



CHAPTER FIVE

THE KOREAN PRESBYTERIAN CHURCH AFTER LIBERATION

This chapter will cover the period from the Liberation from Japan in 1945 to the present. Although many events had an effect on the Korean Church and society, enumerating all of them will be pointless and the purpose of this study will be lost. In particular, this chapter will consider several important events, which had an effect on the Presbyterian Church. The goal of this chapter is to show how the events influenced the Presbyterian Church. It also focuses on how the Korean Presbyterian Church maintained and developed its faith and theology inherited from previous generations in the complicated historical streams of the period.

5.1. General Sketch of the Period

After emancipation from the Japanese colonial regime, Korea involved itself in social disruptions: the establishment of a pro-Christian government, the Korean War (1950-1953), militarists' despotism under the banner of anti-Communism and the gains and losses of the Korean society affected by rapid economic development. However, this series of events did not mean the end of the sufferings for the church such as Japanese imperialism, but caused a different dimension of dangers which the Korean Church had to face. A long-standing feud between theological liberals and conservatives after liberation continued. Taking advantage of the confusion, Pentecostalism appeared and solidified her footing on the scene of the Korean Christianity. The Pentecostal spirit as the mainstream within the Presbyterian Church affected the period. This section will consider mainly in terms of the two categories, church and political aspects, in detail.

On August 15, 1945, when the Second World War ended because of the Allies' victory against Japan, Korea enjoyed emancipation from Japan. However, at the same time, Korea was met with the misfortune of territorial division, which was divided into two parts at 38 degrees North latitude on September 2, 1945. It was caused by the official



decision of the Allies, which put the Korean Peninsula under military administrations of U. S. A. and U. S. S. R.¹¹³ until Japanese armies surrendered and recovery of social order within Korea had taken place. Both countries tried to hold joint conferences, aimed at unification of South and North of Korea, but it failed and still remains so.¹¹⁴ The case of Korea was submitted to the U. N., and a result, the National Assembly was formed by election of only South Korea on May 10, 1948 and Daehan Minkuk (an official name of Korea) was established.

North Korea also established an independent government based on communism. Unfortunately, the Korean War broke out because of invasion by the North Koreans, which alienated these two countries even more. As Kim (1992:230-231) pointed out, ‘the South and North of Korea became the most distant countries which has most solemnly confronted each other.’

The study needs to dichotomize the period: the first part (1945-1960) and the second part (1961-the present). The standard and the range for this division originated from the Korean War, because after Korea it faced new phases, politically and ecclesiastically.

5.2. Reconstructions and Schisms of Church

5.2.1. Political Background

During the first period (1945-1960), political power was turned over from the Japanese rulers to the Koreans. While most Koreans were passive concerned with political participation, due to Japanese occupation for thirty-six years, Christian politicians saw it

¹¹³ Italy was defeated by the Allies’ army in the European line of battle and Mussolini was executed, and Germany also lost the Second World War on May 8, 1945. Hitler had died. Taking advantage of the situation, U. S. S. R. abrogated the neutrality pact with Japan and watched for invasion of Manchuria. On August 22, 1945, the U. S. S. R. army entered Pyongyang, implanted communism in North Korea and controlled it to the full (Lee 1978:221-222).

¹¹⁴ Joint commission of America and the Soviet Union congregated twice, which was from March 20, 1946 to May 6 and from May 21, 1947 to July 10. However, they came to a rupture by a stubborn resistance by representatives on the U. S. S. R. side (Lee 1978:226).



as an excellent opportunity. In North Korea, Christian political parties shot up like mushrooms after the rain. Pastors Han Kyung-Jik and Ha Young-Yoon formed the “Gidok Sahoi Minju Dang” (Christian Socialist Democratic Party) in September 1945. Elder Cho Man-Shik and Pastor Yi Yoon-Young also founded the “Chosun Minju Dang” (Chosen Democratic Party) in November, the same year. Two years later, Pastor Kim Hwa-Shik organized the “Gidokgyo Jayu Dang” (Christian Liberal Party) (Kim 1956:62).

The objects of these organizations were to check that the Communist Party should not come to power, to establish democratic government, and secure human rights and the freedom of worship.

On January 20, 1946, Odo Yenhap Nohoi of North Korea (the United Synods of Five Provinces) adopted the five clauses concerning the administrative principles of the church and the norm of Christian life and presented it to the communist government as follows (Kim 1956:68):

1. Regarding the keeping of the Lord’s Day as life, the church will not attend those kinds of events excluding worships on Sunday.
2. The Church must sternly separate from the State.
3. It is an inevitable duty and right to keep the chapel gloriously.
4. In case of being engaged in political affairs, an incumbent must give up his position.
5. The Church ensures freedom of worship and assembly.

On the contrary, the Communist government started a puppet organization called *Gidokgyo Yenmaeng* (Christian League) on November 28, 1946, whose objects were to check Odo Yenhap Nohoi, and to give rise to an interval of trouble to Christianity. The Communists intentionally held a general election for establishing Chosun Democratic People’s Republic on Sunday on November 11, 1946. They took all measures to win Pastor Park Sang-Sun over to join the organization. He worked for a Chinese missionary, but was persuaded to become the chairperson of the organization. In 1949, a famous revivalist and Pastor, Kim Ik-Doo had to take up this position. Many Christian



leaders suffered hardship like arrest or confinement. In addition, many Christian parties were also broken up by the oppression of the Communists not before long (Kim 1992:235).

The church, a unique organization against the communists, expected difficulties in the near future was active in politics within its abilities. As a result, the church of North Korea had to take a more difficult course under the rule of the Communists than that of Japanese imperialism.

In the case of South Korea, many Christian leaders came back from exile. Under the U.S. military government, they had the chance to get involved in politics to their hearts' content. Among them, Rhee Syng-Man was elected President of the first republic of Korea in August 1948. The national atmosphere of those times was quite tolerant of Christianity. During the campaign of the presidential election, all denominations of Christianity, including the Presbyterian Church, the Methodist Church, the Holiness Church and the Salvation Army, made strong determinations to support S. M. Rhee as President. It was reflected by the fact that the Koreans received a Christian President. Also,

When the first National Assembly [was held] on May 31, 1948, around fifty out of the two hundred representatives were professing Christians. At the opening session, the acting chairperson Syng Man Rhee asked the ex-pastor Yoon Young Yi to pray to God (*The Christian Weekly*. June 9. 1948).

As stated above, the national support for Christianity was meant as an attempt to find a new breakthrough in Christianity for the nation's future, in religion because of great disappointment in the old religions (Buddhism or Confucianism), which were predominant in the past.

However, Rhee's Government, which started with full support of all people, began to corrupt soon after election. Wanting to maintain the presidency, Rhee and his party had to change the constitution, which stated that one person could not be elected president



more than two times. Rhee achieved this through several fraudulent elections, he grasped political power until 1960 for 12 years after the founding of the country in 1948.

He won the fourth presidential election through an illegal election on March 15, 1960. This led to the start of the Revolution on April 19, 1960, in which students, including high school students, took the lead and cried out for a democratic procedure, a change in regime and the ending of Rhee's prolonged seizure of power and dictatorial government. About thirty thousand students and high school students poured into the streets and marched to the police headquarters. As the police fired on them, the protesting students suddenly began to riot. One hundred and thirty students were killed and more than one thousand students were wounded that day. Following day, the government proclaimed martial law on a national scale. Because of this, the demonstrations gradually spiraled into main cities like Busan, Daegu, Kwangju, Incheon, Mokpo and Chungju and with a large number of students as supporters. Thus, observing the state of things, Rhee announced that he would resign his presidency as of April 26, 1960 (Encyclopedia Britannica 1999).

In conclusion, the period (1945-1960) was a period in which the church had formed friendly relations with the government. During Rhee's rule, the church always supported him and his government mainly because he was a Christian. *The Christian News* (May 28, 1956) once admired President Rhee, during the third presidential election, as a "Korean Moses." In the early process of starting the roots of democracy in Korea, the church and Christians appeared dishonest and immature in politics. The Koreans, with the Korean War, experienced a rough time in politics during the last sixteen years (1945-1960).

5.2.2. Ecclesiastical Background

Kim (1992:231) commented that the main issues of Protestantism after liberation in 1945 were the participation of Christians in politics and the repentance movement that unfolded within church. While the former was more striking in North Korea than in South Korea, the latter was to the contrary. Under the control of the U.S Army, South



Korea enjoyed the freedom of faith to its content and each denomination did its best to reconstruct itself. However, the Korean Church was unfortunately divided into several denominations in terms of the way they believed to be right in the vortex of reconstruction. One of the most important and immediate causes of schism originated from ex post facto measures of Japanese shrine-worshippers.

5.2.2.1. Denominational Reconstructions

Firstly, considering some denominations in Korea, the Methodist Church was experiencing a sharp tension during the period between two camps called “reconstructionists and revivalists.”¹¹⁵ However, the two camps came to an agreement on April 1, 1949 on the condition of “unconditional unification.” Furthermore, the theological seminary, which belonged to the Methodists and was established by the revivalists in March 1948, continued without any big troubles after the unconditional unification (Min 1993:518- 521).

Like the unification of the Methodist Church, the Baptist Church, the Salvation Army and the Anglican Church also did their best to reconstruct their denominations. However, Kim (1992:243) commented on such a reconstruction;

The reconstruction or renovation of the church was carried out in terms of only the numerical link bound together by the common interest within the circles of the denominational churches of Korea. So to speak, the reconstruction of the church was to dissolve the unified organization made by Japanese imperialism and to restore their own denominations. In addition to it, spiritual reconstruction, which must precede all else to clear the sins of Japanese shrine worship, was not greatly referred to (Kim 1992:243).

¹¹⁵ At the end of Japanese imperialism, Reconstructionists were the ones who were expelled from the denomination because of the objection to Shrine worship. Revivalists were the ones who were opposed to the faith of the Reconstructionists and maintained the denomination, even during Japanese despotism. For details, see Min (1993:517-518).

However, the Presbyterian Church had to pass through some complicated procedures on spiritual reconstruction due to denominational divisions.

5.2.2.2. Spiritual Reconstruction within the Presbyterian Church

About twenty anti-worshippers, who met with the liberation in prison, regarded themselves as ‘Chulok Sengdo’ (Christians released from prison).¹¹⁶ They came together at Sanjenghyun Church in Pyongyang, which Rev. Ju Gi-Chul had ministered, and announced the principles of reconstruction on September 20, 1945 in the following way:

1. As all churchly leaders (pastors and elders) who worshipped Japanese shrines, have to re-minister after having contrition and purification through taking disciplinary measures.
2. The disciplinary measures are done by self-accusation or self-discipline; pastors have to have at least two months’ leave of absence for contrition and self-discipline.
3. During the absence of pastors and elders, deacons or laymen hold church services.
4. The principles of church reconstruction are notified at each synod or branch of churches all over the country and must be enforced simultaneously.
5. The theological Seminary for cultivating ministers must be recovered (Kim 1956:45-46).

Unfortunately, all did not warmly welcome the above principles. For instance, a retreat meeting for two hundred pastors was held for a week at Welkok Church in Senchun on

¹¹⁶ The detailed names of them were as follows: Reverends- Lee Gi-Sun, Go Heung-Bong, Chae Jeong-Min, Han Sang-Dong, evangelists- Kim Rin-Hee, Kim Hwa-Jun, Se Jeong-Hwan, Jo Su-Ok, Lee Hyun-Suk, Choi Duk-Ji, Son Myung-Bok, Lee Ju-Won, Bang Gye-Sung , Helper- Kim Hyung-Rak), decons (Park Sin-Geun, Jang Du-Hee, Yang Dae-Rok, Lee Gwang-Rok,), Elder- Oh Yun-Sung, Teacher- An I-Suk (Choi 1972. A Historical Study on Shrine worship and Reconstruction Church in Korea. *S.J.* 159, 52-113).



November 14, 1945. During the retreat, Park Hyung-Nong, who opened and taught at Dongbuk Theological Seminary in Manchuria during the Japanese imperialism, introduced and announced the principles of reconstruction there, Hong Taeck-Gi (a chairman in those days who had played an important role in passing the bill, which was Japanese shrine worship at the General Assembly of Presbyterian Church in 1938) made a counterproposal against that principles. He set forth as follows:

Whether one bore hardship in prison or escaped from a country, or one was in the limelight of Japanese imperialism, trying to keep the church, all shared in the hardships of the Korean Church. Inquiries into specific people's sin on shrine worship had to be privately dealt with in the presence of God (:46).

The point of view of Rev. Hong Taeck-Gi spoke for all who opposed the five principles of reconstruction. About ten pastors asserted during the Forty-Seventh Regular Synod in Kyungsang Namdo in 1946 that 'shrine worship was already dealt with and, that it was a matter of conscience. To make it an object of criticism after liberation again was done unconscientiously.' (Han 1950:12 in Lee 1978:239).¹¹⁷

Along with the above divided points of views, there was a sharp conflict of opinion on that point between church historians in Korea. Kim (1992:238-246) commented on that;

There was not the slightest excuse on the point that the Korean Church had betrayed its conscience and was wrong in submitting to the coercive measures of Japan... Therefore, the church leaders of Korea should have publicly confessed it. Open confession was indispensable to the Korean Church starting new in every respect, and maturing spiritually.

On the contrary, Min (1993:514) also criticized,

¹¹⁷ During The Forty-Eighth Synod of 1946 in Jinju, shrine worship became an object of discussion, whether it was regarded as sin or not, But It was nothing but made a noise and did not reach a conclusion. Instead, they resolved not to discuss it again (Lee 1978:239).



The fact that began to sprout the split of the church within the year after liberation, owned to the religious victory and glorification of suffering, which pietists prided themselves being in prison, was that the Korean Church committed lése majesty, which they had to completely repent. Sometimes, the church was unconscious of the fact that only God was the Judge and Sovereign. The belief of the Korean Church has fundamentally lacked the mystery of grace since liberation.

As a result, different views concerning ex post facto measures of shrine worship caused a schism in the Presbyterian Church. Unfortunately, the Koreans had to meet three times with schism in the Presbyterian Church during the first period (1945-1960). The first schism was due to the religion called shrine worship. Goshin Party was formed and was separated from the existing Presbyterian Church in 1951. The second and third were caused by the difference in the theological viewpoint of conservatism and liberalism. Therefore, except Goshin Party, the Korean Presbyterian Church was again divided into Yejang and Kijang in 1953. In 1959, Yejang was once more divided into Tonghap and Hapdong. Chung (1995:372) called this period a period of “disorder and chaos” in itself.

5.3. The Schism within the Presbyterian Church

5.3.1. Separation of Goshin¹¹⁸

Rev. Han Sang-Don, who had been released from prison and ministered at Sanjeonhyun Church in Pyongyang, came down to Busan owing to the oppression of the church by Communist.¹¹⁹ Since the Chosun Theological Seminary, which followed the theological

¹¹⁸ It is also called as Koryo Party.

¹¹⁹ For instance, the Communist government arrested the church leaders in order to obstruct Christian political parties. On March 1, 1946, the Protestant Church independently tried holding the memorial service for the March First Movement. It meant the conflict between the Communist government and church in the North Korea. The Communist Party intentionally tried holding to elections for organization of government on Sunday and using chapel as polls on November 3, 1946. In addition, they organized the Gidokkyo Yenmaeng (Christian Union) to be against the Odo Yehap Nohoi (the United Synods of Five Provinces) (Kim 1992:233-235).



line of liberalism, had been under the General Assembly of the Presbyterian Church since June 1946, Rev. Ju Nam-Sun, decided to establish the conservative theological Seminary in Busan. It was the background to the formation of the Koryo (Korea) Theological Seminary, which opened with Rev. Park Yun-Sun, from Westminster Theological Seminary, as the principal on September 20, 1946 (Lee 1978:239).¹²⁰

However, Koryo (Korea) Theological Seminary did not maintain its relation amicably with the regional synod, to which it belonged. Kyungnam Synod regarded the party of the Seminary as “self-complacent” (Lee 1978:238) and “the climax of factional theology” (Min 1993:522). Rev. Han Sang-Dong and Rev. Park Yun-Sun deepened their friendship with foreign missionaries, who called separatists from Orthodox Presbyterian Church, like W. H. Chisholm, D. R. Malsbary, F. C. Hamilton, and B.F. Hunt (Lee 1978:239). Japanese imperialism had expelled them from the country, owing to shrine worship in 1941 (Kim 1992:250).¹²¹

These friendships created antagonism between the established churches and the Seminary. Some of the members of Kyungnam Synod were opposed to the Seminary. Kim (1953:151) said as follows:

Beginning from being in close cooperation with the missionaries who supported Machen, Koryo Theological Seminary began to drift further and further apart with only a small group of authorities among the members of

¹²⁰ In order to succeed the tradition of Pyungyang Theological Seminary, the establishment committee of Koryo (Korea) Theological Seminary attempted to have Rev. Park Hyung-Nong as the president of the Seminary (Kim1992:249-250). In those days, Rev. Park Hyung-Nong, who had taught candidates for pastors at Dongbuk Theological Seminary in Manchuria after abolition of Pyungyang Theological Seminary, was late in coming back to Korea. He was elected as the president of the Seminary in October. 1947 (:251). Cf. See Conn (1988:148-174).

¹²¹ The reasons, which Rev. Park made special friendship with them, could be known by his academic careers. Twice he had chances to study at Westminster Theological Seminary. The first time was from September 1934 to May 1936 under the leadership of Machen and the second one was from September 1938 to November 1939 under the leadership of Cornelius Van Til. In addition, Rev. Park made good friends with them during his study. He was greatly influenced by them (Hong 2001:164-165).



the Kyungnam Synod. At last, they found fault with each other and did nothing but advocate and admire their own party.

Antagonism between the two produced the following results. In 1946, the Forty-Eighth Kyungnam Synod decided to cancel the approval of the Koryo Theological Seminary and did not recommend students for admission. Rev. Han also declared the official statement against the decision.

As long as the Kyungnam Synod continually does so without revising its dishonest attitudes, we will secede from the Synod until the Synod mends its ways (Lee 1978:239).

The declaration resulted in splitting into two groups within the Kyungnam Synod. Sixty-seven churches affiliated with the Synod challenged the decision of the Forty Eighth Synod and supported Rev. Han Sang-Dong. However, despite several efforts to unite each other,¹²² the Goshin Parties were excluded from the established denomination of the Presbyterian Church by the decision of the Thirty Sixth General Assembly on May 25, 1951. It separately organized the new denomination called “Kyungnam Beptong Nohoi” (Legal Kyungnam Presbytery) off the Presbyterian Church of Korea.

All the churches, which belonged to the Koryo Party,¹²³ organized the new denomination; they practiced to control themselves for three weeks. The early stage of the Koryo Party actively developed itself into the spiritual movement for repentance. After repentance for three weeks, Rev. Han announced the identity of the Goshin Party

¹²² When sixty-seven churches within the synod supported for Rev. Han, the Synod took the resignation of the whole board and reconfirmed the contrition of shrine worship to keep away from the division of the synod. However, these measures were open to censure that they would rather superficial than fundamental. The Goshin Party regarded the plans of reconstruction done by the Synod which admitted by the line not to hurt the heart of Chulok Sengdo (Conn 1988:158-160).

¹²³ According to Kim (1992:30), the church affiliated to the Koryo Party had three hundred and sixty three churches and fifty pastors. In 1956, the number increased five hundred and sixty eight in number. That corresponded to approximately ten percent of Presbyterian Churches in Korea.



as follows:

Since liberation, we have held fast to Calvin Theology, that is, the Reformed Theology. Quite a large number of churches acted in accordance with our cry.... However, we have pain in our chest when many people disturb such a valuable movement. Even though we tried to appeal several times to the General Assembly, which derided and even drove out us from the seat of the General Assembly. In addition, it did not accept our representatives of the meeting for three years. At a result, we will succeed the old General Assembly, which the Korean Church did not surrender to Japanese shrine worship. We also resolved to organize the real Assembly in terms of the Presbyterian constitution... We will keep the Reformed faith, that is, the Westminster Confession of Faith and Longer and Shorter Catechisms with hoary tradition. We believe that Calvinism was really the most logical system of Christian faith. We swear to teach as Bavinck, Kuyper, Warfield, Hodge, Machen, Berkorf and any other people did.... (*The Minutes of the General Assembly 1952-1960* 1961: 11-14).

However, the Party lost the Puritanical purity, started from the motto of “the pursuit of the truth” (Sejong 1979:115), in the early times in the throes of the divisions of the church and property rights of church. When the presbytery within a church did not reach consensus on separation from the General Assembly, the church was easily divided into two parties.¹²⁴ Under continual after-effects of the division within the Koryo Party, Rev. Park Yun-Sun, who was an establisher of Goshin Theological Seminary, resigned from the presidency and joined the established General Assembly with the other churches separated from the Koryo Party.

Notwithstanding the above-mentioned, the Korean Presbyterian Church should have thoroughly atoned for its crimes done because of Japanese imperialism like Shrine worship. Nothing is more important than the movements of repentance, which cleanse

¹²⁴ For instance, Munchang Church in Masan had been in legal strife on property rights of church for ten years (Kim 1992:253).



the anti-national act, tighten the official discipline and construct the new history of nation as the early Goshin Party cried against. However, most of the Korean Churches vindicated and justified such a crime. The Goshin Party, on the contrary, drove a cry for repentance into an attempt lacking in love and understanding (Lee, M Y 1995. A Variation of Schism and Unity according to the History of Korean Church. *M. T* 69, CD material).

5.3.2. Separation of Yejang and Gijang¹²⁵

Not long after the division of Koryo Party from the General Assembly of the Presbyterian Church, the separation of Gijang Party broke out in 1954.¹²⁶ This was caused by the liberal theological inclination of Chosun Theological Seminary with Kim Chae-Choon as a central leader. The focus of the quarrel was mainly over the doctrine of the Bible. While the liberal party accepted and utilized higher criticism as a study method of the Bible, the conservative party thoroughly insisted on the inerrancy of the Bible and verbal inspiration (Kim 1992:254).

Chosun Theological Seminary had been the single Seminary in the South Korea since the abolition of Pyungyang Theological Seminary due to shrine worship on September 30, 1938. After liberation in 1946, the Seminary was decided to place itself under the management of the General Assembly by only South Korea. However, even though Chosun Seminary had the significant meaning on the point that was established by only Koreans without the help of foreign missionaries, most conservative pastors and foreign missions, which had come back to Korea after liberation, treated it coldly, except the Canadian Mission. Especially, the Southern Presbyterian Mission clarified their attitude to support the Seminary only on the following conditions:¹²⁷

¹²⁵ Yejang means Daehan Yesugyo Jangrohoi (the Presbyterian Church of Korea) and Gijang means Daehan Gidikgyo Jangrohoi (the Presbyterian Church in the Republic of Korea). Some sneered at the schism that Jesus and Christ were divided in the Korean situation.

¹²⁶ The division year of Kijang Party was formed in 1953. The name of the Party was called “Hankuk Gidokkyo Jangrohoi” in 1954.

¹²⁷ Names of the faculty in Chosun Theological Seminary at those days were as follows: Kim Chae-



1. On the educational policy, the Seminary has to teach the pure traditional interpretation of the Bible and theology.
2. In order to do this, if needed, the Seminary will wholly retire the present faculty.
3. If the Seminary accepts the above conditions, the Mission will support some operating expenditures as well as dispatch a professor and a director to the Seminary (Lee 1978:242).

The students of the Seminary also expressed discontent, like the above, during the session of the Thirty Third General Assembly on April 18, 1947.

The reformed church was established based on the Bible as the absolute authority. We adhered to the viewpoint that the Bible that was written by revelation and inspiration from Heaven. Chosun Presbyterian Church was established based on the following confession that (The Scripture of the Old and New Testament are the Word of God and the only infallible rule of faith and duty.) This Creed was the purest and most evangelical confession, which was eternally preserved by the Chosun Church.... When the Bible loses its authority as the living Word of God, our faith will be fundamentally destroyed. Therefore, first of all, we cannot accept the educational idea of the Chosun Theological Seminary being referred to as the “conservative faith yet liberal theology.” We reject the modern thought of theology and the higher criticism of the Bible... Even though they excused the fact that the higher criticism of the Bible and liberal theology by no means destroy [our] faith, what shall we do in the reality in which such things will eventually happen? In spite of blame, curses and disturbance, we appeal to the whole missions these important issues of theological education.

April 1947

Yours truly

All the orthodoxy-loving students (Kim 1997:341-342)



The after effects of the above cases called Rev. Kim Chae-Choon to check his theology. Finally, the Thirty Fifth General Assembly decided to merge with Chosun Theological Seminary and Presbyterian Theological Seminary in 1950.¹²⁸ Furthermore, the General Assembly of 1951 decided to close two seminaries and to found a new Seminary under the direct management of the General Assembly. The new Seminary immediately opened on September 18, 1951.

A sect of Chosun Theological Seminary did not agree with the decision of the General Assembly, because it meant the cancellation of the approval of Chosun Theological Seminary as the Seminary under the direct management of the General Assembly. Rev. Kim Chae-Choon spoke his mind on this matter,

As God gave American missionaries the mission to serve the Korean Church by theological education, in a sense, more than that, we feel confident that God gave the same mission to us as well. Therefore, even though Satan has more numbers than the tiles of Namdaemoon, we are a bravely dvancing with the work on the mission (Kim 1956:253).

When the Thirty Seventh General Assembly of 1952 proclaimed,

We forbid Rev. Kim Chae-Choon his ministry by the Jesus' name and His authority in terms of Article 42, Chap. 6 of the Disciplinary Ordinances, because Rev. Kim Chae-Choon flouted the decision of the Thirty Sixth General Assembly and continually advocated the errancy of the Bible (Kim 1953:272).

The General Assembly also reconfirmed the cancellation of the approval of the Chosun Theological Seminary under the direct management of the General Assembly and the deprivation of the Seminary graduates of their rights of the ministry. With that as a

¹²⁸ When Rev. Park Hyung-Nong came back home, conservative pastors in Seoul had the mind to establish a conservative theological Seminary against Chosun Theological Seminary. As Rev. Park resigned the presidency of Goshin Theological Seminary, they began to run the Presbyterian Theological Seminary with him on June 20, 1948 (Kim 1956:227).



turning point, thirty-five pastors and twelve elders, supporting the Chosun Theological Seminary, lodged a strong protest against the decision. Fierce conflicts occurred within the regional synods or churches concerning the problem. It spread out and started the fight of the property rights of churches. At length, nine synods and forty-seven ministers divided from the established General Assembly, gathered and opened the new denomination called “Hankuk Gidokgyo Jangrohoi”¹²⁹ (The Presbyterian Church of the Republic of Korea) on June 10, 1954 (Kim 1997:343-344). Until the summer of 1954, they had the number of twelve synods and about five hundred and sixty-eight churches. Two hundred and ninety-one pastors on equal footing with Hankuk Theological Seminary and declared the following (Conn 1997:208).

1. We reject all kinds of Pharisaism and secure “the freedom of evangelism,” which was saved through the belief to only believe in the living Christ.
2. We form sound doctrines and simultaneously, secure the freedom of conscience concerning belief.
3. We reject slavish others-dependence and cultivate the spirit of self-help and self-reliance.
4. However, we are cautious about biased isolationism and are trying to be consistent with “the World Church,” which cooperates with and keeps up with all Christians over the world (Kim 1956:270-271).

In conclusion, starting from 1954, the Korean Presbyterian Church was, divided at least into three main denominations: Goshin, Yejang and Gijang. As Conn (1997:209) mentioned, the division of Yejang and Gijang was “the fight between two religions named Christianity and Liberalism for leadership of church.” It could be evaluated that the Presbyterian Church sought for its Puritanical identity through the method of division.

5.3.3. Separation of Yejang: Hapdong vs. Tonghap

¹²⁹ It is, shortly, called “Gijang.” Gijang Party had five hundred and sixty eight churches, two hundred and ninety one pastors and twenty thousand, nine hundred and thirty seven baptized Christians in 1954 (Kim 1956:287-288).



The Presbyterian Church had experienced its first division in 1951 (the Goshin Party) and the second one in 1953 (the Gijang Party) during the Korean War (1950-1953). The tragedy of the divisions in the vortex of war aroused harsh ordeals in the history of Christianity in Korea. The Presbyterian Church could not stop the third separation in 1959. The separation was called the division of Hapdong and Tonghap. It was caused by the difference in viewpoints concerning the ecumenical movement.

On September 24, 1959, the Forty Fourth General Assembly of Presbyterian Church was held in Daejeon. The Assembly met with difficulty due to the matter of Chongdaegwen (the qualification of the delegation for the General Assembly) of Kyunggi Synod.¹³⁰ After long debating with the right qualification of Chongdaegwen, the meeting was adjourned until November 24 along with the offer to the group to the ex-chairmen. The people, who were not satisfied, made a proposal of distrust of staffs as an urgent motion. They came up to Seoul and continually preceded the General Assembly at Yeondong Church. At last, they independently organized a new denomination. It was called the Yeondong Party, which made a following statement to define its position exactly from the beginning:

1. We distrust the illegal steps done by the whole staff of the General Assembly. Simultaneously, we continue the Assembly according to the regulation. It means to succeed to the authority of seventy-five years [of Korean Christianity].
2. We hold fast to the Creed and Discipline of Daehan Yesugyo Jangroi (the Korean Presbytery).
3. We maintain a friendly relationship with each foreign mission to the bitter end.
4. We do not want to schism and will spare no efforts and means to unite the General Assembly (Lee 1978:334).

Meanwhile, the rest came together at Seungdong Church, to decide on a date and advance the business of the General Assembly. The group was called the Seungdong

¹³⁰ For details, see Lee (1978:328-331).



Party. Afterwards, the Yeondong Party was assimilated into the General Assembly, which was held at Saemunan Church on February 17, 1961. They were called “the Tohap Party.” The Seungdong Party joined with the Koryo Party in December 1960 and was called “the Hapdong Party.”¹³¹

Even though the third division was an external matter of a delegating for the General Assembly, it theologically originated from the conflict between liberal camp and the conservative camp concerning the World Council of Churches.

5.3.3.1. W. C. C. (The World Council of Churches)

The W. C. C. was established as “the main international agency of cooperation between the Christian churches” (Douglas et. 1974:1060) in Amsterdam, Netherlands, in 1948. The Korean Presbyterian Church had sent delegates to the W.C.C. conference from its conception.¹³² However, the theological identity of W.C.C. had been an issue since the General Assembly of 1956. Rev. Kim Hyun-Jeong, who had attended the Evanston Conference of W. C. C. in 1954, reported

We are not supposed to confuse Unity with Union, concerning the ecumenical concept of the W. C. C.. The W. C. C. is the unity-oriented movement of churches... All are trying to compromise something based on their own denominational viewpoints. All of them do nothing but exchange views, which refers to others based on their own denominational views (*Kidokgongbo*, September 13, 1954).

However, Park Hyung-Nong (1958. *The Doctrine and Object of the Ecumenical Movement*, S. J. 118, 11-22) stated against the above report;

¹³¹ However, the Koryo party pointed out that the principles of unity were suspicious and separated from the Seungdong Party on September 17, 1963 (Lee 1978:348).

¹³² In 1948, Rev. Kim Goan-Sik first represented the Korean Presbyterian Church at the first conference of W. C. C.. When the second Evanston Conference of 1954 was held in America, Rev. Kim Hyun-Jeong, Myung Shin-Hong, Yu Ho-Jun were delegated on condition of that if the W.C.C. was on a different footing against us we withdrew from it (Lee 1978:323).



It might be a reasonable opinion that while apparently planning to cultivate friendship and cooperation of the world churches, in the more accurate sense, the W. C. C. was the movement with the double purpose of pointing out the denomination union.

Koryo Party was also identically with the above viewpoint. Park Yun-sun (1950:18), a principal of Koryo Theological Seminary, commented;

Our Presbyterian Church attends the World Council of Churches. Attending the conference, is to violate the Presbyterian doctrines. Because the activities of W. C. C. is not the traditional orthodoxy as it had stood... Neo-theologians, Crisis-theologians, Social evangelists took the lead... First, they [the staffs of the W. C. C.] are trying to take over the real power of the church (the political power of church, the number of Christian or state power). After that, they will want to control the world churches.

The conservative lines of theology that followed the above point were caused by two factors. First, there were no clear theological viewpoints in the W. C. C. (Park 1958:11) Second, the leaders of the organization mainly consisted of theologians, who belonged to neo-orthodoxy, crisis theology and social evangelism (Park 1950:18). Similarly, the Gijang Party, a party of liberal theology, actively took part in the W. C. C.. In the long run, these phases became the root of the separation of the Korean Presbyterian Church in 1959.

In addition to the separations of the Goshin Party and the Gijang Party, the Korean Presbyterian Church was once more divided into two parties- dissenters and supporters- concerning W.C.C.. The two groups, which were equally balanced in power within the General Assembly of Presbyterian Church, divided at the Forty Fourth General Assembly of Presbyterian Church in 1959. The two were named the “Hapdong” Group and the “Tohap” Group respectively (Kim 1992:260-261).



One of the most important decisive factors to accept or reject the W.C.C. was foreign missions, because the start of the organization was not indigenous but foreign. Each denomination followed the standpoints of organizations which had connections with them.

5.3.3.2. Important International Organizations: The International Council of Christian Churches (I. C. C. C.), National Association of Evangelicals (N. A. E.) and World Evangelical Fellowship (W. E. F.)

Carl McIntire stated the reasons why the conservative pastors did not entirely trust the W. C. C.. He led the International Council of Christian Churches and developed an anti-ecumenical movement against the W. C. C.. The I. C. C. C. had been established at Amsterdam in 1948. There were one hundred and fifty five “Bible believing Protestant denominations” in the I. C. C. C. in 1972 (Douglas et al. 1974:513-514). In Korea, there was K. C. C. C. (Korean Council of Christian Churches) an affiliation of the I. C. C. C. (Sejong 1979:138).

Conservative-oriented pastors, including the Goshin Party, formed friendly relations with the organization and also with C. McIntire through missionaries. The Koryo Group had branded the W. C. C. ecumenical movement since 1951 as ‘pro-Communist, liberal and “one–church-istic ecumenism” (Moffett 1962:115), these words originated from “his [McIntire] hackneyed phrase” (Yim 1995:104).¹³³ Park Yun-Sun conceded his organization in the following way;

The church of the developed countries like the Christian Society of the U. S. A., which knew nothing of the W. C. C., already founded an international organization and had been waving the flag of clear truth

¹³³ The I. C. C. C. regarded the W. C. C. as pro-Communist in the terms of the following viewpoints: first, they accepted the delegates from the Communist countries as its members. Second, J. A. Mackey mentioned that American Churches should contact churches in China rather than with the churches of other countries in the meeting of N. C. C. of the U. S. A. in 1956. Also, the Committee of “Life and Work” of the N. C. C. asked the U. S. government to recognize China officially in 1957 (Yim 1995:104-105).



against it. The name of this precious organization was the International Council of Christian Churches. The objective of the organization was to conserve the pure traditional theology (Park 1950:20).

In addition to the I. C. C. C., N. A. E. was the representative international group against the W. C. C.. It was first founded at St. Louis in America with one hundred and fifty evangelical leaders who organized a creedal statement in 1942. After that, passing through several meetings, the organization developed into the international group that coordinated worldwide efforts of evangelical service by working with evangelicals from other countries. Any denomination or individuals, which were willing to sign the statement of faith, were admitted as members of the organization (Douglas et. 1974:694).¹³⁴

The N. A. E. movement of Korea originated from the so-called orthodoxy-loving fifty-one students, including about ten people, who rose up against the liberal theology of Chosun Theological Seminary in 1948.¹³⁵ The main object of N. A. E. was to oppose the ecumenism of W. C. C.. The First General Assembly of the N. A. E. was held in April 1955 with one hundred and thirty representatives from various denominations. The organization became a customary member of the W. E. F. (Kim 1956:95).

However, the Korean Presbyterian Church tried making the earnest efforts to reunite the divided denominations twice, once in 1967 and once in 1968. It came to nothing and was interrupted by the different theological lines: conservatism vs. liberalism.

5.4. Evaluation

During the Korean War (1950-1953) and its aftermath, the three divisions, which the

¹³⁴ The statement of faith was consisted of seven articles of faith. To sum up, 1. We believe in the Bible as God's Word 2. We believe in the Trinity 3. We believe in the Deity, Redemption, Death, Ascension and Advent Second of Christ 4. We believe in the need of the Work of Holy Spirit to save the sinners. 5. We believe ourself as witnesses of Jesus by the Holy Spirit 6. We believe in the resurrection of the next world, believers and unbelievers. 7. We believe in the Church of Christ (Lee 1978:325).

¹³⁵ See the section of 5.2.2.2.



Korean Presbyterian Church underwent, did not have a positive influence inside and outside of Christian circles. *Gidok Gongbo* (5. Oct. 1959) explained the three causes of schism of the church as follow:

Firstly, it [schism of the church] makes an idol of a human being. When Hanshin [Hankuk Theological Seminary] was divided, Kim Chae-Choon was an idol for them. In the case of Goshin, Han Sang-Dong was an idol for them. Daehan Yesugyo Jangrohoi (the Korean Jesus presbytery) made an idol of Park, Hyung-Nong... Some church leaders insisted that the orthodoxy was broken down without him and he be made an idol. Secondly, the church was thrown into confusion by the ecclesiastical authorities. The church was supposed to be controlled by incumbent pastors, yet ones who were not, tried to do the church... This is the second reason that the ecclesiastical authorities used to come to power within the church by means fair or foul. Third cause was partisan spirit...

The mentioned above was the point of view, which the Korean Christian intrinsically took concerning the schism of church. Even though there were plausible excuses in disuniting the church from 1951 to 1959, the present condition in which is divided more than one hundred Presbyterian denominations in Korea, can never be positively explained. As Lee (1995. 3. A Variation of Schism and Unity according to the History of the Korean Church. *M. T.* 69, CD material) mentioned,

Division, even though it is beautified, cannot be replaced with harmony and reconciliation. It could not include love as the central ideal of Christianity. Due to this, it is not Christian to accept division and simultaneously, say love.

When religion emphasizes reconciliation and harmony and is simultaneously divided each other in terms of the profits and losses, the religious power to influence in society is weakened. In addition, ethics and morals, which the religion advocated, become void. The Korean Presbyterian Church should hold fast to something essential based on the Bible, yet solve the problems remained with friendly dialogue with mutual respect. In the very middle of the schism of the church, the new spiritual mode flowed into and



rapidly formed in Korean Christianity after the 1960s. The Pentecostal theology and faith came to the fore.

5.5. The Influence of the Pentecostal Church

5.5.1. Political Setting

After the 1960s, Korean society had to pay a high price for democracy. In March 1960, a fraudulent election by administration caused the April 19 Revolution, in which students from high schools and universities as well as student from middle schools rose to action all over the country. It resulted in many students being victimized by force by police officers, the election announced as invalid, and at last, Rhee Syng-Man's corrupt administration went out of political power.

However, the South Korean Church supported Rhee Syng Man and his administration unsparingly from the establishment of government in 1948 up to the April 19 Revolution, which awakened the church on Christian ethics regarding politics and social issues. The Church reflected the thoughtless support for the government without Christian consciousness.

The old people, who experienced the April 19 Revolution, can not help confessing in the presence of students that we do nothing but hang our head in shame (Hong 1960. The lesson from the 4. 19 Revolution, *Gidokgyo Sasang* 33, 18-23).

However, such an awakening took place in the circles of the liberal theological camp. Chang Ha-Gu, a Christian minister, described the church after the Revolution as follows, "Eyes were open but not quite awake, as if rudely awakened from a sound sleep" (Park 1975:92). This comment was based on the fact that most conservative church leaders reconfirmed their point of political view in which the church was to be separated from politics. Such a phase was exposed when Park Chung-Hee came to political power in the May 16 Military Coup. The principle of separating the church and the state was expressed to 'blind obedience' under the name of 'political apathy' during eighteen



years of Park's military despotism (1961-1979). For instance, a breakfast prayer meeting for the president was the very meeting in which pledges the loyalty of the church leaders for President Park (Kim 1992:276). Also, when there was the "Yusin" (Restoration Constitution) established in October 1972, that allowed for Park's third term, students, some politicians, liberal church leaders and workers strongly resisted his administration by means of demonstrations. However, the conservative camps still regarded the constitutional revision as a matter of private conscience and declared their support for it (Yim 1996:182).

5.5.2. Ecclesiastical Background

Taking advantage of political turbulence after the Korean War, there were many heresies and heterodoxies in the Korean society. Among newly risen religions, after the Korean War, the most representative were Tongilgyo (the Holy Spirit Association for the Unification of World Christianity), Jeondogwan (Mission Station), and Mt. Yongmun Prayer House (Lee 1978:284).¹³⁶

¹³⁶ To put them briefly, Tongilgyo was founded by Moon Sun-Myung in 1954. It gained much success in the West after the late 1960s. Moon offers a special interpretation of the Bible with additional revelations besides the Bible. For instance, the Fall is to be the result of a sexual relationship between Eve and the Archangel Lucifer. In addition, Jesus could offer only spiritual, not physical, salvation to the world. Most members believe him to be the Messiah, the Lord of the Second Advent (Hinnells 1984:339-340). Secondly, Jeondogwan was established by elder Park Tae-Sun, who was originally an elder under the leadership of Rev. Kim Chi-Sun at Namdaemun Church in Seoul. Elder Park had several deep spiritual experiences around 1945. After that, he had been famous since the revival meeting of 1955 in the Mt. Nam Park. Park Tae-Sun insisted on that he was the righteous of the East on the basis of Isa. 41:25, and because his appearance meant completion of the end of the world and beginning the Second Advent and Judgment of Jesus, all Christians were supposed to make a qualified living for the millennialism (Lee 1978:299-317). Thirdly, Mt. Youngmun Prayer House had been made by Na Un-Mong since 1947. He had met various mystical experiences like speaking in tongues, vision, prophesy and healing during the Korean War and, after that, started the evangelical movement. He specially interpreted the Bible by means of the Book of Changes and taught the doctrines of mixed religion. For instance, he taught that Confucius and the Buddha were God-sent prophets and showed the will of God in their times, and there were peoples saved by Confucianism and Buddhism. In 1960s most Presbyterian denominations like Gijang, Goshin and Yejang considered Na Un-Mong a heretic (Kim 1992:268-269).



Lee (1978:284-286) pointed out that the reasons for so many heresies, especially during this period were due to three factors: Firstly, political, social and economic unrest. Secondly, the division of the churches and finally, the decay and corruption of the contemporary church in a capitalist society.

Even though the above-mentioned heresy took place, the Pentecostal Movement also increased greatly during this period and had serious affects on the Presbyterian Church. This deserve our attention.

5.5.3. The Pentecostal Church and Its Influences within the Presbyterian Church

5.5.3.1. The Growth of Pentecostal Church

Park's administration had strongly inaugurated "a Five year Economic Development Plan" in order to industrialize Korea from 1962.¹³⁷ In the process of implementing the Plan, many people gave up farming and gravitated toward the cities. However, the level of national life was higher than before but desire for wealth was also much stronger. This led people to feel relative poverty, owing to the gap between haves and have-nots. In addition, the confrontational situation of North and South Korea aroused anxiety towards the recurrence of a war. Circumstances like the above-mentioned produced fertile soil for various religions, as well as Christianity. For instance, while the number of Christians was eight hundred and twelve thousand, two hundred and fifty four in 1964, it increased about thirteen times (ten million and three hundred and thirty seven thousand and seventy five) in comparison with the number of 1988. This increasing tendency was also applicable to Buddhism. While the number of Buddhists was nine hundred and fifty four thousand, two hundred and twenty five in 1964, the number of 1988 increased about fifteen times (fourteen million and eight hundred and thirty thousand and six hundred and seventy five) in number (Kim 1992:355). The churches

¹³⁷ After that, the Plan was enforced up to six times and the seventh Plan took effect from 1992 to 1996. The main objective of the first to fourth of the Plan was in pursuit of self-supporting economy and, after that, was a balanced distribution of income. Evaluation of the Plan was positive just as it had intended on the whole (Britanica 1999).



were getting larger in size in the process of the situation.

Representatively, the Full Gospel Church at Yoido in Seoul, which Rev. Cho Yong-Gi ministered and belonged to the Pentecostal and also grew remarkably.¹³⁸ Rev. Cho and his theology also played an influential role in the Presbyterian Church. Hong (1993. *A Historical Outline of the Pentecostal Movement in America. S. J.* 236, 86-203) made it clear that;

Since the mid 1950s, inter-denominational revival movements broke out in Korea. One was the eschatological revival movement, which had the elder Park Tae-Sun, as a leader. The other was the revival movement of the elder Na Un-Mong centered with Mt. Yongmun. However, these movements were at low ebb as time passed by.... Now after thirty years, it could be said that the Full Gospel Church of the Pentecostal Movement could not be bypassed in terms of the number of believers and churches and its effect upon Christians in comparison with the Presbyterian Church, Methodist Church and Baptist Church.

Sim (1995. *Evaluation of the Pentecostal Movement in the Korean Presbyterian Church. S. J.* 245, 177-203) also commented on the Pentecostal influence on the Presbyterian Church as follows:¹³⁹

The Presbyterian Church in Korea had dualism, its theological root was Calvinistic, but on the other hand, a real Christian life depended on the experience of the Holy Spirit and charisma of Pentecostals.

Therefore, we need to consider its influence upon the Korean Presbyterian Church and its results in the next section.

¹³⁸ The church of Rev. Cho is the best in number and size in terms of a single chapel. The member of Christians might be estimated at eight hundred thousand people.

¹³⁹ In the same article, Sim insisted that Presbyterian Church should be called as “semi-Pentecostal Church or semi-Presbyterian Church.”



5.5.3.2. The Influences of the Pentecostal Movement within the Korean Presbyterian Church

Even though it was only in 1928 when the Pentecostal Church was introduced into Korea, its full-scale activity did not start until April 1953, when Arther B. Chesnut, a missionary from the Assembly of God of America, organized the inaugural meeting of the Assembly of God (*A History of the Assembly of God* 1987:97-108).¹⁴⁰

After that, Rev. Cho Yong-Gi played an important role in the Pentecostal Movement in Korea. The Full Gospel Church, which he had ministered to in Seoul, a base camp of the Movement, started from only a tent church with some fruit boxes as a pulpit in May 1958, and then experienced a remarkable revival after the 1970s. This Church was also recorded as the biggest among the biggest churches in the world. According to the Guinness Book of Records, the number of believers in his church was estimated at more than seven hundred thousand people.¹⁴¹ A key to his ministry was called “the Holy Spirit Movement” or “the Spiritual Charisma Movement.”¹⁴² The main themes of Rev. Cho’s sermons were summarized as a “Fivefold Gospel and Blessing of Triple Time.” They followed the main focus of the Pentecostal Church in America, which emphasized Regeneration, Baptism with the Holy Spirit, Divine Healing, Affluent Life out of Poverty and Curse and the Second Advent.¹⁴³ Rev. Cho concretely expressed the above-

¹⁴⁰ In 1932, Rev. Park Sung-San erected the Pentecostal Church in Sebinggo but closed it because of the Second World War. After that, Evangelist Park Gui-Im and Rev. Kim Sung-Hwan played an active part in development of the Pentecostal Church, but their churches did not last long because of the Korean War (Kim 1997:358-359).

¹⁴¹ Cf. see the growth history of Yoido full Gospel Church of the book, *A Collection of Scholarly Papers in Celebration of the 40th Anniversary of Dr. Yonggi Cho’s Ministry* (1996). This part with some pictures was not recorded with exact numbers.

¹⁴² Cf. See Rev. Cho’s book, *An Essay on the Holy Spirit* (1971), *The Truth of Full Gospel* (1979) and *Fivefold Gospel and Blessings of Triple Time* (1983).

¹⁴³ The Pentecostal Movements, one of the most remarkable movements in the twentieth century, was originated from the experiences of the Spirit and tongues of Rev. William Seymore in 1906 (Douglas et al. 1974:763). But it was after organization of “Full Gospel Business Men’s Fellowship International” in 1953 that the Pentecostal Church seriously begun to influence on the contemporary Church (Brunner 1976:52).



mentioned principles of Gospel and the blessings from three aspects - soul, all, good health - based on 3 John: 2.¹⁴⁴

He also laid emphasis on “the Doctrine of Subsequence” along with the beneficial focus of the Pentecostal Church. The work of regeneration of the Spirit was totally different from the baptism with the Spirit accompanying charismata, especially the divine healing and tongues. The Pentecostals called the latter “the Second Blessing”,¹⁴⁵ because it supplied strong confidence and power for the evangelical ministry (Duffield and Cleave 1987:320-323).

Consequently, Rev. Cho’s sermons, which proclaimed that all Christians spiritually and secularly could be prosperous in everything, were eagerly received by the masses of people pursuing the worldly blessings. Park (1985:35-61) named the Pentecostal movement, with Rev. Cho as the leading figure, “A 3 o’clock the Sunday Afternoon Christianity”. It meant that non-Pentecostals went to their churches, which they belonged to, on Sunday morning and went to worship at Rev. Cho’s church on Sunday afternoon.

5.5.3.2.1. A Key of Pentecostalism: Pneumatology

The Pentecostal Movement led by Rev. Cho had a tremendous effect on Protestantism as well as the Presbyterian Church in Korea. Especially, the Pentecostal viewpoint of

¹⁴⁴ Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well (3 John:2, NIV)

¹⁴⁵ There were two different viewpoints in the Pentecostal camps. One was that the Baptism with the Spirit was the third step after justification and sanctification in the application of the work of redemption. Another was that sanctification with justification was the finished work at the Rood of Jesus Christ and the baptism with the Holy Spirit was a second step. The former was supported by the following denominations: the Church of God, Pentecostal Holiness Church and The Church of God in Christ. The latter by the Assemblies of God and Foursquare Gospel (Synan 1992:7-8). However, all Pentecostal denominations were identical with the point that the Baptism with the Spirit, called the second blessing, was different from the work of regeneration of the Holy Spirit.



the Holy Spirit had been widely accepted in the circle of the traditional Presbyterian Church since the 1970s. Baptism with the Holy Spirit was totally different from regeneration. It also, simultaneously accompanied the charismata of divine healing and tongues.

The doctrine of the Spirit as mentioned above was identically found in the viewpoints of Cha Young-Bae and An Young-Bok among the traditional Presbyterian theologians.¹⁴⁶ While most Presbyterian Churches regarded the Descent of the Holy Spirit on the Pentecost Day as an unrepeated “once-for-all” event, they rejected the point of view.

Chah (1986:16-52) commented on it,

Even though the work of redemption for sin was a once-for-all event, if the work, which the Lord who completed the work of redemption, ascending to heaven, and continually applies to [descent of the Holy Spirit], was also dealt with like above, we can not help saying that they confused the doctrine of Christ and the doctrine of the Holy spirit.¹⁴⁷

An (1987:87-101) also insisted that regeneration was different from baptism with the Holy Spirit. The descent of the Holy Spirit on Pentecost Day was one case that started the baptism with the Holy Spirit and its result was the fullness of the Holy Spirit. The case was never a once-for-all, because of the repeated fullness of the Holy Spirit after the baptism with the Holy Spirit.

The above-mentioned two theologians rejected the Reformed doctrine of the Holy Spirit and insisted on the continuity of the descent of the Holy Spirit on Pentecost Day. It might be said that both of the two helped Pentecostal viewpoint of the Holy Spirit spread in the circles of the Presbyterian Church. According to Sim’s statistics

¹⁴⁶ Chah Young-Bae and An Young-Bok were respectively professors of systematic theology at the Chosin Goshin University, which were the most conservative and followed after Calvin’s theology in Korea.

¹⁴⁷ For details, see Chah’s articles (1982:4-7,1985:8-21,1986:16-52), *the Doctrine of the Holy Spirit* (1987),



(1995:177-203), forty-eight percent of the theological students, who believed not to be the once-for-all case concerning the Pentecost descent of the Holy Spirit, and eighty five percent of pastors, taught that the charisma of the Holy Spirit, which happens nowadays. Sixty five percent of the pastors experienced the Holy Spirit. It showed that the point of view of Presbyterian Church concerning the baptism with the Holy Spirit held in common with that of the Pentecostal Church. Furthermore, the Presbyterian Church became grafted in the same line of faith as the Pentecostal Church, stressing the baptism with the Holy Spirit.

To consider reasons why the Movement was popular:

Firstly, the Pentecostal characteristics, which regarded tongues as the first witness of the Holy Spirit and intensively emphasized the charisma of the Holy Spirit enumerated in 1 Cor. 12., satisfied the spiritual desire of the moderns.¹⁴⁸ At the analysis of MacArthur (1978:200-201), non-Pentecostal church realized the fact that dead orthodoxy could not make the live relation with God. Therefore, they longed for the supernatural experiences of the Holy Spirit in order to overcome their stale life of Christianity.

Secondly, the Movement was a reaction against the corrupted theology of the twentieth century, which covered liberalism, secularism and materialism as Park mentioned (1985:35-61). A shout, which should receive the baptism with the Holy Spirit and, as its results, experience God-promised-gifts, was persuasive to the moderns, who did not feel the impression and gratitude of salvation even though they were saved.

Thirdly, the Pentecostal Church gave many chances for its congregation to take part in the services (MacArthur 1978:203). In comparison with the traditional Presbyterian service, in which the congregation continually sat down from the beginning to end of service, there was showmanship by the master of ceremonies, excited praises, testimony of faith and its confession in the Pentecostal service. Therefore, the congregation did not have a feeling of being outsiders or idle spectators in the service (Hoekema 1966:137).

¹⁴⁸ The Pentecostals regarded tongues as the natural and objective witness regarding the baptism with the Holy Spirit (Hoekema 1966:45).



5.5.4. Criticism on the Pentecostal Movement

Despite the fact that the Pentecostal Movement had many merits like emphasis on prayer and aspiration for fullness by the Holy Spirit, the Movement simultaneously left many negative results in the Presbyterian Church.

Firstly, “the Holy Spirit or Charismatic Movement,” which the Pentecostals sought after “tongues” as result of the baptism with the Holy Spirit, could be said to be one-sided translation concerning the Work of the Holy Spirit, which has never been introduced in the Reformed Church. It could be entrapped to dangers of Spirit-idolism, pursuing-worldly blessing or prosperity theology or mystical faith of experience, which regarded the subjective work of the Holy Spirit as the supposition of theology (Kim 1995:156-184).

Secondly, charismata of the Holy Spirit must be connected to the fruits of the Holy Spirit. The Pentecostals were busy displaying and praising the charismata unusually and miraculously without sufficient emphasis on the practice of love as its ultimate purpose. It made believers with special charismata feel superiority towards other believers without the charismata. Due to the fact that Christian heroism, which Pentecostalism produced, aroused to obtain charismata more and more, it had the tendency to make the contemporary Christians true believers of Christian faith rather than “the time-limited super-Christians” who were only proud of temporary and visible charismata like tongues or divine healing (Park 1985:35-61). Consequently, the tendency did not get the support of the Bible either. Kim (1992:344-345) compared the early revival meeting with the Pentecostal movement,

While the former was focused on repentance, reception with Jesus Christ in their heart and moral life, the latter paid too much attention to the sensible experiences like tongues and divine healing and worldly peace and blessings.

The Korean situation after the 1980s was still in political and social disorder. In 1979,

President Park Jeung-Hee was assassinated; Commander in Chief Jeon Du-Hwan carried out a coup d'état and gained real power on December 12, 1979. In the vortex of chaotic society, martial armies in Gwangju cruelly slaughtered many civilians on May 18, 1980, who cried for democratization.

However, the contemporary situation of the church paid too much attention to continual expansion of the church, especially the Presbyterian Church which was discolored without displaying the biblical way of faith in the secularized society that it belonged to (Oh 2000:292-294).