13. Ecclesiology

13.1. INTRODUCTION

Pentecostalism as a renewal movement has especially displayed weakness in its ecclesiology.¹ Having developed neither an ecclesiology like the sacramental and canonical institution of Catholicism nor the doctrinal formulation of Reformation (like Calvin’s Institutio), it has understood the church as an organic whole, not as an institution, which is composed of those who are redeemed by the blood of Christ and born in the Holy Spirit. In accordance with its various experiences, pentecostalism shows diversity in ecclesial forms.² Sunbogeum ecclesiology is similar. It believes that the Christian church was born on the day of Pentecost (Acts 2:1-4) as the body of a Spirit-filled community, and it teaches that the contemporary church must follow this paradigm so that its worship meetings conform to the church of Pentecost day. Accordingly, Spirit-filled laymen will be maneuvered to be the main function of ecclesia. As an organic movement, ecclesiology is also in a state of flux.³ Yoido Sunbogeum Church, which has modeled a pneumatological ecclesiology, has been questioning whether this church has a genuine ecclesiology.⁴

We will discuss the aspects of Sunbogeum ecclesiology’s nature (13.2), ministry (13.3), ordinances and organization (13.4), in which framework we will also deal with the relationship between the church and the state. The Truth of Sunbogeum II (1979) by Yonggi Cho and Pentecostal Theology (1996) of Jeong-Ryeol Pak will be the main reference books for this chapter. The Church in the Power of the Spirit (1975/1977) by Jürgen Moltmann and the report of the 79th General Assembly of Tonghap Presbyterian Denomination over Yonggi Cho’s theology will be referred to as critical reflections on Sunbogeum ecclesiology.

13.2. THE NATURE OF THE CHURCH (ECCLESIA)

The Korean Assemblies of God defines the nature and purpose of the church by addressing three aspects: salvation, worship, and the edification of the saints into the image of Christ.⁵ Yonggi Cho uses the title ‘Church as the Body of Christ’ as the

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³ Sunghoon Myoung, Spiritual Dimension of Church Growth, Seoul, 1993, p.54. Myoung writes that theology is to explain the work of the Holy Spirit, not the other way around.
⁴ See the section 7.3.1; Pastor P., one of the leaders of the KAOG told the author that the ecclesiology of the Yoido Sunbogeum Church does not match traditional ecclesiology (general conservative KAOG congregations follow the form of evangelical/traditional form in ecclesiology). This means that Sunbogeumism is still not a unified theology even among the members of the Korean Assemblies of God. Nevertheless, the majority of the Korean Assemblies of God pastors wish to have a congregation as successful as the Yoido Church. This contradiction may be only solved through sound theological judgement.
heading of his chapter on ecclesiology in his description of Sunbogeum doctrines. Here, he defines the church as a spiritual gathering of those who are saved in Christ through God’s choice and calling. He identifies the nature of the church in the Biblical interpretation of the Greek word ecclesia – a gathering of those who are ‘called out.’ This ecclesia exists in a fourfold essence: Christ is its foundation and head through His redemption; the Holy Spirit works in and through it for sanctification, building up the holy temple, protection, and eventually the presence of Christ in Him; redeemed people, as children of God belong to the truth, God’s own possession; and it is in the world and sent into the world without belonging to the world. In relation to the ministry and mission of the church, Moon-Ok Park pneumatically presents ecclesia as the Sitz im Leben of Christopraxis through which godless and suppressed people will be saved and freed. We can notice that Sunbogeum ecclesiology, which is derived from the teaching of the Scriptures centering around the definition of ecclesia, manifests its Christological and pneumatological features in its nature. This definition is similar to that of other pentecostals.

13.3. THE MINISTRY OF THE CHURCH

The ministry of the church by Sunbogeunism’s standards will be divided into the following items: worship, education, fellowship/service, and ecumenism and mission. Its mission will be explained in the next chapter.

13.3.1. Worship

Sunbogeunism regards the worshipping of God as the primary task of the church. This is different from other Pentecostals, who generally put world evangelization at the head of their ministry. Sunbogeun ecclesiology posits that a Spirit-filled worship meeting is the priority of its ecclesial ministry because people not only worship God in the Spirit but also receive salvation, the Holy Spirit, the gifts of the Spirit, healings, and other blessings during the worship meeting in order to be witnesses of Christ in the world. In other words, worshipping God is not only the primary ministry of ecclesia but is also the spiritual source for all other activities. It seems that traditional Korean religiosity (chapter 3), which has been influenced by traditional Hananin faith, authoritative Confucianism, Taoism, Mahayana

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7 ibid., pp.374-394.
9 Cho, ibid., p.396.
11 Sunghoon Myoung, Spiritual Dimension of Church Growth, 1993, pp.76-82.
Buddhism and shamanism, has caused Korean pentecostals to make worshipping God their primary task. Worship is a spiritual need and the sign of faith and obedience to God.\textsuperscript{12} Another important factor for a Sunbogeum worship meeting is prayer, an essential part of all worship meetings in Sunbogeumism.\textsuperscript{13} Worship is regarded as a celebration, a heavenly banquet, rather than a religious ritual.\textsuperscript{14}

Composed of the four main elements of praise, prayer, the Word of God, and offering, the Sunbogeum worship service does not differ much from those of other Korean evangelicals.\textsuperscript{15} Therefore, Sunbogeum pentecostals can worship God together with Presbyterians, Methodists and Holiness Christians at the local level (cf.6.5.6). Likewise, it also holds the preaching of the Word as the most important element. Because God is Spirit, only those who are born of water and Spirit are qualified to be preachers and worshippers (John 2:24; 3:5). Moreover, having spiritual worship means that one must present his body as a living and holy sacrifice to God in everyday life. This living sacrifice is an element of worship and is a fruit of holistic salvation – the salvation of spirit, soul, body, and circumstances (8.3).\textsuperscript{16}

\textbf{13.3.2. Education}

Sunbogeum Church does not neglect teaching. Its theological education follows in step with other Protestant churches in Korea (7.3.2.3). The Yoido Sunbogeum Church has developed a well-organized teaching programme for Sunday school and laymen. The Charter of Sunbogeum Education formulated by the Yoido Sunbogeum Church states:

\begin{quote}
The purpose of Sunbogeum education is to lead humans who lost the image of God, to find themselves through the cross of Christ, meet God, and personally accept Him, who is the Lord of Creation, Providence, and Redemption so that they will reach the whole salvation of Jesus Christ who saved them through the cross and further leads them to sanctification through the help of the Holy Spirit and the teaching of God’s Word in the church, which is the Body of Christ, which instructs them so that they may long for the eternal kingdom of God and preach the joyful news of salvation to the end of the world.\textsuperscript{17}
\end{quote}

To fulfill this purpose, the Yoido Church has developed various kinds of educational organizations and materials for the church. In 1981, Cho published a series of Bible study in twelve booklets, which explain the whole Scriptures in 38 lessons. To train Sunday school teachers, it also established educational institutes in the church (see 7.3.1.7).

\begin{footnotes}
\item[12] Cho, ibid., pp.396-400.
\item[13] See 3.2.1; 3.2.2; 4.3.1.4; 6.2.7; and 7.3.1.2.
\item[14] Myoung, ibid.
\item[15] Clapping hands, unison-prayer with hands up (especially worship service at prayer house), preaching according to the preplanned text, and tithing are generally found at the worship meeting of Sunbogeum pentecostals, but dancing in the Spirit, praising in tongues, preaching without written text (following spontaneous inspiration) are hardly found among them. Traces of Asiatic moderateness and Confucian formality seem to be manifested here.
\item[16] Jeong-Ryeol Pak, ibid., pp.234-241.
\end{footnotes}
13.3.3. Fellowship and Service

The fellowship between Christ and the believer comes first. This koinonia is realized through the Holy Spirit (12.2). The horizontal fellowship among believers, which is achieved by agape, is rooted in this vertical relationship between Christ and believers. All churches, excluding heretics, on earth must have koinonia because this universal church was established by the same Spirit and belongs to the one Lord Jesus Christ. Jeong-Ryeol Pak believes that if fellowship is lacking in the church community, the church cannot experience a revival.

The service of the church must start in the congregation and should eventually include outsiders like the poor, the crippled, the lame, and the blind in its diakonia and fellowship (Luke 14:12-14), writes Pak. Pak further describes how the congregation of believers should serve the pastor by respecting him, praying for him, accompanying him as needed, supporting him with finances, and obeying him. The services of the pastor and deacons to the congregation need the guidance and gifts of the Holy Spirit (whether natural or supernatural), Pak claims. Criticism for its narrowness in understanding the Christ-centered gathering of ecclesia will be discussed in the following sub-section (13.4.3).

13.3.4. Ecumenism

The biography of David Du Plessis (1905-1987), clearly describes how the Holy Spirit plays a leading part in the ecumenical movement. Cecil M. Robeck, Jr. contends that “we pentecostals are ecumenical, we just don’t know it.” Walter J. Hollenweger had already noticed that “the pentecostal movement started as an ecumenical revival movement within the traditional churches.” The pentecostal movement as a spiritual revival is ecumenical in itself. Even though it is diverse, its driving force for both the unity of the church and evangelization of the world has not been lost. Sunbogeumism quickly engaged these tasks compared to most of the Assemblies of God. The application of the cell system, which is based upon the mobilization of lay people (6.4.2) and the foundation of The Kookmin-Ilbo Daily News by the Yoido Sunbogeum Church in 1988, are good examples of its practical participation in ecumenism. The idea of a holistic salvation (spirit, soul, body, and circumstance) through the Holy Spirit indicates its concern for society (7.3.1.6) with openness and ecumenity.

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19 Pak, ibid., p.259.
20 ibid., pp.252-255. This practical instruction seems to be a very ‘Korean’ statement. However, Korean Christians generally respect their pastors more than is usual in western society. Likewise, Sunbogeum pastors may be more authoritative and respected by their congregations than the pastors of western society by their congregations. The author has experienced this difference.
22 Cecil M. Robeck, Jr., “Taking Stock of Pentecostalism: The Personal Reflections of a Retiring Editor,” in Pneuma, vol. 15/4(Spring 1993): 35-60 (cited from p.39). Robeck, who is a pastor of the American Assemblies of God and a professor at the Fuller Theological Seminary, is one of the leaders of ecumenical dialogues.
The Korean Assemblies of God has a Committee of Theological Development and a Committee of Countermeasure to Pseudo-Christianity; however, it does not have a Committee for Keeping Pure Doctrines as the American Assemblies of God does.²⁵ It joined the Korea National Council of Churches in 1996 (cf. 7.3.2). This differs from many European and American Assemblies of God that still resist this. The general secretary of the World Council of Churches visited the Yoido Sunbogum Church in 1996. During that time, he mentioned that he felt the explosive power of the Holy Spirit in this church and indicated the necessity of a joint operation between them.²⁶ Two representatives of the Korean Assemblies of God attended the full general assembly of the World Council of Churches by invitation as a member church of the Korean National Council of Churches in Zimbabwe (December 1998).²⁷ In 1995, when Jürgen Moltmann was invited by the Kijang Presbyterian Church, a progressive and ecumenical-oriented Presbyterian denomination in Korea, Yonggi Cho and Moltmann had an ecumenical talk on the theme “Is there a hope for the critical 21st century”?²⁸ Harvey Cox was invited by the International Theological Institute, which belongs to the Yoido Sunbogum Church, as one of the main readers for the Fifth International Theological Conference on the Holy Spirit in 1996.²⁹

As we have already observed, the doctrine of the initial physical evidence is not demanded in the Korean Assemblies of God as in other Assemblies of God. The ecumenical tendency of Sunbogumism is a result of Yonggi Cho’s originality in his theological reasoning (6.3.2.2), his worldwide ministry in evangelical circles regardless of denominational backgrounds, and his task-oriented vision of world evangelization. In addition, Hansei University, which was developed from the Sunbogum Theological Seminary of 1953, the International Theological Institute (7.3.1.7), and some young denominational scholars also contributed to the Christian ecumenism.³⁰ Despite this ecumenism, however, it does not extend its dialogue to Minjung theology because the latter holds entirely different theological viewpoints.

²⁵ KAOG, Minutes (1996,1997). The Committee of Theological Development is an organization which mainly studies the development of denominational theological institutes. But it had researched the WCC and the Korean National Council of Churches (KNCC), which is not subordinate to but related to the WCC, and reported positively so that the general assemblies of KAOG were able to decide to join the KNCC. In 1997, it had its 22nd meeting. The Committee of Countermeasure to Pseudo-Christianity is set up for the study of heretic groups outside the denomination.
²⁷ Jong Sun Paik, the general secretary of the KAOG, and Young-Man Kang (KAOG), a KNCC member of the International Affairs Committee, attended the general assembly of the WCC (December 3-14, 1998). Yonggi Cho had been invited as a guest (the leader of the pentecostal movement) but he was not able to attend.
³⁰ For example, Young Hoon Lee (Ph. D. at Temple University) as the leader of ITI, Wonsuk Ma (Ph. D. at Fuller Theological Seminary) as the Academic Dean of Asia Pacific Theological Seminary (Philippines) and the Associate Editor of the Asian Journal of Pentecostal Studies (from 1998), and Sunghoon Myoung (Ph. D. at Fuller Theological Seminary) as the director of Church Growth Institute (Seoul).
13.4. THE ORDINANCES AND ORGANIZATION OF THE CHURCH

According to its pneumatological ecclesiology, Sunbogeunism discloses a dynamic understanding of ordinances. Its organization into a juridical structure contradicts its organic body. The relationship between the state and the church remains more a theoretical acknowledgement than a practice.

13.4.1. Ordinances

Water baptism and the Lord’s Supper (Holy Communion) are prescribed as ordinances\footnote{The Korean word for this expression can be translated into ordinance, holy ritual (holy ceremony), or sacrament. Sacrament and ordinances can be used interchangeably even though there is difference in theological meaning between them (Michael L. Dusing, “The New Testament Church” in STAPP, pp.556-558).} by the Korean Assemblies of God. Infant baptism is denied – dedication of infants is allowed – and believers are baptized by immersion by an ordained minister. The Lord’s Supper as a means of God’s grace, increases His love and faith for participants\footnote{KAOG does not prescribe the qualification for the participant, just mentioning ‘all belonged to the church.’ Generally, water-baptized members are allowed. Exceptionally, when one is known to be saved and is baptized with the Holy Spirit without having water-baptism, he may be allowed to it by the performer’s discretion.} and signifies the commemoration of and participation in Christ’s death and resurrection.\footnote{Jeong-Ryeol Pak, ibid., pp.182, 222-231. Participation with Christ’s resurrection means that participants would be witnesses of Christ and wait for His coming with hope.} This view is the same as that of the American Assemblies of God. The baptismal ceremony follows the example of the Baptist church; however, the doctrine of the Holy Communion is influenced by Zwingli (commemoration) and Calvinism (spiritual presence of the Lord).

Yonggi Cho has three different ideas about ordinances. First, he has an efficacy view of the Lord’s Supper, which was introduced by his publication \textit{A Commentary on the I Corinthians} (1983). Until that time, he had followed the doctrine of classical pentecostalism, which is described in his doctrinal book \textit{The Truth of Sunbogeunism II} (1979). In his commentary on First Corinthians 11:23-26, he contends that the Lord’s Supper is not a symbol but a living power. He writes that “when we bless the bread before the Lord, the power of God’s Spirit is present at/in the bread and when we take the bread, it will bring the same effect as taking the real flesh of Jesus Christ.”\footnote{Yonggi Cho, \textit{A Commentary on the I Corinthians}, Seoul, 1983, p.238.} This principle is applied to the cup as well. Consequently, the effect of the broken body and blood of Jesus is present through the Spirit. Through the Lord’s Supper, one can, in practice, receive all the grace that God bestows through Christ’s redemption, namely the blessing of the Fivefold Gospel. Even though this view stands close to Calvinistic doctrine, it also goes beyond it and has some similarity with Luther’s doctrine of consubstantiation. Cho’s idea follows his theological methodology of the fourth dimension, Spirit controls matter (8.3.3).

Second, Cho puts baptism with the Spirit in the realm of the ecclesial ritual after water baptism. He says, “sacraments (or ordinances), where belong baptism and Holy Communion, and ceremony (or ritual) of divine healing are the most central
ritual of the church.” Cho explains water baptism and baptism of the Holy Spirit consecutively. As the Spirit-baptism of Christ is indispensable for the witness of Christ, it was counted as a sacramental order by him.

Third, Cho regards healings as an ecclesial ritual. He pointed out several reasons why Christ’s church can and must practise healings: the original sin of humans, from which all disease springs, was redeemed by Christ and healings are included in His redemption; Jesus healed diseases and cast out demons on earth through the power of the Spirit; the Spirit in the church does the same thing that Christ did; the gifts of healing are given to the church (1 Cor.12:28; James 5:14-16); and the church as the footstool of the kingdom of God must carry out healings. As the body of Christ, the church has the right and responsibility to cast out demons and heal diseases like Christ did during His ministry on earth, he argues.

Cho’s thoughts on the efficacy view on the communion, the teaching of the baptism in the Spirit, and holding healings as an ecclesial ritual were labeled as problematic in relation to pentecostalism in general; however, Cho does not contend he is introducing new doctrines or renouncing existing ones, but he states that what he has found is in the Bible. In this sense, *Sunbogeum* ecclesiology, as well as its theology, are a growing process.

13.4.2. Organization and Polity

The organic whole of pentecostal structures inevitably needs organization. According to *Sunbogeumism*, the necessity for ecclesial organization is found in the analogy that the church is the body of Christ with many members (Rom.12:3-9; 1 Cor.12:12-30). Therefore, it must be an organic organization. Its objective is defined by the teaching of Paul to the Ephesians – the equipping of the saints for the work of service and the building up of the body of Christ (Eph.4:11,12). In the revised constitution of the denomination (1992), the qualifications demanded for ordained ministry are as follows: those who have finished the denominational graduate school of theology or ministry (cf. 7.3.2.3); those who have received the baptism with the Holy Spirit with the initial physical evidence; a minimum of two years’ experience in independent ministry or a minimum of three years’ experience as an assistant pastors under a senior pastor; and a minimum age of 30 years for married men. The prerequisite of a high theological education for *Sunbogeum* ministry (cf. 7.3.2.3) is characteristic among pentecostal circles around the world.

The strict rules for women’s ordination in the Korean Assemblies of God needs to be mentioned. Even though the roles of women in Korean pentecostalism from its infancy included foreign independent women missionaries (5.3.1), the women leaders of the post-war developments (5.5.2.2; 5.5.2.3), the prominent leader Ja-Sil Choe (6.3), women prayer intercessors, cell leaders and pastoral ministers, women are treated differently from men in the requirements for ordination despite their

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36 *ibid.*, pp.424-427. Exorcisms are naturally included in divine healing (6.4.7).
38 *ibid.*, pp.427-429.
importance in Korean Pentecostalism. In September 1984, the draft for female ordination passed the extraordinary general assembly of the Korean Assemblies of God for the first time. The requirements for women ordination at this time included graduation from the denominational seminary; fifteen years serving experience as pastors (seven years of which were spent as independent pastors); and a minimum of 45-years-old. At the same time, men had only a minimum of two years’ continuous ministerial experience and a minimum age of 27 years.\textsuperscript{39} According to the amendment of 1992, however, the requirements for men’s ordination were changed from the minimum age of 27 to 30 with married status, while women maintained a minimum age of 45 years with five years experience pioneering an individual church after seminary or seven years dependent ministry of a church.\textsuperscript{40} Today, the women’s ordination age is 40 – still 10 years older than men.\textsuperscript{41} There are 105 female ordained pastors and 1,250 unordained women assistant pastors among 3,800 pastors of the Korean Assemblies of God.\textsuperscript{42} In the case of the Yoido Sunbogeum Church, there is only one female ordained pastor along with 296 unordained women pastors among a total of 600 pastors.\textsuperscript{43} The Yoido Church has a higher proportion of female ministers (the proportion of women to men is almost 1:1) than the denomination’s about 1:3, whereas the proportion of ordained women to unordained women by the Yoido Church is 1:296 (only 0.3\%) and the denomination’s is 105:1250 (about 8\%). The Yoido Church needs more assistant female pastors, who serve the church under the leadership of male pastors; most ordained denominational women pastors independently serve congregations. The reason for the higher requirements for women’s ordination is that Korean pentecostalism is fundamentalistic in its understanding of the Scriptures (1 Cor.11:3; 14:34,35; 1 Tim.2:11-15) and still follows the Confucian way of conservative Eastern tradition.\textsuperscript{44}

The organization of Sunbogeumism is also characterized by the “tension between the charisma, which is responsible for the formation of the Assemblies of God, and the emergent church-bureaucracy, which must support a successful organization.”\textsuperscript{45} The institutionalized and bureaucratic mechanism, which had been built up by exercising the Spiritual charismata, began to restrain the work of the Spirit and eventually became a danger to Sunbogeum ecclesiology and the American Assemblies of God.\textsuperscript{46} The representative of Sunbogeumism and the church growth

\textsuperscript{39} KAOG, Denomination Constitution, revised, III/chap.6, 1984.
\textsuperscript{40} idem, Constitution, III/chap.6, 1996 (revised in 1992).
\textsuperscript{41} Hyeon-Seung Sim, telephone interview to the general headquarters of the KAOG (19.6.2002). This revision has taken place since December 1999.
\textsuperscript{42} ibid. This number is the standard of April 2002.
\textsuperscript{43} Telephone interview to the personnel section of the Yoido Sunbogeum Church (20.6.2002). This is the standard of 2002. Among 303 men pastors, more than half of them are ordained pastors.
\textsuperscript{44} According to telephone interviews to other denominations in Korea, the author found out that the progressive Kijang denomination has the highest proportion of ordained female ministers, next comes the Methodist denomination. The conservative Haptaong as well as Kosin denominations do not have ordinance for female ordination yet. The author was not able to get the exact statistics for these denominations.
\textsuperscript{46} ibid., 289-291, Hollenweger only mentioned the dangerous aspects of the institutionalized bureaucracy of the Assemblies of God as well as the general pentecostal/charismatic movement.
movement, the Yoido Sunbogeum Church, exposes this problem.\textsuperscript{47} This phenomenon is paradoxical because pentecostalism originally strived to follow the guidance of the Spirit. This is a theological problem for Sunbogeumism and pentecostal/charismatic movements in general.\textsuperscript{48}

Finally, Sunbogeumism adopted the system of the American Assemblies of God, which had mainly adopted the Presbyterian format without entirely abandoning the merits of episcopality and congregationalism. This system has three levels: the local church government, which has a general assembly of all members and a ruling body of elders (the pastor and a minimum of two elders); a regional organization of the geographical district council; and the general assembly of the denomination. The autonomy of the local churches is relatively great, while the superior authorities are mainly used for constitutional matters. It is worth noting that Sunbogeum clergy seem to have more authority than the clergy of the Assemblies of God in the Western world.\textsuperscript{49}

13.4.3. Church and State

Pentecostal theology manifests a clear interest in ecumenism (cf. 13.3.4) but has rarely discussed the relationship between church and state. There are, of course, differences between the theologies of the Roman Catholic and Reformation churches (from their beginnings they were involved in discussing the relationship between church and state), and the pentecostal theology of the 20th century, which was developed at a time when religious freedom was generally secured in the West. Sunbogeumism, however, in accordance to its view of holistic salvation (spirit, soul, body, and circumstances/\textsuperscript{8.3.2}), also began to address this relationship.

While Yonggi Cho only discussed the church and the world (13.2), Jeong-Ryeol Pak dealt with the state. Even though Sunbogeumism follows Luther’s two governments theory (15.2), Pak introduced three aspects about their relationship,

\textsuperscript{47} Sunghoon Myoung, \textit{Spiritual Dimension of Church Growth}, Seoul, 1995, pp.351-355. Myoung pointed out the dangerous bureaucratic administration of the Yoido Church. He suggested that the Yoido Church needs to change its policy of individual church growth so that the kingdom of God may grow. In practice, he suggested that this church should pioneer about 150-200 branch congregations (op. cit., 184) in the Seoul area.

\textsuperscript{48} Hollenweger, ibid., pp.252, 289-291. Hollenweger introduced the two different meanings and uses of \textit{charisma}: that of Max Weber (\textit{charisma} as the characteristic of extraordinary personality) and that of Apostle Paul (\textit{charismata} as the gifts of the Holy Spirit for the building of church). The danger that is discussed in this paragraph will occur when the \textit{charisma} is exercised in the meaning of Weber’s idea, he argues. He also mentioned the routine of charismatic religious movements and their eventual bureaucratic institutionalization. Sunbogeum theology needs to pay attention to this point.

\textsuperscript{49} These are the result of the author’s observations. The difference in the authority of the clergy between Sunbogeumism and Western pentecostals may result from the difference between the Asiatic tradition of respecting elders and authority and the western tradition of democracy. The trend towards autonomy of local churches is caused by the condition of the denomination: an unharmonious atmosphere between large congregations and small ones (7.3.2.2). In Sunbogeumism, unsuccessful congregations easily lose their appeal. Therefore, individual church growth is vital. Having grown to some strength, because there is no end of growth in Sunbogeumism (think of the Yoido Church), the congregation still exerts all possible efforts to bring in a bigger congregation, so the fellowship between the denominational congregations is not warm-hearted. Therefore, support from the denomination or from other greater congregations is not sufficient, with or without a lack of affection. This kind of atmosphere causes many individual congregations to incline to an autonomous tendency in denominational politics. Its individualistic tendency is greater than in other churches in Korea.
which closely resemble the doctrine of the Reformed church.\cite{50} First, the church belongs to the realm of faith which rules through faith, hope, and love, while the state belongs to the realm of this world which rules through the law. Both parties are not only distinct but also run independently. Second, because both parties are under the authority of the one sovereign God, church and state are not separate entities but are called to cooperate in establishing the kingdom of God – the church by proclaiming the Gospel and realizing it within its own realm and the state by executing the law and indirectly establishing it. Each party can help reciprocally in establishing the common goal of the kingdom of God.\cite{51} Third, the church should yield to the legitimate order of the state while it must resist immoral or anti-Christian measures. Violence is forbidden. It can pray for the improvement of bad ordinances, preach God’s will to the congregation, arouse public opinion through mass communication, and/or present a joint paper as an act of solidarity. Pak writes that the Spirit-filled should take the initiative in such activities; however, it is not involved in protest movements against dictatorships as long as the latter does not hinder the activities (evangelization and worship) of the church.\cite{52} For Sunbogeumism, this reasoning concerning the relationship of church and state seems to be more theoretical rather than followed.\cite{53}

Moltmann’s Messianic ecclesiology can be seen as a critique of the pneumatological-revival ecclesiology of Sunbogeumism. Moltmann developed a political theology whereas the latter abstained from entering the political arena. Moltmann’s ecclesiology rooted in the missio Dei criticizes the narrowness of the evangelical/Sunbogeum understanding of church as it tries to spread the church (salvation of individual) instead of the kingdom of God (salvation of the world). This includes the activities of solving the problems of economical exploitation, of social injustice, of ecological demolition and of sin and death so that the Trinitarian God’s encompassing reign will be established in the world through His church in an eschatological hope (symbiosis).\cite{54}

\begin{flushleft}
\textsuperscript{50} Pak, ibid., pp.216-220. \\
\textsuperscript{51} ibid. For example, the church (believers) can contribute to establishing laws by preaching the wisdom of God, or they can help the state by obeying voluntarily the orders of the state. The state can also help the church by getting rid of disorders and obstacles (for example, ministers who are unfit, Bible and theological schools which are ineffective, and church buildings which are unsuitable, and shady heretics etc.) in society and furnishing order in society. \\
\textsuperscript{52} Sunbogeumism follows the traditional evangelical view of separation between politics and religion. It has no political theology. Sunbogeum believers pray for the reunification of Korea as other conservative/evangelicals do in Korea. They were against the Sinto worship under the Japanese colonial government (5.4.3.1, 5.4.3.2) while they had a revival under Jung Hee Park’s military regime because it did not hinder any evangelization/church activities so long as they were not against its politics. Minjung theologians suffered at that time according to their different view of theology. \\
\textsuperscript{53} See 12.2.1. \\
\end{flushleft}
13.5. CONCLUSION

_Sunbogeuism_ understands the nature of the church as the body of Christ, which is the gathering of the ‘called-out’ or _ecclesia_. This is understood more as a spiritual organism than as an institution. Worshipping God is regarded as the primary task in ecclesial ministry. A Spirit-filled worship meeting becomes the spiritual source for other ecclesial activities. Making the worship of God the primary ecclesial ministry can be related to the traditional religiosity of Koreans. Its understanding of the church as a spiritual body, which is characterized by dynamism and flexibility in theological reasoning, leads to ecumenism, i.e. the willingness to cooperate with other churches. Yonggi Cho’s ideas about ordinances include the efficacy view of the Lord’s Supper and Spirit-baptism and divine healings as ecclesial ordinances. These ideas are not found among other pentecostals. His methodology of the fourth dimension must be connected with this view. The church as an organic organization paradoxically manifests the tension between exercising the gifts of the Spirit and its consequential by-product of institutionalized bureaucracy. The Yoido _Sunbogeu_ Church is a particularly strong example of this problem.

_Sunbogeu_ ecclesiology has helped Korean churches to see ecclesiology in the light of a spiritual organism rather than that of an institutional structure. A pneumatological understanding of ecclesiology helps worship meetings be joyous celebrations in the presence of the Holy Spirit so that people are saved and equipped with Spiritual power to be witnesses in the world. Spirit-filled laymen, especially women, voluntarily involved in ecclesial activities and revival/church growth followed, playing an important role in prompting Korean churches to follow the paradigm of the early church. This is the real strength of _Sunbogeu_ ecclesiology. At the same time, the weaknesses in the Korean pentecostal church must not be overlooked. There is a trend for people to worship God for their own sake and consequently produce an individualistic and impure Christianity, a conformity to the materialistic value system of modern culture. It also fails in developing ideas to promote positive participation in the socio-political situation in which the church exists (Moltmann). In addition, the establishment of an institutionalized bureaucracy also needs to be regarded as a matter which endangers the dynamics of _Sunbogeuism_.

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