society was undergoing, a transition it had not experienced since the introduction of Chinese culture in the 4th century C.E. The ruling dynasty ended in 1910 with Japan's annexation (but Japan had occupied Korea no later than 1905) and Confucianism as a national ideology ended in 1910 as well (Ig-Jin Kim 2003:36). Because the Protestant missionaries did not share in the role of an imperial and colonial power in Korea, there was no opposition to them, and in fact, Western culture brought by the Protestants was embraced.
The subsequent evangelism was focused on conversion as this Great Revival was for current members of Protestant Churches. Because the Great Revival was attended by Methodists and Presbyterians, the evangelistic tendency of Koreans was solidified due to its interdenominational origin as evident in the recurring (common) revivals throughout Protestant South Korean churches today. A routinization of beliefs and practices, such as accepting Jesus Christ as a personal savior, Bible study, revival meetings, united prayer, and sunrise prayer meetings, were produced by the Great Revival (Lee 1996:56-58). The effect of The Revival in 1907 was that the Christian gospel became more acceptable and the themes of evangelism and revivalism were solidified while temporal individual experience of the Holy Spirit was introduced.

The Great Revival's subsequent splinter revivals throughout Korea engendered increased indigenization of Christianity by Koreans, culminating in the "Million Movement". The Million Movement was an inevitable effect of the Great Revival as its goal was to reach one million Korean Protestants by the end of 1910. The increased interdenominational cooperation stemming from the Great Revival resulted in a united missionary council that created this national evangelistic campaign to organize Korean Christians to spread Christianity to Korean unbelievers. It failed to reach its lofty goal but succeeded in converting roughly 160,000 Koreans to Protestant Christianity (Ig-Jin Kim 2003:41). There were only eight thousand Protestant Koreans at the beginning of the Movement and therefore much interdenominational cooperation was employed, even lay Koreans pledged their own time in this expansive evangelistic effort (Yoo 1988:89-93). The Million Movement represents the process of indigenization because it was the first national undertaking of the Korean people in systematically spreading religion.
Thus, Korean evangelism has a central role in the recurring process of renewal and awakening. We can infer also that the Great Revival gave the Protestant Church in Korea a character of its own as Koreans were the ones spreading their stories of a personal encounter with the Holy Spirit and their subsequent renewal. Revivals in themselves are not unique to Korea and therefore we must look to the Great Revival to provide insight on what characteristics were solidified. As I mentioned above, Bible study meetings, unison prayer and morning prayer are common current practices of Protestants in South Korea that stemmed from the Great Revival. The Great Revival occurred during an annual Bible Study retreat that included prayer gatherings in the morning as well as the entire evening Unison prayer was a result of the Holy Spirit's descent onto the participants gathered for evening prayer during this Bible study retreat turned Revival. Beyond Bible study and prayer, in 1907 the Presbyterian missionaries created a joint presbytery and ordained Koreans who had graduated from their theological seminary, the same year the Methodist missions opened a Bible school. In 1912, the first independent Korean Presbyterian Church was formed (Ig-Jin Kim 2003: 42). The Great Revival was used as evidence that Christianity and the Holy Spirit could be understood and adapted into Korean culture and life and is supported by the numerical growth of the church. By 1912, there were 300,000 Korean Christians in a total general population of about 12 million; Figure 1 shows the growth of church membership by mission (Kim 1990:31).

In the pre-World War II period, an attempt to establish Pentecostalism as a denomination was done by private and independent female missionaries. The first Pentecostal missionary to Korea was an American female missionary, Mary Rumsey, who came in 1928 at a period in Korean history that produced unfavorable conditions for Christianity (Ig-Jin Kim 2003:56). In the pre-war period, many missionaries were leaving Korea due to pressure from the Japanese as
well as a certain degree of achieving indigenization by having ordained Koreans in the Presbyterian and Methodists schools established after the Great Revival in 1907. Pentecostalism in Korea during the period of 1939-1945 (the Second World War) experienced conditions that caused the missionaries (of all denominations) to leave Korea in large numbers beginning in 1939 (Ig-Jin Kim 2003:56,72).

The Japanese suppression of Christianity in Korea, coupled with the fact that Pentecostalism was a new denomination, allowed for no organized or official Pentecostal missionaries in Korea. There were few indigenous leaders because the early Pentecostal missionaries were independent and had no adequate training to teach or ordain. During the Second World War, Japan attempted the banishment of all foreign missionaries, who were mostly opposed to mandated Shinto worship (Ig-Jin Kim 2003: 72). Japanese imperialism created a large controversy within the churches due to the implementation of state mandated Shinto shrine worship for all Korean citizens. This caused the established Presbyterian and Methodist churches to argue over whether or not such worship was a religious act or a purely nationalist one, and caused divisions in the post-liberation period. Japan began to control religious activities as the war heightened, causing active evangelization to decline, and tried to unite the Christian denominations into a united Japanese church. Korean pentecostal believers generally attended Presbyterian or Methodist churches during this time because they had been converted from these mainline denominations and they were loosely scattered across Korea (Ig-Jin Kim 2003: 75).

2 The churches that allowed for shrine worship, due to their reasoning that such worship was not religious were characterized after the war as liberal, and were involved in the movement for democracy in the 1970s. Those churches that opposed shrine worship due to the belief that such worship was a religious act were characterized as conservative, and the conservative churches constitute the majority of Korean Protestantism today (Lee 2005:515 in Anderson & Tang).
The end of the Second World War marked the beginning of a seven-year period for pentecostals in Korea marked by the absence of foreign missionaries. After liberation from Japan in 1945, there were still too few pentecostals to start any organization immediately. In the time span from 1945-1953, pentecostals were able to start their own organization without foreign aid symbolizing the constant drive for indigenization. Korean pastors, mostly trained in Japan, started new churches independently during the Korean War. Pentecostal missionaries had not entered Korea post World War II due to the very few pentecostal believers as well as there were no established missionaries after the independent female missionaries left (Ig-Jin Kim 2003:77).

The years 1945 through 1950 were one of political disorder in Korea, and pentecostal believers were also scattered without a central organization. The Korean pentecostal leaders decided to coordinate a convention to keep the pentecostal spirit in Korea thriving. This Pentecostal Convention in 1950 was more akin to a revival meeting as it was more a fellowship gathering due to its lack of formal leadership and a constitution (Ig-Jin Kim 2003: 84). Yet, it is significant that pentecostals were able to gather for worship that functioned as a denomination only two months before the start of the Korean War because it indicates their desire for a formal indigenous denomination.

After the Korean War, Christianity, and thus Pentecostalism, continued to grow in what is now South Korea due to the increased concentration of Christians who fled from the North. This growth attracted the attention of the American Assemblies of God, an American Pentecostal denomination. The Mission Department of the Assemblies of God planned a mission program that would build Full Gospel Revival Centers in 'important' cities of the world for urban evangelism and the Asia Mission Bureau of the Assemblies of God decided to include Korea in this plan (Park 2003:190).
The end of the Korean War allowed for Korean reproduction of the imported Pentecostalism. At this period in time, Korean Pentecostalism was undergoing indigenization yet semi-reliance on foreign missionaries. America's involvement in South Korea made it easier for missionaries to go there to guide worship and provide aid. The American Assemblies of God established the Pentecostal faith through its organization of evangelization campaigns, starting new churches, but also just by being American, as America was generally accepted as the immediate benefactor to South Korea after the Korean War (Ig-Jin Kim 2003: 97). This wave of Pentecostal movement in South Korea was, at the outset, in tension with mainline Korean Protestantism. Pentecostalism was criticized for not having formal theological institutes or missionaries on the scale that other churches did, as well as the fact that Pentecostalism is a relatively recent (global) phenomenon who's outward manifestations of the Holy Spirit, such as talking in tongues and divine healing, were not experienced in other churches (Ig-Jin Kim 2003: 91).

The Assemblies of God in Korea further enabled the growth and reproduction of a Korean Pentecostalism after the Korean War with theology, organization and finances. In 1953, the Korean Assemblies of God denomination was formalized in conjunction with the establishment of a theological seminary. The pentecostal revival that occurred in the late 1950s through American Pentecostal evangelists in Korea aided in developing a Korean Pentecostalism. After the war people were homeless, poor, and many were refugees. The American Pentecostal tent campaigns were held near military camps surrounding the refugee shelters, causing many Koreans to be exposed to Christianity and, more so, the developing

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1 At the inaugural meeting of the Korean Assemblies of God in 1953, it was decided that the name of the seminary would be translated from "Full Gospel Theological Seminary" into Korean. Yet they decided to translate it to literally mean "Pure Gospel Theological Seminary" (Sunbogeum), thus, the term Sunbogeum became the name for Korean Pentecostalism (Ig-Jin Kim 2003: 71,100).
Korean Pentecostalism. These campaigns consisted of overnight prayer, morning prayer and daily sermons over a period of several days (Ig-Jin Kim 2003:112). Also, healing miracles were reportedly performed during these campaigns and as word spread of such miracles a larger crowd was drawn. Seminary students attended these tent campaigns, and Yong-gi Cho served as an interpreter during these campaigns. Cho's role in the American led revivals in Korea placed him on the forefront of evangelism and revivalism in a post-war Pentecostal context. The Korean Assemblies of God thus emanated from the previous pentecostal organization's dependence on the American Assemblies of God theology, organization, and financial assistance. The Korean pentecostal leaders' desire to have an independent denominational organization led to the cooperation with the American Assemblies of God as well as its adoption of their organizational framework and articles of faith (Figure 2).

While the formal Korean Assemblies of God denomination was created in large by foreign aid and guidance, the theology and practices of Korean Pentecostalism were being formulated, developed and observed. The seminary in the mid 1950s was the incubator for an imported faith to undergo change and adaptation to the Korean context. The end of the Korean War spurred factionalism within mainline churches in large part over opposing views towards Shinto shrine worship, but also due to theological divisions within denominations and increased competition from the arrival of new denominations in South Korea (Baker 2006:297). Yong-gi Cho, as a student at this seminary from 1956 to 1958 played a large role in the development of Korean Pentecostalism.

Practices that were observed by other mainline churches, such as morning prayer, Bible study, and evangelization (solidified during the Great Revival) were active in this seminary through the students. The seminary students, including Cho, would often preach at the Seoul
Central Train Station while praying (Ig-Jin Kim 2003:110). However, a prayer movement was
developed in the years Cho attended seminary that became part of Korean Pentecostalism. The
triple-prayer movement was not introduced by foreign missionaries but by Korean Pentecostals
during a formative period for the young denomination signifying Korean agency in
contextualization. The triple-prayer movement was started by Ja-Sil Choi, a fellow student of
Cho's at seminary school and his future mother-in-law. Prayer in tongues, overnight prayer, and
fasting prayer were started with Choi during her years at the seminary that coincided with Cho's

Due to the young presence of Pentecostalism in South Korea, the Korean Assemblies of
God at this time was characterized by its visible evangelism than by its distinct Pentecostal
features, for instance, speaking in tongues. Thus, Choi was confronted from people outside and
within the seminary for being among only a handful of students who could speak in tongues.
She therefore decided to pray in tongues at night and managed to attract the attention of other
students, causing prayer in tongues and overnight prayer to quickly become tradition. The
graduates of this seminary emanated this tradition. Choi's concern that her fellow seminarians
were not being filled with the gifts of the Holy Spirit caused her to spend her time baptizing them
in the Holy Spirit. Fasting prayer was developed in order to supplement the other two types of
prayer and the triple-prayer movement became an integral feature of the developing Korean
Pentecostalism after the Korean War. Thus, the seminary was a place where Korean
Pentecostalism was transitioning from an imported faith to an indigenous and contextualized
faith in South Korea.

\[^{4}\text{She did so by inviting them to go up a nearby mountain to pray to be baptized in the Holy Spirit. Cho accompanied her on these trips to baptize males while Choi baptized females. This prayer on the mountain will be important to understanding Cho and the Yoido Full Gospel Church's appeal to Koreans, as well as to the indigenization of Korean Protestant Christianity in the next chapter.}\]
Indigenization and contextualization were also occurring in the tent campaigns supported by American Pentecostals, facilitating the growth and development of a Korean Pentecostalism, and this development influenced mainline Korean Protestants. The Great Revival of 1907 was interdenominational as were these Pentecostal tent campaigns. The tent campaigns in the late 1950s were to spread the Pentecostal denomination, and they were successful in attracting converts from other Christian denominations. Thus, Pentecostalism, experienced growth as a new denomination in South Korea, as well as becoming more deeply implanted in Korea through other established denominations.

The revivals in the early twentieth century Korea, including the Great Revival of 1907, were held in conjunction with missionary groups but contained an indigenous dimension. After the Great Revival of 1907 in Korea, it became accepted practice of churches to hold an evangelistic campaign (at least) annually. Sang-Yong Kim in his *Lessons from the Pentecostal Movement in Korea in the Twentieth Century* explains that the causes of such revivals in Korea were Bible study and prayer due to the emphasis of Bible training classes (in which prayer held a central role) by all Protestant missionaries to Korea and were dominant in church life as they were held in both rural and urban areas (Kim 1990:28). The religious awakening that accompanied the Great Revival of 1907 and produced intense evangelism, as seen in the Million Movement, also aligned the missions together for cooperation. But perhaps the most useful evidence of the effect of the Revival of 1907 is Cho's assertion that when faith confronts reason, faith should be relied upon as truth (Adams 1991:43). Cho's claim implies the emphasis of a belief in a personal encounter with the Holy Spirit (in the revival) as a witness to Scripture that spurs evangelism.
Thus, massive revival meetings continue to be held in South Korea for the purposes of evangelism. I wish to end this chapter discussing a few central revival meetings that occurred in an integral period of time for Yong-gi Cho and the Yoido Full Gospel Church that was pioneering the Korean Pentecostal movement. Protestant Christianity's rapid growth after the Korean War illustrated that more Koreans were accepting Christianity and it is therefore important to examine evangelistic efforts carried out after the Korean War.

In 1973, the 10th World Pentecostal Conference was held in Seoul in September in large part at the Yoido Full Gospel Church. This was a central moment in Korean Pentecostalism as well as for Pastor Cho and his Yoido Full Gospel Church. Every evening, Cho preached to the attendants "with great fervor and a heavy anointing of the Holy Spirit [exhorting] the people to turn to the Lord, and they responded in great numbers" (Pentecostal Evangel 1973). Earlier that year, The Yoido Full Gospel Church had undergone large growth in the two decades preceding and new facilities were dedicated on the last day of Billy Graham's Fifty Million to Christ Crusade, reported as the most successful Billy Graham Crusade of its time (Lee 1996:190; Kim 1990:92). Thus, Korean Pentecostalism was becoming more familiar to mainline Protestants in South Korea because the Yoido Full Gospel Church played a central role in massive and intensive revival meetings.

The Yoido Full Gospel Church was central in another interdenominational evangelistic campaign, Explo '74. Explo '74 was held for evangelistic and discipleship training purposes; 320,000 Koreans received such training during Explo '74, but prior to Explo, only 300,000 people had received training for evangelism and discipleship in the entire country (Kim 1990:92). That means that the number of people receiving specialized training for evangelism doubled in Korea through Explo'74. The night before the start of the event, Pastor Cho preached
at the ancillary service, and the six day attendance was roughly 6.5 million with 272,000 new believers in Christ; the largest turn out of its time (Lee 1996:195). A couple of months after Explo '74, The Yoido Full Gospel Church started a five day revival, in 1976, it held a Korean Church Growth Workshop with leading ministers and the founders of the worldwide Church Growth Movement, and in 1978 it played host again to the "Holy Assembly for the Evangelization of the Nation" (Lee 1996:214). These interdenominational revival and evangelistic campaigns are connected to Christianity's growth in Korea, but no church benefitted from these more than the Yoido Full Gospel Church. In 1979 it celebrated reaching a membership of 100,000 and thereby establishing Cho and his church as central to the world Pentecostal movement and the leading example of church growth.

Timothy S. Lee's use of the term Revivalism, in his dissertation titled *Born-Again in Korea: The Rise and Character of Revivalism in (South) Korea, 1885-1988*, is helpful in understanding this integral time and the Yoido Full Gospel Church's role in it. Lee characterizes Revivalism as including movements such as Evangelicalism, Fundamentalism, and Pentecostalism (these movements are distinguished by the belief in rebirth after repenting one's sins, and for Pentecostalism baptism in the Holy Spirit is consequential to rebirth) (Lee 1996:11). He writes that Revivalism is a key feature of Korean Protestantism and it is Korean Revivalism from 1950 to 1988 that experienced extreme growth; from 1950 to 1988 the number of Protestants in Korea doubled nearly every decade. By 1984, Korean Revivalism laid claim to the largest church in the world, the Yoido Full Gospel Church with a membership of 350,000, as
well as the world's first and second largest Presbyterian Churches, and the world's largest Baptist Church (Lee 1996:169).

**Developing Korean Pentecostalism: Yong-gi Cho and the Yoido Full Gospel Church**

Although evangelism was curbed by Japan's occupation of Korea, Christianity flourished again after Korea's liberation in 1945. The unfavorable conditions Japan imposed upon Korean Christianity were eradicated by Korea's first President, Syngman Rhee. As a devout Christian, Rhee was a symbolic figure for the re-emergence of Christianity in the post-liberation period by establishing its prominent role in Korean society; many important government positions were filled with Christians (Monod 1969:30). However, it was not until after the Korean War that a period of rapid growth was engendered for Protestant Christianity in which Korean Pentecostalism, represented in Cho and the Yoido Full Gospel Church, proved influential.

In the period following the Korean War, Korean Pentecostalism was established as a denomination and the processes of indigenization and contextualization were furthered. The figure of Cho in developing Korean Pentecostalism is representative of the shift from an imported faith to one that becomes indigenous and contextualized. Through these processes, Cho and the Yoido Full Gospel Church have become representative of Protestant Christianity in South Korea. In the previous chapter I established that revivalism and evangelism are prominent
characteristics in Korean Protestant Christianity and that the indigenous dimension of these practices is largely responsible for growth. Consequently, a conversion experience would have been common to a large number of Korean Christians at this time. Cho's conversion experience must be detailed here in order to understand his development of Korean Pentecostalism that represents an indigenous Pentecostal movement which has affected Korean Protestant Christians.

In 1954, at eighteen, Cho was diagnosed with tuberculosis and almost certain death. He grew up in a Buddhist household and he and his family prayed to Buddha for a three month period, during which time his symptoms grew worse. He claims that he renounced faith in Buddha and called out for Hananim (the Korean concept of one god) whose name was familiar to him, but of whom he knew nothing. During this illness Cho became acquainted with the Bible and the Christian faith through a high school friend who persistently visited Cho in order to pray for him and read the Bible (Ig-Jin Kim 2003:122). Through this friend, he began to learn about Jesus as a healer and a person who practiced and promoted forgiveness. Cho recounts that he found hope in Christ and was miraculously healed. He converted to Pentecostal Christianity but was rejected by his family for breaking from tradition (Ig-Jin Kim 2003:123). Cho's conversion to Christianity is arguably representative of all Korean Christians because Christianity as a relatively new and foreign religion was caught in tension between those Koreans who viewed it as suspect and those who embraced it because they believed it to be the carrier of modernization. However, the belief and experience of divine healing, or faith healing, is specific to Pentecostalism.

Cho learned the messages of the Bible while he served as an interpreter for Assemblies of God missionaries after his conversion experience. During this time, he claims to have read about divine healing and prayed for three days and on the third day he had a vision of Jesus that he
interpreted as a call to preach the gospel (Young-hoon Lee 2004:4). In 1956 he started seminary training at the Full Gospel Bible College in Seoul founded by the American Assemblies of God (Ig-Jin Kim 2003:124). It was through another near death experience during his seminary years that he met Ja-sil Choi, a nurse and fellow seminary student, who took meticulous care of him leading to his complete recovery. After this event, Cho and Choi started working together and upon completion of seminary training, they started a tent ministry together in 1958 (Ig-Jin Kim 2003:124). The years between 1958 and 1961 were a pioneering period for Cho and his church because they were instrumental in rooting Pentecostalism in Korea. Cho ministered in refugee areas and to city dwellers living in slums as such places were common in the post-war period characterized by devastation and despair (Young-hoon Lee 2004:4,5). While this tent church was an independent church run by Cho and Choi, Cho, as a young pastor, was still developing his own philosophy of ministry.

In South Korea in 1961, it was common for American Assemblies of God evangelists to come to Korea to hold revival meetings. Cho frequently served as an interpreter in these revival meetings while in charge of his own congregation. While Cho was still influenced by these American evangelists in their revival movements at the Full Gospel Revival Center (created by the American Assemblies of God), he was later placed in the position of Senior Pastor and changed the name of the Revival Center to Full Gospel Central Church (Ig-Jin Kim 2003:125; Brouwer, Gifford, Rose 1996:116). Cho's position indicates a step further in the process of indigenization even though his original church had been established independently. From this time forward, the Sunbogeum Gospel Revival Center (the Korean term for Full Gospel is Sunbogeum) was regarded as the name of Cho's congregation to Pentecostal believers and non-believers alike. Thus in 1964, out of 48 Assemblies of God congregations, only those referred to
as Sunbogeum were the two that Cho and Choi ran (Ig-Jin Kim 2003:138). Two years later, people outside the Pentecostal denomination, and those within were conflating Cho's congregations with Korean Pentecostalism (Ig-Jin Kim 2003:138).

During the time that Korean Pentecostalism became synonymous with Yong-gi Cho and the Full Gospel Revival Center, the home cell unit system developed as a visible component of Cho's church that would in turn influence Korean Protestant Christianity. These cell groups are observable in Korean Pentecostal churches as well as most other churches in Korea, Protestant and Catholic (Kim 1990:153). In 1964, while serving as an interpreter in a Korean Assemblies of God evangelization tour, Cho fainted from exhaustion and during the week he was on bed rest the home cell unit system was introduced in his church (Ig-Jin Kim 2003:125). For Cho, these home cell groups are integral to church growth. The home cell unit system is comprised of church members who meet weekly for evangelistic and fellowship purposes in a cell leader's home. These cell groups serve as centers of evangelism by inviting individuals to join these cell groups, but more importantly, their development at this time is an indicator of further indigenization and contextualization and therefore cannot be disassociated from rapid industrialization and urbanization occurring in South Korea.

A military coup led by General Chung Hee Park in 1961 made him the leader in the Third (1961-1972) and Fourth (1972-1979) Republics. Although Rhee was integral in establishing a nominally visible Christian presence in Korean society, the First Republic under Rhee was exposed to political abuses that ended in his subsequent exile in 1960. Park is widely known in South Korea for his economic reforms that boosted its economy and brought about a period of rapid industrialization and urbanization. His Five-Year Economic Development Plans from 1962-1976 increased exports from $50 million in 1962 to $7.8 billion in 1976 (Kim 1990:91).
Thus, in the 1960s dramatic urbanization accompanied the equally drastic economic growth. From 1960 to 1990 the urban population increased by 460%, coinciding with the total population increasing 170% in which migration was more responsible for this growth than births (Lee 1996:174,175). The Seoul metropolitan area was most affected by rapid urbanization, by 1990, Seoul contained roughly a quarter of South Korea's total population and a little more than 30% of Korea's Christians (Lee 1996:175, Lee 1986:238).

The introduction of the home cell system is symbolic because it placed Cho and his church at the fore of church growth due to the cell system's highly efficient method in spreading the exposure of Christianity, especially in Seoul, the most densely populated urban center in South Korea. The cell unit system, developed by Cho, is an example of contextualization because it is representative of Korean Protestant Christianity adapting to extreme growth as a sector of society in highly urbanized areas. The home cell system is the center of church activity and growth and is organized around practical scriptural principles. The use of women, the use of the home as a place of worship, and the delegation of authority are practical measures that can be easily replicated and spread (Hurston 1977: 15-22). The organizational structure of the home cell unit system is spread over church districts, broken down to six or nine sections per district, and containing 25 to 90 home cell units (Hurston 1977:23,24). This organizational structure allows for growth because it can be easily multiplied to cover a greater constituency.

The cell unit system is also representative of Protestant Christianity because Bible study and prayer take place in weekly meetings. These practices are central characteristics in Protestant Christianity because they were solidified during the Great Revival, an event signaling

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*See Figure 3 for diagram.*
the beginning of the process of indigenization of Korean Christianity. These home cell units are a more formalized form of evangelism through the development of lay leadership.

John Hurston, an American Assemblies of God missionary in South Korea, explains Cho's conceptual framework in the development of lay leadership in his *Caught in the Web: the Home Cell Unit System at the Full Gospel Central Church*. For Cho, leading his congregation, and those outside of it, in a life of faith in Jesus is of utmost importance as well as his own growing faith (Hurston 1977:54). Therefore, as his church grows, the pastor delegates authority by recognizing leaders from within his membership who share his goal of leading others into a life of faith (Hurston 1977:54,55). The home cell unit leader is chosen based on their expression of their faith in their life as evidenced by their attendance to church and home cell unit meetings, consistency in tithe-giving, and evidence of spiritual maturity (Hurston 1977:33). The most important aspect is Cho's belief that a home cell unit leader must have received the Baptism in the Holy Spirit which is generally regarded as a personal encounter with the Holy Spirit in which one receives special powers to evangelize, i.e. the power to perform faith-healing or baptism. A cell leader's duties include attending weekly or yearly teaching sessions, heading the weekly home cell unit (consisting of leading prayer and Bible study), and inviting new members (Hurston 1977: 33-36).

Women are allowed to aid in lay leadership as deaconesses and have ministering duties such as counseling, visiting families, and to bring new members to the church (Hurston 1977:27). Hurston writes that the visibility of the use of women in lay leadership positions are mainly in cell units: "The power and resource of women in a church are rarely tapped in such a way that full utilization occurs. Many of the women in FGCC are married housewives, with access to limited spare time and insight into the people of their communities-valuable
commodities when put into the Hands of the Master" (Hurston 1977:48). While top leadership positions are held by men, women constitute a larger percentage of total leadership positions (Hurston 1977:49). Of the use of women in leadership positions, Young-Hoon Lee writes: "by appointing women leaders in the cell unit system, Cho has acknowledged their capability and thus raised the position of women in society. He has brought spiritual renewal while most churches have been institutionalized" (Young-hoon Lee 2004:19). This illustrates that the member is the focus of the unit system but it is she or he who in turn affects the church. Hurston writes that part of Cho's conceptual framework for development of lay leadership, to aid in church growth, is goal setting. Thus, reporting of membership is required monthly from home cell units. An aspect of this goal setting is motivation, as exemplified in an interview with a district leader/pastor in the Full Gospel Central Church (now Yoido Full Gospel Church): "Dr. Cho brings hope to our pastoral staff in the daily morning devotionals...Dr. Cho tells the pastors to take out any negative thoughts they have in their minds...he brings no notes with him, but speaks what the Spirit leads him to say for the morning. The main key of his message is that we should give positive love to others. Dr. Cho usually mentions that all humans are weak, but that the Holy Spirit is greater than anyone in the world. So, to whoever welcomes Him, nothing is impossible" (Hurston 1977:61).

Therefore, cell units also lead to church growth because they place a focus on the individual that lacks in such large worship services that the Yoido Full Gospel Church and other churches in South Korea hold. To become a member in a home cell unit, one must announce their decision to seek salvation at a Sunday worship service (there is an indicated time during the worship service to do so) fill out a faith decision card and the information provided reaches the home cell unit leader nearest the new member (Hurston 1977:37). Before a new member is
actually recognized as a member, they undergo a series of visitations over a period of three months by deacon/deaconesses or home cell unit leaders (Hurston 1977:37,38). Due to the emphasis on receiving baptism in the Holy Spirit combined with the emphasis on church growth, it became common practice that baptism is primarily received in these home cell units, or in monthly district meetings (Hurston 1977:46). The units weekly meetings provide for close fellowship as well as close relations to a person of leadership position within the church, home cell unit leader, district and section leaders perform visitations (Hurston 1977:42). Besides visitations, district and section leaders they hold open office hours where members from their district and cell unit leaders often wait in long lines for prayer blessings or information on church activities or other organizational or personal problems/needs (Hurston 1977:42). Non-believers and non-members are also sought after and visited in their homes by members as well as lay leaders. Close fellowship in these home cell units is also manifest in the intimacy of prayer for individual members' specific needs and in the individual focus allowed for in the Bible study section of the weekly home meetings (Hurston 1977:43). In addition to the focus of these home cell groups on its members, it is focused on the training of its members for evangelism. Hurston writes that through these home units, laity is directly involved in evangelism because they are taught to search for people who may be receptive to the gospel, people who are sick or experiencing personal problems that would benefit from a relationship with God (Hurston 1977:45). This in turn creates members whose faith continues to grow and hopefully increase the number of people attracted to a member's faith.

Therefore, it was at the beginning of the large-scale economic developments engendering rapid industrialization and urbanization that the home cell unit system was developed. The home cell unit system is representative of Protestant Christianity in South Korea because of its
presence in other Korean Churches due to its contextualization. The cell unit system was able to adapt to rapid growth and increased exposure of Protestant Christianity to Koreans. It adapted to growth by delegating leadership and thereby furthering the process of indigenization on a more basic level, the laity. The home cell system, developed by Cho, is a more formal version of evangelism, a practice that traces its origins to the Great Revival of 1907.

In 1966, Cho became superintendent of the Korean Assemblies of God until he resigned in 1977. This symbolized that Koreans were undertaking denominational leadership, which is different from the pre and post war periods where Korean pentecostal leaders were pastors, as opposed to foreign leadership, but his role also was also recognized in relation to his church. Between 1966 and 1972, the fully independent, and therefore indigenized, Korean Pentecostal denomination experienced growth following Cho's acquirement of a leadership role in the Korean Assemblies of God, placing Yong-gi Cho and his church in central status (within the denomination and outside of it) (Ig-Jin Kim 2003:152). The number of Pentecostal congregations nearly doubled from 1966 to 1972, and membership nearly quadrupled; Cho's Full Gospel Central Church claimed half of Pentecostal membership in South Korea (Ig-Jin Kim 2003:152). Thus, Korean Pentecostalism was spread even further and achieved growth that can be ascribed to Cho and his home cell unit system as evidence of contextualization and indigenization. The Full Gospel Central Church increased growth also by using mass media evangelization; in 1966, a broadcasting ministry was developed, sending Cho's messages over the air. In 1967, Cho started The Faith World (Sinang-Gye) magazine that is interdenominational, becoming the most popular Christian magazine in Korea (Ig-Jin Kim 2003:155).

In 1973 Cho symbolically moved his church to Yoido Island to accommodate the growing size of his congregation. As an indigenous Pentecostal church established and
functioning without foreign aid, this move represented the growth and prominence of Cho's Pentecostalism in South Korea as well as representative of South Korea's economic growth and ensuing class mobility. Although the Pentecostal denomination was introduced to Cho through the foreign missionaries' theological seminary, it had undergone the process of contextualization as seen in the developed styles of prayer and system of evangelism.

Also in 1973, The Yoido Full Gospel Prayer Mountain was established. This Prayer Mountain was established as a place of retreat for prayer, either individually or in a group. It's influence is seen in the prayer mountains that were subsequently developed belonging to different churches and denominations across Korea (Kim 1990:134). The Yoido Full Gospel Prayer Mountain is open to people of all denominations who come to fast and pray. As prayer is one of the essential factors in the Pentecostal experience it follows then that the establishment of the Yoido Full Gospel Prayer Mountain contributed to church growth in Korea (Kim 1990:136). Many Korean churches also have established their own prayer mountains open to Bible study and prayer, often combined with fasting (Kim 1990:136). In 1986, the Office of Public Information for Yoido Full Gospel Church reported: "Twenty-nine thousand persons can worship together at Prayer Mountain on any given day, with 10,000 meeting in the main new sanctuary and 19,000 in eight smaller chapels scattered throughout the prayer mountain joined by closed circuit television. Over 3,000 lay believers, deacons or deaconesses and pastors visit daily. Records have indicated that those who visit often are 16% Presbyterian, 33% Full Gospel, 10% Methodist, 5% Holiness, and 2.4% are Baptists. Ten percent of all foreigners are Japanese and Taiwanese, then Europeans and Americans. In 1984, about 600,000 believers from all over the world visited Prayer Mountain" (Kim 1990:137). The establishment and spread of prayer

7How are prayer mountains used? (Figure 4).
mountains is indicative of Cho's disposition to contextualization, as the Yoido Full Gospel Prayer Mountain was an innovative outlet to his Christian ministry.

In 1985 Korean Pentecostals numbered more than one million, and the Yoido Full Gospel Church consisted of 620,000 of those members in 1990 (Kim 1990:88). On the Yoido's Full Gospel Church's growth, Cho comments:

"I have explained that the growth of our church is based upon goal-setting and the establishment of home cell groups. I have more than realized the goals I have set so far. At the beginning of 1980 we had 100,000 members in Full Gospel Central Church. Now I have set 500,000 as my goal to be reached by 1984, the year in which we celebrate the 100th anniversary of Christianity in Korea" (Kim 1990:87 from Cho 1981).

This quote illustrates Cho and the Yoido Full Gospel Church as representative of Korean Protestant Christianity, because Korean churches in the 1970s were heavily influenced by the Church Growth Movement that affiliated progress with quantitative growth, due to its large congregation size (Kim 1990:87; Lee 1986:221). By 1990, Pentecostalism had become the third largest Protestant denomination in Korea at the same time Pentecostalism was the largest Protestant denomination globally.

The Yoido Full Gospel Church has influenced the growth of Korean churches through the development of the cell system as well as worldwide church growth. Cho organized Church Growth International in 1976, an interdenominational and international ministry that promotes church growth lessons as well as the teachings of the home cell unit system. Cho's explanation of his church's growth through goal setting and through home cell groups are large factors in the growth of the Yoido Full Gospel Church, and besides congregational size, Cho has focused on establishing Pentecostal institutions. International Theological Institute was opened in 1993, and Cho also controlled the Full Gospel Bible College, that he attended, and changed the name to Hansei University when it received full accreditation from the government.

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See Figure 5, Figure 6).
We have seen Cho's developments in his ministry that have attributed to his church's growth and the subsequent influence on other Protestant churches in South Korea concerned with numerical growth. Jae Bum Lee, in his dissertation *Pentecostal Type Distinctives and Korean Protestant Church Growth*, elaborates on the influence of the Yoido Full Gospel Church. However, he argues that the growth rate of Korean super-churches, regardless of denomination, cannot be understood separate from Pentecostal 'distinctives', thus Pentecostalism, "'Pentecostal distinctives' refers to the baptism in the Holy Spirit and the exercise of 'charismatic' gifts such as divine healing, prophecies, speaking in tongues, and exorcism" (Lee 1986:8). Therefore, we see an introduction of neo-Pentecostals in Korean society- those who have received the experience of the baptism in the Holy Spirit yet have chosen to remain in their existing Protestant denominations and are commonly referred to as charismatics (Lee 1986:48). Lee's study is helpful in elaborating why the Yoido Full Gospel Church is representative of Protestant Christianity in South Korea. He selected the largest congregation from each denomination in South Korea in order to show the relationship between Pentecostal distinctives and the growth of these Korean Protestant super churches from 1975-1985. He writes that the Pentecostal type distinctives present in the philosophy of ministry of the Yoido Full Gospel Church are the experiences of divine healing and consequent conversion experience of its pastor. This is experience is thus central to the Yoido Full Gospel Church because during services the church prays for sick. In Young Nak Presbyterian Church, Soong Eui Methodist Church, Sung Rak Baptist Church, and Central Evangelical Church, the pastors have also had conversion experiences after they believed they had a personal encounter with the Holy Spirit. However, the Yoido Full Gospel Church's influence on these churches is seen in the styles of prayer, prayer mountains, and cell groups. Therefore, Lee illustrates the centrality of an encounter with the
Holy Spirit as central to the leaders of these Protestant congregations across denominations. This also illustrates that the Yoido Full Gospel Church is representative of Protestant Christianity because of Pentecostalism’s emphasis on the belief of the nature of the Holy Spirit, which was introduced to Korea in the Great Revival.

Ig-Jin Kim writes that the Pentecostal movement in Korea, frontiered by Cho, differed from early revivals, specifically the Great Revival in 1907. With regards to the recent denominational movement led by Cho, Kim writes: "there was no socio-political hindrance, the indigenous leaders played leading roles in this movement, it was a systematic movement with doctrines on the Holy Spirit, it took place at the heart of the four-million city of Seoul, the pervasive effect of the movement was high on account of modern traffic and communications in a small land with a compact population sharing a common culture, and the spirit of contemporary Koreans was motivated to embark on a new movement" (Ig-Jin Kim 2003:157). Thus, Kim vocalizes the maturity of the Korean Pentecostalism movement, originating from the 1907 Great Revival. I have shown Cho's role in the maturing Pentecostal movement, but these points above further my argument that Cho and the Yoido Full Gospel Church contextualized Pentecostalism in a way that adapted to these circumstances and emerged as the leading church of the movement that effected South Korean Protestant Christianity.

I have mentioned briefly the effect of the Church Growth Movement and the idea that Koreans regard numbers "as the essential expression of reality, and therefore churches with rapid membership growth like YFGC are looked upon as obviously good churches" (Kim 1990:138). Based on numerical size then, the Yoido Full Gospel Church has affected other Korean churches, yet these churches are not as successful as Cho's. While Pentecostalism in Korea has its roots in

\[\text{See Figure 7}\]
revivalism, common to other Protestant denominations, its growth has largely influenced Korean Protestant growth and practices. Many churches in Korea, Pentecostal and non-Pentecostal hold overnight prayer meetings, a practice originating with Cho and Choi and are now held daily in the Yoido Full Gospel Church (Kim 1990:136). However, these are only the visible manifestations of Korean Pentecostalism frontiered by Cho and it is widely believed that "the Korean Church could not have experienced such a phenomenal growth without the additional working of the Holy Spirit" (Lee 1986:4). The next chapter examines Cho's Korean Pentecostalism and how Pentecostalism was appropriately contextualized in South Korea.

Yong-gi Cho's Contextual Theology and Ministry

In the previous chapters, I have focused on the development and indigenization of Korean Pentecostalism, and the influence of the Yoido Full Gospel Church on Korean Protestant Christianity. In this chapter I wish to focus on Cho's contextualization of Pentecostal Christianity in the South Korean context. In South Korea, a significant portion of the population has converted to Christianity in a relatively short span of time. The growth of Christianity, and specifically Pentecostalism, in South Korea is unparalleled in other Asian nations, and nearly unparalleled in the world. Pentecostalism is thought of as a global religion that is easily adaptable to the context it approaches because the Bible is the source of theology for Pentecostals (Anderson 2005:225). This means that the Pentecostal approach to the Bible is one of, "a popularistic, pre-critical, text-centered approach due to the belief that the Bible 'contains all answers to human questions and must simply be read, believed, and obeyed', rendering it easy to appropriate to society (Anderson 2005: 225). Although Pentecostalism's inherent contextualization is not specific to the Korean context, I wish to outline how Cho and the Yoido
Full Gospel Church were influenced by the poverty experienced in post-war Korea and the challenge of being a new denomination to Korea, when Christianity itself was not widespread. Cho and the Yoido Full Gospel Church were at the same influencing society by attracting massive numbers of converts to Pentecostal Christianity, a young denomination itself globally. I wish to show that Cho's emphasis on the Holy Spirit and his ministerial philosophy of a threefold blessing were used in adapting to Korean society as well as transforming society through church growth. His life experiences have also influenced his ministerial philosophy and this is considered to be a further example of contextualization. That is to say, Cho's experience with poverty in post-war Korea and his personal conversion story have shaped his ministry to meet, what he perceives to be, Koreans' needs on a practical level. Cho meets these needs through his development of a threefold blessing to give hope of spiritual, material, and physical blessing, and his use of the doctrine of the Holy Spirit is to explain God's presence in one's life. Although primarily addressing need rather than a methodological doctrinal faith, his ministering and theology are focused on the individual and their experiences, which has often caused him to be criticized by some.

Cho's contextualization of Pentecostal Christianity in South Korea has contributed to its wide constituency and its numerical success places it at the fore of Christianity in Korea. The most provocative insight for Cho's successful contextualization is best summed in his own words:

"The church cannot be a victim of change; she must be a guiding light in the midst of change. There is no question in my mind that the most widely read book in the history of the world has the answers in principle form to the problems facing the last part of the twentieth century. However, God's truth, the Bible, needs to be interpreted so that the world can understand its message. Jesus did not quote Scripture to the world. He took God's Word and interpreted it to meet the needs of the people to whom he ministered. To grow, a church must meet the needs of society. It must answer questions and heal the spiritual and emotional sickness that plagues all people" (Cho 1984:134,135).
Accordingly, what has caused the Yoido Full Gospel Church to outgrow all other churches in the world is Cho's emphasis on an effort to aid the impoverished, sick, non-believers and believers alike to gain hope rather than on the systematic practice of a religious doctrine. His emphasis on individual experiences with the Holy Spirit through faith healing and praying in tongues have been contextualized in Korea in a manner that represents a contemporary interpretation of the contents of the Bible. The Bible began to become accepted in Korea and initiated a transformation of society through church growth prior to Cho. However, for Cho, the contemporary reflection on the contents of the Bible is for it to effect individuals in a post-war setting: "World War II shattered many of our ideas and customs. America was the new conqueror. She did not come to the Far East to colonize...but she helped us rebuild and tried to teach us a love for freedom and democracy. Therefore, in our part of Asia, we began to look to America for a new social and intellectual order" (Cho 1984:144).

I have established in the last chapter that Cho's Korean Pentecostalism has influenced other Protestant denominations in Korea, but Cho acknowledges that doctrine of the Holy Spirit, which characterizes the Pentecostal denomination, is the foremost factor in spreading Christianity. Myung Soo Park argues in "A Study of Reverend Cho and the Growth of the Yoido Full Gospel Church" that the Pentecostal denomination is to be held largely responsible for the large growth of Korean Christians, similar to Jae Bum Lee's argument, as exemplified by the Yoido Full Gospel Church. He claims it is a religion that appeals to the general public as it emphasizes religious experiences, as well as being a 'modern' religion: "The Pentecostal movement grew bigger than any imagination because it gave the discouraged, confused and frustrated Koreans after liberation consolation, comfort, and hope" (Park 2003:179). As I stated above, Cho's emphasis on the individual is not unique, but his contextualization of
Pentecostalism to Korea in the post-war period is the reason the Yoido Full Gospel Church has achieved such remarkable growth. After the Korean War, Pentecostalism in Korea, frontiered by Cho, experienced growth that surpassed the growth of other Christian denominations due to its primary concern of individual experiential religion as a contemporary reflection of the contents of the Bible.

Cho's sermons follow the framework of his fivefold gospel and threefold salvation. It is this threefold salvation that expresses his emphasis on individual experiential religion in relation to the Korean context. His fivefold gospel contains the gospel of salvation, the gospel of the fullness of the Holy Spirit, the gospel of divine healing; the gospel of blessing, and the gospel of the second coming of Christ. The threefold blessing is constituted of spiritual blessing, physical blessing and material blessings and is based on John 3:2, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (Young-Hoon Lee 2004:12: Cho 1986:7). In his book Salvation, Health & Prosperity, Cho writes that when he was beginning his ministry in post-war Korea, he struggled to explain God's presence in Korea and this led him to formulate his threefold gospel (Cho 1986:15). He explains that the Trinity is represented in God's creations by having a spirit, soul and body, and therefore "God made us new in Christ and...if our spirits, souls and bodies prosper, it naturally follows that everything will go well. It is not proper that a Christian should live a life which sees no success unless God has a special purpose for withholding provision for him" (Cho 1986:53). While Cho may be criticized for his faith being too experiential or focused on attaining material gain, material blessing is central to his ministry because he understands it as a blessing due to his belief that God gives good things to those who believe in him (Myung Soo Park 2004:50). Therefore, divine healing, salvation of the spirit, and other aspects of his experiential ministry catered to
Koreans' needs after the long period of occupation and war: "The gospel of the fullness of the Holy Spirit empowers the people, who have been regenerated by the gospel of regeneration, to live the life of following God's will. Full Gospel contains powerful elements for the awareness of the poor and oppressed" (Hong 2003:200). The use of the doctrine of the Holy Spirit in the Yoido Full Gospel Church has thus contributed to the promotion of the teaching of the Holy Spirit, an understanding of Pentecostal theology, church growth and contextualization to Korean churches. Cho's fivefold gospel and threefold blessing was formed in reaction to Korean circumstances and is imbued with Cho's positive thinking attitude that is very goal oriented:

"The Word of God is steadfast forever, but the aspect of the Word that we emphasize can vary with the change of the times and the surroundings. The aspect of the gospel we stress at the present time, when the Republic of Korea is striving to join the ranks of the advanced countries of the world, cannot be the same as the emphasis of preceding generations when our country was under Japanese colonial rule for 36 years... Korean Christians should have an attitude which is more productive, creative, positive and active" (Cho 1986:5).

His reference to the time when Korea was under Japanese rule further exemplifies that Cho and the Yoido Full Gospel Church have contextualized Christianity in South Korea. Cho's emphasis on spiritual, material, and physical blessings is to be understood in conjunction with Koreans' 'productive, creative, and positive' attitudes that enlist the aid of the Holy Spirit to receive such blessings. For example, Cho once preached that he had a bicycle, a desk, and a chair, luxuries in the immediate aftermath of the Korean War to be sure. Members of his congregation did not believe him and asked him to show them so Cho brought them to his empty and dirt-floored home. They asked why he had lied, and he said that he was not lying because he was envisioning having a bicycle, a desk, and a chair and that his followers should envision blessings as well (Cho 1979:10-17). Thus, Cho's ministerial philosophy of the threefold blessing encouraged hope in his followers who were experiencing a transformation of society, both in the post-war context, and in the emerging Korean Pentecostal movement.
Cho's threefold blessing is a central reason why people are choosing to come to the Yoido Full Gospel Church. Myung Soo Park's article gathers testimonies from Cho's believers in order to examine their spirituality in accordance with their attendance at the Yoido Full Gospel Church. A common, and central, motive of these testimonies is seeking faith in order to overcome personal obstacles, such as physical, financial, and spiritual despair (Myung Soo Park 2004:38). The personal testimonies of Cho's followers attest to the need for a threefold blessing in conjunction with a 'productive, creative, positive, and active' attitude. One testimony was of a mother whose son was ailing from a mental illness. Her son had taken medications and sought the help of a shaman to no avail. After being informed of the necessity of brain surgery but having insufficient funds to do so, the mother had turned to the Yoido Full Gospel Church as a 'last resort', where he was healed by 'the work of God manifest in this family' (Park 2004:39).

Cho's use of context to formulate his ministerial philosophy and theology creates the Yoido Full Gospel Church as the place where Christianity attracts and fulfills its Korean members. Cho explicitly links his Pentecostal faith to the Korean context: "In the aftermath of the Korean conflict, the despair of the people was so evident I realized that those who desired me to minister them needed a supernatural ability to rise above the problems, sickness and poverty...the Holy Spirit impressed upon me where and how to begin, and I recognized his help in those decisions. I purchased a used army tent and pitched it in a slum area among needy families" (Cho 1989:8,9). These words of Cho express his sentiments for the purpose of the Holy Spirit and its inextricable link to his work in the Korean context.

The use of the Holy Spirit is believed to be instrumental in church growth according to Cho, who believes that everyone can experience the Holy Spirit in their lives if they are open and10

In Korean society, a shaman plays a prophetic role through fortunetelling and healings (Kim 2005).
inviting to him, or it, as a member of the Trinity, "God permits us to enjoy in advance just a taste of the joy, peace and everlasting rest of heaven by sending the Holy Spirit to our spirits to satisfy those desires" (Cho 1989:65). Therefore, Cho believes that the Holy Spirit works among unbelievers by performing faith healing, and bestowing blessings, in order for them to accept Christianity prior to knowledge and understanding of Christianity's concepts (Cho 1989:77). Cho writes that the way to experience the Holy Spirit in one's life is through prayer: "Prayer is the key to revival. If revival is the sovereign work of the Holy Spirit, what causes the Holy Spirit to move upon the hearts of God's people bringing a new power and greater boldness? The simple answer is prayer." (Cho 1984:96). Cho's conviction that the Holy Spirit is transforming Korean society by attracting converts and increasing the number of Koreans who are exposed to and accept Christianity illustrates its central role in Korea. Through Cho's emphasis on the importance of the Holy Spirit in his ministry to attract unbelievers, his focus on Korean Pentecostalism as an experiential denomination is contextualized to post-war Korea when Pentecostalism was emerging as a new religion.

Cho's philosophy of contextualization of Pentecostal theology renders him and the Yoido Full Gospel Church to be ever adapting to meet practical needs because he is concerned with individuals' problems as well as leading them in a Christian life to overcome their problems. Therefore Cho and the Yoido Full Gospel Church engender an atmosphere that is oriented to the individual as seen in cell units and styles of prayer. Cho clearly focuses on the individual, as the core of the church and the larger Church in general, due to the belief that revival begins in the individual that leads to a widespread awakening: "The church is to be revived before the second coming of the Lord. Although there is going to be a falling away, this is the pruning of the tree, not the cutting off of living branches...To fulfill her mission on earth the church needs to touch
every sector of society. She must minister to government leaders as well as peasants. She must be the example of justice and mercy. She must meet the human and physical needs of people as she tries to save their souls." (Cho 1984:124). If Cho's aim is to touch "every sector of society" while trying to save souls, his approach is to adapt to societal needs as they fluctuate over time. This means, for example, his development of a threefold blessing after the Korean War in order to aid unbelievers to convert that ended up attracting hundreds of thousands of individual believers constituting a mass. Korean Pentecostalism is transforming society by emphasizing the individual and thus through numerical growth.

Although Cho primarily focuses on individuals, he is simultaneously concerned with a wider audience as well as the outside community. For example, Cho's experience in forgiving the Japanese signifies an example that all Koreans can relate to on an individual and collective level (Cho 1984:119). Also on the collective level, Park writes that Cho provides outreach to all economic classes through the Full Gospel Businessmen's Fellowship Union and Full Gospel Medical Profession Missionary Union in addition to visiting and providing social services to people with lower incomes (Park 2003:192). In the 1980s, Yoido Full Gospel Church focused on social services within Korea establishing Elim Welfare Town, a community for the disable, as well as the practice of giving free operations to people with heart conditions that has now expanded overseas. Cho has also established an NGO named Good People in 1999 that provides relief aid as well as to spread the message of Christianity (Park 2003:211). In 1996, Cho received the highest medal of honor given to a citizen by the Republic of Korea recognizing his large contributions to society (Hong 2003:209).

Cho's Pentecostalism can also be thought of as a "guiding light in the midst of change" by being a contextual form of Korean Christianity interacting with traditional Korean religions.
The Yoido Full Gospel Prayer Mountain movement aids in contextualizing Christianity to Korea while it adheres to Christian worship principles as developed in Korea. Mountains in Korea have an established reputation for being places of spiritual retreats and pilgrimage characteristic of Korean Buddhism and shamanism long before the Full Gospel Prayer Mountain was established (Anderson 2004:104). Also, before and since the advent of Christianity in Korea, Koreans seeking blessings or healing visit shamans to receive them (Anderson 2004:104). Korean Pentecostalism justifies its practices of healing and doctrine of blessings by referring to the Bible as its prime source, and Cho himself clearly rejects traditional shamanism and says that shamans "serve demons" thus justifying his faith as one that is not syncretic in nature (Anderson 2004:114). Yet divine healing and blessings occur outside of Christianity affecting Cho:

"In the Orient I have real trouble in preaching about the miraculous power of God, for in Buddhism monks have also performed fantastic miracles. Just recently in Korea one woman was dying from a case of terminal cancer, and no doctor could cure her. She went to many churches, then to a Buddhist monk. He took her to a grotto where many were praying, and she was completely healed and cleansed, and the cancer disappeared... So naturally we Christians, especially Pentecostal Christians have real difficulty in explaining these occurrences... We see miracles in Buddhism, miracles in yoga... we see many miracles in Oriental religions. Why should we claim Jehovah God as the only creator of the universe?" (Cho 1979:36,37).

This challenge has caused him to develop his philosophy of ministry as is explained in his book, *The Fourth Dimension*. Cho's *Fourth Dimension* elaborates on the ministry of the Holy Spirit building his church through signs and wonders (Kim 1990:118). He explains that the Holy Spirit resides in the fourth dimension which "incubates" the third dimension, that of the material world (the whole earth); thus, the world was created by the incubation of the fourth dimension (Cho 1979:39). Cho writes that every human is a spiritual and physical being and therefore one can develop their spirit and have dominion over their body and circumstances situated in the third dimension, but in other religions the spirit is not one of salvation and therefore does not possess the capabilities that Christians have because others cannot link their fourth dimension to the fourth dimension of God, the creator of the universe, then they do not have as much control.
"People are created in the image of God. God is a God of miracles, His children, therefore, born with the desire to see miracles performed. Without seeing miracles people cannot be satisfied that God is powerful...the Bible is not of the third dimension, but of the fourth, for in it we can read of God, and the life he has for us, and can learn the language of the Holy Spirit" (Cho 1979:64, 65). Thus, through dominion in the fourth dimension, Koreans, or anyone, are allotted greater agency through their faith.

Due to the uniqueness of Cho's theology and ministerial philosophy, his critics are often people who disagree with his emphasis on a personal, experiential faith. In 1960 Cho's pastoral license was revoked by the Korean Assemblies of God central committee stemming from accusations that diseases were healed in his church (Ig-Jin Kim 2003:125). In December 1981, accusations of heresy against Cho for advocating ancestor worship caused him to leave the Assemblies of God denomination and form the Assemblies of God (Full Gospel) denomination in 1985 (Kim 1990:65, Kim 2003:125). In 1983 he was accused of preaching and practicing a form of pseudo-Christianity by a Presbyterian denomination causing theological debates until 1994. Meanwhile, Cho returned to the Assemblies of God denomination in 1992 when he was elected chairman of the World Pentecostal Fellowship Assemblies of God (Ig-Jin Kim 2003:125). Another critique of Cho's theology is that he is too focused on prosperity and material gain. For Cho, the message of Christ and the power of the Holy Spirit was a present contextual message that gave hope to a suffering and destitute community as most of his members in the early years of his ministry were extremely poor (Anderson 2004:115). The prosperity Cho preaches in his doctrine of blessings is one that meets human needs; "Poverty is a curse from Satan. God desires that all His people prosper and be healthy as their soul prospers (3 John 1:2). Yet much of the world has not really seen poverty as I have seen it. Especially in the Third
World, people live their lives in despair, struggling to survive for one more day. I am from the Third World. I know first-hand what it is like not to have anything to eat" (Cho from Anderson 2004:115).

Despite the criticism Yong-gi Cho has received, his emphasis on individual experiences with the Holy Spirit have been contextualized in South Korea in a manner that represents a contemporary interpretation of the contents of the Bible. Due to his explicit link of Pentecostal faith to the Korean context, his congregation has surpassed other Korean Protestant churches, causing the Yoido Full Gospel Church to be an exemplar in South Korea.

**Conclusion**

Timothy S. Lee argues that the political, social, and economic transformation occurring after the Korean War caused traditional values and communal structures to be eroded. He writes that a 'spiritual vacuum' was created in which salvation emerged as a new meaning structure and is he cites the world's largest churches are found in Seoul and across South Korea are evidence of Koreans' salvific need (Lee 1996:176, 177). While I agree with Lee that Christianity in South Korea provided a sense of communality, I do not agree that Korean Revivalisms' exceptional growth in South Korea after the Korean War was entirely due to fulfilling Koreans' need for salvation. I base my conclusion on the fact that Christianity is outnumbered by adherents to Buddhism, and Koreans who claim no religious affiliation.

Pentecostalism is a globally growing denomination, and in South Korea it is the third largest Protestant denomination after Presbyterians and Methodists, yet it contains the largest congregation in South Korea, and of the world. The Presbyterian and Methodist denominations
had been established decades before denominational Pentecostalism was introduced. Thus, the Yoido Full Gospel Church's unique position indicates that Yong-gi Cho was successful in attracting a large portion of the population in the largest urban population in South Korea during the time it was experiencing a drastic population shift to urban areas. Cho's emphasis on the Holy Spirit attracted members who were unfamiliar with Christianity, just as subsequent evangelism from the Great Revival had done. His development of the threefold blessing attracted members who were experiencing extreme poverty and devastation after the Korean War. Cho himself lived through the Japanese occupation as well as two wars, thus, the life of Cho, and the very development of the Yoido Full Gospel Church, are contextual to South Korea. Cho's use of the development of Korean styles of prayer in his church, and his home cell unit system to adapt to rapid growth, are further examples of contextualization. The Yoido Full Gospel's numerical success has influenced other churches rendering it the most noticeable and significant church in South Korean Protestant Christianity.

Although this thesis does not treat the debate whether South Korea is on its way to becoming a Christian nation, I have covered revivalism as a dominant feature of South Korea Protestant Christianity and its massive turn outs to promote evangelism. South Koreans' scope of evangelism includes the entire country as well as the world, Cho's words indicate this broader scope of evangelism: "This is a war we are fighting. The enemy is the Devil. The battlefield is the hearts of lost humanity. The objective is to get as many souls saved as possible before Jesus comes" (Cho in Brouwer, Gifford, Rose 1996:118). Besides national evangelism, South Korean Protestant Christianity has relatively recently been sending out large numbers of missionaries to the world and South Korea is now second the United States in the number of missionaries currently out in the world. They are close to passing their Western counterparts from which they
trace their origin, and this is indicative of the transformation of Protestant Christianity as an imported faith to Korea to one that has undergone indigenization and contextualization to create a uniquely Korean form of Protestant Christianity. These world-oriented evangelists have captured our attention in recent history when the Taliban in Afghanistan kidnapped a group of South Korean missionaries two summers ago, symbolizing the conviction of their mission, a characteristic that can be traced back to the Great Revival in 1907.

Roughly a century after Protestant Christianity's introduction to Korea, the 1988 Olympic Games held in Seoul symbolized South Korea's transformation from an occupied and war-torn country reliant on foreign aid to a modern industrialized country. In the time between the end of the Korean War and the Seoul Olympic Games, the Yoido Full Gospel Church, led by Yong-gi Cho developed a Korean Pentecostalism and subsequently influenced South Korean Protestant Christianity. The Olympic Games forced the South Korean government to open its restrictions on foreign travel ushering in an era of exportation of this once foreign faith. This era of missionary activity from South Korea coincides with the growth rates of Protestant Christianity leveling of (Baker 2006:303). However, this analysis suggests that urbanization and post-war poverty can be factors attributing to church growth. The future of Pentecostalism as a young denomination globally is hard to predict. However, this thesis shows that the Yoido Full Gospel Church has influenced South Korean Protestant Christianity to an irreversible extent. The Yoido Full Gospel Church, belonging to an indigenized and contextualized denomination, is thus capitulated as representative of South Korean Protestant Christianity.
Appendix

Figure 1

The Church Membership by Missions (1885-1910)
(Kim, Sang-Yong 1990:32 from Sung C Chun 1979:71)

<table>
<thead>
<tr>
<th>Mission</th>
<th>1885</th>
<th>1890</th>
<th>1895</th>
<th>1900</th>
<th>1905</th>
<th>1910</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presbyterian USA</td>
<td>0</td>
<td>100</td>
<td>286</td>
<td>3,690</td>
<td>9,781</td>
<td>32,509</td>
</tr>
<tr>
<td>Southern Presbyterian</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>132</td>
<td>604</td>
<td>5,509</td>
</tr>
<tr>
<td>Canadian Presbyterian</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>92</td>
<td>492</td>
<td>1,691</td>
</tr>
<tr>
<td>Australian Presbyterian</td>
<td>0</td>
<td>0</td>
<td>-</td>
<td>21</td>
<td>184</td>
<td>1,512</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td>0</td>
<td>9</td>
<td>122</td>
<td>792</td>
<td>2,457</td>
<td>6,590</td>
</tr>
<tr>
<td>Meth. Episcopal, South</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>252</td>
<td>751</td>
<td>6,017</td>
</tr>
</tbody>
</table>

Figure 2
Articles of faith adopted by Korean Assemblies of God from the American Assemblies of God in 1953:
1) We believe the Bible was inspired by God and it is the absolute and authoritative word of God without fallacy.
2) We believe in one Trinitarian God.
3) We believe in the divinity, virgin birth, sinless life, performing miracles, victorious substitutional death, and bodily resurrection of the Lord Jesus Christ. We also believe in his sitting at the right side of God and coming again in power and glory to rule the world for the millennium.
4) We have blessed hope that the church will be raptured when He returns and appears in the air.
5) We believe the unique way of washing sins through believing in the blood of Jesus and repentance.
6) We believe that rebirth through the Holy Spirit is the absolute element in personal salvation.
7) We believe that God heals the diseases of the flesh through the prayer of the saints who believe in the redemption of the cross.
8) We believe that the baptism of the Holy Spirit according to the Acts 2:4 will be given to all the believers who ask for it.
9) We believe that we can carry on holy lives through the power of the Holy Spirit who dwells in us.
10) We believe that we will be resurrected to the eternal life and the unsaved will also be resurrected but to the eternal punishment.

Figure 3
Organization of the Home Cell Unit System

Figure 4
The Purpose of Coming to Prayer Mountain
(Kim, Sang-Yong 1990:135 from Chung 1982)

<table>
<thead>
<tr>
<th>Categories</th>
<th>Numbers</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>To receive baptism in Holy Spirit</td>
<td>35,234</td>
<td>51.51%</td>
</tr>
<tr>
<td>Healing</td>
<td>9,675</td>
<td>14%</td>
</tr>
<tr>
<td>Family Problems</td>
<td>7,048</td>
<td>10%</td>
</tr>
<tr>
<td>Personal Problems</td>
<td>4,935</td>
<td>7%</td>
</tr>
<tr>
<td>Local Church</td>
<td>4,533</td>
<td>7%</td>
</tr>
<tr>
<td>Success in Business</td>
<td>3,259</td>
<td>5%</td>
</tr>
<tr>
<td>Others</td>
<td>2,654</td>
<td>6%</td>
</tr>
</tbody>
</table>

*During 1979, out of 68,909 of those who came to the Yoido Full Gospel Church Prayer Mountain.

Figure 5
Number of Protestant Churches, Pastors, and Memberships in Korea in 1990
(Kim, Sang-Yong 1990:89 from Deuk Kim 1990).

<table>
<thead>
<tr>
<th>Denominations</th>
<th>Churches</th>
<th>Pastors</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presbyterian</td>
<td>13,720</td>
<td>13,112</td>
<td>4,838,268</td>
</tr>
<tr>
<td>Methodist</td>
<td>3,645</td>
<td>3,549</td>
<td>1,125,667</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>1,218</td>
<td>1,478</td>
<td>1,015,228</td>
</tr>
<tr>
<td>Holiness</td>
<td>1,623</td>
<td>1,369</td>
<td>601,081</td>
</tr>
<tr>
<td>Baptist</td>
<td>1,600</td>
<td>1,447</td>
<td>500,000</td>
</tr>
<tr>
<td>Others</td>
<td>4,238</td>
<td>3,668</td>
<td>2,219,756</td>
</tr>
<tr>
<td>Total</td>
<td>26,044</td>
<td>24,623</td>
<td>10,300,000</td>
</tr>
</tbody>
</table>

Figure 6

Main Groups of Protestants in the World
(Kim, Sang-Yong 1990:90 from Synan 1984)

<table>
<thead>
<tr>
<th>Group</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pentecostals</td>
<td>51,167,000</td>
</tr>
<tr>
<td>Anglicans</td>
<td>49,804,000</td>
</tr>
</tbody>
</table>
Baptists 47,550,000
Lutherans 43,360,000
Presbyterians 40,209,000
Methodists 29,782,000
Charismatics 11,000,000

Figure 7

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Presbyterian</td>
<td>1,415,436</td>
<td>4,302,950</td>
<td>135%</td>
</tr>
<tr>
<td>Methodist</td>
<td>300,109</td>
<td>885,650</td>
<td>130%</td>
</tr>
<tr>
<td>Holiness</td>
<td>217,289</td>
<td>463,900</td>
<td>79%</td>
</tr>
<tr>
<td>Baptist</td>
<td>64,191</td>
<td>315,650</td>
<td>240%</td>
</tr>
<tr>
<td>Salvation Army</td>
<td>40,604</td>
<td>90,700</td>
<td>86%</td>
</tr>
<tr>
<td>Adventist</td>
<td>35,091</td>
<td>68,380</td>
<td>67%</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>30,790</td>
<td>491,100</td>
<td>742%</td>
</tr>
</tbody>
</table>

WORKS CITED


BIBLIOGRAPHY


