

## 14. Missiology

### 14.1. INTRODUCTION

Pentecostalism cannot be understood apart from world missions. Receiving power in the Holy Spirit naturally leads to witnessing the message of Christ (Acts 1:8). Therefore, evangelization and missions come to the forefront: they are practised more than they are theoretically reflected (missiology). As Jan A. B. Jongeneel has indicated, pentecostal theologians understand missionary theology from the pneumacentric point of view.<sup>1</sup> This implies that the Holy Spirit Himself is the missionary agent. Hence, the movement of the Spirit is the origin of missions. It regards the Spirit as ‘the sent one’ as well as ‘the sending missionary,’ who equips missions through the *charismata* and the fruit of the Spirit and realizes the missions activities through the prayer and work of Spirit-filled (or missionary) congregations.<sup>2</sup> Practically, pentecostal missiology, especially in the case of the Assemblies of God, has mainly been occupied with redemptive missions in connection with the church, which “is the result of God’s redemptive plan and purpose.”<sup>3</sup> Although *Sunbogeumism* has not yet published its own systematic missiology<sup>4</sup> (Jongeneel), it has engaged itself in practical mission in the 1990s. Therefore, its missiology in the cross-cultural context is less developed (cf. 7.4.2). However, as we have already discussed (cf. 7.4), *Sunbogeum*’s understanding of missions is not separate from world evangelization. Consequently, church growth as a means for missions has been closely connected with *Sunbogeum* missiology. This is characteristic of its understanding of missions.

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<sup>1</sup> Jan A. B. Jongeneel, *Philosophy, Science, and Theology of Mission in the 19th and 20th Centuries*, Part 1, Frankfurt am Main, 1995, p.93.

<sup>2</sup> idem, “Ecumenical, Evangelical and Pentecostal/Charismatic Views on Mission as a Movement of the Holy Spirit,” in *Pentecost, Mission and Ecumenism: Essays on Intercultural Theology*. Festschrift in Honour of Professor Walter J. Hollenweger, edited by Jan A. B. Jongeneel, Peter Lang, 1992, pp.231-246. In this article Jongeneel introduced the way the Holy Spirit was typified by some missionary theologians in relation to missions in this century: as ‘missionary Spirit’ (Allen; Berkhof); as ‘Missionary’ (Allen); as ‘Spirit of witness/ witnessing Spirit’ (Boer); as ‘God the evangelist’ (Packer); as ‘chief actor in the historic mission of the Christian church’ (Taylor); as ‘supreme strategist of world mission’ and ‘Lord of the harvest’ (Pomerville) (233). In addition, Jongeneel pointed out the weakness of pentecostal missiology which gives much weight to the *charismata* and the redemptive mission of the Spirit while it pays little attention to the fruit and universal work of the Spirit (creation).

<sup>3</sup> Melvin L. Hodges, *A Theology of the Church and Its Mission: A Pentecostal Perspective*, Springfield:MO, 1977,p.10 (introduction). Hodges, a leading missiologist of the AAOG, wrote practical mission theology in relation to ecclesiology; cf. Byron D. Klaus, “The Mission of the Church,” in *STAPP*, pp.567,570.

<sup>4</sup> Jongeneel, *Philosophy, Science, and Theology of Mission ...*, Part I, Frankfurt, 1995, pp.63-64. Missiology can be understood as an academic discipline which covers “the whole field of mission studies” (63). Jongeneel’s definition of missiology is comprehensive: “Missiology is the academic discipline which, from a philosophical, empirical, and theological point of view, reflects on the history, theory and practice of Christian world mission as a means for both preaching the gospel, healing the sick, and casting out ‘evil spirits’ (active in idolatry and immorality), for the glory of God and the well-being of all human beings” (64).

In this chapter we will focus upon two aspects of missions: its nature (14.2) and its method or realization (14.3). The main reference books will be *Pneumatology* (1977) and *More Than Numbers* (1984/1993) by Yonggi Cho and *Church Growth Manual* No. 4 (1992), No. 6 (1994), and No. 9 (1997) edited by the Church Growth International in Seoul. The article, "Some Danger of Rapid Church Growth" (1995) by Bong-Ho Son will be used as a critical source.

## 14.2. THE NATURE OF MISSIONS

*Sunbogeumism* discusses missions in a Trinitarian dimension.<sup>5</sup> The nature of missions is explained in relation to ecclesiology. Yonggi Cho dealt with missions as part of the ministry of the church, while Jeong-Ryeol Pak treated church growth and missions together.<sup>6</sup> Making the winning of souls the starting point, it anticipates church growth and then missions as its consequence. To understand the nature of its missions, we will deal with three of its aspects.

### 14.2.1. Trinitarian Base

As contemporary evangelical, ecumenical, and pentecostal/charismatic movements widely support Trinitarian thinking in missions, *Sunbogeumism* also understands missiology in a Trinitarian way.<sup>7</sup> First, it regards God the Father as the originator and supervisor of missions. Missions started from His love. God sent Jesus as the first missionary from heaven. Second, the incarnation is regarded as the model for God's mission. Jesus' redemptive story became the message of God's mission. In other words, God completed His mission through the incarnated Jesus, who accomplished holistic salvation, the Triple Salvation (8.3.2).<sup>8</sup> Accordingly, *Sunbogeum* missionaries preach the Fivefold Gospel and expect the Triple Salvation according to the grace of Jesus, who sacrificed His Spirit, mind, body and whole life (Is. 53:4,5).<sup>9</sup> Then the mission of the church is to incarnate Christ or to realize Christ in the world through the Holy Spirit so that people may be saved from sin and its negative consequences (8.3.1; 8.3.2). In this incarnation model, *Sunbogeumism* is different from a non-pentecostal missiology, which largely focuses upon *kenosis*, i.e.

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<sup>5</sup> Jongeneel, "Ecumenical, Evangelical and Pentecostal/Charismatic ...," in op. cit., p.232.

<sup>6</sup> Yonggi Cho, *The Truth of Sunbogeumism II*, 1979, pp.410-414; Jeong-Ryeol Pak, *Pentecostal Theology*, 1996, pp.267-399. Pak allowed 133 pages to be taken up with 'church growth and mission which are the Lord's supreme order'; Jeong-Geun Pak, who established a world mission organization (7.4.2) and has been its president, has not dealt with missionary theology in his publications on pentecostalism (see bibliography).

<sup>7</sup> Yonggi Cho, "The Church Sent by the Holy Spirit," in *Does Poverty Make a Good Christian?*, Seoul, 1983, pp.44-53.

<sup>8</sup> *ibid.*; J. Herbert Kane, *Christian Missions in Biblical Perspective*, translated into Korean by Jae Bum Lee, Seoul, 1990, pp.61-63. Christian mission will follow the example of Jesus who is its model in three ways: the principle of becoming identified with mission objects; triple and holistic service in proclamation, teaching, and healing; and depending wholly upon the power of the Holy Spirit. This book is one of the main text books for mission theology (Th. M. and M. Div.) of Hansei University (KAOG).

<sup>9</sup> Cho, *ibid.*, pp.46-50.

the imitation of the suffering and dying Jesus.<sup>10</sup> It also goes beyond a classical pentecostal understanding of the incarnation model in missiology, which points to Jesus as the Christ who destroys every stronghold of sin and establishes the kingdom of God through His life and ministry.<sup>11</sup> Even though *Sunbogeum* missiology belongs to missiologies 'from above,'<sup>12</sup> it sustains an incarnational model, which is similar to the idea of contextualization and the *missio Dei* of mainline missiological thinking. Emphasizing the doctrine of holistic salvation, it tries to bring an all-inclusive freedom to both the spiritual and circumstantial realms of human life.<sup>13</sup>

Third, the Holy Spirit is the primary missions agent.<sup>14</sup> Because *Sunbogeumism* emphasizes the presence of Christ through the infilling of the Holy Spirit (12.2.2), the mission of Christ continues after His ascension and Pentecost. Jongeneel emphasizes the role of the Spirit in missions both as a sent and sending missionary. As Christ was the first God-sent missionary to this world, who then sent the Spirit into this world after his ascension, so is the Spirit also a missionary sent and a missionary who sends.<sup>15</sup> Therefore, the Spirit is the Spirit of missions. He works as the executive of missions. Yonggi Cho claims that missionaries are sent by the Holy Spirit, not by any church, denomination, or mission society, even though these organizations are used as His tools for missions (Acts 13:1-4).<sup>16</sup> The Holy Spirit works like fire and wind in the church and stimulates church members to pray and witness Christ through signs and wonders. He calls pastors and missionaries to realize this task.<sup>17</sup> Jeong-Ryeol Pak emphasizes the need to wait upon the guidance of the Holy Spirit before we go out because the Spirit is the initiator, strategist, motivator, and harvester of missions.<sup>18</sup>

*Sunbogeumism* understands missions as a Trinitarian endeavour. God is the mission originator; Christ's incarnation is the model for missions; and the Holy

<sup>10</sup> Jongeneel, *Philosophy, Science, and Theology of Mission in ...*, Part II, Frankfurt, 1997, pp.71-72. Christ as the 'suffering and dying Jesus' became the source of inspiration to many missionaries and missiologists of non-pentecostal background.

<sup>11</sup> Byron D. Claus, "The Mission of the Church," in *STAPP*, pp.570-571.

<sup>12</sup> Jongeneel, Part I, pp.180-181. God/Christ/Spirit-centred, salvation-history-centred, and church-centred missiologies are regarded as missiologies from above whereas context-centred (humanizing, dialogical, liberationist, etc.) are seen as missiologies from below (181).

<sup>13</sup> Orlando E. Costas, "Contextualization and Incarnation," in *Journal of Theology for Southern Africa*, no. 29 (Dec. 1979), pp.23-30; Hyung-Ki Rhee, "The Problems between Church and Society Which Were Discussed by the World Council of Churches: from Amsterdam 1948 to Uppsala 1968," an appendix in *The Section Reports of the W.C.C.: from the First to the Seventh*, edited by W.C.C., translated by Hyung-Ki Rhee, Seoul, 1993, pp.537-570. *passim*. *Missio Dei* of the W.C.C. understands mission as being Trinitarian God-centred (all humans can be one with God through the Holy spirit in Christ/ 544) instead of the traditional Christ-centred understanding of mission and advocates social salvation (generality which is manifested in incarnational grace). This understanding has some similarity to the holistic salvation of *Sunbogeumism*.

<sup>14</sup> Jongeneel, Part II, pp.78-81. Many missiologists have already discussed the Holy Spirit as a missionary Spirit. Pentecostalism emphasized the gifts of the Spirit for mission.

<sup>15</sup> idem, "Ecumenical, Evangelical and ...," in *Pentecost, Mission and Ecumenism: Essays on Intercultural Theology*, Frankfurt am Main, Berlin, Bern, New York, Paris, Wien, 1992, pp.233-235. *Sunbogeumism* has not emphasized the Spirit as sending missionary but it clearly acknowledges the fact that if a man is filled with the Spirit he will naturally be involved in mission and evangelization.

<sup>16</sup> Yonggi Cho, *Pneumatology*, 1976/ 2ed., 1977, pp.19, 30, 32-35.

<sup>17</sup> *ibid.*, pp.190-202. idem, "The Church Sent by the Holy Spirit," in *op. cit.*, pp.50-53.

<sup>18</sup> Jeong-Ryeol Pak, *Pentecostal Theology*, 1996, pp.387-388.

Spirit is the primary missions agent. However, the role of the Spirit is most emphasized.

#### 14.2.2. *The Church as the Agent of the Great Commission*

Missions became the burning vision of *Sunbogeumism* even though it made worshipping God the primary task of the church (cf. 13.3.1). Like classical pentecostalism, it began as a revival movement (cf. 7.3.1). Missions is regarded as the great commission for the church (Matt.28); thus, the church can be understood as a means for missions. Spirit-filled people establish a messianic community which is called to evangelize the world, because, as the Spirit is a missionary Spirit, they are to be missionaries (evangelizers).<sup>19</sup> Basically, *Sunbogeumism* does not make a distinction between evangelization and missions (cf. 7.4), and, therefore, it expects that every single member of the church be involved in missions whether it is evangelization at home, at work, in society, or in a foreign nation.<sup>20</sup> This Great Commission of the church is parallel to Robert Schuller's statement that "we are a mission first and a church second."<sup>21</sup>

#### 14.2.3. *Eschatological Task*

Early pentecostals believed that the pentecostal movement originated in the outpouring of the 'latter rain' of God (Joel 2:21-32). As this latter rain in Palestine was related to the harvest, so the 'second Pentecost' was understood in connection with eschatology.<sup>22</sup> Therefore, pentecostalism has always had a consciousness of eschatological urgency for missions.<sup>23</sup> *Sunbogeum* pentecostalism shares the same view as other pentecostals that the pentecostal movement is God's latter rain for the preparation of the last days.<sup>24</sup>

Three aspects are related to the eschatology and mission of *Sunbogeumism*. First, proper pneumatology (with emphasis on the Spirit's gifts) paves the way for missions to be accomplished through the Spirit.<sup>25</sup> Second, eschatological urgency should be emphasized in world missions.<sup>26</sup> Third, the future of the church is

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<sup>19</sup> idem, *Pneumatology*, p.19.

<sup>20</sup> Cho, *The Truth of Sunbogeumism II*, 1979, pp.412-413.

<sup>21</sup> "Hard Questions for Robert Schuller about Sin & Self-esteem," in *Christianity Today*, Nr.28 (August 10, 84), p.16. Interviewed by Kenneth S. Kantzer, David F. Wells, and V. Gilbert Beers. Schuller has the view that the church must be a mission to save the lost and to grow instead of becoming a institution.

<sup>22</sup> L. Grant McClung, Jr., "Another 100 Years? Which Way for Pentecostal Missions?" in *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century*, South Plainfield, 1987, p.137; Donald W. Dayton, *Theological Roots of Pentecostalism*, Grand Rapids, MI, 1987, pp.26-28.

<sup>23</sup> L. Grant McClung, Jr., *ibid*; idem, "Pentecostal/ Charismatic Perspectives on a Missiology for Twenty-First Century," in *Pneuma* 16/1 (Spring 1994), p.14.

<sup>24</sup> Jeong-Geun Pak, *Defending of Pentecostal Truth*, 1970, p.18. Yonggi Cho, *Pneumatology*, 1976/2ed., 1977, foreword.

<sup>25</sup> Cho, *More Than Numbers*, Seoul, 1993, p.137.

<sup>26</sup> idem, *A Commentary on Daniel for Laymen*, Seoul, 1976, p.225; idem, *A Commentary on the Revelation for Laymen*, Seoul, 1976, pp.314, 316.

optimistic because the Lord will empower His people with the Holy Spirit so that they will experience an unprecedented revival before His Second Coming.<sup>27</sup>

No spiritual movement can be entirely unconnected to eschatology. Pentecostalism, as well as *Sunbogeumism*, are examples of this. Its eschatological urgency together with the bestowal of the Spirit's gifts drive it to take evangelization and missions as an urgent task for the church.

### 14.3. MISSIONS AS ENTERPRISE

The methodology of *Sunbogeum* missions does not have many specific characteristics because its understanding of the nature of missions is almost identical to that of other pentecostal circles. As a result, church growth, power evangelization, and potential means will be dealt with as the unique characteristics of its realization of missions.

#### 14.3.1. Church Growth

*Sunbogeum's* emphasis on church growth as the means for evangelization and missions is one characteristic among pentecostals. The Church Growth School of Fuller Theological Seminary has linked church growth and world missions. The Church Growth International (CGI), which was founded by Yonggi Cho (7.3.1.5), is a fine example of this.<sup>28</sup> One of the members of the board of directors of Church Growth International, James Marocco, stated that "basically, the issue of church growth is the question of God's sovereignty and man's free will."<sup>29</sup> In relation to this belief, the Church Growth School of Fuller Seminary contends that "church growth is faithfulness to God."<sup>30</sup>

For *Sunbogeumism*, church growth is connected with missions and is defined as follows: first, church growth is the will of God; and second, human beings are responsible for church growth because God works through human beings.<sup>31</sup> *Sunbogeumism* did not develop its own church growth theology, but simply preaches and teaches how grow churches.<sup>32</sup> According to its own experiences, church growth

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<sup>27</sup> idem, *More Than Numbers*, p.136.

<sup>28</sup> C. Peter Wagner is a member of the board of directors of the CGI (1997).

<sup>29</sup> James Marocco, "How to Grow a Healthy Church," in *Church Growth Manual* No.4, Seoul, 1992, pp.284.

<sup>30</sup> Donald A. McGavran, *Understanding Church Growth*, 3rd ed., revised and edited by C. Peter Wagner, Grand Rapids,MI, 1990, reprinted 1991, p.6.

<sup>31</sup> Sunghoon Myoung, *Your Church Can Also Grow*, Seoul, 1994, p.13.

<sup>32</sup> C. Peter Wagner, "Foundational Principles for Church Growth," in *Church Growth Manual* No.4, Seoul, 1992, p.85. Church growth principles are not doctrines, Wagner asserts. Because church growth intends to use science for understanding God's work, it is rather called a science (idem, *Your Church Can Grow*, 1979, 38-42). Church growth teaching attempts not to identify itself with any particular paradigm of systematic theology so that it can be adapted to fit into any theological tradition and remain evangelical (idem, *Church Growth & The Whole Gospel*, 1981, p.83). Church growth is Bible-oriented and 'theological,' but its theology is criticized by other theological circles (idem, *Frontiers in Missionary Strategy*, Korean version, 1978, pp.32-44); McGavran, *ibid.*, pp.8. "Church growth is basically a theological stance ... church growth rises in unshakable theological conviction." In the introduction of this book (ix-xi), Wagner's formulation of four principal points of discussion, which were raised after the publication of the classic of church growth movement, *The Bridges of God*

is not so much the purpose but a means for God's mission. Spirit-filled laymen have been utilized for evangelization as laymen-missionaries (for example, cell-leaders and women participants) and are involved in missionary enterprises in various areas of society.<sup>33</sup> Revival and explosive church growth followed. Here, the idea of church growth as the means for evangelization and missions was born. The concept of church growth is pragmatic: Spirit-filled believers are to evangelize, which results in church growth; and with its resources, evangelization and world missions will be effectively accomplished.<sup>34</sup> Church growth as a tool for missions is a logical consequence of the belief that evangelization and missions will automatically follow after a revival and will lead to church growth. Even though there have been mutual exchanges of ideas between the theology of the Church Growth School at Fuller Seminary and the church growth teachings of *Sunbogeumism*, the latter has been mainly developed by Cho. Peter Wagner and Cho met in the mid-1970s. Since then, they have shared ideas about church growth. Wagner attends the Church Growth International annual conference in Seoul and gives a lecture on church growth at the conference.<sup>35</sup>

According to Cho, there are five prerequisites for church growth. First, leadership by the pastor is a prerequisite. The pastor must accept the fact that the local church is the most important entity of God's kingdom on this earth. Its revival and growth are necessary for reaching those who are still lost in the world. The Acts of the Apostles teaches this point. Its practical application requires God-given vision, faith, and hard work. Second, mobilization of the laity is needed. A minister has to equip the laity for the work of ministry (Eph.4:11,12). Lay people are the most effective resources for evangelism. The practical application of engaging the laity calls forth the cell system. Third, the sovereign work of the Holy Spirit brings revival and church growth. It means that the subject of church growth is the Holy Spirit. To apply this mandate we not only need to pray persistently in faith until the Spirit quickens our visions and brings the revival through manifesting signs and wonders, but we also need to have a constant fellowship with Him. Fourth, the Gospel of the kingdom of God must be preached and be realized. This is the

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(1955), appeared: the theological issue was that the central purpose of missions was to save sinners and to bring them into responsible membership of the church (not only to proclaim or search but to find and make disciples); the ethical issue was pragmatism; the missiological issue was the people movement theory of McGavran (a simultaneous and multiple conversion in a certain cultural environment); and the procedural issue was the distinction between discipling (conversion) and perfecting (sanctification) (the urgency of discipling). These four principal points are almost the same idea as *Sunbogeum* teaching of church growth (especially, the first and the second points). Here, we notice that the church growth school of the Fuller Seminary regards its idea more as principles or scientific method for church growth than as a theological discipline while *Sunbogeum* teaching of church growth is still discussed in the realm of methodology even though it is dealt with in relation to theology.

<sup>33</sup> See 6.4.2; Jan A.B. Jongeneel, *Philosophy, Science, and Theology of Mission in the 19<sup>th</sup> and 20<sup>th</sup> Centuries: Part II*, Frankfurt am Main, 1997, pp.158-162.

<sup>34</sup> Yonggi Cho, "Practical Church Growth that I Experienced," in *Practical Church Growth that I Experienced*, ed., by Osanli Fasting Prayer House, Seoul, p.150; Cho does not make church growth an absolute requisite. He knows that both small congregations and big congregations have merits and demerits. Therefore, he teaches that each congregation has to have revival and church growth according to God's grace as is given to each pastor and congregation.

<sup>35</sup> C. Peter Wagner, *ibid.*, pp.81-94. *idem*, "Introduction," in *Church Growth Manual* No.9, Seoul, 1997, pp. 17-18.

proclamation of the eschatological presence of Christ here and now. This is also related to the message of *Sunbogeumism*. In other words, the preacher must fulfill the need of the people. The practical application of this aspect is to proclaim the Fivefold Gospel and Triple salvation (8.3.1; 8.3.2). Fifth, the church must constantly help others. The practical application of this results in a participation in world missions.<sup>36</sup>

Cho's ideas for church growth draws worldwide attention because it has been successfully implemented by his church. The crucial point is the leadership – the pastor, who has the vision for church growth. Then the equipping of laity follows. Ultimately, the Holy Spirit is the key for church growth as a whole.

This methodology does have its problems.<sup>37</sup> The weaknesses of church growth was pointed out by Bong-Ho Son as follows: there is the danger of quantitative growth by any means; the idea of regarding numbers as the essential expression of reality is materialistic and an anti-Christ philosophy of modern culture; exerting numerical growth by way of God's blessing would bring shamanism-oriented Koreans to the church and Korean churches became a somewhat shamanized Christianity; an aim for increased membership calls forth capitalistic competition among churches; emphasizing gaining numbers leads to mass-producing of immature Christians and to losing the purity of the church as well as neglecting sacrifice and social responsibility; and it may eventually lead to a decline of church growth.<sup>38</sup> Nevertheless, on account of the fact that church growth is expected in every Korean congregation and also plays an important role in the development of Korean churches, we have no unified view about it.<sup>39</sup>

#### 14.3.2. Power Evangelism

The designation 'power evangelism' was first adopted by John Wimber within the Church Growth Movement.<sup>40</sup> C. Peter Wagner at Fuller Theological Seminary holds similar ideas about warfare for world evangelization and missions (10.6).<sup>41</sup>

*Sunbogeumism* acknowledges the importance of overcoming satanic power in evangelization and missions. This is directly related to prayer. Souls of a particular geographic territory, who are taken prisoners by the spiritual forces controlling that

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<sup>36</sup> Yonggi Cho, *ibid.* Idem, "Prerequisites for a Growing Church," in *Church Growth Manual* No.6, Seoul, 1994, pp.77-87.

<sup>37</sup> See 4.3.2.3 and 7.1.

<sup>38</sup> Bong-Ho Son, "Some Dangers of Rapid Church Growth," in *Korean Church Growth Explosion*, Seoul, 1995, pp.256-273. According to him, the church growth theory of the Fuller Seminary is "theological pseudo science" (259); Won-Bae Kim, "Small Is Beautiful," in *Ministry and Theology* (November 1997): 49-53. Kim introduced a new approach to the growth of the Korean Church through promoting small congregations with mature believers. He criticized the tendency of Korean churches to follow the idea of church growth.

<sup>39</sup> Cf. See the articles which dealt with the problems as well as the necessity of church growth in Korea (*Ministry and Theology*, November 1997, pp.30-118). The basic idea of church growth as the means for missions is accepted by Korean evangelicals in general. *Sunbogeum* congregations, especially the Yoido *Sunbogeum* Church, emphasize it more than other churches.

<sup>40</sup> Jongeneel, *Philosophy ...* Part I, pp.34-35. Jongeneel writes that the Church Growth Movement, the school of Power Evangelism, and Evangelism Explosion need a thorough investigation.

<sup>41</sup> C. Peter Wagner, *Confronting the Powers*, 1996, translated into Korean by Kyom-II Na, Seoul, 1997. Wagner distinguished 3 levels of spiritual warfare: Ground-level; occult-level; and strategic-level.

territory, will be saved after the territorial spirits have been scattered through fervent prayer. This involves the casting out of evil spirits and the breaking of power of territorial spirits. In order to dismantle satanic fortresses, missionaries must fast and pray and fight against Satan because he never leaves voluntarily.<sup>42</sup> Without dismantling satanic powers or devils in a certain context, evangelization and missions will be unfruitful. Therefore, this power encounter is viewed as one of the most important strategies of missions. Cho says, “This is almost as important as stressing the fullness of the Holy Spirit.”<sup>43</sup> The exorcism of demons through prayer has been very effective for missions in a society where animism dominates;<sup>44</sup> this is exercised regularly by *Sunbogeumism*. About territorial spirits, Cho says, “Unless you can fight and defeat the demon in charge of that particular town, there is no way the people of that town can be converted to Christ.”<sup>45</sup>

This unusual view of C. Peter Wagner has been criticized as “mythology,” “war games,” “magical approach,” “animistic paradigm,” and “missiologial syncretism.”<sup>46</sup> Korean pentecostals and evangelicals accept power evangelization in general. Shamanism, which does not have any theological doctrine on spirits, and *Minjung* theology, whose *missio Dei* concentrates on the realities of society,<sup>47</sup> do not give attention to power evangelization.

#### 14.3.3. Mobilization of Potential Means

To fulfil the evangelization and missionary mandate, *Sunbogeumism* freely employs a variety of potential means. Four aspects can be observed regarding this. First, it employs scientific knowledge to explain the truth of God and to deliver it. *Sunbogeumism* holds this idea in common with the Church Growth School, which understands church growth as a science.<sup>48</sup> Second, mass media like television, radio, publications, magazines, and newspapers, as well as modern technical tools like computers and telecommunications, are used as means for delivering the Gospel. These two aspects are related to the theological methodology of *Sunbogeumism*.<sup>49</sup> Third, the teaching of material blessing is connected to these means because finances are not separate from missions.<sup>50</sup> Because the congregation supports the missions funds from their material blessing, the missionaries are provided for in their activities and the preachers do not have to raise funds through television and radio audiences.<sup>51</sup> Fourth, it uses established organizations like the World Mission Centre (7.3.1.3), the Church Growth International (7.3.1.5), and

<sup>42</sup> Cho, “Signs that Follow the Believers,” in *Holy Spirit & Mission* 23 (1997 Fall), Seoul, pp.8-9.

<sup>43</sup> idem, “Prayer: One Key to Church Growth,” in *Church Growth Manual* No.4, Seoul, 1992, p.47. Cho writes that he has been fighting against this evil power and has been casting out Satan in his life.

<sup>44</sup> Jae Bum Lee, *The History of Pentecostal Movement*, Seoul, 1985, p.11 of part I.

<sup>45</sup> Cho, “Basic Principles of Church Growth,” in *Church Growth Manual* No.8, Seoul, 1996, p.34.

<sup>46</sup> Wagner, *ibid.*, p.40.

<sup>47</sup> Young Hoon Lee, “The Holy Spirit Movement in Korea: Its Historical and Doctrinal development,” 1996, Temple University Ph.D. dissertation, p.153.

<sup>48</sup> Wagner, *Church Growth & the Whole Gospel: A Biblical Mandate*, MARC Europe, 1981/rep., 1987, pp.75-77.

<sup>49</sup> In 8.3.3.2.

<sup>50</sup> Jan A. B. Jongeneel, *Philosophy...*, Part I, pp.320-328.

<sup>51</sup> For example, some American tele-evangelists used to ask for offerings from the audience.



Church Growth Institute (7.3.1.7), as effective means for evangelization and missions.

As a dynamic spiritual movement, *Sunbogeumism* demonstrates a strong tendency to synthesize elements of antitheses and materialize norms (8.1). This feature brought forth its methodology of mission, which positively employs every potential means for evangelization and missions: knowledge, modern products in technical society, goods, and organizations. As a result, this method is closely related to the idea of the fourth dimension (8.3.3.1).

#### 14.3.4. Chosen Nation

Leo Oosterom, a former doctoral student of Jan A. B. Jongeneel at Utrecht University, made the following remark about the relationship between missionary thought and the view of Koreans as a chosen nation: “national pride and a deep sense of divine calling and responsibility for the salvation of the world are inextricably intertwined in most Korean missionary thought.”<sup>52</sup> It is a fact that many Korean Christians, especially evangelicals, believe that Korea has been chosen for world evangelization in the last days. This does not mean that Korea was chosen by God as a unique prophetic or Messianic-chosen nation, which only applies to the Israel of the Old Testament. It does imply that Koreans are being used by God as a nation for evangelizing the Gospel today.<sup>53</sup> Even some foreigners believe the idea that Korea was chosen by God for evangelization.<sup>54</sup>

*Sunbogeumism* agrees with this notion,<sup>55</sup> however, it has its own interpretation of this idea. It understands ‘chosen nation’ as God’s grace and opportunity for Korean Christians than to accept it as a God-given providence. Here, the responsibility of Koreans is emphasized. Yonggi Cho preached in the 1960s that Korea would be blessed because Korean Christians had visions before God. In 1983, he also stated that in a decade, God would bless Korea in all respects so that Koreans could bring the Gospel to the whole world. His point was that Koreans should recognize God’s grace and have dreams and visions so that God could work through them.<sup>56</sup> Otherwise, if they do not obey God and live as He wants, they may lose their chance. Therefore, according to *Sunbogeumism*, the favourable developments

<sup>52</sup> Leo Oosterom, *Contemporary Missionary Thought in the Republic of Korea: Three Case-Studies on the Missionary Thought of Presbyterian Churches in Korea*, Utrecht-Leiden, 1990, p.82.

<sup>53</sup> Bong Rin Ro, “The Korean Church: God’s Chosen People for Evangelism,” in *Korean Church Growth Explosion*, edited by Bong Rin Ro and Marlin L. Nelson, revised, Seoul, 1995, pp.11-44; Chul-Ha Han, “Involvement of the Korean Church in the Evangelization of Asia,” in loc.cit., pp.74-95. Han’s view on Korea as a chosen nation is not that of a prophetic, messianic chosen people but the result of the development of the Korean Church because the blessing of being a chosen nation is open to all nations (87-91); Jong-Yun Lee, “Reasons for Church Growth in Korea,” in *The Japan Christian Quarterly* (Winter 1984):228-229; Leo Oosterom, *ibid*, pp.57-58, 80-82, 113-115.

<sup>54</sup> Percy S. Brewster, the former general secretary of the Pentecostal World Conference (PWC), had an open-air crusade in Seoul in August 1971 and said that he sensed the missionary task of Korean churches for Asian and world mission (Yonggi Cho, *Pneumatology*, 1976/ 2ed., 1977, pp.251-252); the founder and president of the University of Nations, Loren Cunningham, said that he was given a vision in his prayer in 1970: God would take four nations into His world mission, which are Norway, New Zealand, Korea, and South Africa (*Kookmin-Ilbo Daily News* (Seoul), Sep.21,1999 (21).

<sup>55</sup> Jeong-Geun Pak, *Pentecostal Theology*, Seoul, 1978, p.19; Yonggi Cho, *Great Business Men*, Seoul, 1984/7 ed., 1992, pp.180, 185, 198.

<sup>56</sup> Cho, *ibid*, pp.190-198.

in Korean economics and politics are nothing but God's blessing as a means to world missions. This idea is not clearly found among other churches in Korea.<sup>57</sup>

#### 14.4. CONCLUSION

*Sunbogeumism* understands the nature of missions as the holistic restoration of God's creation according to Trinitarian thinking: God is the originator of missions; the incarnation is the model for missions; and the Holy Spirit is the agent of missions. Its incarnational model, which tends to realize Christ in both the spiritual and the circumstantial realms, reflects the missiological concepts of *missio Dei* and contextualization in mainline Protestantism. In practice, *Sunbogeumism* emphasizes the work of the Holy Spirit as the missions agent who actualizes missions. It believes that the Spirit-filled church is the agent of the Great Commission of Christ, which has an important eschatological task and bright future – it will have a great harvest before the Second Coming of the Lord. *Sunbogeum's* methodology for missions is characterized by church growth. Because it does not differentiate between evangelization and missions, it regards church growth through Spirit-filled pentecostals as a means for both missions and evangelization. The basic theological concept of church growth is to recognize the responsibility of believers in connection with God's sovereign missionary work. The confrontation with satanic powers (power evangelism) and the mobilization of potential means for mission are regarded as necessities for missions.

*Sunbogeumism* accepts the common view that Korea was chosen for world missions in the last days. However, it emphasizes some views which are not so obvious among other Korean churches: the Christian's responsibility as a chosen people and the socio-economic development of Korea as God's blessing for the nations through missions and evangelism.

The strengths of *Sunbogeum's* understanding of missions are found, first of all, in its emphasis on the Holy Spirit as the agent of missions and its idea of church growth as a tool for missions. It refers to both the task of Spirit-filled believers, especially the lay missionaries, in all realms of society and the involvement of missionaries in missions abroad. Its power evangelism and the use of a variety of means for missions play an important role in missions, even though more research is needed to prove this. Its weaknesses reside in its lack of doing missiology and the practice of church growth bringing qualitative problems to the church (Bong Ho Son). This needs to be explored further. *Sunbogeum* pentecostalism also needs to guard itself from focusing too much on Korea as a chosen nation lest it falls into a nationalism-oriented spiritual sectarian group (cf. 8.2.3) as some modern Korean folk religions already have done (cf. 3.4).

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<sup>57</sup> Oosterom, *ibid.*, pp.80-81. According to Oosterom, there is no coincidence between the idea of chosen nation and socio-economic development of Korea. He only researched the missionary ideas of the Presbyterian churches. He took the view that the national pride of Koreans, which originated in the economic revival as well as the idea of a chosen nation, seems to have affected the missionary thought of Tonghap Presbyterians without making social development the means for mission.