10. Trinitarian theology, anthropology, angelology and demonology

10.1. INTRODUCTION

The study of Trinitarian doctrine has been stimulated by the pentecostal movement through its stress on pneumatology. However, pentecostalism has not established its own Trinitarian doctrine, but it accepted the traditional Nicene-Constantinople Creed (Tri-unity of one substance and three persons). *Sunbogeumism* follows the same principle. Nonetheless, pentecostal dynamism has stimulated increased interest in the economic Trinity rather than in the immanent Trinity in which Christianity has taken more interest since the Middle Ages.

As a form of pentecostalism, Yonggi Cho’s *Sunbogeum* theology has its own unique understanding of the Trinitarian God. This is expressed by the term “*joesin Hananim*” (good God)\(^1\) and its emphasis on the sovereignty of God.\(^2\) Good Father God implies God’s love to His children, while His sovereignty refers to the fact that God reigns in the universe. This emphasis on goodness and sovereignty in relation to the first person of the Trinity is accomplished by the salvation grace given through the cross of Jesus, the second person, and the Holy Spirit as *parakletos* (Helper), the third person. In addition to this Trinitarian view of God, this chapter discusses the trichotomic view of anthropology and demonology, which also plays an important role in *Sunbogeumism*.

We will start with the *Sunbogeum* doctrine of theology (10.2), and then move to anthropology (10.3), and close with spiritual beings (10.4). The main reference works include: *The Truth of Sunbogeum I & II* (1979) by Yonggi Cho; *What We Believe: Easily Understandable Systematic Theology I* (1992) by Jeong-Geun Pak; and *Pentecostal Theology* (1996) by Jeong-Ryeol Pak. Also we will discuss the criticisms of *Sunbogeum*, including: *In der Geschichte des dreieinigen Gottes* (1991) by Jürgen Moltmann; “A Report of Study over Yonggi Cho” (1993) by the General Assembly of the Tonghap Presbyterian Denomination; and “A Report of the Result of Study over Yonggi Cho’s Pseudo-Christianity” (1994) by the same organization (Tonghap).

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\(^1\) Yonggi Cho, *The Truth of Sunbogeum I*, Seoul, 1979, pp.60-61. Walter J. Hollenweger, *The Pentecostals*, 1972/ 3 ed., Peabody, Mass, 1988, pp.363-365; Yonggi Cho’s idea of a good God and healing ministry are similar to the dualistic world-view of Oral Roberts (good God and evil Satan) and his healing ministry. Both also had similar life crises through tuberculosis. Both share similar ideas on the salvation of wholeness or the order of spirit, soul, and body. Roberts said he preached saving souls, but it seems that from the mid-1970s he began to teach the whole salvation of spirit, mind, and body (*Most Important Steps to Your Better Health and Miracle Living*, 1976, pp.64-95).

10.2. THEOLOGY

Both Jeong-Geun Pak and Jeong-Ryeol Pak deal with the doctrine of God in reference to other theological discussions, while Yonggi Cho approaches it in reference to the Scriptures. Cho’s discussion illustrates characteristics of pure Sunbogeumism. The attributes of God (10.2.1), the sovereignty of God (10.2.2), and the Trinity (10.2.3) in Sunbogeumism’s theology will be discussed.

10.2.1. The Attributes of God

Sunbogeum theology does not give much attention to the attributes of God. Instead, it practises the doctrine of God, which had already been established in traditional Christianity. Jeong-Ryeol Pak described God’s nature (spirit, infinity, eternity, self-existence, and oneness), His absolute or incomunicable attributes (omniscience, omnipotence, omnipresence, immutability, and sovereignty), and His moral or communicable attributes (holiness, righteousness, justice, faithfulness, mercifulness, love, and goodness) in relation to traditional Christianity. Contrary to this, Pak says, Minjung theology promotes a God who reveals Himself to the suffering Minjung and disregards the supernatural. Shamanism uses a dualistic pantheism to understand deity, accepting the eternal struggle between good and evil spirits.

Yonggi Cho emphasizes and elucidates God’s goodness to us, which is manifested through the Son’s redemption, among God’s attributes. He titled the heading of the doctrine of theology as joesin Hananim (good God) in his book. This harmonizes God’s love and His sovereignty. Acknowledging God as a good Father, Sunbogeum theology teaches its adherents to expect abundant blessings from God, both spiritual and material. This goodness of God in Sunbogeumism is part of the ‘here and now’ of the kingdom of God. Such expectations caused Korean pentecostals to live in a Christian context in which prayer and evangelization prevail – an aspect of holistic salvation. The spiritual languages of dreams and visions can also be understood in connection with the doctrine of the good God, who does not spare anything from His children. The teaching of the good God was concentrated in the early part of Cho’s ministry (1958-1961) when he and his congregation suffered great poverty.

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3 See the main reference books for each of these persons at 10.1.
4 Jeong-Ryeol Pak, Pentecostal Theology, Seoul, 1996, pp.61-69. This basic conception about God is almost the same as conservative evangelicalism.
9 See 6.2.7, 6.4.6.2, and 6.4.6.3.
10 ITI, ed., Faith and Theology of Yoido Sunbogeum Church II, Seoul, 1993, pp.113-118. The work of the Holy Spirit was then emphasized in the 1960s and 1970s, and since the early part of the 1980s the emphasis has been on God’s sovereignty. See 6.4.2.
10.2.2. The Sovereignty of God

Cho’s Sunbogeum theology emphasizes the absolute sovereignty of God, the second characteristic in his understanding of God. This teaching was not only derived from the doctrine of evangelicalism but is directly influenced by his experience of God through the Spirit – God is God and God is real. Therefore, His authority should be established wholly and practically by His children. It was even heard that he gave up Arminianism and became a Calvinist.

Concerning predestination, Jeong-Geun Pak excluded it while Jeong-Ryeol Pak introduced it via Calvinism and Arminianism. Yonggi Cho viewed according to the descriptions in the Bible (Rom. 8:28,29; 9:11-18; Eph. 1:3-6). Here Cho believes in the election of God among sinners instead of election and reprobation in predestination. Before the foundation of the world, God had known the whole human race would sin in Adam, and God chose some of them according to His own purpose and will. He understands this as a part of God’s grace and love so a human has no right to argue about His sovereign choice but should thank Him for His grace. His view of predestination is similar to the doctrine of Reformed theology except his omission of the theory of reprobation. At the same time, he shares the Wesleyan-Arminian view of the general application of Christ’s redemption and the possibility of losing salvific grace. Here we can see that Calvinistic Presbyterians and Sunbogeum pentecostals differ in applying God’s sovereignty to practical issues. Calvinistic predestination doctrine encourages “a passive waiting for the Holy Spirit rather than an active seeking” while Sunbogeumists positively seek and pray to be baptized in the Spirit. This is the reason why Sunbogeum congregations are enthusiastic about prayer, evangelization, and attending worship meetings.

In this way, God’s sovereignty and human free will are harmonized in Sunbogeunism, which shares the idea of Augustine in his synthetic understanding of God’s predestination and human free will. It does not go to the extremes of either view but tries to harmonize both sides because it finds proof in the Bible to support both Calvinism and Arminianism. This phenomenon is another example of the synthetic and dynamic theological thinking in Sunbogeunism, which is founded on Biblical theology and can integrate different views of theology pneumatologically.

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15 ITI, Faith and Theology ... I, 1993, pp.121-122. Its understanding about God shares a common view with Augustine, Luther, Calvin, and Wesley.
16 Pak, ibid., p.83.
10.2.3. The Trinity

The doctrine of the Trinity has been accepted by Sunbogeumism as the self-evident foundation of Christian theology. Therefore, it is more interested in applying it than discussing it. Through the experience of the infilling of the Holy Spirit, this doctrine became not just a confessed creed but a living theology. We observe two points that characterize Sunbogeumism in relation to this doctrine. More details shall be dealt with in Christology (chapter 11) and pneumatology (chapter 12).

First, Sunbogeumism actually treats the third person of the Trinity as a person. Yonggi Cho teaches that the Holy Spirit is the Third Person of the Trinity and has all the characteristics of a personality (intellect, emotion, and will). He says we need to acknowledge Him as a present and definite person who is with us in a close personal relationship.\(^\text{17}\) This point is important if we are going to establish an intact Trinitarian theology. Each theology has its own emphasis in understanding the Holy Spirit in relation to the Trinity: Calvinism emphasizes Bible-illumination; classical pentecostalism emphasizes the experience and the work of the Spirit; and the Charismatic renewal emphasizes the manifestation of the gifts of the Spirit. These views are one-sided because they do not hold together the symbiosis of the doctrine and the devotion which were taught by the Trinitarian doctrine of the Early Church.\(^\text{18}\) When man has communion with the Holy Spirit as a person, he needs to be conscious of His presence all the time. Then he adores, praises, talks to and thanks Him. A believer’s heart (spirit) can walk with Him. This situation is called the infilling with the Holy Spirit.\(^\text{19}\)

Second, Sunbogeumism supports the Western filioque tradition\(^\text{20}\) as do pentecostal and charismatic movements. Those who criticize this tradition hold the view that Christian pneumatology cannot be fully formed through the filioque doctrine on the grounds that: first, it is an actualized Christology; second, it is primarily a doctrine of the Spirit, but His administration is in the church; and third, it does not

\(^{19}\) Understanding the Holy Spirit as a person will help believers and keep them from grieving the Holy Spirit (Eph. 4:30), from making Him jealous of them (James 4:5), and from quenching Him (1 Thes. 5:19). Because many believers in pentecostal/charismatic circles do not keep this personal relation, they tend to constantly seek to have experience in the Spirit.
\(^{20}\) The author is unaware of any Sunbogeum theologian who discussed Sunbogeumism in connection with the filioque doctrine. But there are good reasons for assigning it to this tradition. First, the risen Christ and His task of sending the Holy Spirit is closely related to Sunbogeumism. Second, it emphasizes the title of the Holy Spirit as ‘another Comforter’ (Jn14:16). The Spirit as the second Comforter does the same things as the first Comforter Jesus did on earth. Third, it believes that the Holy Spirit not only witnesses the redemptive grace of Christ but also works in His place by His name to glorify Him; Yonggi Cho, Pneumatology, 1976, pp.50-54,186-188; idem, The Truth of Sunbogeum, I, 1979, pp.187-189, 213-214.
acknowledge the work of the Spirit outside the church (cf. 12.3.3). Holding to a Christ-centered pneumatology under the filioque tradition, Sunbogeumism cannot easily be syncretised with Eastern mysticism and shamanism.

This Sunbogeum doctrine about God principally belongs to the traditional theology, while demonstrating its Pentecostal distinctiveness by its emphasis on God’s goodness, God’s sovereignty, and the personality of the Holy Spirit. Cho’s emphasis on God’s goodness was pointed out by some Korean Christians as losing the balance between God’s love and His righteousness.

Some leaders of the Korean Assemblies of God once had doubts about Cho’s thought of predestination and his tendency towards Calvinism, especially if the unity of denominational theology (Arminianism) was threatened. The Tonghap denomination pointed out Cho’s emphasis on the Holy Spirit as deviating from the Spirit’s relationship to the Father and the Son (Trinitarian God). At the same time, it stated that his understanding of the Holy Spirit could be acceptable according to new insights of the universal church which was coming about through the emphasis of the Holy Spirit by pentecostal denominations.

Finally, it is helpful to compare Cho’s Trinitarian theology with that of Jürgen Moltmann. Two striking points can be seen here. First, Cho’s ideas of a good God is more positive than Moltmann’s solidarity-Trinitarian God, who not only eternally united into one in love (perichoresis) as immanent Trinity but also shared the sufferings on the cross as economic Trinity. Cho’s good God appears as a father-like monarchistic Saviour who saves His children from all suffering through His Son by the power of His Spirit (positivistic concept of God). Moltmann’s “tri-solidarity God,” however, presents Himself as a mother-like sympathetic Love who identifies Himself with His children in all their suffering, sacrificing His Son/Himself as an example of their sufferings together with bringing them up to life through His Spirit (koinonia concept of God). Moltmann takes the event of the cross as the material principle of the doctrine of the Trinity, whereas Cho interprets it as the means of God’s redemption. Moltmann’s criticism is that the suffering and crucified God of sympathy can best represent the Biblical/loving God rather than a monarchistic/patriarchal God of power. Second, Moltmann advocated that true human community (Christ’s churches as well) must correspond to the inner relationship of the Trinitarian God as the social analogy of Him, and that Trinitarian God reconciles Himself through His Son, not only with sinners but also with the broken world (cosmos) as the community of creatures (Schöpfungsgemeinschaft) by His Spirit.

22 Cf. L. Berkhof, Systematic Theology, Grands Rapids, 1941/ rep., 1984, p.90. Berkhof writes that “if the work of the Holy Spirit is divorced from the objective work of the Son, false mysticism is bound to result.”
while, Sunbogeumism has not yet fully developed such thoughts in connection with Trinitarian theology.24

10.3. ANTHROPOLOGY

Sunbogeum theology has accepted the doctrine of the origin of man and hamartiology in Reformation theology. Jeong-Ryeol Pak not only presented a pente-costal view of anthropology in general with the theories of original sin and trichotomies but also introduced other views like the theories of transmission of sin, the punishment of sin (natural and positive punishments), and man in the covenant of grace (covenants of works and grace).25 On the other hand, it developed its own pneumatomological understanding of anthropology, emphasizing the role of the spirit in the trichotomic components. The axiom of Cho’s theology, the Fivefold Gospel and Triple Salvation, is also founded in the trichotomic structure of humanity as we have already discussed (8.3). His methodological key, the spirit controls the material, which is presented in The Fourth Dimension, was also formulated in relation to trichotomistic anthropology.26

Cho’s trichotomic anthropology is characterized by three aspects. The first is the function of each component: spirit, soul, and body. Because of the mystic nature of human beings, the spirit of man was sometimes identified by Yonggi Cho as the subconscious, the heart, or the heightened aspect of the redeemed soul.27 The functional aspect of anthropology is more important for Sunbogeumism than the doctrinization of trichotomy, in that it does not make trichotomy an absolute Christian doctrine. Regardless of dichotomy or trichotomy,28 Cho deals with the three functions found in human nature: God-consciousness through conscience, life, intuition, and inner man; self-consciousness through intellect, emotion, and will; and physical world-consciousness through the five sensory organs. Spirit, soul, and body are ascribed to them respectively.

Jeong-Geun Pak has a similar view. The infilling of the Holy Spirit happens in the spirit of man first, and then his spirit controls the soul and the soul controls the body.29 This order of spirit → soul → body shows an inside-out model for

26 Yonggi Cho, The Fourth Dimension II, 1983, pp.35-85. L. Berkhof, Systematic Theology, 1939, pp.474, 484-485. The Holy Spirit meets the spirit of man and this is regeneration (Dr. Shedd). Reformed theology takes it that regeneration occurs in the sub-conscious life while conversion takes place in the conscious life. Considering these two thoughts, the idea of trichotomy is included here, too.
27 idem, The Fourth Dimension I, pp.41-42. II, pp.48, 52; L. Berkhof, Systematic Theology, 1939, pp.474, 484-485. The Holy Spirit meets the spirit of man and this is regeneration (Dr. Shedd). Reformed theology takes it that regeneration occurs in the sub-conscious life while conversion takes place in the conscious life. Considering these two thoughts, the idea of trichotomy is included here, too.
29 Jeong-Geun Pak, What We Believe: Easily Understandable Systematic Theology I, 1992, pp.251-269. Pak believes the heart is the centre of human inner life or soul, but it is not identified with spirit. Heart is controlled by soul, Pak says. The Holy Spirit affects the spirit of a regenerated man, then his spirit affects his soul, and then his soul affects his heart. Although Cho and Pak both have same view about
understanding humans. This basic anthropological theology of *Sunbogeunism* (cf. 8.3.1; 8.3.2) is one that the American Assemblies of God does not consider.

The second aspect is the analogy of the Trinity and humanity as created in the image of God. Cho writes that as God is Trinitarian – God as Father, Son, and the Holy Spirit – humans were also created as a tripartite being with spirit, soul, and body. However, Cho does not match each person of God with each part of man.30 The basic logic of this concept is that the recipient party, man, is bestowed with a corresponding point of contact with God’s Spirit, which is man’s spirit. This thought is based on the trichotomic theory, which is found in the Bible (1 Cor. 2:11; 14:2,13-16,32; 1 Thes. 5:23; Heb. 4:23), in psychological findings,31 in the theology of some churches,32 and in the experience of believers.33

The third aspect is that humanity was created as a recipient of God. This capacity also depends upon the constituent of man’s spirit.34 Faith, hope, and *agape*, which are given to man by God, also flow from the spirit. Man, who lives according to the guidance of spirit, lives by the Word of God, in faith, in the Holy Spirit, and for God’s glory. When he does, he can live according to the way of the fourth dimension (8.3.3.1).35 On the other hand, a natural man, who is separated from God (spiritual death), becomes the servant of Satan. In other words, he is the recipient of Satan.36 Salvation through Christ means that the spirit is revived or born (washed) again (John 3:5,6). Then God’s Spirit dwells in (or with) his spirit.37

This anthropology, which emphasizes the role of the human spirit in connection with the work of the Holy Spirit, helps Korean pentecostals to experience or receive the third person of Trinitarian God. This view was criticized by the Tonghap Presbyterians. Two challenges were raised: first, Cho’s trichotomic idea makes man’s spirit impersonal, treating it as only a God-consciousness function; and second, his idea of man’s faculty to receive God makes the Creator God and creature man one (equal).38 Young Hoon Lee defended Cho pointing out that Cho does not insist upon the impersonality of man’s spirit because he regards it as the faculty of God-communication, and he teaches that God’s children become partakers of the divine nature through the indwelling of the Holy Spirit.39

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32 The Orthodox Church, pentecostals, and some conservative circles adhere to trichotomism.
33 Speaking in tongues or prophecy that the mind (soul) cannot understand or reason, may be examples of the existence of spirit.
10.4. SPIRITUAL BEINGS

_Sunbogeunism_ recognizes and experiences the reality of the spiritual world and holds a positive (aggressive) attitude towards it. The most important principle is that there is a spiritual world behind the exposed material world. Therefore, we only can solve the phenomenal problems of this world if we deal with the spiritual realm first. The shamanistic background of Korean society seems to have influenced this approach (cf. 3.2.2). Nevertheless, _Sunbogeunism_ does not bother theorizing it because it emphasizes faith in God. Angelology and demonology are discussed in this section.

10.4.1. Angelology

Yonggi Cho and Jeong-Geun Pak both discuss angelology and demonology while Jeong-Ryeol Pak leaves them out in his doctrinal books. Created as God’s servants as spiritual, personal (rational), sexless, immortal, innumerable, and powerful beings with the characteristics of gentleness, obedience, wisdom and holiness, angels serve both God and saved saints. They worship God, serve and protect believers on earth, lead departed saints (spirits) to heaven, execute God’s judgements, and deliver God’s message to saints. This view of _Sunbogeunism_ supports a similar angelology of evangelicalism. For pentecostals in Korea, angelic experience has not become an issue as it was in America. Even though angels play active roles in performing the will of God on earth, they should neither be confused with the Holy Spirit nor worshipped by believers, Yonggi Cho writes. In fact, _Sunbogeunism_ is more concerned with demonology.

10.4.2. Demonology

Traditionally, Koreans called demons or spiritual beings several names: demon (_Guisin_); god (_Sin_); spirit (_Yeong_), and ghost (_Mangryeong_). We use these terms interchangeably in this subsection. According to Tae-Ung Sin, who researched Korean demonism, demons in Korea are believed to have been formed through the formation and destruction of creative energy (_Gi_) of any matter (both living creatures and inanimate objects) according to the dual principle of negative and positive (_Um-Yang_). There are various kinds of evil (related to _Um_) and good (related to _Yang_) spirits, depending on their sources. Shamans, who are possessed or can invite strong and bright spirits, function as helpers to those who suffer from evil spirits or demons (See 3.2.2). Demons exist in a definite period of time.

Yonggi Cho and Jeong-Geun Pak both allow more space for demonology than angelology in their books. Pak, who held the same view on demonism as Tae-Ung

40 See 10.1.
41 Jeong-Geun Pak, _ibid._, pp.161-181.
45 See 10.1.
Sin, highlights the difference between the Korean traditional view of demons and that of the Scriptures. His discussion can be summarized as follows: ancient Koreans believed that demons or spirits come into being when any object gets old, dies, or is destroyed, and its Gi (energy or spirit) leaves it and coheres to become spirit. The most famous cases are those of deceased human spirits who died of bitter grudges, and became demons. Being originally a Gi, a demon can penetrate material objects and can sometimes do superhuman things. Demons stir up various kinds of trouble for humans until they vanish after an expiration of their existence or by satisfaction through human sacrificial services. However, the Scriptures do not teach that deceased spirits become demons, Pak argues. Demons are the soldiers of Satan. He criticized Gi-Dong Kim, who taught that the souls of unsaved people become demons when they die.46

The demonology of Sunbogeumism can be explored in its origin, organization, and overcoming. First, Sunbogeumism finds demons’ origin in the prophetic words of the Bible (Ezek. 28:11-19; Is. 14:12-15; Rev. 12:3,4,7-10) and it developed its demonology from that perspective. According to Cho and Pak, Satan was originally the most perfect, wise, glorious, and authoritative creature of God. Cho writes that in the Bible there were three archangels of God – Michael, the archangel of God’s army; Gabriel, the archangel of God’s messengers; and Lucifer, the archangel of God’s royal guards. Lucifer, also called the “star of the morning,” is believed to have been cast out from heaven by God on account of his pride and rebellion.47 This event also reveals the nature of sin, pride.48 Then he became the tempter (not originator) of sin. He is eventually destined to be thrown into the lake of fire forever (Rev. 20:1-3, 7-10).

Second, the satanic structure is divided into three levels: Satan as ruler; one-third of the fallen angels came under his control and forms the second stratum; and innumerable demons on earth form the lower stratum.49 Satan is also called the devil, dragon, or serpent, tempter, destroyer, the prince of this world, Beelzebub, Belial, the father of the lie, Lucifer, accuser, deceiver, murderer, roaring lion, he who has the power of death, enemy, the angel of the abyss, and anointed cherub, all of which manifest his character. The evil world of the second level seems to be understood as rulers and powers (Eph. 1:21; 6:12; Col.1:6; 2:15). Cho and Peter Wagner call this spiritual power territorial spirits, which are fought against in power evangelism.50 Demons in the third level directly influence the soul, body, and

47 Jeong-Geun Pak, ibid., pp.186-188; Yonggi Cho, ibid., 1979, pp.445-446.
48 Pak, What We ... II, 1994, pp.17-19.
49 Cho, ibid., p.444.
50 C. Peter Wagner, Confronting the Powers, 1996, trans. by Gyeom-II Na, Seoul, 1997, pp.181-250, passim. idem, ed., Engaging the Enemy, trans., by Sunghoon Myoung into Korean, Seoul, 1993. In these 2 books, territorial spirits were discussed and a similar view was taken to that of Yonggi Cho. Cho argues that one of the reasons why more souls in Korea are being saved than in Japan or in Europe is that the constant prayer of Korean churches made clear the evil power in the air (His lecture on prayer, at a conference in Wuppertal, Germany, 27. 8. 1993); Yonggi Cho, A Commentary on the Epistle to the Ephesians, Seoul, 1984, pp.39, 138. Cho interprets ruler, authority, power, dominion, or spiritual forces of wickedness (Eph. 1:21; 6:12) as the system and power of angels or those of fallen angels.
circumstances through various kinds of mental, physical, and circumstantial disorders, diseases, and confusion. These three functions or ranks of satanic power cannot be separated but are distinguishable just as are the Trinitarian God and human trichotomic nature.

Third, Sunbogeunism teaches people how to properly deal with satanic power. Because the Bible does not teach absolute or philosophical dualism (good and evil), Sunbogeunism takes a positive and decisive attitude against evil powers. When Adam sinned against God and became the servant of Satan, he was deprived of his authority to rule over all the living creatures as well as over himself. From then on, rulership has been handed over to Satan (Luke 4:6,7). Humankind, born under the bondage of original sin, is inevitably captive of Satan because Satan’s authority to rule over human or the world is ‘legitimate,’ even before God. Only the Atonement of Christ nullifies it and makes humans free. This explains why the salvation of Christ is manifested in the context of hamartiology and demonology.

Choung Jin Ko (KAOG), who has been engaged in studying demonism and practising exorcism since 1972, writes that to defeat evil spirits, first of all, one must be filled with the Holy Spirit and be armed with the truth of God. To protect oneself from them, one needs to rejoice, pray, and always give thanks in everything (1 Thes. 5:16-18). Spiritual weapons include the authority of the name of Jesus, the power of the Holy Spirit, the blood of Jesus, the power of prayer, and filling by the Word of God. Ko also describes how to drive evil spirits out: the performer must be changed and live according to the name of Jesus Christ; he must let the Holy Spirit work; let the demons speak and give them the chance to choose to leave on their own; let them entreat or confess what they brought into the victims; curse them in the name of Jesus; powerfully command them to come out; confirm if they have left; and let the healed person give testimony, allowing the person live a Christian life.

The idea of Satan’s legitimate authority over humanity and practising exorcism as a part of divine healing was criticized as being akin to the ideas of Gi-Dong Kim, who was labeled a heretic in Korea. Against this, Sunbogeunism vindicated itself. It clarified that the Scriptures show that Satan is the root of disease and death; therefore, Kim’s idea of demons as the deceased spirits of those who were not saved is unbiblical. In conclusion, Kim’s demonology is entirely different from Cho’s doctrine.

10.5. CONCLUSION

We will now summarize and evaluate Sunbogeun theology in connection with the Trinity, its anthropology, and its view on spiritual beings one after another.

In understanding God, Sunbogeunism emphasizes God’s goodness and His sovereignty at the same time. The former causes believers to expect both salvation and prosperity, whereas God’s sovereignty makes God the entire source of their existence. In this way, it not only synthesizes the Calvinistic emphasis on the

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51 Cho, ibid., pp.292-299.
53 The 78th General Assembly of Tonghap Presbyterian Denomination, ibid. Young Hoon Lee, ibid.
sovereignty of God and the Arminian concepts of free-will, but also enables Christians to have a broader horizon in understanding God so that they may come closer to God and carry out active Christian lives on earth through faith and prayer. This synthesis makes Korean Christianity, which holds a Calvinistic theology of predestination and God’s sovereignty in an Eastern authoritative society, a challenge. At the same time, the thought of practical fellowship with the Holy Spirit as a definite person encourages Sunbogeum adherents to live with the Trinitarian God in constant fellowship. Even classical pentecostalism lacks in this point. Both Sunbogeumism’s emphasis on the Spirit’s personality and the trust in being filled with the Spirit has contributed to understanding the Trinity in a more practical way. The acceptance of the filioque doctrine helps keep Sunbogeumism free of falling into syncretism with traditional Korean religions. The danger, however, is that its emphasis on the Spirit and its personality can make the Spirit more important than the Father and Jesus Christ (Tonghap denomination). Believing in a Powerful good God, who delivers us from sin as well as from worldly suffering, can be too positivistic in this world of afflictions (Moltmann). The narrow view of the Trinity (filioque) and its underdevelopment in its application to the community as a social analogy of the Trinitarian God (perichoresis) reveal its weakness, too.

Regarding anthropology, Sunbogeum theology highlights the function of the human spirit in the framework of a trichotomic understanding of humanity. Here the Holy Spirit of the Trinitarian God can actually reside in the human spirit through the assumption and experience of Spirit meeting spirit. According to Sunbogeumism, as long as the function of the soul is self-consciousness and its subject is still the self, a dwelling component which can be delivered to God is needed to experience the living Lord. This dwelling place is the spirit of man. This is, in fact, a plea for a pneumatological anthropology which has the strength of furnishing a basis of unio mystica with the Trinitarian God. It can also be called koinonia with the Spirit, although this formulation has the danger of falling back into a kind of shamanistic mysticism in the Korean context.

Recognizing spiritual beings as a reality described in the Scriptures, Sunbogeumism teaches believers to take a decisive attitude against evil powers. According to its logic, without conquering the spiritual world behind material phenomena, believers cannot live proper Christian lives. This thought and practice is especially critical of liberal Protestant theology, which allegorizes the existence of evil spirits as unrighteous social structures. At the same time, it must be stated that Sunbogeum demonology has a potential danger. Young believers who follow this teaching might become nervous about coping with demonic activities which were active in their lives before conversion or are still present after conversion. However, it is generally known that most Korean pentecostals overcome such fear through Biblical teaching and prayers.