

LIBERTY BAPTIST THEOLOGICAL SEMINARY

AN EXAMINATION OF A.W. TOZER'S LIFE AS PRACTICAL APPLICATIONS FOR
KOREAN PASTORS TO COMBAT THE PROSPERITY GOSPEL

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

AN EXAMINATION OF A. W. TOZER'S LIFE AS PRACTICAL APPLICATIONS FOR KOREAN PASTORS TO COMBAT THE PROSPERITY GOSPEL

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In recent years, more Korean pastors are preaching the prosperity gospel in order to pursue quantitative church growth and seem uninterested in companionship with God. However, faithful men, like Aiden Wilson Tozer, always preached the gospel of the Cross alongside an intimate relationship with God. His life and ministry are examples of a true pastor called by God. Like Tozer, pastors in South Korea must discipline themselves to walk with God. The purpose of this thesis is to provide Korean pastors with practical applications for combating the prosperity gospel by building intimate companionship with God in their ministries by examining Tozer's life, writings, and sermons. The survey related to Korean pastors' ministry and spiritual lives will be used to study and develop practical applications for intimacy with God. This study will help Korean pastors to combat the prosperity gospel and building an intimate relationship with God.

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TABLE OF CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGEMENTS.....	v
TABLE OF CONTENTS	vii
LIST OF FIGURES.....	xiii
CHAPTER ONE: INTRODUCTION	1
The Statement of the Problem	8
The Statement of Limitations	9
The Biblical and Theological Basis	10
Biblical Basis	10
1 Corinthians 2:10-11	10
Ephesians 6:18, Jude 1:20	12
Psalm 119:18	14
Theological Basis	15
Spreading the Kingdom of God	15
A Prophetic Preacher	18
A Pastor as a Good Example	20
The Statement of Methodology	22
The Review of the Literature	24
On the Prosperity Gospel	24

On A. W. Tozer	26
On Christian Leadership	28

CHAPTER TWO: APPEARANCE AND DIFFUSION

OF THE PROSPERITY GOSPEL	30
What is the Prosperity Gospel?	30
Supporting Positions on the Prosperity Gospel	31
Opposing Positions on the Prosperity Gospel	35
Distorted Interpretation of the Bible	38
Connection with Money	40
Appearance of the Prosperity Gospel in the Korean Church	42
KiBok SinAng as the Root of the Prosperity Gospel	42
Shamanism in Korea	42
MuSok SinAng and Christian Faith	43
KiBok SinAng	45
KiBok SinAng and the Korean Church	47
Longing for a Recovery from the Wounds and Pains of War	48
Korean War	48
Requiring the Role of the Korean Church.....	49
The Modernization Movement and Economic Growth	51
Five-Year Economic Development Plans	51
SaeMaul WoonDong Movement	52
Korean Church Keeping Pace with the Times	55

Side Effect the Korean Church is Encountering	57
Factors Contributing to the Diffusion	
of the Prosperity Gospel in Korean Church	59
Deep-Rooted Confucian Ideas	59
Confucianism and Its History in Korea	59
Three Guiding Principles and Five Constant Regulations	61
Problems of the Confucian Ideas	62
Distorted Perception of Ministry.....	65
What is Ministry?	65
Professionalization of Ministry in the Korean Church	66
Longing for an Affluent Life	70
Summary	71

CHAPTER THREE: DANGERS TO AND IMPACTS ON

THE KOREAN CHURCH	73
Dangers of the Prosperity Gospel to the Korean Church	73
A Gospel for Man	74
Five Fold Gospel, Three Fold Blessing	74
God's Promise for Man's Abundant Life	76
Christ's Death for Man's Abundant Life	78
A Gospel Longing for Material Blessings.....	82
Sowing a Seed.....	83

The 90-day Tithing Challenge	83
Tithe and Curse	84
Impacts of the Prosperity Gospel on the Korean Church	87
Apprehensive Church Growth	87
Gathering a Healing Rally.....	90
Social Blame toward the Church	93
Yoido Full Gospel Church (Emeritus Pastor Cho)	93
SaRang Church (Senior Pastor Jung-Hyun Oh)	96
Summary	100

CHAPTER FOUR: A SURVEY OF THE KOREAN CHURCH

AND PASTORS' DEVOTIONAL LIFE	102
Results of the Survey	102
Overview of Survey Process	102
Analysis of the Survey and Findings	103
Survey Questions	103
Analysis and Findings	106
Summary	118

CHAPTER FIVE: TOZER'S PERSONAL AND PASTORAL BACKGROUND

AND INTERESTS	120
Personal Background	120
Arduous, Rural Life	120

Troublemaker	121
Less-educated, Voracious Reader	122
Crisis and Opportunity	122
Pastoral Background	123
The Biggest Blessing	123
Conversion Experience	124
People Who Influenced Tozer	125
Gilbert Tozer and Margaret Weaver	125
Prudence Jackson	126
Kate Browning Pfautz	127
Albert Benjamin Simpson	128
The Beginning and End of His Ministry	129
Encounter with the Christian and Missionary Alliance	129
The Early Ministry	130
Milestone in Tozer's Life	131
Calling to Chicago	131
Time to Decide	133
A New, but Final Ministry	135
His Interests	136
Christian Life without Compromising	136
Christian Prayer without Ceasing	140
Christian Reading.....	143

Christian Mystics	146
Christian Success	150
Christian Worship	151
Christian Life Filled with the Spirit.....	155
Summary	159
CHAPTER SIX: PRACTICAL APPLICATIONS FOR KOREAN PASTORS	
TO COMBAT THE PROSPERITY GOSPEL	
AND CONCLUSION	162
Six Practical Applications	162
Preach a Sermon Pleasing to God: Honest Preaching	164
Anticipate the Grace God Sends Down: Genuine Worship.....	166
Stay in Constant Prayer: Ceaseless Prayer	169
Take the Time to Read Daily: The Daily Reading Habit	171
Opt to Serve the Holy Spirit as the Master of Life:	
The Spirit-Filled Life.....	172
Reject Worldly Success: True Success	175
Conclusion	177
APPENDIX A	182
BIBLIOGRAPHY	187
VITA	203

LIST OF FIGURES

1. Change in the Korean Christian Population 1945-2005	87
2. Respondents' Position in the Church	104
3. Number of Regular Attendees	105
4. Respondents' Thoughts on the Korean Church	105
5. Respondents' Thoughts on Responsibility	106
6. Priority for Changing the Korean Church	107
7. Rate of Intimacy with God	107
8. When the Holy Spirit Is Most Needed	108
9. Average Time Spent Praying and Reading the Bible	109
10. Average Amount of Sermons	110
11. Time to Prepare Sermons	110
12. Top Three Preferred Sermon Topics	110
13. Average Amount of Reading	111
14. Three Most Interesting Topics in Pastoral Ministry	111
15. Two Things Expected From Church Growth	112
16. What Makes Ministry Difficult	113
17. Satisfaction Level of Pastors with Their Salary	113
18. Solution to Pastors' Financial Hardship	114
19. Most Effective Way to Influence Church Members	115
20. Temptations in Pastoral Ministry	116
21. Areas to Improve and Be Trained in	116
22. Type of Preacher Church Members Prefer	117

23. Consistency between the Church Members' Lives and God's Word	118
24. Daily Prayer and Bible Reading of the Respondents Who Chose "Best"	148
25. Daily Prayer and Bible Reading of the Respondents Who Chose "Good"	148

CHAPTER ONE

INTRODUCTION

The history of Korean Protestant churches began in 1885. In 1884, a medical doctor named H.N. Allen came to Korea and, a year later, H.G. Underwood and H.G. Appenzeller also arrived in Korea. They were the first missionaries to set foot in and establish the first Protestant church in Korea.¹ Following this unprecedented event, churches in Korea began growing rapidly over the course of 130 long years. The Gospel was spread through the suppression and inequality of both women and lower class citizens who were the center of the missionaries' focus at that time.

In his mission report, L.E. Frey, one of Korea's early missionaries, described the lives of women in the former Empire of Korea as unwelcomed since birth; they lived their lives without love and hope until their deaths. Their daily routines consisted of labor no different than a slave's and, since they were unable to learn, it seemed as if they did not know how to read.²

Similarly, the lower class citizens were also society's outcasts since they could do anything other than farming. Dr. Sherwood Hall³ looks back on the past of Korea, "Koreans are usually divided into three classes: the 'upper' composed of officials; the 'middle,' merchants and

¹ Ch'ae-Yong Chu, "A History of the Protestant Church in Korea from a New Perspectives," in *Korea and Christianity*, ed. Chai-Shin Yu (Fremont: Asian Humanities Press, 2004), 145.

² Women's Association, *Sourcebook on Evangelism of Women in Korea Churches* (Seoul: Korean Christianity History Association, 1999), 360, quoted in Yeong Mee Lee, "Biblical Interpretation in the Early Korean Christianity and Its Influence on Women's Status," *Canon & Culture* 1, no. 2 (Autumn 2007): 56.

³ Dr. Sherwood Hall was born in Korea on November 10, 1893. His father was a pioneer Canadian medical missionary to Korea during the early 1890s. When he was only one year old, his father died from typhus fever. His sister also died from dysentery at a very early age in Korea. He studied medicine, majoring in tuberculosis. Upon his graduation, he returned to Korea and founded the first tuberculosis sanatorium in Korea, which opened on October 27, 1928. Dr. Sherwood Hall was buried at Yanghwajin Foreigner's Cemetery in Seoul, Korea on April 5, 1991, next to his parents and sister. For more information about him and his books, see <http://www.withstethoscopeinasia.com>.

those able to hire labor; and the ‘lower,’ all who are employed in any form of manual work...”⁴

In this way, most lower class citizens were peasants who were satisfied with their lives as long as they were not starving.

Therefore, when the missionaries came and announced that all people are created equal and should not be discriminated against, the women and lower class citizens who were being discriminated against and treated unfairly were incredibly happy to hear this liberating news. In addition, it was easy to understand the missionaries’ sermons since, as part of their strategy, it was exceedingly evangelical and simple.

Professor Seonggu Jung explained that the reason for this strategy was because in the 1880s, there was a movement in America called the Student Volunteer Movement⁵, which led to many young Americans volunteering to become missionaries and be sent out to the world. Most of the missionaries were young Americans in their 20s who did not have any experience in missions and were not ready to enter a nation where they had no knowledge of the spoken language.

However, their unfamiliarity with the language and lack of experience instead allowed them to spread the Gospel using only the core themes of the Gospel such as sin, Jesus Christ, repentance, forgiveness and salvation.⁶ Afterwards, there were many churches that failed to overcome religious persecution and the pressures that came with the Japanese occupation of

⁴ Sherwood Hall, *With Stethoscope in Asia: Korea* (McLean: MCL Associates, 1978), 29.

⁵ For more information on “The Student Volunteer Movement,” see the following book: Elizabeth Underwood, *Challenged Identities: North American Missionaries in Korea, 1884 to 1934* (Seoul: Royal Asiatic Society-Korea Branch, 2004), 33-35.

⁶ Seonggu Jeong, “The Korean Church and Sermon,” Ministers’ Meeting in Capital Area, <http://www.s-mok.com/%ED%95%9C%EC%8B%A0/2/%ED%95%9C%EA%B5%AD%20%EA%B5%90%ED%9A%8C%EC%99%80%20%EC%84%A4%EA%B5%90.htm> (accessed January 20, 2014). Professor Jeong is a protestant pastor and theologian. Moreover, he was a president of the Calvin Academy and established the Institute for Calvinistic Studies in Korea. He is now a director in charge of the ICS.

Korea from 1901-1945 and instead worshipped the emperor of Japan; however, there were a small number of people who chose martyrdom in order to reject the enforced Shinto worship during that period.⁷

The oppression of Christianity in Korea happened again during the Korean War from 1950-1953. North Korea emphasized religion as the opium of the people⁸ and massacred a large number of Christians under the pretext of a difference of ideology during the Korean War. Due to the constant oppression of Christianity, almost half of the 1900s were considered the Dark Ages of the Korean church.

After the Korean War, the First Five-Year Economic Development Plan⁹ started on January 1, 1962. Starting with this plan, Korea succeeded in accomplishing amazing economic growth over the next thirty-five years, using the seven plans for economic growth until 1997. Along with astonishing economic growth, the Korean churches saw an opportunity to grow alongside the economy and, taking that opportunity, were able to grow.

Underwood, an assistant professor of Sociology at Eastern Kentucky University, describes, “Too often, however, the dynamics of Christianity in Korea are seen as based in the post Korean War setting. The number of Christians in Korea has nearly doubled in every decade

⁷ “During the Japanese occupation of Korea, the government exercised extreme and brutal measures of persecution against Korean Christians, forcing compulsory Shinto shrine worship in an attempt to undermine the foundation of the Korean Independence Movement.” Kosin University, “About Kosin,” <http://www.kosin.edu/about04.ksu> (accessed April 3, 2014).

⁸ Karl Marx said this statement, and North Korea has followed this idea to build a communist country in Korea.

⁹ Mongabay, “South Korea-Economic Plans,” http://www.mongabay.com/history/south_korea/south_korea-economic_plans.html (accessed February 5, 2014).

since the early 1960s-faster than in any other country over the period, but the roots of that growth are necessarily based in previous decades of growth.”¹⁰

Remarkably, along with economic growth, the content of the sermons in the Korean churches started to change. The slogan, *Ye-Soo Chun-Dang! Bool-Sin Ji-Ok!* (“Jesus Heaven! Unbelief Hell!”),¹¹ was representative of the early 1900s, and shows how the sermons of that time were evangelical and simple, whereas the new slogan, *Jal Sal-A-Bo-Se* (“Let us live a good life”), that rose with the economic growth, shows that people’s interests have shifted from the Gospel to living well and being blessed.

In other words, this indicates the focus has changed from simply spreading the Gospel to “living well” and “receiving fortune.” Professor Seonggu Jung pointed out that this was a *KiBok SinAng*¹²-centered sermon.¹³

It seems clear that the *KiBok SinAng*-centered sermons gave hope to Korean people who were going through the tragedy of fratricidal war, poverty, and hunger as a result of the Korean War.

¹⁰ Elizabeth Underwood, *Challenged Identities: North American Missionaries in Korea, 1884 to 1934* (Seoul: Royal Asiatic Society-Korea Branch, 2004), 16-17.

¹¹ Kwangjin Jang stresses the origin of this catchphrase in his book, *The Role of the Holy Spirit in Christian Suffering: With Reference to Paul’s Experience of Suffering and to Korean Church Suffering* (Bloomington: iUniverse Publishing, 2011), 196-197. In the early 1900s, many people who listened to this simple phrase being shouted came to believe in Jesus and were saved. However, the author does not completely agree that this evangelical method is a necessity today, since it allows unbelievers to consider Christianity a rude religion. The gospel is not a horrible message, but ‘you could go to hell if you do not believe in Jesus as the Savior, could sound like a threat. Nevertheless, the Holy Spirit worked exceptionally while Korea, under Japanese control, endured Japan’s inhumane and illegal treatments; the slogan was not only evangelical shouting for unbelievers, but also defiant shouting to Japan.

¹² The *KiBok SinAng* is a faith that seeks earthly blessings, such as going to church only to be blessed. Some pastors preach to the congregation about how God gives blessings in order to get more people to their churches. The meaning of this word is equal to *Prosperity Gospel* in English. For that reason, the *KiBok SinAng* and the *Prosperity Gospel* are used synonymously throughout this thesis. This thesis will particularize the *KiBok SinAng* and Koreans’ understanding of a blessing in chapter two.

¹³ Seonggu Jeong, “Korean Church and Sermon.”

According to Professor Kyeong-Bae Min, during the 1960s the people who were afflicted by the Korean War took time to heal from the pain the war caused and had a desire for spiritual welfare. Unfortunately, the established churches of the time were more focused on maintaining the orthodox creed and convention rather than choosing to fulfill the desires of the afflicted people. As a result, the afflicted people of the 1960s developed numerous newly-risen religions to satisfy their desires, since the churches failed to do so.¹⁴

Instead, they spread the *KiBok SinAng*-centered sermons, which claimed that if you believe in Jesus, you will receive fortune, be cured of diseases, and have your wishes come true. People were attending church for ‘healing’ and ‘blessings’ instead of forgiveness of sin and salvation.

Instantly, there were churches that spread their Kibok messages to compete with the established churches as false pastors, luring people in with the lie of blessings. Eventually, pastors claimed to be the source of blessings and falsified Christianity by claiming to be similar to a God-like figure. All over the nation, curing meetings and tongue meetings were held, and people flocked to these meetings, putting their personal tasks aside. Ironically, these unbiblical acts eventually lead to one of the biggest influences of the growth of the Korean churches.

However, over the course of the last ten years, the Korean churches have started to stagnate spiritually, and the number of Christians in Korea is dwindling. The Korea National Statistical Office released the results of the Population and Housing Census, conducted in November of 2005, shocking Christians across the nation. The study showed that out of the total

¹⁴ Kyeong-Bae Min, *A History of Christian Churches in Korea* (Seoul: Yonsei University Press, 2005), 563.

population of 2005, 47,041,434 people, only 8,616,000 people were Christians; 144,000 less than the number ten years prior.¹⁵

Not only did the numbers decrease, but, according to the Meeting for Preparing a Korean Future¹⁶ and Gallup Korea studies that were conducted, 66.2 percent of the entire population in 2005 said that they used to be Christians, but were not anymore. The main root of this was because Christians, especially pastors, have not lived and acted in accordance with the faith that the Bible teaches. As a result, for the past ten years, the Korean church has not played the role that non-Christians have expected.¹⁷

Specifically, many scandals involving the pastors of mega churches in Korea over the past ten years were the result of discord between their faith and their lives, which contributed to the substantial decrease in the number of Korean Christians. In addition, the pastors have been more concerned about making the church bigger rather than maintaining an individual pietistic life, namely, intimacy with God. This became a factor in the decreasing number of Korean Christians as well.

They removed the door of the closet (Matthew 6:6, KJV) where people come to meet personally with God and replaced it with a place where they meet and socialize with others. Time that was supposed to be used to study the word of God was used to chase after the

¹⁵ Yong-Min Kim, "The Number of Christians in Korea is not 13 Million, but 8.62 Million," Hansarang Church, http://hompy.onmam.com/Hompi/index.aspx?hpno=60939&Title=%C7%D1%BB%E7%B6%FB%B1%B3%C8%B8&targetURL=http://hompy.onmam.com/Hompi/HomBbsView.aspx?hompi_num=60939&module_seq=69&seq=903996&base_module_num=2 (accessed January 23, 2014).

¹⁶ This institution was established in 1997 and is well known as an institution with public trust in South Korea.

¹⁷ Jae-Yeong Jeong, "A Korean Church Has a Future," Hansarang Church, http://hompy.onmam.com/Hompi/index.aspx?hpno=60939&Title=%C7%D1%BB%E7%B6%FB%B1%B3%C8%B8&targetURL=http://hompy.onmam.com/Hompi/HomBbsView.aspx?hompi_num=60939&module_seq=69&seq=903996&base_module_num=2 (accessed January 23, 2014).

materials of the world. The question, “How should we live in the light of God?” became simply one question out of many instead of being the main question of their lives. Instead, they moved on to the question, “How can we make the church bigger?”

Throughout the difficulties Korea went through, it could appear that the *KiBok SinAng*-centered sermon might have been the solution because it brought so many people to Christianity, but they failed to make it unquestionably clear that the churches were supposed to pursue what God wanted for them, for Korea, rather than pursuing their own personal, worldly obsessions. Receiving blessings, being healthy, and relating to other Korean Christians could have been the very thing that gave the people, who were in pain and misery after the Korean War, hope and reason to live. Ultimately, however, the *KiBok SinAng* was unbiblical and led not only to ceaseless confusion when it comes to God in the church, but also to having a life set apart and faith, which are supposed to be one, not separate.

Unless the Korean church completely removes this problem, the future is bleak for the Korean church. The *KiBok SinAng*-centered sermons and teachings must no longer be exploited.

Every single scandal, sin, and unfaithful living example that the pastors are involved in are all results of advancing the *KiBok SinAng*, of focusing on the growth of the church rather than relationships with God. Pastors need to know that as soon as they set their relationship with God aside, God’s blessing has left them and they should never stop pursuing intimacy with God for their church and themselves.

In light of this situation, A. W. Tozer, a pastor, writer and preacher, can be a good role model for Korean pastors. Tozer earned the reputation of a twentieth-century prophet during his lifetime.¹⁸

¹⁸ James L. Snyder, “A. W. Tozer (1897-1963),” A. W. Tozer Classics, <http://www.awtozerclassics.com/page/page/4891821.htm> (accessed February 8, 2014).

Lyle Dorsett describes A. W. Tozer as follows: “His family and closest friends all testified that Tozer ... kept almost everyone he knew at a personal distance. Indeed, the only person who really knew Tozer, and with whom he spent long, quiet hours was the Holy Spirit.”¹⁹

In addition, Dorsett states, “Dr. Tozer’s messages pierced hearts and illumined minds with a profundity uncommon among Bible teachers and preachers.”²⁰

It is hopeful and encouraging that the very person that is starting to disappear from the memories of Americans has recently been in the spotlight as a writer and preacher in Korea, and that over thirty of Tozer’s most famous books have been translated into Korean.

The reason why Tozer’s sermons and writings have recently come into the spotlight in Korea is because Korean Christians have gradually become bored with the *KiBok SinAng*-centered sermons and teachings. They have started to push them aside and refuse to listen to the sermons of pastors who have discord between their faith and their lives. They do not want sermons on blessings, but righteousness. They truly want to meet a pastor who walks the path of God just as he tells the church every Sunday, instead of a pastor who does not live the way he preaches. They are trying to use Tozer to satisfy their spiritual thirst; therefore, it is necessary for Korean pastors to study Tozer’s life through his sermons and writings.

The Statement of the Problem

The first purpose of this thesis is how the prosperity gospel became the background for and made roots in the Korean churches as well as the impact it has had on Korean churches. To

¹⁹ Lyle Dorsett, *A Passion for God: The Spiritual Journey of A. W. Tozer* (Chicago: Moody Publishers, 2008), 17.

²⁰ *Ibid.*, 16.

achieve this purpose, it will cover the analysis of consciousness as it pertains to the lives of Korean pastors and the problems of several pastors that represent Korea.

Additionally, the second purpose of this thesis is regarding Korean pastors who have been exposed to the temptations of the prosperity gospel. This thesis will provide suggestions for a practical application of methods for overcoming temptation and pursuing the type of sincere ministry that God desires using research regarding Tozer's life, writings, and sermons.

The Statement of Limitations

This paper will focus on the realistic problems that the Korean churches face rather than the logical approach to the prosperity gospel problems. The case study of which specific Korean churches first established the prosperity gospel will be limited to several churches. When confronting the debate regarding Tozer, many believe his sermons are problematic since he did not receive a formal theological education.

However, this thesis will focus on the ministry side of Tozer rather than on his theology. In addition, there are people who call Tozer a 'mystic' and, to that, it will be examining his devotional life as it relates to his ministry, avoiding the related theological debates. Finally, since this thesis will be focusing on Tozer's ministry life, it will only slightly evaluate his personal life such as his role as the head of his family and as a husband.

The Biblical and Theological Basis

Biblical Basis

1. 1 Corinthians 2:10-11

John Calvin is known as a man who pursued piety in his life by seeking to realize and act on God's will every day. Calvin was also eager for God's goodness and grace and communed with Christ at any time and place by practicing repentance, self-denial, and cross-bearing. His theology began simply in Christ-centered piety. In addition, Calvin actively highlighted piety by living his life, every day, according to the Will of God (Romans 12:1-2).²¹

Calvin's life shows that a pious life comes from a relationship with God. However, this relationship is impossible with man's efforts alone because of man's sin nature. Isaiah says, "Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear" (Isaiah 59:1-2, ESV). Therefore, man has no method of knowing God.

Of course, due to the "seed of religion", which John Calvin mentioned everyone has, it is true that people cannot use the excuse of not knowing God. Calvin even stated, "And they who in other aspects of life seem least to differ from brutes still continue to retain some seed of religion."²² The apostle Paul also clarified this prior to Calvin, "For what can be known about God is plain to them, because God has shown it to them" (Romans 1:19, ESV).

²¹ Donald K. McKim, ed., *The Cambridge Companion to John Calvin* (New York: Cambridge University Press, 2004), 144-145.

²² John Calvin, *The Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles (Philadelphia: The Westminster Press, 1960), 44.

However, this is only true in the ‘understanding’ factor of God; the only way to gain the ‘knowledge’ part of God is through His word, the Bible. However another problem is the fact that mankind alone, with our efforts, cannot understand the Bible. Here we experience the inability of humans and the deep despair it brings. Fortunately, our merciful God sent the Holy Spirit to help in the understanding of God’s word.

In the letter the apostle Paul sent to the Corinthians, he wrote the following: “but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man’s spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.” (1 Corinthians 2:10-11, NIV).

As Paul said, the Holy Spirit is the only one who knows “the deep things of God” and “the thoughts of God.” Not only does He know God, but He also translated God’s words into the words of humans and is the original writer (auctor primaries) of the Bible.²³ Thus, without the help of the Holy Spirit, it is not possible to get to know God. Selderhuis writes on Calvin’s idea of the relationship between the word of God and the Holy Spirit:

The intrinsic bond between the Word and the Holy Spirit is theologically presupposed when Scripture is concerned... Calvin stresses this point particularly: Scripture as the word of God and the Holy Spirit cannot be separated... The Spirit has bound himself irrevocably to his Word. The Spirit has been promised not to reveal a new *doctrina*, but to impress the truth of the gospel on our minds.²⁴

²³ 2 Tm 3:16-17 and 2 Pt 1:20-21.

²⁴ Herman J. Selderhuis, ed., Henry J. Baron, Judith J. Guder, and Randi H. Lundell, trans., *The Calvin Handbook* (Grand Rapids: Wm. B. Eerdmans Publishing, 2009), 380-381.

The fact that the Holy Spirit cannot be separated from God's word is evidence that the Holy Spirit is the only one who can reveal God to man. Accordingly, the first Biblical principle for an intimate relationship with God is to lead a life that is accompanied by the Holy Spirit every day. Most likely, no one in the world is in a relationship with someone they do not know. Likewise, it takes effort to acquire an intimate relationship with God and get to know Him.

To do that, one must be desperate for help from the Holy Spirit. For that reason, Tozer strived to live a Holy Spirit-centered life and often focused on the Holy Spirit in his sermons and writings. This thesis will show why pastors have to have a relationship with the Holy Spirit first.

2. Ephesians 6:18, Jude 1:20

The second Biblical principle needed to establish an intimate relationship with God is to pray within the Holy Spirit. E. M. Bounds mentions prayer as follows:

Prayer is God's business to which men are attended. Prayer is God's necessary business, which men only can do, and that men must do. Men who belong to God are obliged to pray... Material successes are immaterial to God. Men are neither better nor worse with those things or without them. They are not sources of reputation nor elements of character in the heavenly estimates. But to pray, to really pray, is the source of revenue, the basis of reputation, and the element of character in the estimation of God. Men are obliged to pray as they are obliged to be religious. Prayer is loyalty to God. Non-praying is to reject Christ and to abandon Heaven. A life of prayer is the only life which Heaven counts. God is vitally concerned that men should pray. Men are bettered by prayer, and the world is bettered by praying. God does His best work for the world through prayer.²⁵

Like Bounds, the apostle Paul counseled prayer as an obligation of a Christian to the Ephesians, "And pray *in the Spirit* on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people" (Ephesians 6:18, NIV).

²⁵ E. M. Bounds, *The Reality of Prayer* (Radford: Wilder Publications, 2009), 21.

The point, here, is that Christians must pray, “in the spirit”. This is not a choice, but an obligation. However, the prayer must happen within the Holy Spirit. Jude, the brother of James and Jesus’ half-brother, emphasized this as well: “But you, dear friends, by building yourselves up in your most holy faith and praying *in the Holy Spirit*” (Jude 1:20, NIV).

Richard J. Bauckham exegetes Jude 1:20, *ἐν πνεύματι ἁγίῳ προσευχόμενοι*, (“pray in the Holy Spirit”). The phrase *ἐν πνεύματι* (“in the Spirit”) in early Christian literature frequently means “in the control of the Spirit” or “under the inspiration of the Holy Spirit” (Mt 22:43; Mk 12:36; Lk 2:27; 4:1; Acts 19:21; Rom 8:9; 1 Cor 12:3; and Rv 1:10; 4:2...).²⁶

Why do Christians have to pray in the Holy Spirit? Harold W. Hoehner stresses the specific reason for this:

The second prepositional phrase *ἐν πνεύματι* gives the sphere of their prayers, namely, “in the Spirit.” This does not refer to the human spirit but the Holy Spirit because it alludes to prayer in the midst of spiritual battle (cf. v. 17). There are other instances of instruction to pray in the Holy Spirit, for example, Jude 20. The Holy Spirit indwells the believer (Rom 8:15-16; Gal 4:6) and is a vital part of the believer’s spiritual well-being. He gives strength in weakness and intercedes on behalf of the saints (Rom 8:26-27). Thus, prayer is directed to God in the power of the Holy Spirit. This is in keeping with the rest of this epistle with regard to the Trinity in that through Christ both believing Jews and Gentiles have access to the Father in the one Spirit (2:18).²⁷

As Hoehner mentioned, Christians are able to find God when praying in the Holy Spirit. Ultimately, since the Holy Spirit is the only one who knows God’s will, it is absolutely imperative that Christians pray in the Holy Spirit.

In contrast, the pastors who seek the prosperity gospel pray “outside of the Spirit.” Although it may seem like they are relying on the Holy Spirit, in reality they are trying to use the

²⁶ Richard J. Bauckham, *Jude, 2 Peter*, World Biblical Commentary (Nashville: Nelson Reference & Electronic, 1983), 113.

²⁷ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 857.

Holy Spirit for their personal purposes and are even trying to possess the Holy Spirit. Of course, no one can possess or impose upon the Holy Spirit, and He would never allow them to do that.

Christians must not forget that once immersed in the Holy Spirit with the realization that there is no hope without the help of the Holy Spirit; true prayer will finally be experienced.

3. Psalm 119:18

The third Biblical principle that is required for an intimate relationship with God is to open one's eyes towards God's word. The Bible is a record of Jesus Christ²⁸ and, at the same time, is the book in which the work that God wants to fulfill through Christ are recorded.

Jim Hamilton, an associate professor of biblical theology at the Southern Baptist Theological Seminary, mentions in relating to the work, "The glory of God in salvation through judgment is the main theme of the whole Bible."²⁹

To sum up these, the Bible is the book recorded on who Jesus is and the work, in other words, God's judgment and salvation through Jesus. God wants to receive the glory through this all. The Bible is very the book to tell it. Therefore, if this is not realized, if one's eyes are not opened to His Word, it is not possible to realize Christ or the work of God.

In addition, the Bible is filled with wondrous things beyond comprehension. This can be seen through the psalmist: "Open my eyes that I may see wonderful things in your law" (Psalm 119:18, NIV). David had everything the world had to offer, but his interests were on other

²⁸ See John 20:31; Willis C. Newman puts emphasis on the theme of the Bible, "We find that the theme of the Bible is Jesus Christ. He is the centre of the Old Testament. He fulfills the types in OT sacrifices. The OT looks to His coming. The NT looks back at His first advent and forward to His second advent. God's program includes plans for the world, salvation, the church, Satan, Israel, angels, Gentiles and all creation. Christ is at the centre of those plans." Willis C. Newman, *How to Study the Bible* (CreateSpace Independent Publishing Platform, 2010), 54.

²⁹ Jim Hamilton, "What is the central theme of the Bible?" Christianity.com, 0:53, <http://www.christianity.com/bible/bible-faq/what-is-the-central-theme-of-the-bible.html> (accessed March 28, 2014).

matters. He prayed that his eyes would be opened so he could see the wondrous things within the word of God.

Spurgeon notes the following pertaining to the reasons why David prayed as he did:

This is a part of the bountiful dealing which he has asked for. It is far better to have the eyes opened than to be placed in the midst of the noblest prospects and remain blind to their beauty. Some people can perceive no wonders in the Gospel, but David felt that God had laid up great bounties in his Word, and he begs power to perceive, appreciate, and enjoy the same... It shows also that the writer knew that there were vast treasures in the Word which he had not yet fully seen, marvels which he had not yet beheld, mysteries which he had scarcely believed. The Scriptures teem with marvels... What perfect precepts, what precious promises, what priceless privileges are neglected by us because we wander among them like blind people among the beauties of nature, and they are to us as a landscape shrouded in darkness! The psalmist had a measure of spiritual perception, or he would never have known that there were wondrous things to be seen, nor would he have prayed... what he had seen made him long for a clearer and wider sight. This longing proved the genuineness of what he possessed, for it is a test mark of the true knowledge of God that it causes its possessor to thirst for deeper knowledge.³⁰

Just as Spurgeon states, David knew there was something more wondrous in God's word than in anything in this world. Due to this, he had a beautiful relationship with God and was called "a man after mine own heart" (Acts 13:22, KJV). Accordingly, to gain an intimate relationship with God, we must pray that our eyes would be opened to His Words.

Theological Basis

1. Spreading the Kingdom of God

When the apostle Paul sent a letter to the Ephesians, he wrote "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works

³⁰ Charles Haddon Spurgeon, *Psalms*, ed. Alister McGrath and J. I. Packer, The Crossway Classic Commentaries (Wheaton: Crossway Books, 1993), 185-186.

of service, so that the body of Christ may be built up” (Ephesians 4:11-12, NIV). These verses show the rationale behind the exalted Christ giving certain gifts to His church.

This is where the five categories of ministers originate, but it is better to view these categories as four, instead of five.

According to Lloyd-Jones, “this group (pastors and teachers) is much simpler to understand, although there has been much dispute as to whether pastors and teachers are two different offices. I agree with those who say that they are one.”³¹

Klyne Snodgrass also stresses, “No function is listed in verse 11, but the same three categories of people are listed with two additions: ‘evangelists’ and ‘pastors’ (lit., ‘shepherds’), who are joined to ‘teachers.’ These last two form one category, for one Greek article governs both. In other words, the phrase meant ‘teaching pastors,’ and only four groups exist.”³² Verse 12 is made up of three prepositional phrases; therefore it could be read, “*toward* the equipping of God’s people *unto* a work of service *unto* building up the body of Christ.”³³

However, there is something that must be assessed before going any further. We must determine if “equipping (καταρτισμός),” “service (διακονία),” and “building up (οικοδομή)” are all duties of teaching pastors’ ministries or not.

John R. W. Stott describes this issue as follows:

For the word *ministry*³⁴ is here used not to describe the work of pastors but rather the work of so-called laity, that is, of all God’s people without exception... It does not mean that there is no distinctive pastoral ministry left for clergy; rather it establishes its character. The New Testament concept of the pastor is not of a person who jealously guards all ministry in his own hands, and successfully squashes all lay initiatives, but of

³¹ Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids, MI: Baker Book House, 1982), 192-193.

³² Klyne Snodgrass, *The NIV Application Commentary: Ephesians* (Grand Rapids: Zondervan 1996), 203.

³³ *Ibid.*, 204.

³⁴ This word is translated “service” in the NIV.

one who helps and encourages all God's people to discover, develop directed to this end, to enable the people of God to be a servant people, ministering actively but humbly according to their gifts in a world of alienation and pain. Thus, instead of monopolizing all ministry himself, he actually multiplies ministries.³⁵

John F. MacArthur states the role of pastors in verse 12 in the same way:

The second aspect of God's plan for the operation of His church is service. Paul's language indicates that it is not the gifted men who have the most direct responsibility to do the work of service. No pastor, or even a large group of pastors, can do everything a church needs to do... His purpose in God's plan is not to try to meet all those needs himself but to equip the people given into his care to meet those needs (cf. v. 16, where this idea is emphasized).³⁶

The pastor's role is clear: the pastor has to equip God's people to do acts of service and help them build up the body of Christ. From here it must be determined, what are "acts of service" and "the body of Christ?" Also, what does it mean to "build up" this body?

Grant R. Osborne addresses "acts of service" as follows: "This could be the kind of serving associated with the specific ministry of a deacon. But more likely this refers to ministry in general, not just the purview of the pastoral office but of all believers. In Ephesians 4:12, the pastors prepare God's people for works of service, so that the body of Christ may be built up."³⁷

In terms of "the body of Christ", MacArthur points out, "The body is built up externally through evangelism as more believers are added, but the emphasis here is on its being built up internally as all believers are nurtured to fruitful service through the Word."³⁸

Klyne Snodgrass mentions "building up" as follows:

³⁵ John R. W. Stott, *The Message of Ephesians: God's New Society*, The Bible Speaks Today series, ed. J. A. Motyer (OT) and John R. W. Stott (NT) (Downers Grove: InterVarsity Press, 1984), 166-167.

³⁶ John F. MacArthur, *Ephesians*, MacArthur New Testament Commentary (Chicago: Moody Publishers, 1986), 155.

³⁷ Grant R. Osborne, *Romans*, The IVP New Testament Commentary (Downers Grove: InterVarsity Press, 2010), 326.

³⁸ MacArthur, *Ephesians*, 156.

“Building up” is an important theme in Ephesians (4:16, 29) and in Paul’s ecclesiology. He uses the word fifteen times in his letters (in Ephesians, Romans, and 1 and 2 Corinthian) It is the goal of personal ethics (Rom. 14:19), of corporate worship (1 Cor. 14:26), and of Paul’s own ministry (2 Cor. 10:8). The focus is mostly on internal strengthening of the church, but building up the church by reaching out to unbelievers is also included.³⁹

In summation, the pastors’ roles today are connected to the Kingdom of God. Today’s pastors must, first, prepare Christians to share the gospel and expand God’s Kingdom and, second, help Christians live a life that is pleasing to God, one that bears the fruit of the Spirit. For this reason, a pastor’s life and ministry must be God-centered; personal needs or desires should never be involved in this aspect of their lives.

2. A Prophetic Preacher

A sermon is a special authority God has given to a pastor. A pastor preaching a sermon today is comparable to prophets exclaiming the word of God that God gave to His people in the Old Testament era.

On the connection between a preacher and a prophet, Professor Seongsu Kim states that in a broader sense, a preacher and a prophet do have something in common. The commonality is when they both preach (speak) the word of God to specific audiences, the Holy Spirit intervenes to help both the speaker and the audience during this process. Namely, preaching (speaking) is a ministry that must require the Holy Spirit’s help.⁴⁰

Michael Lee King states that a pastor and a prophet have the same office:

³⁹ Snodgrass, *Ephesians*, 205.

⁴⁰ Seongsu Kim, “Prophet and Preacher: Isaiah,” Woonkyu Im Blog, entry posted January 5, 2005, <http://blog.daum.net/woon153/1165877> (accessed March 21, 2014). Dr. Kim studied Isaiah at Calvin Theological Seminary in Grand Rapids, MI. He is a professor at Hapdong Theological Seminary in Seoul, Korea and one of the evangelical Korean theologians.

Thus, **basar** in the Old Testament is preach good tidings, publish, tell, to announce glad news; as does **Kerusso** in the New Testament means to preach the gospel, publish and proclaim. So, the prophet is the preacher in the Old Testament in the same manner as he is in the New Testament... the prophet and preacher is the same office we read the prophet Isaiah saying, “*The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek...*” (Isaiah 61:1) Many moons later, the Lord Jesus read from Isaiah 61:1 ...[in Luke 4:18]. By comparing these two scriptures, Isaiah speaking in Hebrew and Luke speaking in Greek, we see that the word preach remained the same, because the prophet and the preacher is the same office. The good tidings of the prophets of ole, are the gospel of the preacher’s today. Furthermore, the word **prophet** in Jeremiah 1:5 is translated from the same Hebrew word **nabiy’** (*naw-bee’*) as is prophet in Numbers 12:6; the inspired speaker, prophecy, that prophesy. Thus, the prophet Jeremiah was the preacher Jeremiah. And, the preacher Paul was the prophet Paul. For, in Acts 13:1, the preacher Saul (Paul) is referred to as a prophet and teacher.⁴¹

Although it is undeniable that there are radical differences between a preacher and a prophet,⁴² from the viewpoint of their responsibilities and roles they have received from God, they can also be the same. Therefore the obligations of today’s pastors can be defined through the prophets in the Old Testament era.

The following three passages⁴³ accurately indicate who a prophet is:

- 1) Ezekiel 2:7 - “You must speak my words to them, whether they listen or fail to listen, for they are rebellious.”
- 2) Numbers 18:20 - “But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death.”
- 3) 2 Kings 21:10 - “The LORD said through his servants the prophets.”

To summarize these, a prophet is...

⁴¹ Michael Lee King, *The Greatest Mystery Ever Revealed: The Mystery of the Will of God: Growing in Grace. Book 2* (Bloomington: AuthorHouse, 2011), 86-87.

⁴² Seongsu Kim stresses that the radical difference between a preacher and a prophet is the target of the sermon. Furthermore, he claims that if a prophet spoke the word of God to a few specific people in his time or to people coming after his time (in the prophetic viewpoint) as the target of a sermon, today’s preacher preaches to everyone living around him. Thus, the sermon for the people who live in today’s world must be directly connected to their vivid life circumstances and be applicable to their life (or lives?). Seongsu Kim, “Prophet and Preacher: Isaiah.”

⁴³ All biblical passages referenced are in the NIV Bible.

- 1) A person who speaks God's word, not from man's point of view, but from God's point of view, regardless of whether they listen or fail to listen.
- 2) A person who never speaks anything God has not commanded or anything in the name of other gods.
- 3) A person who has the role of passing information between God and His people.

A sermon is the action of speaking for God. Thus, a pastor should not be conscious of people and their opinions. In addition to this, a pastor must listen carefully to what God says and only pass on what he hears to people. This process should not be about other goals or personal intention in this work.⁴⁴

3. A pastor as a Good Example

During his public life, the ministry of Jesus Christ can be summarized in three points: teaching, preaching, and healing.

Neil Cole describes, "In the midst of His public life, Jesus was a busy man. He went from town to town, village to village, teaching, preaching the gospel of the Kingdom, and healing every person He came across."⁴⁵

However, even with His busy schedule, Jesus also placed a significant amount of importance on a separate priority in His public life. Cole states that His priority was the training of His disciples so they would follow His ministry and life as an example:

He did not operate alone. He took with Him a hand-selected team of apprentices, who watched His every move. He not only did the work Himself, He also trained others to

⁴⁴ Tozer preached thoroughly in God's place regardless of whether people listened or not. If God would recognize him, he would gladly wanted to be a failure in the presence of people. This heart is why the nickname, "a twentieth-century prophet," always followed him. The author will specifically particularize these issues more in chapter six of this thesis.

⁴⁵ Neil Cole, *Primal Fire: Reigniting the Church with the Five Gifts of Jesus* (Wheaton: Tyndale House Publishers, Inc., 2014), 18.

follow His example. He invested in the next generation... In fact, the true priority of His public ministry was to train others and produce more apostles to take His message, and His Kingdom reign, to the ends of the earth... Jesus is the best example we have of an apostle.⁴⁶

All Christians have a mission to spread the Kingdom of God in the world. However, this requires a high level of morality and integrity that an unbeliever dare not reach, hence, Christians need a good example. Jesus became this great example both to His disciples and to all who believe in Him. The person who diligently tried to emulate Jesus more than any other was the apostle Paul. In his letter that he sent to the Corinthians Paul wrote, “So I ask you to follow my example and do as I do” (1 Corinthians 4:16, NLT).

Dan Mitchell mentions Paul’s fearlessness and even that he appears as if he is full of arrogance by saying the following:

Discipleship demands integrity on the part of the leader (v. 16). Paul is unafraid to say to them, “Be imitators of me” (v. 16; cf. 11:1, literally, “Continue to imitate me”). No doubt Paul has in mind those characteristics that are common to him and the other apostles, listed in verses 11-13. But his thinking goes further to include his doctrine and his teaching, as shown in the expression “my ways” (v. 17). If they have any questions as to how to follow the apostle, Timothy is on his way and will clarify any problems they have. Personal integrity is absolutely vital to healthy relationships that produce spiritual growth. Nothing is deadlier than hypocrisy and double standards. And no one seems more aware of this than Paul.⁴⁷

In the New Century Bible Commentary, in 1 and 2 Corinthians, Bruce notes, “as the father should be a model for his sons to imitate, so is Paul to his converts. Paul saw to it that his converts should learn the Christian way of life from his example as well as from his teaching.”⁴⁸

⁴⁶ Ibid., 19.

⁴⁷ Daniel R. Mitchell, *The Book of First Corinthians: Christianity in a Hostile Culture*, Twenty-First Century Biblical Commentary Series, ed. Mal Couch and Ed Hindson (Chattanooga: AMG Publishers, 2004), 70.

⁴⁸ F. F. Bruce, 1 and 2 Corinthians, The New Century Bible Commentary (London: Marshall, Morgan and Scott, 1971), 51.

Stott also states, “Positively, Paul sees himself as father to the Christians at Corinth in the sense that he proclaimed the gospel to them and was, therefore, responsible on a human level for their faith in Christ. Like any father, and because children always copy their father, he has striven to set them an example in daily life of the behavior expected of Christians.”⁴⁹

The apostle Paul did not advise the Corinthians to follow him for his own glory and happiness. As Stott said, he was a man who preached the Gospel and, because of that, felt responsible for showing that his life was united with the Gospel he preached. That is the reason Paul tried his hardest to be a good example of a Christian. He also wished the members of the churches in Corinth would imitate him and become a good example for the world that was being corrupted; his desire was that they would have an impact on the world.

Today’s society is overflowing with many pastors who possess a form of godliness, but deny its power. These pastors have been cajoling congregations into following them with no relation to God’s Kingdom. Furthermore, the incognizant pastors who are influenced by these pastors and try to compete with each other to become like them are causing chaos in the churches. The author hopes this thesis will become a warning for those who follow the current trend and a signpost to guide them to the right path.

The Statement of Methodology

This thesis will find the methods needed to overcome the seductions of the prosperity gospel and to solve the problems the Korean churches are facing using Tozer’s life and the messages he preached and wrote. It will also suggest applicable applications through the discovered methods.

⁴⁹ David Prior, *The Message of 1 Corinthians: Life in the Local Church*, The Bible Speaks Today series, ed. J. A. Motyer (OT) and John R. W. Stott (NT) (Downers Grove: InterVarsity Press, 1985), 68.

This thesis will largely proceed in three steps. The first step is examining the emotional background and the historical reasons that led to the prosperity gospel being rooted in Korea without resistance or rejection.

In the second step, it will consider the influence and problems the prosperity gospel has brought to the Korean churches. In this step, the thesis will also explore Tozer's life from his early days and after his conversion to how he spent the remainder of his life pursuing God and living a life dedicated to serving Him. By researching his sermons and his works, it will also analyze at the messages his writings hold for Korean pastors.

In the third step, this thesis will suggest practicable applications to Korean pastors so they are able to combat the seductions of the prosperity gospel and again be recognized by God as David was, a man whom God called "a man after my own heart, for he will do everything I want him to" (Acts 13:22, NLT).

For this:

- 1) The first chapter will contain the instructions and explain the statement of the problem, limitation, and methodology. It will also include the theological and biblical basis, a review of the literature, a questionnaire, and interview questions.
- 2) The second chapter will examine the definition of the prosperity gospel and how it grew roots in the Korean churches from the historical and sentimental viewpoints of Koreans. In addition to these, it will examine facts contributing to the diffusion of the prosperity gospel in Korean church.
- 3) Chapter three will deal with dangers of the prosperity gospel and its impacts on the Korean church through a few case studies.
- 4) In chapter four, Korean pastors' pastoral ministers and devotional lives will be examined through a survey, and the thesis will analyze the results to establish practical applications to combat the seduction of the prosperity gospel.
- 5) Chapter five will cover topics related to Tozer's personal and pastoral background and interests in his pastoral ministry. This chapter will offer the understanding regarding Tozer's life and ministries. Additionally, methods to overcome the prosperity gospel will be found in this chapter.

- 6) The last chapter will suggest specific methods to combat the seduction of the prosperity gospel and six practical applications to developing intimacy with God.

The Review of the Literature

The review of the literature is divided into three parts. The first is on the prosperity gospel, the second is on A. W. Tozer, and the third is on Christian Leadership.

On the Prosperity Gospel

In regards to the prosperity gospel, Hank Hanegraaff's book, *Christianity in Crisis: 21st Century* is the most noteworthy.

Hanegraaff successfully explains the Faith Movement, which became a root of the prosperity gospel, as well as the process of its development into the prosperity gospel. In addition to this, he delves into the danger and unrealistic nature of the prosperity gospel. Hanegraaff points out the problem with pastors who seek the prosperity gospel is they make their congregations believe not in God, but in 'self-faith'⁵⁰ and he severely criticizes the interpretation error that claims problems such as poverty, disease, and suffering come from unbelief.

There is no doubt that the biggest church in the world is Yoido Full Gospel Church.⁵¹ More remarkably, David Yonggi Cho, who led the church for fifty years from 1958 to 2008, is

⁵⁰ They highlighted that things will be given to you according to your faith, regardless of the will of God.

⁵¹ Lucky Severson, a correspondent, describes, "There are big churches, and then there's the Yoido Full Gospel Church here in Seoul, South Korea. It's the mother of megachurches, with the largest congregation in the world. On a typical day 200,000 will attend one of seven services along with another two or three hundred thousand watching them on TV in adjoining buildings or satellite branches... The main sanctuary here holds 21,000 worshipers packed to the rafters seven times every Sunday." RELIGION & ETHICS NEWSWEEKLY, "World's Biggest Congregation," <http://www.pbs.org/wnet/religionandethics/2012/08/10/august-10-2012-worlds-biggest-congregation/10162> (accessed April 11, 2014). This website provides much more information relating to Yoido Full Gospel Church.

an example of a pastor who seeks the prosperity gospel.⁵² *A Four Dimensional Spirituality* and the three books that subdivide the contents of the book, *The Word That Gives Happiness*, *The Thought That Gives Happiness*, and *The Belief that Gives Happiness* show the prosperity that has spread in the Korean church and the seriousness of this issue.

Youngdon Park⁵³ wrote two books about the problems the prosperity gospel has caused in the Korean church and solutions to these problems. In the book, *Distorted the Face of the Holy Spirit*, Park criticizes the distortion of the Holy Spirit Movement, one of the problems of the prosperity gospel.

He visited, in person, the places in which the movement took place for two years, and wrote an analysis sharply based on the biblical, supernatural phenomena that happened there. Park points out that the problems come from misunderstanding the Holy Spirit and offers a biblical basis with which to distinguish Him.

Park touches on the reason the Korean church is becoming secularized in his book, *Distorted the Face of the Korean Church*. In fact, it is not difficult to find books that give an analysis of this topic, however, this book differs from others in that it points out the secularization of the church starts with the pastor. Furthermore, it emphasizes that the revival of the church also has to start with the pastor. Park makes it clear that unless a pastor's sermons change, it is hard to expect a revival of the church; the oneness of a pastor's sermons and his life is the starting point for reviving the Korean church.

⁵² The author will explain this issue in more detail in chapter three of this thesis.

⁵³ Youngdon Park graduated Yonsei University in Seoul, Korea and studied at Calvin Theological Seminary (Th. M), Fuller Theological Seminary (MAT), Yale University (STM), and Westminster Theological Seminary (Ph. D). He specialized in Pneumatology and has studied the ministry of the Holy Spirit for many years. He serves as a professor of Dogmatics at Korea Theological Seminary and as a senior pastor of the Church of Little Shepherds.

Sang-Heung Lee's Doctor of Philosophy dissertation, approved by the University of Pretoria in 2004, *Preaching for the Upbuilding of the Church in Transition*, shows a history of the church in Korea and the influences of the Korean religious culture on the Korean churches. In addition, this dissertation deals, in detail, with Korean shamanism.

Sung Il Lee's Doctor of Missiology dissertation, approved by the Asbury Theological Seminary in 2007, *Korean Christian Understanding of Bok and Spiritual Maturity from Missiological Perspective*, has led the author to raise concerns about the *KiBok SinAng*. The author was able to obtain the main ideas on the *KiBok SinAng* and clarify a Korean history of religious culture in terms of *Bok*.

On A. W. Tozer

No one matches James Snyder⁵⁴ in studying A. W. Tozer. *The Life of A. W. Tozer: In Pursuit of God* was written concerning Tozer's entire life and ministry. Gary M. Benedict, president of the Christian and Missionary Alliance notes, "*The Life of A. W. Tozer: In Pursuit of God* gives a behind-the-scenes look at the man and his message. We see God at work with hammer and chisel to shape Tozer's life into a vessel capable of influencing all who desire to walk with God. No single author has influenced me personally more than A. W. Tozer."⁵⁵ There is no book that gives more of an understanding of Tozer's life, ministry, and God's passion for using him in dark times than this.

Moreover, Tozer stressed worship more than anyone else. He mentions the reason God created humans in his book, *Worship: The Missing Jewel of the Evangelical Church* as follows:

⁵⁴ James Snyder is well known as an authorized writer on A. W. Tozer's life and ministry as well as being the pastor of the Family of God Fellowship in Ocala, Florida. He has devoted his life to studying Tozer's published books, articles, and audio sermons for many years.

⁵⁵ James Snyder, *The Life of A. W. Tozer: In Pursuit of God* (Ventura: Regal Books, 2009), 5.

“God made man for a purpose and that purpose is given by the catechism; the answer is, ‘To glorify God and to enjoy Him forever.’ God made us to be worshipers. That was the purpose of God in bringing us into the world.”⁵⁶ In this book, Tozer warns that the problem is that the essence of worship is gradually becoming damaged.

Whatever Happened to Worship? is based on a series of sermons Tozer preached about worship. It is a book that is worthy of leading people who are disappointed, because of today’s worship that is showy and has lost its focus, to the place of true worship.

How to Be Filled with the Holy Spirit consists of a series of lectures Tozer preached to his congregation every Sunday. He seriously considers the questions of who and what the Holy Spirit is. Tozer also meticulously explains how humans are filled with the Holy Spirit in this book.

The book that helps in understanding the Holy Spirit is *The Counselor: Straight Talk about the Holy Spirit*. This book warns churches that they are in a state of spiritual stagnancy and in danger of the presence of the Holy Spirit disappearing. Tozer describes the reason God sent the Holy Spirit as a Counselor to and, at the same time, strongly advises churches to cultivate intimacy with God.

The Dangers of a Shallow Faith deals earnestly with the matters and challenges that today’s churches are facing, as Tozer shouts to fight against them as if blowing a preceding bugle. Moreover, he suggests a path to overcoming these challenges and urges believers be true Christians of whom the world is not worthy (Hebrews 11:38, ESV).

The attitude of Christians toward a decayed world is clarified in his book, *I Talk Back to the Devil*. Satan has been ceaselessly provoking a fight with Christians living in this world. For

⁵⁶ Aiden W. Tozer, *Worship: The Missing Jewel of the Evangelical Church* (Harrisburg: Christian Publication, Inc., 1961), 7.

this reason, fighting is not a matter of choice, however; most Christians are living with no awareness of or reason for the fighting. Rather, they try to stop the fighting between both God and the world as a peacemaker. Tozer clamors to escape this gray area and make Christians' position clear. Additionally, he asserts that denying oneself, taking up one's cross, and following Jesus are the only ways to win against Satan and the decayed world.

On Christian Leadership

Namjun Kim⁵⁷ defines laziness as a covert enemy of the holy life in his book, *Laziness*. He states that a holy life can never be expected without the elimination of laziness, which shows that laziness is dangerous to those who try to lead a holy life. Nevertheless, many people tend to consider laziness a personal matter. The writer warns, however, that the root of laziness is self-love and it will bear a fruit called 'arrogance.'

John Piper's book, *When I Don't Desire God*, introduces the notion of glorious joy to Christians pleased with cheap joy. Above all, he stresses that a pastor must escape the delusion that his calling is to grow a church and should instead be concerned with work that delights God; since the spiritual life of the congregation is influenced by the life of their pastor.

In light of this, Stephen W. Smith's book, *The Jesus Life: Eight Ways to Recover Authentic Christianity*, should be required reading for pastors. The writer notes many Christians know the life Jesus lived, however they do not know how to lead that type of life. In other words, most Christians who are on the long journey toward heaven have lost the relationship with God that Jesus exhibited. Therefore, in order to regain what they have lost, it is necessary to review,

⁵⁷ He is a senior pastor at Yullin Church in Anyang-Si, Korea. He was awarded a Master of Divinity and a Master of Theology by Chongshin University in Seoul, Korea. He was a full-time lecturer and assistant professor at An-Yang University and Chon-An University. He also wrote more than 20 pious books and was the first winner of the Korea Christian Book Award in 2005.

learn, and follow Jesus' life. To fulfill this, Stephen shares eight ways that show how Jesus lived His life.

CHAPTER TWO

APPEARANCE AND DIFFUSION OF THE PROSPERITY GOSPEL

In this chapter, the author will explore both the identity of the prosperity gospel, masqueraded as the gospel of the Cross, and the ultimate goal of the prosperity gospel. Moreover, chapter two will deal with the background of the appearance of the prosperity gospel in the Korean church and the factors contributing to the diffusion of the prosperity gospel in Korea. In terms of the appearance of the prosperity gospel, it will investigate the correlation between a Korean shamanistic faith and the *KiBok SinAng*, which became the root of the prosperity gospel, and two events that affected the national spirit and emotion of Korea. In addition, it will examine the deep-rooted Confucian culture and the reality of ministry in Korea in relation to the diffusion of the prosperity gospel.

What is the Prosperity Gospel?

Jean Prosper mentions, regarding the prosperity gospel, that it is known by a variety of names: Word of Faith, Health and Wealth, Name It and Claim It, and Prosperity Theology, “The prosperity gospel is very popular in the religious movement described as the ‘Word of Faith’ movement. The reasoning is that prosperity and the blessings will only be real if we believe in them, if we visualize them in our minds, and if we confess them aloud. They call this an act of faith.”¹

More precisely,

The prosperity gospel is the assertion that God wants all of us to be wealthy. It expounds that Christians are entitled to greater riches, dwelling in abundance of wealth and health

¹ Jean Maurice Prosper, *The Prosperity Gospel: Truth or Lie?* (Bloomington: WestBow Press, 2012), 14.

and enjoying everything the world has to offer. It also claims that as God's children, we have been called to enjoy all these privileges. All that is expected of us is to believe in these biblical promises and apply some biblical principles established by God to unleash them. Christians are the ones who have been given the promise of enjoying the world and everything it produces. We must take possession of our *promised land* where *honey and milk flow*. The prosperity gospel educates that this is what Jesus wants for us as referred to in the Bible... The main revelation is about the Will of God for all his people to be very rich financially and never experience poverty. They call this the supernatural financial blessing principle instated by God. They also claim that no Christian should *ever* be sick. Jesus has died on the cross, has already conquered sickness, and has provided atonement so we can enjoy a healthy body. Christians must not experience any disease or sickness as the world does, because in Jesus, we have all the health we need to lead an enjoyable life. We have to believe this, and it will become reality.²

The author completely agrees with his opinion. However, it is necessary to listen to the argument of those who insist on the prosperity gospel, and refute their insistence, in order to understand why it is a false gospel.

Supporting Positions on the Prosperity Gospel

In an interview with Michelle A. Vu, Joel Osteen, a representative of the prosperity gospel, was questioned as follows: "Do you consider yourself a preacher of the prosperity gospel? Is it heresy?"

I don't really know what the prosperity gospel is. The way I define it is that I believe God wants you to prosper in your health, in your family, in your relationships, in your business, and in your career. So I do ... if that is the prosperity gospel, then I do believe that. I don't believe we are supposed to go through life defeated and not having enough money to pay our bills or send our kids to college. So you know, when I hear some of that, I think that is not who I am, he doesn't know me or what I teach. Because he is saying God doesn't believe that... there is no demand, I don't think I'd put it like that but I always talk about God rewards obedience. When you follow His way, the Bible says that His blessings will chase you down and overtake you. My life is an example of that. I've seen God's goodness. I don't consider the prosperity gospel... I don't think he has characterized me right. Sometimes people take a clip here, clip there. But I have

² Ibid., 1-2.

taught many times about trials, suffering, being your best when your prayers aren't being answered.³

Osteen notes, in relation to the words of faith he emphasizes, "God has already done everything He's going to do. The ball is now in your court. If you want success, if you want wisdom, if you want to be prosperous and healthy, you're going to have to do more than meditate and believe; you must boldly declare words of faith and victory over yourself and your family."⁴

Furthermore, Osteen asserts, "It's not enough to simply see it by faith or in your imagination. You have to begin speaking words of faith over your life. Your words have enormous creative power. The moment you speak something out, you give birth to it. This is a spiritual principle, and it works whether what you are saying is good or bad, positive or negative."⁵

Hanegraaff, who serves as president and chairman of the board of the Christian Research Institute in North Carolina and hosts the Bible Answer Man radio program, notes, "Paul Youggi Cho (now known as David), a man who accurately laid claim to pastoring the world's largest church (Yoido Full Gospel Church in Seoul, Korea), has codified these same faith formulas under the label of 'fourth-dimensional power' in his best-selling book *The Fourth Dimension*."⁶

³ Joel Osteen, "Interview: Joel Osteen on Prosperity Gospel, Crystal Cathedral, and Jesus," *The Christian Post*, <http://www.christianpost.com/news/interview-joel-osteen-on-prosperity-gospel-crystal-cathedral-and-jesus-74040> (accessed May30, 2014).

⁴ Joel Osteen, *Your Best Life Now: 7 Steps to Living at Your Full Potential* (New York: Warner Faith, 2004), 132.

⁵ *Ibid.*, 129.

⁶ Hanegraaff, *Christianity in Crisis*, 110-111.

Joyce Meyer, another rising star of the prosperity gospel and a television preacher, explains the word *believe* as follows: “In a certain sense the word *receive* is synonymous with the word *believe*. We cannot receive something if we don’t believe in it.”⁷

Additionally, “In the spiritual realm, when you and I believe something, we receive it into our heart. If a physical manifestation is needed, it will come after we have believed-not before. In the world, we are taught to believe what we see. In God’s Kingdom, we must learn to believe first, and then we will see manifested what we have believed (received, admitted in our heart).”⁸

Meyer defines *believing* as follows: “Believing is the key to receiving from God.”⁹ In addition to this definition, she cites herself as an example of belief. According to her, God made her rich when she believed that He would do so. She speaks with assurance, everything she has came from God: the \$10 million corporate jet, her husband’s \$107,000 silver-gray Mercedes sedan, her \$2 million home, and houses, worth another \$2 million, for her four children.¹⁰

David Yonggi Cho¹¹ stresses the power of the word:

The Bible says clearly that whosoever controls the tongue, controls the whole body. What you speak, you are going to get. If you keep on saying that you are poor, then all of your system conditions itself to attract poverty, and you will feel at home in poverty; you would rather be poor. But if you keep on saying that you are able, that you can

⁷ Joyce Meyer, *How to Succeed at Being Your Self: Finding the Confidence to Fulfill Your Destiny* (Tulsa: Harrison House, 1999), 147.

⁸ Joyce Meyer, *Enjoying Where You Are on the Way to Where You Are Going: Learning How to Live a Joyful Spirit-Led Life* (Tulsa: Harrison House, 1996), 40.

⁹ Meyer, *How to Succeed at Being*, 148.

¹⁰ Carolyn Tuft and Bill Smith, “From Fenton to fortune in the name of God,” Trinity Foundation, <https://trinityfi.org/press/JoyceMeyer1.html> (accessed June 2, 2014).

¹¹ He is a founder and former senior pastor of Yoido Full Gospel Church, the largest church in the world, until 2008. The membership of the church is estimated to be about 830,000 people as of 2007. The Economist, “O Come All Ye Faithful,” November 1, 2007, under “God is definitely not dead, but He now comes in many more varieties,” <http://www.economist.com/node/10015239> (accessed June 4, 2014).

achieve success, then all of your body would be bridled to success. You would be ready to meet any challenge, ready to conquer it. This is the reason you should never speak in a negative way.¹²

Cho even asserts that we can create the presence of Jesus and derive the power of Jesus with our words:

You create the presence of Jesus with your mouth. If you speak about salvation, the saving Jesus appears. If you speak about divine healing, then you will have the healing Christ in your congregation. If you speak the miracle performing Jesus, then the presence of the miracle performing Jesus is released. He is bound by your lips and by your word. He is depending on you, and if you do not speak clearly because of your fear of Satan, how will Jesus Christ manifest His power to this generation? So speak boldly.¹³

Furthermore, Cho emphasizes that we have to make the best use of the fourth-dimensional power to change our life and become more prosperous. He answers the question, “What is the fourth-dimensional power?” by explaining the “process of incubation.”¹⁴

There are, however, certain ways your faith works, and links you to the Heavenly Father who dwells within you. The Bible says that faith is the substance of things hoped for, a substance which first has a stage of development-of incubation-before its usage can be full and effective. You might now ask, “What are the elements needed to make my faith usable?” There are four basic steps to the process of incubation¹⁵: Envision a clear-cut objective, Have a burning desire, Pray for assurance, and Speak the word.¹⁶

Cho insists faith is to consider and believe that one already has what one hopes for based on Hebrew 11:1-3. If one has this type of belief, miracles will happen in one’s life. Moreover, he

¹² David Yonggi Cho, *The Fourth Dimension: Discovering a New World of Answered Prayer*, vol. 1 (Gainesville: Bridge Logos Publishers, 1979), 54.

¹³ Ibid., 64-65.

¹⁴ Cho insists that the spirit, which each human being has, is the fourth dimension and the fourth-dimensional power comes from the fourth-dimensional thinking, which is based upon the “Law of Incubation”. Additionally, he asserts that the fourth-dimensional thinking can change one’s harsh and poor reality into a prosperous life throughout his book, *The Fourth Dimension*. For more information pertaining to the fourth dimensions, see his book, *The Fourth Dimension*, 26-29.

¹⁵ Cho, *The Fourth Dimension*, 1.

¹⁶ Ibid., 2-23.

quoted Pastor Robert Schuller as saying that imagination is one of the marvelous gifts God gives man, and once one focuses one's thoughts on a work, the thought is realized.

For example, Cho said before this church that can accommodate 18,000 was built, he had imagined and incubated his thoughts about the church. For that reason, Cho contended, God gave the church to him after seeing his faith. He called this is the law of incubation.¹⁷

Opposing Positions on the Prosperity Gospel

John Piper comments, in relation to the meaning of the prosperity gospel, "What I mean by 'the prosperity gospel' is a teaching that emphasizes God's aim to make believers healthy and wealthy in this life, while it overlooks or minimizes the dangers of wealth, the biblical call to a wartime mindset, and the necessity and purpose of suffering."¹⁸

Piper also warns of the danger of desiring to be rich, which the prosperity preachers shout and teach to people:

Why do I abominate this so-called "gospel"? I think it is another gospel, and the first reason would be simply to go straight to the Bible and see what Paul says about those who want to be rich. It's just, he says, this is 1 Timothy 6:6, "There is great gain in godliness with contentment (in other words without craving for stuff). For we brought nothing into the world and we cannot take anything out of the world. If we have food and clothing, with these we'll be content (it's just amazing), but those who desire to be rich, (now here's the key text, this is verse 9) those who desire to be rich, fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is the root of all kinds of evils."¹⁹

¹⁷ Christiantoday, "What is Faith?" December 12, 2012, under "3. Focus on the substance of things hoped for," <http://www.christiantoday.co.kr/view.htm?id=258170> (accessed August 5, 2014).

¹⁸ John Piper, *Let the Nations be Glad: the Supremacy of God in Missions*, 3rd ed. (Grand Rapids: Baker Academic, 2010), 19.

¹⁹ John Piper, "Why I abominate the prosperity gospel," YouTube.com, https://www.youtube.com/watch?feature=player_embedded&v=jLRue4nwJaA (accessed June 4, 2014).

McConnell rebukes the Faith Theology, “Man can, indeed, appropriate God’s power by believing his Word, but the power is from God, not from positive confession.”²⁰

John MacArthur severely criticizes those who are prosperity preachers:

The prosperity preachers deceive people in Jesus’ name, claiming to speak for God — while stealing both the souls and the sustenance of hurting people. That is a far greater abomination than any of the social evils Christians typically protest. After all, what the prosperity preachers do is not only a sin against poor, sick, and vulnerable people; it also blasphemes God, corrupts the gospel, and profanes the reputation of Christ before a watching world. It not only tears at the fabric of our society; it also befouls the purity of the visible church and abates the influence of the true gospel. It is surely among the grossest of all the evils currently rampant in our culture.²¹

Kate Bowler²², an Assistant Professor of American Religion at Duke Divinity School, visited several dozen of the 115 megachurches that she identifies as prosperity-centered and conducted interviews.²³ Afterwards, she pointed out the problem of the prosperity gospel as follows:

On one level, the appeal of prosperity theology is obvious. The faith movement sells a compelling bill of goods: God, wealth, and a healthy body to enjoy it ... The first step in accessing this good news is the belief that things can get better. The prosperity gospel’s chief allure is simple optimism. Simple, but not easy. Humans need so much to thrive: not just a sufficiency of goods but happy families, rewarding jobs, exercise, friends, harmony with neighbors, etc. These are so much more difficult to achieve when laboring under negative expectations; when expectations are high, greater things can be achieved. ... Throughout services in every prosperity church, the message of cultivated

²⁰ D. R. McConnell, *A Different Gospel*, Updated ed. (Peabody: Hendrickson Publishers Marketing, LLC, 1995), 143. He did graduate work at Oral Roberts University in theological and historical studies and currently serves as senior pastor for the Crossroads International Church in Amsterdam.

²¹ John MacArthur, “A Colossal Fraud,” OnePlace.com, <http://www.oneplace.com/ministries/grace-to-you/read/articles/a-colossal-fraud-9726.html> (accessed May 30, 2014).

²² Bowler traces the rise of Christian belief in divine promises of health, wealth, and happiness for 8 years to tell the first broad account of the prosperity gospel. In her book, *Blessed: A History of the American Prosperity Gospel*, “Bowler concludes that the emphasis on money cannot be reduced to greed but that believers love how this gospel shows them how to comb through their own lives for evidence of God’s provision.” Duke Divinity School, “A History of the American Prosperity Gospel,” <https://divinity.duke.edu/news-media/news/2013061213a-history-american-prosperity-gospel> (accessed June 3, 2014).

²³ Jonathan Baer, review of *Blessed: A History of the American Prosperity Gospel*, <http://www.9marks.org/books/book-review-blessed-history-american-prosperity-gospel-kate-bowler> (accessed June 3, 2014).

cheerfulness is proclaimed. Don't complain. Everybody's got a sad story. Speak only positively and believe for the best.²⁴

Loyal D. Rue, a professor of philosophy and religion at Luther College in Decorah,

Iowa, indicates the problem with the prosperity gospel movement as follows:

Basically, the prosperity gospel movement teaches that verbal confessions of faith possess the metaphysical power to compel God's blessings. When you are in a state of genuine faith, therefore, whatever comes out of your mouth shall be produced in your life. In other words, if you ask for riches while in a state of true faith, then God cannot deny your wish. Not that God would want to deny it, for God wants you to be wealthy. ... It is not genuine Christianity at all.²⁵

Similarly, Rick Warren condemns the prosperity gospel, "This idea that God wants everybody to be wealthy? There is a word for that: baloney. It's creating a false idol. You don't measure your self-worth by your net worth. I can show you millions of faithful followers of Christ who live in poverty. Why isn't everyone in the church a millionaire?"²⁶

When it comes to the people who espouse the Faith doctrines, a core tenet of the prosperity gospel, Hanegraaff notes, "Many people who espouse Faith doctrines have embraced concepts that are so unbiblical they boggle the mind.... They define faith as a force and claim that words are the containers for the force.... The 'God' of Faith movement is not the true God at all. He is a pathetic puppet governed by the impersonal force of faith."²⁷

Jones and Woodbridge indicate the magnitude of the problem of both the prosperity gospel and New Thought, "Much like the proponents of New Thought, many prosperity

²⁴ Kate Bowler, *Blessed: A History of American Prosperity Gospel* (New York: Oxford University Press, 2013), 232.

²⁵ Loyal D. Rue, *Religion Is Not About God: How Spiritual Traditions Nurture Our Biological Nature and What to Expect When They Fail* (New Brunswick: Rutgers University Press, 2005), 356.

²⁶ Hanna Rosin, "Did Christianity Cause the Crash?" *The Atlantic*, <http://www.theatlantic.com/magazine/archive/2009/12/did-christianity-cause-the-crash/307764/> (accessed June 3, 2014).

²⁷ Hanegraaff, *Christianity in Crisis*, 94.

preachers believe that words-both thought and spoken-are a force and have creative power.”²⁸ In addition, “It is clear that there are similarities between these two movements. Both New Thought and the prosperity gospel exhibit a distorted view of God, and elevation of mind over matter, an exalted view of people, a focus on health and wealth, and an unorthodox view of salvation.”²⁹

Distorted Interpretation of the Bible

First, even though the prosperity preachers plausibly argue in favor of the prosperity gospel and its elements, such as the power of words, the law of incubation, fourth-dimensional thinking, positive thinking, word of faith, believing, success, health, wealth, and happiness, they all arbitrarily interpret the word of God to make support for their arguments. It is not too much to say that they try to adapt the entire message of the Bible to the message of prosperity. They insist people who are fundamental, orthodox, or strict in their belief do not have enough doctrine and Christ in their message.³⁰

However, their teachings are absolutely not biblical, but based only upon human reasoning. Essentially, they use the Bible as a tool to deceive people, confusing their thoughts and decision-making ability.

²⁸ David W. Jones and Russell S. Woodbridge, *Health, Wealth & Happiness: Has the Prosperity Gospel Overshadowed the Gospel of Christ?* (Grand Rapids: Kregel Publications, 2011), 59. Jones serves as Associate Professor of Christian Ethics and Coordinator of ThM and Thesis Studies at Southeastern Baptist Theological Seminary, and Woodbridge is a former Assistant Professor of Theology and Church History at Southeastern Baptist Theological Seminary.

²⁹ *Ibid.*, 71.

³⁰ Joel Osteen, “Pastor Joel Osteen on Oprah: Lay off the focus on gay sin,” *Examiner.com*, 1:59, <http://www.examiner.com/article/pastor-joel-osteen-on-oprah-lay-off-the-focus-on-gay-sin-videos> (accessed June 5, 2014).

Osteen argues, “Your words have enormous creative power. The moment you speak something out, you give birth to it. This is a spiritual principle, and it works whether what you are saying is positive or negative.”³¹

In addition to this, he stresses:

One of the best ways that we can improve our self-image is with our words. Words are like seeds. They have creative power. . . . Every day, we should make positive declarations over our lives. We should say things such as, “I am prosperous. I am healthy. I am talented. I am creative. I am wise.” When we do that, we are building up our self-image. As those words permeate your heart and mind, and especially your subconscious mind, eventually they will begin to change the way you see yourself.³²

It would be better if the reason he preposterously takes this position is because he did not receive a formal theological education.³³ His arguments casts doubt on whether he is a real pastor or a hypnotist.

Meyer interprets *believe* merely as the key that can open the warehouse in which God’s blessing is stored, and, once open, we are able to receive it. She, thereby, causes the true meaning and worth of *believe* to become a vulgar one and deludes people into thinking that the reason they believe in God is to receive His blessings.

Cho does not even hesitate in saying Christians are able to create the presence of Jesus and draw the miracle of Jesus with their mouth. Moreover, Cho’s heinous argument, that Christ is bound by the lips and words of his followers, and depends on them, is tantamount to heresy.³⁴

³¹ Joel Osteen, *Starting Your Best Life Now: A Guide for New Adventures and Stages on Your Journey* (New York: FaithWords, 2007), 62.

³² Joel Osteen, *Become a Better You: 7 Keys to Improving Your Life Every Day* (New York: Free Press, 2007), 109-110.

³³ Actually, Osteen is “a Bible college dropout.” Patrick Rogers and Vickie Bane, “Joel Osteen Counts His Blessings,” *People*, December 17, 2007, <http://www.people.com/people/archive/article/0,,20170936,00.html> (accessed June 3, 2014).

³⁴ Cho, *The Fourth Dimension*, 64-65.

To conclude, they believe that if Christians would only have the faith, they can receive anything they want from God such as wealth, health, success, and more. Indeed, according to them, all things obtainable; just put the words of faith into action through the spoken word. In their arguments, God exists just as a tool for their distorted faith. In spite of the Bible undoubtedly saying that God is the one who sets before man life and prosperity, death and destruction (Deuteronomy 30:15, NIV), they conceal the words “death and destruction” so people believe only “life and prosperity.” The Will of God toward man is not in their arguments.

Connection with Money

Second, is the fact that the prosperity preachers, without exception, are connected to money.

The subhead of *People* magazine reads, “He Lives in a Mansion, Travels by Private Jet And, with His Latest Bestseller, Has Already Reportedly Earned \$13 Million.”³⁵ It reports that even though he stopped taking a salary (\$200,000 a year) from Lakewood in 2005, Osteen has earned \$13 million through the proceeds of his latest bestseller, only one book, and he lives off the book’s royalties.

In an interview with Oprah Winfrey, Joel Osteen said he believes wealth is God’s blessing. He also proudly said even though he is never asking for money on television or trying to be sly, he is earning an astronomical amount of money because of God’s blessing.³⁶ In addition, he stresses that Christians have to use their money to be a blessing to others as that is

³⁵ Patrick Rogers and Vickie Bane, “Joel Osteen Counts His Blessings,” *People*, December 17, 2007, <http://www.people.com/people/archive/article/0,,20170936,00.html> (accessed June 3, 2014).

³⁶ Joel Osteen, “Why Pastor Joel Osteen Makes No Apologies for His Wealth,” Oprah.com, <http://www.oprah.com/own-oprahs-next-chapter/Why-Pastor-Joel-Osteen-Makes-No-Apologies-for-His-Wealth> (accessed June 5, 2014).

the reason Jesus died for us. If people are poor, they are not able to substantially bless people.³⁷ Is it really only possible to substantially bless people by being wealthy? If so, how indeed does he use his astronomical money to help people?

As previously stated, Meyer proudly declares that the \$10 million jet, \$107,000 silver-gray Mercedes sedan, \$2 million home, and her four children's houses, worth \$2 million, are the natural result of faith, since, as she claims faith is the key to receiving God's blessing.

Conversely, this means that the poor do not have faith, since they are poor.

Yonggi Cho said, "If you keep on saying that you are able, that you can achieve success, then all of your body would be bridled to success."³⁸ However, unfortunately, he has been sentenced to three years in prison for embezzling \$12 million in church funds last February and will have a five-year stay of execution.³⁹

In conclusion, the prosperity preachers' remarks are no more than sophistry used to justify their wealth and convince all believers that they should be like them. The author would like to ask them in earnest whether Jesus, the Apostle Peter, John, and Paul were wealthy or not. The prosperity gospel is a distorted gospel that abuses faith, positive thinking, and words to leverage material blessings from God.

³⁷ Osteen, "Pastor Joel Osteen on Oprah: Lay off the focus on gay sin."

³⁸ Cho, *The Fourth Dimension*. 53.

³⁹ Stoyan Zaimov, "Pastor Cho Yonggi of One of the World's Largest Churches Sentenced to Three Years in Prison for Embezzlement," *The Christian Post*, February 21, 2014, <http://www.christianpost.com/news/pastor-cho-yong-gi-of-one-of-the-worlds-largest-churches-sentenced-to-three-years-in-prison-for-embezzlement-115042/> (accessed June 5, 2014). This thesis will deal with this issue in more detail in chapter three.

Appearance of the Prosperity Gospel in the Korean Church

KiBok SinAng as the Root of the Prosperity Gospel

Generally, it is not unusual that when a religion is introduced to a country, the religion is affected by the indigenous religious cultures of the country. Korean Christianity is no exception. Two such religious cultures that have majorly affected the Korean Christian faith are the Shamanistic faith and Confucian ideas.

Shamanism in Korea

Shamanism is a primitive religion which does not have a systematic structure but permeates into the daily lives of the people through folklore and customs. Neolithic man in Korea had animistic beliefs that every object in the world possessed a soul. ... Shamanism gradually gave way to Confucianism or Buddhism as a tool for governing the people but its influence lingered on. The shaman, *MuDang* in Korean, is an intermediary who can link the living with the spiritual world where the dead reside. The shaman is considered capable of averting bad luck, curing sickness and assuring a propitious passage from this world to the next. The shaman is also believed to resolve conflicts and tensions that might exist between the living and the dead. Korean shamanism includes the worship of thousands of spirits and demons that are believed to dwell in every object in the natural world, including rocks, trees, mountains and streams as well as celestial bodies. Shamanism in ancient Korea was a religion of fear and superstition, but for modern generations, it remains a colorful and artistic ingredient of their culture. A shamanistic ritual, rich with exorcist elements, presents theatrical elements with music and dance.⁴⁰

According to Yoon, in Korea, shamanism is based on animism.⁴¹ It is a faith that believes there are spiritual beings, between heaven and earth, concerned with human affairs such as wealth, material blessing, death, disease, and disaster. Moreover, they are capable of

⁴⁰ Asia Society, "Historical and Modern Religions of Korea," <http://asiasociety.org/countries/religions-philosophies/historical-and-modern-religions-korea> (accessed June 12, 2014).

⁴¹ "Animism is the worldview that non-human entities (animals, plants, and inanimate objects or phenomena) possess a spiritual essence. ... Animism encompasses the belief that there is no separation between the spiritual and physical (or material) world, and souls or spirits exist, not only in humans, but also in some other animals, plants, rocks, geographic features such as mountains or rivers, or other entities of the natural environment, including thunder, wind, and shadows." *Wikipedia Online*, s.v. "Animism," <http://en.wikipedia.org/wiki/Animism> (accessed June 11, 2014).

preventing or causing harm. Shamanism has been deeply embedded in the consciousness of Koreans for thousands of years while the shamanistic faith has played a role in establishing the indigenous religious cultures of Korea.⁴²

Likewise, Lee points out, “Shamanism, known as *Mugyo* (“shamanistic teaching”) or *MuSok*⁴³ (“shamanistic customs”), is regarded as the foundation of Korean culture, because it is an indigenous religion which deeply penetrates the ethos and life of the Korean people.”⁴⁴ Lee also mentions that this shamanism has affected other religions, in addition to Christianity, such as Buddhism and Confucianism.⁴⁵

MuSok SinAng and Christian Faith

Most *MuSok* deeds, for example ‘gut,’⁴⁶ have distinguishing features from the Christian faith that can never be blended together. However, the *MuSok SinAng*⁴⁷ also has considerable similarities to the Christian faith, particularly when it comes to the target of the faith.

Lee adduces the following example:

⁴² Jonggook Yoon, “The Impact of the KiBok SinAng Appeared in Korean Shamanism on the Korean Church,” (master’s dissertation, Korea Theological Seminary, 1994), 3-5.

⁴³ In this thesis, the words “Shamanism,” “Mugyo,” or “Musok” will be used interchangeably, since they emphasize a religious faith beyond shamanistic teaching and customs.

⁴⁴ Sang-Heung Lee, “Preaching for the Upbuilding of the Church in Transition” (doctor’s dissertation, University of Pretoria, 2004), 215. Lee particularizes Korean Shamanism in chapter three, “Contemporary Ecclesiology and Homiletic Praxis in the Korean Context,” of his dissertation.

⁴⁵ Ibid.

⁴⁶ In Korea, this is a type of shamanistic rituals and rites in which the shaman, called MuDang, offers a sacrifice to ghosts by chanting a charm, singing and dancing, sometimes on the blade of a straw cutter, in order to prevent misfortune and bring fortune to a client’s household. The ‘gut’ is still observed today in Korea. For more information related to the ‘gut,’ see http://english.visitkorea.or.kr/enu/AK/AK_EN_1_4_8_3.jsp.

⁴⁷ The Korean word “SinAng” signifies sincere belief in and dependence on the Supreme Being. Thus, it can be considered as having the same meaning as *faith*.

The concepts of *Hanulnim*, heaven and hell, and benevolent and evil spirits imply that Shamanism, in origin, has some primal notions of sin and judgment, and some concern for morality. The early Koreans believed in *Hanulnim*, the Supreme Deity of Heaven, and thus practiced Heaven-worship... In this Heaven/*Hanulnim* worship, great emphasis was placed on purification: because *Hanulnim* was believed to be pure and holy, thus every worshipper was required to be pure in his or her body and mind in order to approach the altar of Heaven.⁴⁸

The notion that God is in heaven, is pure, and is holy shows that both the *MuSok SinAng* and the Christian faith have a similar understanding of the target of the faith. Furthermore, the pure rite of those who approach God/god can be found in the Christian faith. However, there is a more interesting fact concerning the name of God/god: in the *MuSok SinAng* faith, they pronounce their god's name *Hanulnim*, which is a compound word. *Hanul* means "Heaven" and *Nim* means "a being above oneself in position," with "being" specifically indicating the Supreme Being. The reason they address their god as *Hanulnim*, which connotes "he is the highest being in heaven" is because they believe the highest being in heaven brings rain and provides sunshine.⁴⁹

Kang supports the fact that though the *MuSok SinAng* is based on polytheism, nonetheless, Koreans have believed that among them exists the highest ranking god, one that manipulates the other gods, and have called him *Hanulnim*. For them, *Hanulnim* is the highest god; he is governing the universe, bringing rain, and making the trees fructify and the crops grow.⁵⁰

According to Grayson, there are six classes in the Korean *MuSok* world: "the Supreme Being, the gods of the air, the gods of the land, the gods of the water, nameless lesser spirits, and

⁴⁸ Lee, "Preaching for the Upbuilding," 216.

⁴⁹ Yoon, "The Impact of the KiBok SinAng", 14.

⁵⁰ Sehyeon Kang, "A Study on the KiBok SinAng" (master's dissertation, Sungkyul Theological Seminary, 1992), 9-10.

the ancestral spirits.”⁵¹ In addition to these classes, he also refers to *Hanulnim*, “The Koreans from the earliest recorded period have worshipped a high god who resided in the heavens from where he exercised his rule. He has been known in Korean variously as *Hanulnim* - the Ruler of Heaven. Everything in the universe was attributed to him: the lives of the people, their harvest, and the rain and other natural phenomena.”⁵²

In the Christian faith, however, God’s name is pronounced *Hananim* in Korean. *Hana* means “one.” For Christians, God’s name has the meaning of, “He is the one and only God, there is no god in the world like Him.” Even though there is no doubt that both *Hananim*, in the Christian faith, and *Hanulnim*, in the *MuSok SinAng*, are incommensurable, it is interesting that both names are similarly pronounced.

In summation, there are similar elements between the two: the understanding concerning the realm in which God/god exists, the human’s attitude for worshipping God/god, and even the names of God/god. For that reason, it is possible to surmise that the *MuSok SinAng*, the Korean shamanistic faith, affected the Christian faith in many ways. The *KiBok SinAng* is a good example of this.

KiBok SinAng

According to Lee, “shamanism is often referred to as the *KiBok SinAng* because it only emphasizes material blessings and good fortune.”⁵³ The word *KiBok* is also a compound word consisting of two meanings. *Ki* means ‘pray’ and *Bok* means ‘material blessing’, instead of

⁵¹ James H. Grayson, *Korea - A Religious History*, rev. ed. (New York: RoutledgeCurzon, 2002), 221.

⁵² Ibid.

⁵³ Sung Il Lee, “Korean Christian Understanding of Bok and Spiritual Maturity from Missiological Perspective” (doctor’s dissertation, Asbury Theological Seminary, 2007), 54.

spiritual blessing. Literally, it means faith praying for material blessing. However, this does not necessarily mean that there is a problem with the *KiBok SinAng*, since it just seeks earthly blessings like wealth, success, and honor in the world.

Then what, exactly, is the *KiBok SinAng* and its problem? Heung Soo Kim, a theology professor at Mokwon University in Daejeon, Korea, points out, “the *KiBok SinAng* refers to the unusual state of this worldly desire that satisfies secular conditions such as wealth, health and success in life and business through religion.”⁵⁴

The *KiBok SinAng* is a faith based upon the premise of the shamanistic understanding concerning a god and a human being. In other words, in a shamanistic faith, a god should listen to the voice of a human being and respond to it. Therefore, in the *Kibok Sinang*, the will of a god is not necessary.

Yoon’s explanation underpins this fact. He says, “the relationship between a god and a human being in shamanistic faith is not subordinate, but relative that a god’s behavior depends on a human being’s, since a god has no personality and is only personified by a human being.”⁵⁵ That is, in the shamanistic faith, a god is obligated to give blessings to those who eagerly pray for them. Even though a man imprecates curses upon other people, if a man’s request is earnest, a god should answer that prayer due to the earnest and sedulous nature of the prayer. In this sense, the *KiBok SinAng* is a shamanistic faith.

⁵⁴ Heung Soo Kim, “Kibok Faith: Change of Christianity after the Korean War,” Seoul Disciple Training Center Blog, entry posted February 25, 2003, http://cafe.daum.net/_c21_/bbs_search_read?gpid=M671&fldid=9CZ8&datanum=121&docid=M6719CZ812120030225090252 (accessed June 10, 2014), quoted in Sung Il Lee, “Korean Christian Understanding of Bok and Spiritual Maturity from Missiological Perspective,” 65.

⁵⁵ Yoon, “The Impact of the KiBok SinAng”, 15.

KiBok SinAng and the Korean Church

It cannot be said that a human being's longing for blessings is wrong, since the cardinal element of all religions is a blessing-oriented consciousness.⁵⁶ Nevertheless, the reason the *Kibok Sinang*, which originated from the *MuSok SinAng*, has become a serious problem in the Korean churches is because it is completely worldly and seeks material blessings. There is no spiritual blessing in the *MuSok SinAng* and, since the *KiBok SinAng* was derived from the *MuSok SinAng*, it is possible to deduce that the *KiBok SinAng* takes on the character of a superstitious faith.

Another problem, according to Moonjang Lee, a theology professor at the University of Edinburgh, is the *KiBok SinAng*'s goal of receiving material blessings on earth. For that reason, in the Korean church only blessings are considered worthy of being sought after while those things that are not blessings are worthless. For instance, success is a blessing and failure a disaster, health a blessing and disease misfortune, wealth a blessing and poverty a curse. Moreover, the *KiBok SinAng* has curtailed the notions of the kingdom of God, His current reign, and His future judgment. Consequently, since it is worldly and self-centered, people have instead pursued living well and turned their faces away from walking with God in the church.⁵⁷ Hence, the *KiBok SinAng* has played a role as a root to fructify the prosperity gospel in Korea.

⁵⁶ Moonjang Lee, "What Do You Think of the Kibok Propensity of the Koreans?" *Ministry and Theology*, December, 1999, http://english.duranno.com/moksin/detail.asp?CTS_YER=1999&CTS_MON=12&CTS_ID=22518&CTS_CTG_CO D=9 (accessed June 12, 2014).

⁵⁷ Ibid.

Longing for a Recovery from the Wounds and Pains of War

The prosperity gospel has flourished in the Korean church not only because the Kibok Sinang originated from the *MuSok SinAng*, but also because of a historical event.

Korean War

On Sunday June 25, 1950 at dawn, the Korean War⁵⁸ began. North Korean forces crossed the 38th parallel behind artillery fire and attacked South Korea.

Min mentions, regarding the damage to the Korean church during the war, “the amount of the loss and damage which the Korean church had suffered was beyond description,”⁵⁹ and “The ministers who were resisting against the Communists to the last were all martyred.”⁶⁰ However, not only was the church damaged, but the entire nation as well.

After the Korean War, the nation was devastated and the whole country left in ruins. Additionally, the Korean peninsula was rezoned along the 38th parallel⁶¹, and people have been unable to cross that line since the parallel was drawn. Mainly, it is sad that the war led to a huge number of families being separated.

⁵⁸ When it comes to the information relating to the Korean War (25th June 1950–7th July 1954), the website of the Office of the Historian provides more information. See <http://history.state.gov/milestones/1945-1952/korean-war-2>.

⁵⁹ Kyeong-Bae Min, *A History of Christian Churches in Korea* (Seoul: Yonsei University Press, 2005), 541.

⁶⁰ Ibid.

⁶¹ In July 1945, the United States, aiding military forces for South Korea, suggested the 38th parallel to the Soviet Union, an ally of North Korea. At the Potsdam Conference near the end of World War II, the line was demarcated by their agreement; at that time it was a temporary line. After the outbreak of the Korean War on June 25, 1950, it was collapsed by North Korea. Afterward, the U.S. and Chinese troops intervened in the Korean War and the war came to a stalemate. Finally, two countries signed a ceasefire agreement and the cease-fire line was rezoned along the 38th parallel. At this time, South Korea occupied an eastern mountainous area north of the parallel while North Korea took a triangular portion of territory south of the parallel, including the city of Kaesŏng.

According to Nahm and Hoare, “The South Korea government has estimated that the number of first generation separated is about 480,000; if second and third generation family members are added in, the total comes to about 7.5 million. In addition, many families in the South became separated in the wartime confusion.”⁶²

As a result, even though the war was over, or rather, to be precise had been in a state of armistice, the Koreans had to begin a new fight with the scars the war left on the people: the emotional and physical distress, the poverty and hunger, and the despair and despondency.

Requiring the Role of the Korean Church

Kim argues that for ten years, starting in the early 1950’s, Korean society had to experience a terrible catastrophe such as a war, infectious disease, and famine. Indeed, that time consisted of years of hardship during which a vast number of people had to focus on surviving.⁶³

Kang calls this social phenomenon “Survival Consciousness.” According to Kang, the survival consciousness was caused by the Korean War and linked to the *KiBok SinAng* belief of receiving blessings from God and living well on earth. The war changed the Korean church, which was afterlife-oriented, and became completely present-oriented.⁶⁴

⁶² Andrew C. Nahm and James E. Hoare, *Historical Dictionary of the Republic of Korea*, 2nd ed. (New York: Scarecrow Press, 2004), 177.

⁶³ Kim, “Kibok Faith: Change of Christianity after the Korean War.”

⁶⁴ Yeongan Kang, “The Korean Church Imbued with the KiBok SinAng, Now is the Time to Live Following Jesus,” Coramdeo.com, November, 2013, <http://www.kscoramdeo.com/news/articleView.html?idxno=6721> (accessed June 16, 2014).

Mok, likewise, refers to the impact of this social phenomenon on the religious climate, “Many people, who were suffering from the despondency and despair that the war brought, had a tendency to deny the reality of their lives. They wanted an extrasensory, empirical experience.”⁶⁵

In light of this climate, several outstanding changes took place in the Korean Church immediately following the Korean War; a sermon being one of them:

During the war and immediately after the cease-fire, it was regarded as the mainstream that on the one hand the sermon in the Korean church consoled and encouraged those who were in the mental and physical suffering from the war, on the other, it urged them to repent by considering that the war was God’s judgment on national sins. In this time especially, most pastors tried hard to console and give them hope by emphasizing the grace and blessing of God through their sermons. At that point, the sermons implied the contents of the core Christian doctrines: human beings’ sin, God’s judgment and Jesus’ salvation; it gradually receded with time.⁶⁶

Due to the uncertainty and social unrest brought by the war, the people were seeking an experiential faith; a faith that included tongues, healing, and miracles. Some people were longing to receive a practical solution as the answer to their prayers rather than a vague consolation through a life of faith. For them, above all, health was the most important. Even when they had an illness, they believed praying for recovery is better than seeing a doctor, and were thought to have a strong faith.⁶⁷

As a result, the contents of the pastor’s sermons gradually turned from consoling hearts wounded by the war to blessings like curing an illness and overcoming poverty.

⁶⁵ Jeongho Mok, “Nationwide Large Scale Revival Meetings in the Korean Church after the Korean War” (master’s dissertation, Korea Baptist Theological Seminary, 1999), 21-22.

⁶⁶ Kim, “Kibok Faith: Change of Christianity after the Korean War.”

⁶⁷ Ibid.

The Modernization Movement and Economic Growth

The flourishing of the prosperity gospel can also be found in the social aspects of Korea. The Korean War took land away from those who farmed the land; it not only destroyed the land for farming, but its agricultural implements as well. Korea was put into a situation where they could not survive without the help of foreign countries. Correspondingly, the 1960s were a time of poverty where the nation's attention became focused on finding a cure for the poverty caused by the war.

In order to achieve this, an economic development project was based on a series of five-year plans that began in 1962. The project was called the "Five-Year Economic Development Plans."

Five-Year Economic Development Plans

The Five-Year Economic Development Plans took place between 1962 and 1986 and were put in place to develop Korea's less advanced economy using a pace of every five years.

This Economic Development Plan can be summarized into the following points:⁶⁸

- The First Five-Year Economic Development Plan (1962-1966) consisted of initial steps toward the building of a self-sufficient industrial structure.
- The Second Five-Year Economic Development Plan (1967-1971) stressed modernizing the industrial structure and rapidly building import-substitution industries, including steel, machinery, and chemical industries.
- The Third Five-Year Economic Development Plan (1972-1976) achieved rapid progress in building an export-oriented structure by promoting heavy and chemical industries.

⁶⁸ Andrea Matles Savada and William Shaw, ed., *South Korea: A Country Study*, 4th ed. (Washington: United States Government Printing Office, 1992), 144-145. For more information concerning the plans, refer to the website, <http://countrystudies.us/south-korea/47.htm>.

- The Fourth Five-Year Economic Development Plan (1977-1981) fostered the development of industries designed to compete effectively in the world's industrial export markets.
- The Fifth Five-Year Economic Development Plan (1982-1986) sought to shift the emphasis away from heavy and chemical industries, to technology-intensive industries, such as precision machinery, electronics, and information.

During these five years, the economic growth increased more than 10% every year. In addition to the growth, the government allowed foreign countries to build factories that supplied more resources, leading to the constant growth of jobs and exports. Furthermore, the government put much more effort into agricultural growth, the main factory productions of the nation, and the growth of scientific technology. Due to this, Korea's economy was able to grow rapidly through industrialization.⁶⁹

SaeMaul WoonDong Movement

Afterwards, to make a much clearer outcome in furthering the Five-Year Development Plans, Korea's government put forward a plan that attempted to reform the national consciousness of poverty. This 'consciousness of poverty' refers to the awareness of loss related to the countless lives under the oppression of poverty and does not try to find a resolution to overcome the poverty.

Kim explains the severity of the issue as follows: "The most important thing on the minds of every Korean was a solution to the poverty and shock brought on by the war. Not only were many Koreans in a state of starvation, they were also constantly aware that they were poor, even after they got themselves out of poverty."⁷⁰

⁶⁹ However, hidden behind the growth of the Korean economy is the exploitation of cheap labor using the policy of "Growth First, Distribution Second."

⁷⁰ Kim, "Kibok Faith: Change of Christianity after the Korean War."

In reality, the problem of poverty could easily be solved with the help of foreign nations. To the people who could not rescue themselves from the misery of poverty, the consciousness of poverty became an obstacle that made Korea's future very dark.

In order to reform the consciousness, the New Village Movement, also called the *SaeMaul WoonDong* Movement, coined a catchphrase, *Jal Sal-A-Bo-Se* ("Let us live a good life").⁷¹ It was launched in April 1970 by Chung Hee Park, president of South Korea at the time, to overcome the economic crisis and modernize South Korea.

The Korea *SaeMaul WoonDong* Center reports detailed the background of the *SaeMaul WoonDong* Movement on its website:

Despite continuous invasions and war, Korea had maintained a unique culture that was not influenced by any of these incidents. However, the Japanese annexation at the end of the 19th century took away all of that. Until the late 1960's, the Korean society was uprooted by differences in ideas and ravished by poverty. The per capita GNP at that time was 85 dollars. The majority of Korean people did not have enough to eat their daily meals. Situations were the worst in the rural areas. Farming houses accounted for 70% of the national population, but most of them couldn't afford to buy food. Young children had to give hands for farming instead of going to school, and yet, they did not have enough to eat. The gap between urban and rural areas kept broadening, so many people swarmed in cities, and it made the urban area very unstable. Korea couldn't expect any progress of the nation. But national resources were not abundant and the government couldn't take the responsibility of supporting rural communities. The only possible breakthrough was the awakening and participation of people. But farmers were tired and exhausted of poverty and alienation and hardly had any will of reformation. In fact, they didn't have any hope that their life could be better. Thus, the government proposed the *SaeMaul WoonDong* Movement in rural communities to inspire the people and lead them into the progress of rural communities.⁷²

⁷¹ "President Park, determined to enhance the national economy with the slogan of *Jal Sal-A-Bo-Se*, meaning 'Let us live a good life,' urged people to work hard and move quickly to achieve a given goal of production... the speed was the highest value for every job done. The expression, "PpalLi PpalLi," meaning 'Hurry up! Quick, quick!' started to be widely used by Korean workers employed in various factories or companies of the newly developed manufacturing industry." Young-Ok Lee, "Perceptions of Time in Korean and English," *Human Communication* 12, no. 1, 123, http://www.uab.edu/Communicationstudies/humancommunication/12_08_Lee.pdf (accessed June 20, 2014).

⁷² Korea Saemaulundong Center, "What's the Saemaul Undong?" <http://saemaul.com/eng/whatSMU/koreaSMU> (accessed June 16, 2014). This website provides much more information pertaining to the *SaeMaul WoonDong* Movement, including the goals of the movement.

In addition to the background, it observes the achievements⁷³ of the *SaeMaul*

WoonDong Movement:

Economic Development

- Modernization of Korea's rural sector
- Increased agricultural household income
- Eradicated the global stereotypical view of the "helpless" rural village
- Improved the agricultural production structure by employing machinery and improving agricultural management

Social Development

- Raised the standard of life in the rural sector
- Higher education of the rural population
- Modernized lifestyles in agricultural households

Attitudinal Changes

- “Can-Do Spirit,” a collective confidence-building effort, was promoted across the country
- Higher levels of self-help, cooperation, and mutual trust
- More emphasis was placed on practical benefits, rather than on unnecessary formalities
- Promoted rational goal-oriented behavior
- Belief that a better future can be cultivated with our own abilities
- Progressive and scientific attitudes
- Fueled expansion of the Korean tradition of helping others

Nagamine likewise notes the achievement of the *SaeMaul WoonDong* from the Korean farmers' position as follows:

⁷³ Ibid.

The Saemaul Movement made the people feel that the central government was supporting even the smallest country village, and this bolstered farmers' morale and confidence in self-help programs and helped to overcome their feelings that, in the drive for prosperity, the villages were being overlooked in favor of the cities. The program profoundly affected farmers and village administrative organizations.⁷⁴

Hebrezema emphasizes the core pillars of the movement:

Only half a century ago, South Korea was among the least developed countries in the world with an annual per capita income of less than \$70. Today, South Korea is among the world's ten richest economies in the world with an annual per capita income of nearly 30 thousand dollars. South Koreans know that what catapulted them into being among the world's richest countries in the world within a relatively short period of time is not natural resources, but the right type of philosophy and innovation. A philosophy which has diligence, self-help and cooperation, as its core pillars.⁷⁵

Furthermore, the United Nations acknowledged this movement as one of the efficient rural development models; the goals and guiding spirit of the *SaeMaul WoonDong* Movement have been exported to more than 70 countries. Furthermore, the Economic Commission for Africa (ECA) selected this movement as a primary model for the Sustainable Modernization of Agriculture and Rural Transformation (SMART) program in 2008.⁷⁶

Korean Church Keeping Pace with the Times

Along with the economic growth, there was a change in the attitude of the people. The interest of the people was just as the New Village Movement's catch phrase, *Jal Sal-A-Bo-Se* ("Let us live a good life"), said, the focus changed from the healing and comfort of the scars left by war to the material well-being.

⁷⁴ Haruo Nagamine, "Korea's Saemaul Movement: Capacitation in Development," *Japan Quarterly* 36, no. 3 (July 1, 1989): 297.

⁷⁵ Hebrezema, "Ethiopia Draws Lessons from South Korean Growth Model," <http://hebrezema.info/lessons-from-south-korean-growth-model.html> (accessed June 16, 2014).

⁷⁶ Ibid.

As the nation's policies became about 'stability' and 'economic growth,' the roles of the church followed this social atmosphere. While the nation was focused on economic growth and social stability, the church followed suit and focused on the individual and social stability. The role of the church began to change to religiously justify the desire for material wealth and physical well-being.

As a result, the gospel was distorted to indicate that it brings material wealth and heals diseases. The church started to stray from the gospel, and people gathered in the church for different purposes, for example, to get healing from diseases or to receive blessings from God.

Kim explained this phenomenon, "Although the people's lives have become much better due to economic growth, the memories of their horrible experiences after the war remained in their memories and because of that, the Korean Christians tried to pursue the prosperity gospel to gain more material wealth through a life of faith."⁷⁷

Kim identifies the criminal behind this phenomenon as the Korean churches, specifically paying attention to Pastor David Yonggi Cho's sermons:

After the 1960s, the Korean churches began to focus not only on spiritual and physical health, but also on material riches, and Pastor David Yonggi Cho's church was in the center of this phenomenon... The message, "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 1:2, NIV) was the main point of Pastor Cho's sermons until the mid-1960s; he doctrinally organized this as time went on. Not only Pastor Cho, but many other Korean pastors tried to focus their sermons not on the cross of Christ, the forgiveness of sin and salvation, but rather on dreams, hope, and happiness.⁷⁸

Likewise, the *KiBok SinAng* naturally took place in the Korean churches that kept pace with the situation of that time, and Christians came to accept it in their lives without any resistance.

⁷⁷ Kim, "Kibok Faith: Change of Christianity after the Korean War."

⁷⁸ Ibid.

Side Effect the Korean Church is Encountering

The Korean economy has been making great progress through the Five-Year Economic Development Plans and the *SaeMaul WoonDong* Movement after the Korean War.⁷⁹ As a result, Korea became a member of the Organisation for Economic Co-operation and Development (OECD) in 2010 as well.⁸⁰

The OECD website introduces Korea as follows:

Korea relied heavily on foreign assistance to rebuild its economy, receiving a total of USD 13 billion between 1945 – when it became independent – and the late 1990s. Today, it is a major global economy. Next year, the country will chair the G20. And its aid to other countries – in particular in Asia – was USD 803 million in 2008, up from USD 696 million just one year earlier.⁸¹

Korea went from a nation who needed help from foreign nations to a nation that, today, supports the development of over 70 nations in Africa and other less developed countries. In addition, Korea is helping these nations change their citizens' mindset from depending on supplies from other nations to assisting the growth of their nation so they can survive on their own.

The UN has shown great interest in the *SaeMaul WoonDong* Movement and has created the 'Millennium Village Project', which is based on the *SaeMaul WoonDong* Movement, to help

⁷⁹ The IMF World Economic Outlook announced on April 2014 the change of the GDP at the current US\$ of Korea; it was just \$2.3 billion in 1961 and \$1,129 billion in 2012. The amount of Korea's GDP had increased by a factor of over 490 in 50 years. See <http://knoema.com/mhrzolg/gdp-statistics-from-the-world-bank#Korea%2C%20Rep>. (accessed June 19, 2014). In addition, it indicates that Korea's GDP per capita (current US\$) had also jumped from \$91.5, in 1961, to \$22,590, in 2012, by a factor of over 246.

⁸⁰ OECD, "OECD Development Assistance Committee (DAC) welcomes Korean membership," <http://www.oecd.org/korea/oecddevelopmentassistancecommitteeoecdwelcomeskoreanmembership.htm> (accessed June 20, 2014).

⁸¹ Ibid.

the less developed part of Africa. Even Secretary General Ban Ki-moon of the UN and Africa's UN Agency has recommended they learn Korea's *SaeMaul WoonDong* Movement.⁸²

The reason Korea was able to become such an economical role model is not because Korea colonized other nations or was initially a big nation; in fact, the opposite is true since Korea was colonized by Japan and at war with North Korea. The reason Korea became an economical role model is because it has experienced poverty and the pain of being separated into two nations. Additionally, Korea is a nation that has experienced economic growth despite its painful history.

However, these achievements did not only have positive outcomes. It is obvious that the *SaeMaul WoonDong* Movement led the nation's economic growth and improved the quality of the people's lives. This, however, brought change to the Christian faith and the lives of Christians.

People's consciousness has turned and is now focused on their everyday lives. In other words, the religious lives of the people, after war and poverty, changed to a religion that focuses on the objects of the world.

In accordance with the change of people's consciousness, namely, their new interest in living well materially, their faith also changed from pursuing heaven in poverty and war to the *KiBok SinAng* that seeks earthly blessings. Moreover, the Korean churches have also provided a foundation for justifying the prosperity gospel, which has led to people flocking to them for psychological stability and the desire to receive blessings, which, in turn, provided an opportunity for the growth of the Korean church.

⁸² United Nations, "At Launch of Korean Millennium Village Project, Secretary-General Urges All Partners to Join Hands to Deliver on Our Commitments," <http://www.un.org/News/Press/docs/2008/sgsm11904.doc.htm> (accessed June 17, 2014).

Factors Contributing to the Diffusion of the Prosperity Gospel in the Korean Church

Deep-Rooted Confucian Ideas

Hitherto, this thesis has examined the religious and historical background of the prosperity gospel's appearance in the Korean church; yet there are additional reasons for the blossoming of the prosperity gospel in the Korean churches. These reasons are found in the Korean pastors: the Confucian ideas and the distorted perception of ministry.

Confucianism and Its History in Korea

It is necessary to first consider what Confucianism is before exploring how the Confucian idea has affected Korean pastors.

Confucianism is...

A set of ethical beliefs that were developed from the teachings of the scholar Confucius, who lived in the 6th century BCE in China. His theories and philosophy gave rise to laws based on his teachings first in China, and then later in Japan, Korea, and Vietnam. All who studied and practiced this philosophy aimed at harmonious relationships that would result in greater peace in their countries. Elements of Confucianism, though it is no longer widely practiced, persist in many Asian cultures.⁸³

Shinn defines the goal of Confucianism, "Confucianism's goal is making not only the man virtuous, but also making him the man of learning and of good manners. The perfect man must combine the qualities of a saint, scholar, and gentleman... The notion of duty is extended beyond the boundaries of morals and embraces the details of daily life."⁸⁴

If this is accurate, is Confucianism a religion? Chu Chai and Winberg Chai describes it not as a religion, but as religious:

⁸³ Wise Geek, "What is Confucianism?" <http://www.wisegeek.org/what-is-confucianism.htm> (accessed June 23, 2014).

⁸⁴ Kathy Shinn, "A Brief Summary of Confucius and His Teachings," <http://www.csuchico.edu/~cheinz/syllabi/asst001/fall97/11kshinn.htm> (accessed June 23, 2014).

Confucianism, as is generally asserted, is not a religion, for it has no religious structure or sanction. It presents lofty intellectual ideals... Nevertheless, Confucianism, though not a religion, is religious in some of its features. There has been reverence for *T'ien* (Heaven), which is assumed to throw its weight on the side of the virtuous. There have been ceremonial and sacrificial practices, considered to be essential to the welfare of men. There has been belief in moral order and values, which involve a concern for the whole humanity, its suffering and its well-being. Even more important, there have been noble ethical teachings, which have permeated Chinese life in all its aspects, whether moral, political, or social... In spite of some religious aspects, Confucianism remains to this day a philosophy and a system of ethics.⁸⁵

When did Confucianism spread to Korea? Unfortunately, its record is not clear. There is, however, evidence that Confucianism was in the Three Kingdom period,⁸⁶

In Goguryeo King Sosurim (371-384) adopted Buddhism but at the same time created a Confucian university in the same year 372... Baekje not only received Confucianism but played an active cultural role. Baekje is known to have introduced to the Japanese Buddhism and cultural elements like the pottery wheel and tomb building methods. But furthermore in 285 C.E. the Baekje Confucian scholar Wang In was invited in Japan. He brought with him a textbook of 1,000 Chinese characters and also ten chapters of the Confucius's Analects... In Silla, under Queen Chindôk (647-654) the Chinese classics were taught and that under the Unified Silla a Royal Confucian academy was created in 682 with the first state examination in 788.⁸⁷

Afterward, Korean Confucianism flourished in the Chosŏn dynasty.⁸⁸ Chung states the achievement of the Confucian academy in the Chosŏn dynasty as follows: "This Confucian academy produced many more eminent Neo-Confucians, especially T'oegye and Yulgok, and

⁸⁵ Chu Chai and Winberg Chai, *Confucianism* (New York: Barron's Educational Series, 1973), 2.

⁸⁶ The Three Kingdoms of Korea refer to the ancient Korean kingdoms of GoGuYyeo, BaekJe, and SilLa. Korea was divided into three states from the first century B.C. until the seventh century when Silla unified these kingdoms. The Art of Asia, "Guide to Korean Historical Periods," <http://www.artsmia.org/art-of-asia/history/korea-three-kingdoms.cfm> (accessed June 23, 2014).

⁸⁷ *New World Encyclopedia Online*, s.v. "Korean Confucianism," http://www.newworldencyclopedia.org/entry/Korean_Confucianism#Korean_Confucianism.E2.80.99s_Legacy_and_the_Future (accessed June 23, 2014).

⁸⁸ "In the seventh month of 1392 the 474-year-old Koryo dynasty came to an end, its place as ruler of the Korean Peninsula taken by a new dynasty, the Chosŏn. Dynastic changes were rare, this being the only one in the thousand years preceding Japanese colonization in 1910." John B. Duncan, *The Origins of the Chosŏn Dynasty* (Seattle: University of Washington Press, 2000), 3. During the Chosŏn dynasty, which lasted about five hundred years, the Confucian culture developed in Korean society and in the lives of the Korean people.

continued to serve as the most important center for education, scholarship, and political influence in Korea up to 1910.”⁸⁹

However, there was an oppressive force hidden in the renaissance of Korean Confucianism. Jeong remarks on this unacceptable truth as follows:

Chosŏn was established based on Confucianism and accepted its idea as a basis for ruling over the nation and the family. In order to fulfill this, however, Chosŏn suppressed opposite or injurious religions, ideas, behaviors, and those individuals who resisted Confucianism. As a result, Confucianism was able to control the nation’s culture, politics, economy, and the entire societal life of the people.⁹⁰

Three Guiding Principles and Five Constant Regulations

Confucianism and its ideas took root in the Korean’s life during the 500-year history of Chosŏn. Donggil Kim, an emeritus professor at Yonsei University in Seoul, Korea, comments, “Koreans’ life is first and last Confucian.”⁹¹

Above all, the Three Guiding Principles and Five Constant Regulations are representative of how the Confucian idea greatly influenced the thoughts and lives of Koreans.

Yao comments on the principles and regulations as follows:

The moral and political requirements of Confucianism were crystallised as ‘Three Guiding Principles’ and ‘Five Constant Regulations,’ on which Confucian states were established. Among the three principles maintained and propagated by Confucianism, the first and foremost one is the subordination of a subject or minister to his ruler, which is followed by that of a son to his father and of a wife to her husband. The Five Regulations are actually five Confucian virtues, humaneness, righteousness, ritual/propriety, wisdom and faithfulness, which are believed to be as constant and unchanging as natural laws, remaining the same for all time and guiding/ordering all

⁸⁹ Edward Y. J. Chung, *The Korean Neo-Confucianism of Yi T’oegye and Yi Yulgok: A Reappraisal of the “Four-Seven Thesis” and Its Practical Implications For Self-Cultivation* (New York: State University of New York Press, 1995), 7.

⁹⁰ Jonggyun Jeong, “The Impact of the Confucianism on the Christian Faith” (master’s dissertation, Presbyterian Theological Seminary, 1993), 4.

⁹¹ Donggil Kim, “The Korean Traditional Religion and the Future of Korea.” *Hyundae Jongkyo*, 1982, 58.

other virtues. These principles and regulations are taken as the essence of life and the bonds of society. In this way, Confucianism extended the boundaries of moral codes from individual matters to social and political areas, not only providing the state with an ideological format, but also equipping the authority with the standards to judge behavior and thoughts.⁹²

Explained in depth:

The Confucian social ethic of the three fundamental principles and five moral disciplines in human relations consists of three bonds (Father and son, Servant and Master, Husband and Wife), and five moral codes (Closeness of father and son, Masters regard for servant, distinction between husband and wife, younger giving precedence to the elder, and faith between friends). The three bonds mean that a father rules over his son, a lord rules over his vassals, and a husband rules over his wife. These three bonds were established by the scholar, Dong Zhongshu⁹³. Dong Zhongshu determined the fundamental relationships of human society to be father and son, servant and master, and husband and wife in accordance with the ideology of class separation and declared it to be the unalterable and eternal law of human society decreed by heaven. The five moral codes require that there exist kindness between father and son, that a master must properly care for a servant, and that there exist trust between friends. The three bonds mainly refer to the hierarchal relation of father to son, master to servant, and husband to wife. The five moral codes mention the ethics which must be upheld in the relationship between father and son, master and servant, husband and wife, the young and the old, and between friends. The three fundamental principles and the five moral codes of Confucianism are the basic principle which maintains the order of society, and has had an enormous influence on Korean and Oriental society.⁹⁴

Problems of the Confucian Ideas

Undeniably, the Confucian idea has sustained Korean society until now. It has lived in most of the minds and lives of all Koreans, whether they are Christians, Buddhists, Catholics or

⁹² Xinzhong Yao, *An Introduction to Confucianism* (Cambridge: Cambridge University Press, 2000), 34.

⁹³ “Dong Zhongshu (179-104 BC) was a Han Dynasty scholar who is traditionally associated with the promotion of Confucianism as the official ideology of the Chinese imperial state... Dong Zhongshu’s thought integrated Yin Yang cosmology into a Confucian ethical framework.” eTeacher Chinese, “Dong Zhongshu,” <http://blog.eteacherchinese.com/china-culture/dong-zhongshu/> (accessed June 24, 2014).

⁹⁴ MartinellisSC, “Confucian Social Ethic of the Three Fundamental Principles and Five Moral Disciplines in Human Relations,” The mach-k.blogspot blog, entry posted November 17, 2004, <http://mach-k.blogspot.com/2004/11/confucian-social-ethic-of-three.html> (accessed June 24, 2014).

even heretics. However, these deep-rooted Confucian ideas have also caused both personal and social issues.

Jeong mentions the problems with today's Confucian ideas: "Confucianism has made Koreans become virtuous people by emphasizing human ethics, morality, and relations in the instruction of the Three Guiding Principles and Five Constant Regulations. Unfortunately, however, Confucianism has also been used for political gain by Korean rulers and caused the formation of hierarchical and paternalistic human relationships, in addition to emphasizing regionalism and kinship in Korean society."⁹⁵

Tudor also points out the hierarchical relationship:

In Confucianism, the relationships between people have certain rules. There are five relationships in all: those between ruler and subject, father and son, older and younger, husband and wife, and two friends of similar status. The last relationship is the only one in which equality prevails. In all of the others, the former party is superior, and the latter inferior. The superior partner should act with a duty of responsibility and benevolence to the lower, who should respond in turn with loyalty and obedience. Confucians believed that a society run on these lines would be harmonious and orderly.⁹⁶

In addition to the hierarchical relationship, the Confucian ethics created the odd culture, *Chemyon*⁹⁷, which thinks more highly of a human's outside than inside, whereupon people are too aware of presence of those around them. Furthermore, the Confucian ethics made those who have individual-centered, family-centered, and blood-centered views have no consideration for

⁹⁵ Jeong, "The Impact of the Confucianism on the Christian Faith," 15-20.

⁹⁶ Daniel Tudor, *Korea: The Impossible Country* (Tokyo: Tuttle Publishing, 2012), 43.

⁹⁷ "*Chemyon* is essentially a product of Confucianism. Under Confucianism, conforming to society's expectations, especially as related to duty, was extremely important. The perception of others that one did not meet expectations was grounds for deep shame – a loss of face... Confucianism values harmony, and this meant all members of society must play their proper role and fulfill the duties that came with that role... *Chemyon* was something to be defended. Preserving face used to mean not falling below expected standards. However, the wave of competition unleashed in South Korea since the economic take-off in the 1960s has brought about a crucial change. Now ... Koreans feel impelled to achieve an image of perfection rather than mere respectability and to be seen as doing not just well but better than others." Ibid., 112-113. Chapter 9 of Tudor's book provides much more information related to *Chemyon*.

others; instead they put their own family first, putting stress on family and filial duty. This caused the sense of obligation to the nation and public interest to disappear, leaving behind the self-centered and family-centered ideas.⁹⁸

Eventually, though there is a positive side regarding the control of human desires and greed as a virtue in Confucian ethics, it also produced negative results in the Korean life: hierarchical consciousness, *Chemyon*, individual-centered ideas, family-centered ideas, regionalism, and kinship. These are deeply rooted in the minds and lives of Korean people, and the Korean pastors are no exception.

One of the reasons many Korean pastors seek the prosperity gospel is the growth of the church; this does not signify spiritual growth, but numerical growth. In other words, to many Korean pastors, in general, growth means becoming a megachurch. The growth of the church is important because pastors tend to think people judge them by the visible outcomes of the ministry, such as the increasing number of church members and the building of a new and modern church. As a result, they try to adjust themselves to the formula of the world: “A big church means a successful pastor.”

They are now dreaming about church growth, not through the gospel of Christ, but through the prosperity gospel, in order to show the appearance of a successful pastor to people. To achieve the church growth, they will welcome the movement of Christians who are involved in neighboring churches into their own churches. Hence, even if the neighboring churches close, it is not important to them. This is the view of people whose viewpoint is centered solely on their own church. Large numbers of Korean churches today have become self-centered churches, just as the Confucian ideas stress caring for one’s own family or relative.

⁹⁸ Jeong, “The Impact of Confucianism on the Christian Faith,” 15-20.

Distorted Perception of Ministry

What is the Ministry?

The second factor found in the Korean pastors is the distorted perception of ministry.

Thompson discovers the definition of ministry from the apostle Paul:

For some, Paul is the basis for understanding the minister primarily as an evangelist; for others, Paul is the basis for understanding the minister as therapist. And according to recent literature on church growth, Paul provides the theological basis for the minister as a church planter and builder. Paul's statement "I planted, Apollos watered, but God gave the growth" (1 Cor. 3:6) is the foundation for a ministry focused on church growth. The mission of the church, according to this view, is to grow and extend God's reign through the planting and developing of churches.⁹⁹

Ministry, according to Thompson, is to dedicate oneself to the works of the kingdom of God. The works of the kingdom of God also extend through the growth of the church; namely, God's reign is spread on earth by the planting and watering of these works. Therefore, a pastor's attention should be on God's kingdom and reign on earth. In this sense, it could be said that ministry is not the individual work of a pastor alone, but work for God, by God, and of God.

In addition, God does not entrust ministry, a pastor's duty, to professionals, since they seldom go down on their knees before God. A pastor must become an absolute amateur in ministry so he may rely on and walk with God.

With regard to this, Piper warns of the professionalization of ministry:

Ministry is professional in those areas of competency where the life of faith and the life of unbelief overlap. Which means two things. First, that overlapping area can never be central. Therefore, professionalism should always be marginal, not central; optional, not crucial. And second, the pursuit of professionalism will push the supernatural center

⁹⁹ James W. Thompson, *Pastoral Ministry According to Paul: A Biblical Vision* (Grand Rapids: Baker Academic, 2006), 13-14. Schwarz also stresses, "We should not attempt to 'manufacture' church growth, but rather to release biotic potential which God has put into every church. It is our task to minimize obstacles to growth and multiplication within churches. Then church growth can happen 'all by itself.' God will do what he promised to do. He will grant growth." Christian A. Schwarz, *Natural Church Development* (Carol Stream: ChurchSmart Resources, 1966), 10.

more and more into the corner while ministry becomes a set of secular competencies with a religious veneer.¹⁰⁰

We pastors are being killed by the professionalizing of the pastoral ministry. The mentality of the professional is not the mentality of the people. It is not the mentality of the slave of Christ. Professionalism has nothing to do with the essence and heart of the Christian ministry. The more professional we long to be, the more spiritual death we will leave in our wake. But our first business is to pant after God in prayer. Our business is to weep over our sins. Our business is to strain forward to the holiness of Christ and the prize of the upward call of God.¹⁰¹

Professionalization of the Ministry in the Korean Church

The reality of ministry in the Korean church is beginning to incline toward the side that Piper worries about. In the 1960s and 1970s, young people evaded becoming pastors, since, at that time, pastors lived meager lives.

In those days, the duty of a pastor was not considered a general job, but God's calling. For example, in the Korean church, the money a pastor receives from his church every month was called *SaRye*. This word can be translated as *Honorarium*¹⁰² in English. Thus, the *SaRye* is not a set, certain amount of money like a salary¹⁰³. It could be money or a present; a large amount or small amount; it is just seen as a token of thanks.

Kim defines the meaning of the *SaRye* as follows: "It is not to get paid for a pastor's labor, but rather to share our possessions that God gives us with a glad heart with the spiritual

¹⁰⁰ John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry* (Nashville: B&H Publishing Group, 2002), x.

¹⁰¹ *Ibid.*, 1-2.

¹⁰² The dictionary definition of *Honorarium* is "A payment given for professional services that are rendered nominally without charge." *Oxford Dictionaries Online*, s.v. "*Honorarium*," http://www.oxforddictionaries.com/us/definition/american_english/honorarium?q=Honorarium.

¹⁰³ *Salary* means "a fixed compensation periodically paid to a person for regular work or services." *Dictionary.com*, s.v. "Salary," <http://dictionary.reference.com/browse/salary> (accessed June 26, 2014).

leader who has no portion or inheritance such as the tribe of Levi (Dt. 10:9, ESV) as their cost of living.”¹⁰⁴

The *SaRye* was a sign of thanks given to the pastor by the church members to show gratitude for the pastor’s spiritual leadership. Therefore, pastors would receive what their church offered and also had to support their family using the poor pay and occasional help from the church members. Likewise, the reason pastors do not get paid a salary, but the *SaRye* is because ministry is not a job, but rather a calling from God. A calling is never under the control of money. Consequently, becoming a pastor implied that his whole family, including him, should sacrifice themselves for the Lord who called him. Therefore, the path of ministry was meant to be a path of suffering and the path of the cross that Jesus carried.

However, recently, many young people have been flocking to the theological seminaries. They have taken the exam two or three times, sometimes even more, in order to enter seminary.

Over the last ten years, Sangjin Park, a professor at Presbyterian Theological Seminary in Seoul, Korea, analyzed the seminary graduation statistics of the biggest denomination in Korean churches, the Presbyterian Church of Korea. According to Park, the number of churches and church members has increased by 23% and 15% respectively, whereas the number of pastors has increased 63% during this period.¹⁰⁵ This phenomenon can be equally found in other denominations.

Why is this happening? This is because many young Christians are looking for a steady and easily adaptable job. They are starting to turn to the church for a social atmosphere that

¹⁰⁴ Ikhwan Kim, “A Study on the Tax Payment of a Pastor,” (master’s dissertation, Sungkyul Theological Seminary, 1995), 84.

¹⁰⁵ Sangjun Sin, “The Time Pastors Become the Unemployed,” *The Korea Christian Newspaper*, January 29, 2011, <http://www.kcnp.com/new2/read.asp?idx=070000242> (accessed June 25, 2014).

considers a pastor a professional, and ministry is one of these types of jobs. At one point, the *SaRye* was considered a salary that a worker receives from one's company, however, the term *SaRye* is still used in the Korean church.

Today, Korean pastors are paid the *SaRye* annually, and the *SaRye* increases according to the rate of prices, like a salary. In a way, it seems better for a pastor to have a financially steady life; but it is a bitter and regrettable fact that ministry has become a job to live off of, and a pastor has become a professional.

Certainly, not all Koreans benefit in this way. There are two types of churches in the Korean church: the financially independent church and the financially dependent church.¹⁰⁶

The number of dependent churches is as few as between 30%-40%, and as many as 50% by denomination. According to CBS Christiannocut News, the Hapdong Presbyterian denomination has the most congregations in the Korean Presbyterian church with 4,112 dependent churches of its 11,352 churches, which is about 36% of the total number of churches. It was also examined that 2,919 (35%) of the 8,305 churches are dependent churches in the Tonghap Presbyterian denomination. Likewise, the rate of dependent churches in the Korean Methodist church and the Korea Evangelical Holiness Church were examined as 49% and 45% each.¹⁰⁷

¹⁰⁶ The dependent church signifies, "The Church that has few church members and does not have enough money to manage the church including paying the *SaRye*, the cost of living, to a pastor." Jongsoon Park, "Wanting to Send Tithes to a Dependent Churches in the Country," *Mission Life*, August 15, 2013, <http://m.missionlife.co.kr/view.asp?arcid=0007466605&code=23111619> (accessed June 27, 2014). This means that a financially dependent church that has less fifty church members can't afford to pay the *SaRye* to the pastor and run the church building.

¹⁰⁷ Juyeol Song, "How Many Financially Dependent Churches are in Korea?" *CBS Christiannocut News*, November 12, 2012, <http://christian.nocutnews.co.kr/show.asp?idx=2313827> (accessed June 27, 2014).

As a result, many Korean pastors receive the *SaRye* at a rate that is below minimum wage, even now.¹⁰⁸ However, it is not easy for Korean pastors to have a second job.

Jeong states that the majority of Korean churches prohibit a pastor from having other jobs, except his ministry, through their ecclesiastical law due to the following idea.¹⁰⁹ “A pastor is a person selected by God, such as the apostles, and a pastor should concentrate on the work God entrusts him with. Therefore, the duty of a pastor is only to pray, teach the Bible, preach the gospel, visit the sick, and lead worship.”¹¹⁰

Unfortunately, however, many pastors are ministering under financial difficulty, unlike what is defined in the ecclesiastical law. Buswell and Lee stress the gap between the financially independent and dependent church like this:

The gap between the wealthy churches and the poor churches has become so wide that a pastor of a big church in 1981 received more than \$2,000 in monthly salary, with all sorts of fringe benefits such as a free parsonage, auto services, education for children, and a discretionary account for parish activities. At the same time, a small, rural church pastor barely survived on about \$90 a month without any fringe benefits or pension arrangement. The development psychology, along with industrialization, brought about a “bigness syndrome”: the size of an institution was understood as a measure of success.¹¹¹

For many Korean pastors, it has become a big problem that a pastor cannot sufficiently support his family. In this situation, the prosperity gospel beckons to pastors, saying the problem can be solved by church growth. It encourages them by claiming that as the number of church

¹⁰⁸ Sungdon Jo, “Questionnaire Analysis on Pastor’s Second Job,” *Ministry and Theology*, April, 2014, 60-71.

¹⁰⁹ Hanchol Jeong, “Does the Ecclesiastical Law Prohibit the Second Job?” *NewsnJoy*, April 15, 2014, <http://www.newsnjoy.or.kr/news/articleView.html?idxno=196471> (accessed June 27, 2014).

¹¹⁰ Ibid.

¹¹¹ Robert E. Buswell and Timothy S. Lee, ed., *Christianity in Korea*, 2nd ed. (Honolulu: University of Hawaii Press, 2007), 323.

members and the amount of offerings increase, the more the *SaRye* will gradually increase, as the pastor of a megachurch shows his *SaRye* is \$265,000 per year.¹¹²

The prosperity gospel makes pastors who are experiencing financial difficulty misunderstand that the growth of a church is connected to the affluent life of a pastor. For that reason, the pastor of a financially dependent church is liable to focus only on the growth of the church, becoming the reason the prosperity gospel is needed.

Longing for an Affluent Life

As mentioned earlier, an affluent life is the similarity found among pastors seeking the prosperity gospel. Their ministries, especially their teachings, are connected to money. From the prosperity gospel's point of view, it could be normal, since they argue that if people have faith, they will be wealthy and healthy; it will be fulfilled according to their faith. However, in light of Jesus' words, "Enter through the narrow gate" (Mt. 7:13, NIV), this thinking is never normal.

It is, of course, true that Jesus' disciples dreamed of an abundant life. They were always interested in, 'Who is the highest man?' and 'Who can rise to the highest post?' This dream reached its peak when Jesus entered Jerusalem riding on a colt and heard the shouts of joy; unfortunately, their dream ended there.

¹¹² Jung-Hyun Oh, who is a senior pastor of SaRang Church in Seoul, Korea, has reported that he gets about ₩260 million (approximately \$256,000) as of 2014. SaRang Net, "Report Jung-Hyun Oh Who Is a Special Citizen of Korea," <http://sarangnet.org/archives/10328> (accessed June 27, 2014). SaRang Church is "a Presbyterian Church in Seoul Korea with over 60,000 members. SaRang, one of several megachurches in Korea, was founded in 1978 by Rev. Oak Han-heum. At Pastor Oak's death in 2010, the church attracted 40,000 worshipers every Sunday and had 80,000 members. In 2003, Pastor Oak announced his retirement, eschewing the Korean custom of passing a pastorship on to one of the children of the retiring pastor, Oak named Rev. Oh Jung-Hyun as the new pastor." Tourist Link, "SaRang Community Church," <http://www.touristlink.com/south-korea/sarang-community-church/overview.html> (accessed June 27, 2014). This thesis will explore more pertaining to Pastor Oh, in detail, in chapter three.

If the purpose of Jesus' death was just for our affluent lives, the apostles, more than anyone else, should have lived that type of life. However, instead, waiting to greet them was the death of Jesus and persecution for Him.

Christians, particularly pastors, are not people who live by seeking an affluent life as a life goal. Many pastors have been emphasizing the growth of the church and trying to find a solution for growing their church by attending seminars related to this topic. There is, however, an undeniable fact behind the reason of the growth. Although they state that the growth is because of the kingdom and glory of God, a personal desire for a better life is concealed in that reason.

It is a sad fact that ministry has become a profession, and the church has become an office. The Korean churches must realize that a pastor cannot work within the calling under this reality.

Summary

In chapter two, the thesis examined what the prosperity gospel is by hearing the supporting and opposing positions regarding it. In the examination it was discovered that the prosperity gospel seems very similar to the gospel of Christ; the reality, however, is rather different. This is due to the prosperity gospel making a serious mistake in its interpretation of the Bible and its being built on that error. The most serious problem is that it is not for Christ, but humanity.

The thesis discovered, by evaluating the cultural and historical background of Korea, how this problematic gospel could appear and diffuse in Korean churches in such a short time. Even though 'prosperity gospel' is quite an unfamiliar term to Koreans, the goals of the *Kibok*

SinAng in Koreans' sentiments, which is rooted in Korean shamanism, and the prosperity gospel is the same. Furthermore, since similarities to the Confucian ideas which deep-rooted in Koreans' life, it was warmly accepted into the Korean Church without unwelcome attention.

In addition, as a consequence of a national effort for economic renewal after the Korean War, it became the pastors' life goal to live well materially. The pastors also preached that Christians should long and pray for an abundant life as the blessing of God. Consequently, Korean churches have gradually become secularized, deviated from the gospel of Christ, and are now encountering a critical crisis in social and religious circles.

The thesis will look at the dangers of the prosperity gospel and its impact on the Korean church through several churches related to the prosperity gospel in the next chapter.

CHAPTER THREE

DANGERS TO AND IMPACTS ON THE KOREAN CHURCH

Dangers of the Prosperity Gospel to the Korean Church

“Hatred.” John Piper once described the prosperity gospel using this word. In addition, he warned of its danger and said he has been praying for America.

I don't know what you feel about the prosperity gospel. The health, wealth, and prosperity gospel. But I'll tell you what I feel about it. “Hatred.” It is not the gospel. It's being exported from this country to Africa and Asia. Selling a bill of goods to the poorest of the poor. Believe this message, and your pigs won't die and your wife won't have miscarriages and you'll have rings on your fingers and coats on your back. That's coming out of America... That's idolatry. That's not the gospel... Oh, how I pray that America would be purged of the health, wealth, and prosperity gospel and that the Christian church would be marked by suffering for Christ. God is most glorified in you when you are most satisfied in Him in the midst of loss, not prosperity.¹

Piper's prayer is no longer for America; it has now become the prayer of those who are concerned about the Korean churches. There is no glory without the sufferings of Jesus in one's life.² However, the prosperity gospel has erased “sufferings” in the memories of Christians. It has packed the true gospel in fancy wrapping papers named wealth, health, and success, and has handed it out to pastors first and to people free. They are once more holding out their hands to receive this “gift” without knowing that the present brings dangers in the future.

In this chapter, the thesis will examine the dangers hidden behind the prosperity gospel and the impact those dangers have had on the Korean churches.

¹ John Piper, “John Piper and the Prosperity Gospel,” YouTube.com, https://www.youtube.com/watch?v=PTc_FoELt8s (accessed May 29, 2014).

² Romans 8:17, “Now if we are children, then we are heirs - heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory” (NIV).

A Gospel for Man

Five Fold Gospel, Three Fold Blessing

The prosperity gospel is the gospel that has transformed the true gospel into a gospel for man.

No matter the opinion of the general public, a pioneer who transformed the true gospel into the gospel for man is Pastor David Yonggi Cho. The Full Gospel Doctrine that Cho contends is based on the Five Fold Gospel, the Three Fold Blessing, and the Fourth Dimension Spirituality³

Of these, the Five Fold Gospel⁴ has relevance to the main themes of the Bible and is able to explain the beginning and the end of the Christian faith. In addition, if the Five Fold Gospel is a theory and doctrine for the Christian faith, the Three Fold Blessing pertains to the practice and application of the Five Fold Gospel, which refers to all spheres of life including the human soul, spirit, and flesh.⁵

According to Pastor Cho, the Three Fold Blessing signifies the main blessing referred to in the Bible, based on the verse, “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 1:12, NIV). In essence, the Three Fold Blessing is the blessing man can eventually enjoy through the Five Fold Gospel. However, the Three Fold Blessing proves that Christ’s gospel thoroughly caters to man.

³ The Full Gospel Theology is introduced in detail on the website of the Full Gospel Church. For more information, see <http://english.fgtv.com>.

⁴ The Five Fold Gospel is the Gospel of Regeneration (John 3:16), the Gospel of the fullness of the Holy Spirit (Acts 1:8), the Gospel of Divine Healing (Mark 16:17-18), the Gospel of Blessings (2 Corinthians 8:9; Galatians 3:13-14), and the Gospel of Advent (Thessalonians 4:16; Revelation 21:1, 22:5). Full Gospel Church, “Full Gospel Theology,” http://english.fgtv.com/a1/a1_05.asp (accessed July 23, 2014).

⁵ Full Gospel Tokyo Church, “The Meaning of the Full Gospel,” under “Five Fold Gospel,” http://www.fgtv.jp/fullgospelmeaning/k_sfgmean2.php (accessed July 23, 2014).

Taking a closer look at the Three Fold Blessing,⁶

1. Soul is getting along well: We have a spiritually abundant life ever since we believed in Jesus and are saved ➡ The spiritual blessing.
2. All may go well with us: We live the life where God works for good in Christ Jesus ➡ The environmental blessing.
3. We may enjoy good health: All believers who are saved are set free from spiritual, mental, and physical sicknesses that we may enjoy good health ➡ The physical blessing.

Furthermore, on the Korean website of Yoido Full Gospel Church, Pastor Cho contends, “We seek first His kingdom and His righteousness in order that our soul is getting along well, however many people live not by sticking to the priority, but to their real problem. He stresses if this order changes, God never works for us. Therefore we are to go in this order.”⁷

In some aspects, his argument seems to be right, however it shows that the reason we have to seek first God’s kingdom and righteousness is not to glorify God, but to enjoy an abundant life.

Pastor Dong Ho Kim⁸, a representative of God’s will Mission, evaluates the Three Fold Blessing as follows: “In principle, I agree with the opinion that, if we believe in Jesus, we will be healthy and wealthy.

⁶ Full Gospel Church, “Full Gospel Theology,” under “Three Fold Blessing,” http://english.fgtv.com/a1/a1_052.asp (accessed July 23, 2014).

⁷ Full Gospel Church, “The Full Gospel Faith,” under “The understanding of 3 John 3:2,” http://yfgc.fgtv.com/y1/03_01.asp (accessed July 25, 2014).

⁸ It has been known that Kim dissented from building the church building and established social enterprises to help refugees, who were not educated and trained in business, from North Korea. He founded several businesses such as paper box and leather wallet manufacturers and coffee shops to provide them with chances to work. Furthermore, he started a campaign against senior pastoral succession from a pastor to his son, one of the unbiblical practices in Korean churches, which has formed a religious consensus.

However, it is a problem to place health and wealth under the category of salvation.”⁹ He also notes that the disciples of Jesus ardently hoped for earthly blessings like success, power, and wealth, but it was a delusion; Christians never equate earthly blessings with heavenly blessings such as God’s peace and salvation. Kim stresses that if we have faith that God is always with us, it does not matter where we live, in a thatched cottage or a palace, since our blessing is that God is with us.¹⁰

If Pastor Cho’s argument is right, we must be able to confirm earthly blessings among the Disciples and the Apostle Paul. Unfortunately, we cannot find evidence of earthly blessings in the lives of the disciples.

The doctrine of the Full Gospel not only misled Christians into misunderstanding that heavenly blessings are earthly blessings, but also relegated heavenly blessings to cheap blessings by interpreting the purpose of the salvation of Jesus as providing man with the Three Fold Blessing, earthly blessings.

God’s Promise for Man’s Abundant Life

According to a poll conducted by *Time* magazine in September 2006, approximately 17% of Christians surveyed considered themselves part of the Faith Movement, which was preceded by the “health-and-wealth gospel” or the “prosperity gospel”, and a full 61% believed God wants them to be prosperous.¹¹

⁹ Amennews, “Say the ‘Triple Time Salvation’ of Pastor Cho,” *Church and Faith*, January 15, 2003, <http://www.amennews.com/news/articleView.html?idxno=4458> (accessed July 31, 2014).

¹⁰ Ibid.

¹¹ David Van Biema and Jeff Chu, “Does God Want You to Be Rich?” *Time*, September 10, 2006, <http://content.time.com/time/magazine/article/0,9171,1533448-2,00.html> (accessed July 24, 2014).

With regard to these results, Anderson points out, since they believe God wants His people to be healthy and wealthy, it is God's will for them to live a prosperous life.¹² This is a serious matter for American Christianity and is a result of the prosperity gospel being taught by preachers.

The author cannot help but impugn the Will of God in this context; is it indeed the Will of God for Christians to live a prosperous life? Those who seek the prosperity gospel believe that achieving success and doing well are God's will and insist it is found in many parts of the Bible in the form of promises. In cases such as this, is it right?

In Joshua 1:8, for example, God promised Joshua and the Israelites as follows: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (KJV).

It must be remembered that even though God promises "thy way prosperous" and "good success,"¹³ God's request toward His people is prior to putting the promise into practice. God's request is for His people to live by the Law of God, namely, the way God wants. In this sense, it can be said that God's promises, when it comes to wealth, health and success, are reciprocal.¹⁴

¹² Kerby Anderson, *Making the Most of Your Money in Tough Times* (Eugene: Harvest House Publishers, 2009), 30.

¹³ Silvanus Oluoch describes "good success" as based on Matthew 6:33: "Good success is a godly prosperity that seeks first the kingdom of God and His righteousness embracing holiness in character and practical righteous living. Thereafter, receiving all things that pertain to godliness becomes a secondary issue; it does not put material things ahead of spiritual or eternal things." Silvanus Oluoch, *Concerning Prosperity Gospel* (Bloomington: Xlibris Corporation, 2011), 39.

¹⁴ When looking for examples, the author found that the Bible describes such a promise 23 times only in the book of Deuteronomy, See Deuteronomy 4:1, 5:16, 33, 6:3, 18, 8:1, 11:8, 21, 13:17, 14:29, 15:18, 16:20, 17:19-20, 19:13, 22:7, 23:14, 20, 24:19, 25:15, 29:9, 30:9-10, 16, 31:7-8. However, it is necessary to remember that God's promise (blessing) is never the price of faith. The core of God's promise is not a blessing for man, but rather obedience to God's word. Obedience is man's obligation; whereas, a blessing is a gift God gives to those who obey His words. Therefore, giving a blessing is dependent completely on God's will. This is a distinct difference between other religions and Christianity.

It is quite poignant that today many people only want to receive blessings from God without submitting themselves and their lives to Him. The author attributes this attitude to the teaching of the prosperity gospel. Christians should be interested not only in the promise of blessings, but also in the requests God makes of them.

Christ's Death for Man's Abundant Life

Anderson mentions that the people who seek the prosperity gospel assert that the purpose of Jesus' coming is to provide them with an abundant life based on Galatians 3:13 and John 10:10:

The primary scriptural justification for this belief is Galatians 3:13, which says, "Christ redeemed us from the curse of the Law, having become a curse for us - for it is written, 'Cursed is everyone who hangs on a tree.'" According to the prosperity-gospel view, when Jesus died, He died to redeem us from the curse of the law-and one of those curses was poverty, which results from the curse of the fall of Adam (Genesis 3). Proponents of this view therefore argue that the gospel of Jesus Christ set us free from sickness and poverty. We now have restored fellowship with God through Jesus Christ and thus have access to God's abundant provisions... Those who teach a prosperity gospel also sometimes quote even John 10:10, in which Jesus says, 'I came that they may have life, and have it abundantly.'¹⁵

This, however, is only man's interpretation of man's point of view. Galatians 3:13¹⁶ obviously depicts that Jesus redeemed Christians from the curse of the Law and eternal death and gave us eternal life. By taking into account the entirety of chapter three, including verse 3:13, Paul does not discuss material blessings like health, wealth and prosperity, but rather spiritual blessings through Jesus Christ.

¹⁵ Anderson, *Making the Most of Your Money*, 30-31.

¹⁶ "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree" (NIV).

In spite of this, people seeking the prosperity gospel claim that faithful believers will be healthy, wealthy, and succeed in this world. They believe poverty is one of the curses God gave man due to Adam's guilt and the purpose of Christ's death is to free people from poverty.

The Full Gospel Theology maintains that the reason Jesus Christ suffered and died on the cross was to redeem all of humanity's sins and trespasses, however the core of this theology actually lies on the fact that the reason for the death of Christ is to give man an abundant life.

The reason which drove Jesus Christ to be persecuted on the cross was to redeem all our sins and iniquities. When Christ called out, "All is done," upon the cross, all our sins from the past, present and the future were cleared and we were made completely sinless and without shame as we stand in front of our God. In addition, the Son of God Who is the source of all blessings carried our curse and shed His blood on the cross and destroyed the forces of condemnation, to remove from us the thorns of hatred, anxiety, nervousness, fear and despair, disappointment and death, guilt and sin. Once done, the fountain of peace and the fountain of blessing begins to overflow in that person's life. The physical curse of illness and death which were handed down through generations after the first sin of Adam were cleansed whole with no trace. Now, we must base our lives on the redemption of Christ, and claim our right to health and divine healing. Also, Christians receive the seed of eternal life (I Corinthians 15:42-45).¹⁷

Eventually, the Full Gospel Theology, represented by the Five Fold Gospel, regeneration, the fullness of the Holy Spirit, divine healing, blessing, and Christ's Second Coming, also had one purpose: that man enjoys good health, everything goes well in man's life, and that man's soul is getting along well.

Osteen likewise argues that the death of Christ is to provide believers with an abundant life. He comments that if Christians are poor, they are not able to be a big blessing to people, and they should use money to be a blessing to others; that is why Jesus died for us. "Jesus died that

¹⁷ Full Gospel Television, "The Three Fold Blessing," under "Overview of the Threefold Blessing," http://www.yfgc.org/n_english/theology/the_yfgc3.asp (accessed July 24, 2014).

we might live an abundant life and could be a blessing to others. I can't be a big blessing to people from poor and broke and depressed. I don't feel good about myself.”¹⁸

It is not difficult to find something in common between Osteen and Cho. They both consider the death of Jesus as the work for man's happiness and prosperity. While this is not entirely wrong, their argument is merely one of many meanings of the death of Jesus. If anything, the meanings are found in God's will and in His point of view.

John Piper introduces fifty reasons Jesus died in his book, *Fifty Reasons Why Jesus Came to Die*. Among them, only one can establish a link between man's abundant life and Jesus' death: *to heal us from moral and physical sickness*. Piper starts by giving the first reason: *to absorb the wrath of God* and expounds on 49 more reasons that support the belief of the death of Jesus from God's point of view. Piper advises as follows: “The most important question of the twenty-first century is: Why did Jesus Christ come and die? To see this importance we must look beyond human causes. The ultimate answer to the question, Who killed Jesus? is: God did. It is a staggering thought. Jesus was his Son! But the whole message of the Bible leads to this conclusion.”¹⁹

It is necessary to ruminate on his words. Christians must look for the reason Jesus came and died; they must not look to humanity, but to God, since He both planned and fulfilled the great act. The prosperity gospel claims that the abundant life of humanity is the core doctrine of the Bible and, furthermore, that even the death of Jesus is for man's wealth, health, and prosperity. It is certainly an error to interpret the gospel of Christ as a gospel of man.

¹⁸ Joel Osteen, “Pastor Joel Osteen on Oprah: Lay off the focus on gay sin,” Examiner.com, 0:49, <http://www.examiner.com/article/pastor-joel-osteen-on-oprah-lay-off-the-focus-on-gay-sin-videos> (accessed June 5, 2014).

¹⁹ John Piper, *Fifty Reasons Why Jesus Came to Die* (Wheaton: Crossway, 2006), 11.

Anderson flatly states that such an interpretation is used to justify the prosperity gospel and is a sin. “The prosperity gospel is based upon incorrect interpretations of these biblical passages. It is guilty of imposing a faulty understanding of grace, giving, and faith upon these passages in order to justify a gospel of health and wealth.”²⁰

Carson points out two mistakes about this incorrect interpretation of the prosperity gospel:

Practically speaking, this means that it is almost always wrong, not to say pastorally insensitive and theologically stupid, to add to the distress of those who are suffering illness, impending death, or bereavement, by charging them with either: a) some secret sin they have not confessed, or b) inadequate faith, for otherwise they would certainly have been healed. The first charge wrongly assumes that there is always a link between a specific ailment and a specific sin; the second wrongly assumes that it is always God’s will to heal any ailment, instantly, and he is blocked from doing so only by inadequate or insufficient faith.²¹

Likewise, McConnell, through an interesting metaphor, comments that the prosperity gospel is a completely anthropocentric faith:

This anthropocentric focus is the basis of Charles Farah’s charge that the Faith theology constitutes “charismatic humanism.” The humanistic nature of the Faith god is revealed in Hagin’s phrase, “having faith in your faith.” A man whose faith is in his own faith is a man whose faith is in himself: it is faith in self, not in God. Biblical faith is always theocentric (God-centered) rather than anthropocentric (man-centered)... A man’s faith is placed in his own faith, the optimism of his thinking and the positiveness of his confession. The man who is positive enough can manipulate the spiritual laws that control God. Thus, just as in humanism, man, not God, is in the driver’s seat.²²

As he mentioned, the prosperity gospel puts people in the driver’s seat of the car called “Bible Interpretation” and allows them to drive as they wish. As a result, by pressing the accelerator, they are driving the car towards a destination called “Prosperity” without realizing

²⁰ Anderson, *Making the Most of Your Money*, 32.

²¹ D.A. Carson, *How Long, O Lord?: Reflections on Suffering and Evil* (Grand Rapids: Baker Academic, 2006), 101.

²² D. R. McConnell, *A Different Gospel*, Updated ed. (Peabody: Hendrickson Publishers Marketing, LLC, 1995), 144.

that the more they drive, the further away they move from God. Despite their arguments, it is surely necessary to remember that the prosperity gospel is not the gospel for man, but a gospel that will eventually destroy man.

A Gospel Longing for Material Blessings

According to a poll conducted by *Time* magazine, “31%, a far higher percentage than the amount of Pentecostals in America, agreed that if you give your money to God, God will bless you with more money.”²³ Where did this non-biblical faith come from? The author is convinced that this is the result of the teachings of preachers who are seeking the prosperity gospel. Rather than focusing on heavenly blessings, the prosperity gospel focuses on earthly blessings such as material wealth, success, health, and power. In other words, it asserts that enjoying these is both God’s will and a human’s ultimate happiness. Therefore, the prosperity gospel is the gospel that makes people long for earthly blessings.

In order to receive these blessings, there are things that must first occur in one’s life such as positive thinking and the word of faith dealt with in the previous chapter. For those who follow the prosperity gospel, these things are like the key needed to unlock the earthly blessings.²⁴

If there were to be another key, it might be donations given to God. The preachers of the prosperity gospel state if one wants to receive even more earthly blessings from God, he/she has to donate many things to God. Subsequently, God must increase one’s material wealth.

²³ Biema and Chu, “Does God Want You to Be Rich?”

²⁴ Joyce Meyer said, “Believing is the key to receiving from God.” Joyce Meyer, *How to Succeed at Being Your Self: Finding the Confidence to Fulfill Your Destiny* (Tulsa: Harrison House, 1999), 148.

Sowing a Seed

Benny Hinn, a traveling evangelist, held a mass assembly called, “Miracle Healing Service” in Trinidad and Tobago on April 13-14, 2013. According to local media reports, Hinn solicited more than 12,000 attendees who were expecting a miracle healing to contribute \$100 US, each, to cover expenses for the service.²⁵ The publication adds that Hinn described the donation as a ‘sowing a seed’ for the experience of the miracle healing.²⁶ In addition to this, he told the attendees that giving money would drive out poverty and affect prosperity; they would produce a harvest of earthly blessings and experience a financial miracle in their lives.²⁷

The 90-day Tithing Challenge

Recently, the Christian Post covered a story titled, “Texas Megachurch Promises 100 Percent Refund in Tithe Challenge if ‘God Doesn’t Hold True to His Promise of Blessings.’” According to the story, Pastor Ed Young, a senior pastor in Fellowship Church,²⁸ started a program named “The 90-Day Tithe Challenge.” He illuminated the purpose of this program by saying that now is a good time to experience changes in your life, if you give tithes to God.

²⁵ Nicola Menzie, “Benny Hinn Asks for ‘Seed’ Donations at Trinidad and Tobago Crusade,” *The Christian Post*, April 15, 2013, <http://www.christianpost.com/news/benny-hinn-asks-for-seed-donations-at-trinidad-and-tobago-crusade-93925> (accessed July 30, 2014).

²⁶ Ibid.

²⁷ Ibid.

²⁸ Fellowship Church is located in Grapevine, Texas and approximately more than 16,000 worshippers are in attendance at every Sunday service in-person or online. For more information related to the 90-Day Tithe Challenge, refer to the website, <http://www.fellowshipchurch.com/tippingpoint>.

Young added that if you do not receive the blessings promised in the Bible during the 90 days, even after giving tithes, the church will, unquestionably, give a 100% refund.²⁹

If one gives tithes with a spontaneous and indebted mind, it would undoubtedly be for the pleasure and glory of God. However, it is never biblical to capitalize on refunds to urge church members to give tithes; instead, this is a worldly fundraising campaign.

Tithe and Curse

According to the poll conducted by *Global Research*,³⁰ about half of the respondents have given tithes regularly and 59.8% of them believed that if they give offerings to God, they would receive as much as they offered or more from God. Interestingly, on the question about the degree of emphasizing offerings, 23.5% of those who belong to the Full Gospel denomination³¹ answered, “strongly emphasize” which, compared to other denominations, is the highest percentage.

On the question regarding transparency in church finances, the Full Gospel denomination was at the lowest level (15.4%).³² These results clarify that the pastors who belong to the Full Gospel denomination have particularly stressed the causality between offerings and God more than any other denomination, including Pastor Cho.

²⁹ Nicola Menzie, “Texas Megachurch Promises 100 Percent Refund in Tithe Challenge if ‘God Doesn’t Hold True to His Promise of Blessings,’” *The Christian Post*, June 15, 2014, <http://www.christianpost.com/news/texas-megachurch-promises-100-percent-refund-in-tithe-challenge-if-god-doesnt-hold-true-to-his-promise-of-blessings-121544> (accessed August 14, 2014).

³⁰ This was a Korean representative pollster who surveyed 493 Christians in relation to offerings on August 11-13, 2008. The outcome shows that Korean Christians are still in the KiBok SinAng (“prosperous faith”).

³¹ Pastor David Yonggi Cho established and has belonged to the Full Gospel Denomination.

³² Hyun Cho, “60% of 493 Christians Believe They Will Receive as Much as They Offer,” *The Hankyoreh*, October 15, 2008, <http://www.hani.co.kr/arti/society/religious/316072.html> (accessed July 31, 2014).

On January 25, 2008, Cho preached that tithes are not of us, but of God; therefore, if we do not give tithes to God, we will be cursed; even if you try to work hard, you will fail. In addition to this, he indicated how, in the parable of Abraham, although Abraham underwent various ordeals, he did not live in poverty because he gave tithes to God. Furthermore, Cho addressed that Christians have to give their neighbors food to eat and clothes to wear just as God gave to his followers: God gave His only son, since He so loved the world, and the love received from God is the reason Christians must become rich. He also firmly described that if a Christian is in poverty, then they do not help neighbors in need.³³

If Benny Hinn, Ed Young, and Yonggi Cho, had emphasized tithes as part of a devotional life, they could have gained some sympathy. However, likening donations to sowing a seed for a miracle and tithes to items that can be refunded at Wal-Mart are misguided arguments from the Bible. Lloyd warns of the donations the preachers of the prosperity gospel stress:

There is an alarming trend in Christianity today that flies in the face of honesty: the prosperity gospel. The preachers of the prosperity gospel will tell people that if they make a donation to their ministry, God will multiply that donation thirty or sixty or a hundredfold and all of their worries - financial, physical, emotional, spiritual - will disappear. Of course, the bigger the donation, the bigger the blessing that will be returned to the faithful. You'll be able to get that new house, that nice Mercedes, the designer clothes, etc. Just give all your money to me and all your troubles will be a thing of the past! It's an attractive message. It's also a lie straight from the mouth of the devil.³⁴

³³ Seunggyu Lee, "Give Tithes, and You Will Be Rich," *Newsjoy*, January 29, 2008, <http://www.newsjoy.us/news/articleView.html?idxno=588> (accessed July 31, 2014). This is the same argument Joel Osteen makes. See the interview with Oprah Winfrey: Osteen emphasizes, "We have to use our money to be a blessing to others as that is the reason Jesus died for us. If we are poor, we are not able to substantially bless people." Joel Osteen, "Pastor Joel Osteen on Oprah: Lay off the focus on gay sin," *Examiner.com*, 0:47, <http://www.examiner.com/article/pastor-joel-osteen-on-oprah-lay-off-the-focus-on-gay-sin-videos> (accessed July 31, 2014).

³⁴ Gus Lloyd, *Magnetic Christianity: Using Your God-Given Gifts to Build the Kingdom* (eBookIt.com, 2012), 72. The preachers of the prosperity gospel often emphasize Malachi 3:10 as the biblical grounds for the prosperity gospel. "Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need" (ESV).

As soon as one entertains an impure motive to receive blessings from God, an offering is no longer an offering; God loves a cheerful giver and wants offerings that are given freely.³⁵ Therefore, offerings should be given not for the purpose of receiving blessings, but to give thanks for what one has received from God.

Moreover, Cho's contentions are only sophistry: if you do not give tithes, you will be cursed. If you are in poverty, you are not able to help the poor; thus, you should become rich. Here is a question for Pastor Cho: was Joseph in charge of the whole land of Egypt since he gave tithes? Did Daniel become an administrator since he gave tithes? They did not, and there is nothing in the Bible that relates their high positions to tithes or offerings.

Joseph and Daniel show that the gospel the preachers of the prosperity gospel teach is a gospel that seeks earthly blessings. Numerous Korean Christians who listen to that gospel open their wallets for the purpose of receiving earthly blessings from God. It is no longer unusual for Korean Christians to associate an offering with a blessing as the previous survey results show. It is necessary to remember John Piper's caution here:

For the love of money is the root of all kinds of evils. It is through this craving (that is this craving to be rich) that some have wandered away from the faith and pierced themselves with many pangs." In other words, the very thing that leads people to suicidal piercings of pangs, namely the desire to be rich, is nurtured and cultivated by the prosperity preachers. They're encouraging that this suicidal behavior happen. That's abominable. Where Jesus, Jesus said it's easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.³⁶

³⁵ 2 Corinthians 9:7; Numbers 16:10.

³⁶ John Piper, "Why I Abominate the Prosperity Gospel," YouTube.com, https://www.youtube.com/watch?feature=player_embedded&v=jLRue4nwJaA (accessed August 1, 2014).

Impacts of the Prosperity Gospel on the Korean Church

Apprehensive Church Growth

Korean churches experienced unparalleled growth from 1960-1980. The prosperity gospel took root in Korean churches based on the *KiBok SinAng* (an emotional factor) and economic growth (a social factor). People who needed comfort and hope naturally gathered at churches, and those churches grew rapidly beginning in the 1980s.

The number of Korean Christians was estimated to have reached 350,000 when Korea was liberated from Japan in 1945; that number reached merely 600,000 ten years later. In 1965, however, the number of Christians increased to 1,200,000 and, astonishingly, reached 3,500,000. Each decade, Korean churches developed by 200% and, after the 1970s, six churches were built daily. Amazingly, the number of Korean churches even increased by about a million every year beginning in 1978 and reached as high as 10 million in the late 1980s.³⁷

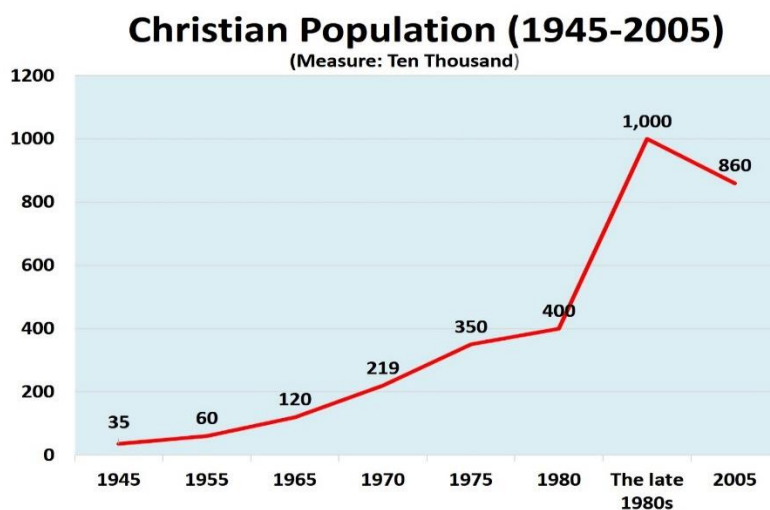


Figure 1. Change in the Korean Christian Population 1945-2005³⁸

³⁷ Incheol Hwang, “The Development and Revival of Korean Churches since the 1960s” *Kidok.com*, February 6, 2012, under “The Korean Church’s Development is a Global Affair,” <http://www.kidok.com/news/quickViewArticleView.html?idxno=73860> (accessed August 4, 2014).

³⁸ Ibid.

As mentioned in the previous chapter, economic growth produced this development and the revival of the churches. In the early 1960s, South Korea pursued economic growth at the top of the nation's agenda. The Five-Year Economic Development Plans for achieving this, which started in 1962, put the Korean economy, that relied on foreign aid, in a remarkable position. As of 2013, the Korean GDP per capita was \$24,329, and Korea had the 33rd largest economy, in terms of GDP, in the world.³⁹

During the Five-Year Economic Development Plans (1962-1986), the *Jal Sal-A-Bo-Se* ("Let us live a good life") philosophy was acutely present in the lives and consciousness of Koreans, motivating economic growth while also making people value material abundance in their lives. South Korea was engulfed in the notion of growth supremacy with a positive outcome of economic growth, while living a prosperous life was regarded as the most important asset for an individual and for society. As time continued, it has become the predominant ideology in Korean society.

The Korean churches were no exception during this time. They mired in growth ideology as well; the entire vision and mission of the church were focalized on numerical growth. To achieve this, the Korean preachers laid down the gospel of the Cross and replaced it with the prosperity gospel. For the growth of the church, most churches competitively held revivals and missionary meetings, and Luke 14:23-24⁴⁰ became the churches' *raison d'être* and the main theme of their sermons. However, regrettably, the evangelism during that period was used to

³⁹ Yejin Jang, "Korean GDP per capita is \$24,000 and the 33rd in the world," *Yonhapnews*, May 12, 2014, <http://www.yonhapnews.co.kr/economy/2014/05/09/0301000000AKR20140509154500002.HTML> (accessed August 19, 2014). The United States' GDP was \$53,101 and was the 9th largest economy in terms of GDP.

⁴⁰ "And the master said to the servant, 'Go out to the highways and hedges and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet'" (ESV).

increase church numbers instead of carrying out the Great Commission of Christ. As a result, the Korean church achieved the miraculous growth mentioned previously; growth that has been unmatched throughout history.⁴¹ Evidently, the truth is the prosperity gospel contributed to the growth of the Korean church. Incheol Hwang indicates two factors that helped the prosperity gospel conduce to church growth:

The first was because of Pastor Cho's influence. He is the person who established the biggest church in the world and his church has become a model of the mega churches and church growth that many Korean pastors yearn for. However, Cho caused a theological problem: if the church just grows in number, it does not matter how the theology is interpreted. In this sense, he and his church have been a bad model. The second was due to the influence of the church-growth school of Fuller Theological Seminary in Pasadena, CA. Since 1970, their church growth theory has been introduced through various seminars and it has had great influence on the Korean churches, pastors, and Christian leaders. A direct example is that 36% of the doctoral theses of ministry of the Asian Center for Theological Studies and Mission in Gyeonggi Province, Korea was related to church growth during the 1970s and 1980s.⁴² It shows how important and interesting church growth was and how influential the school was for Korean pastors at the time.⁴³

As Hwang mentions, the prosperity gospel drove Korean churches to a growth ideology and actually achieved the numerical growth they desired after riding free of charge on a national undertaking, economic growth. Furthermore, Yoido Full Gospel Church capitalized on the Three

⁴¹ To mention only a few examples: as of 2008, Full Gospel Church (the biggest church in the world, the number of regular attendees at Sunday service is 470,000 and the number of registered members is 780,000), Grace and Truth Church, whose senior pastor is the younger brother of Pastor Yonggi Cho (the number of regular attendees at Sunday service is 200,000 and the number of registered members is 400,000), Kumnan Methodist Church (the biggest Methodist church in the world, the number of regular attendees at Sunday service is 60,000 and the number of registered members is 120,000), Myungsung Church (the biggest Presbyterian church in the world, the number of regular attendees is 40,000 and the number of registered members is 90,000). Additionally, there are dozens of churches in Korea whose registered members number from 30,000 to 80,000 in Seoul and Incheon. Chanhong Baek, "Korean Churches Producing Walmart-Type Churches and Fast Food Church Members," December 08, 2008, <http://www.newsjoy.us/news/articleView.html?idxno=1075> (accessed August 4, 2014).

⁴² During the 1970s and the 1980s, legions of Korean pastors studied in Fuller Theological Seminary's (FTS) Korean Doctor of Ministry Program, and FTS has run joint degree programs with the Asian Center for Theological Studies (ACTS). Since FTS's goal is church growth, it, of course, has contributed to and caused the problem of making pastors consider growth the essence and mission of the church. For the school, the prosperity gospel is the most attractive means of church growth.

⁴³ Hwang, "Development and Revival of the Korean Churches since the 1960s."

Fold Blessing, and the so-called “Church Growth Syndrome”, which was driven by the church-growth school, legitimized the prosperity gospel in Korean churches.

Now, even more than Mega churches, churches in Korea are becoming Giga churches.⁴⁴ Eventually, Korean churches did not achieve healthy growth, but an abnormal growth of which even the world is apprehensive.

Gathering a Healing Rally

The impact of the prosperity gospel on Korean churches is also causing alarming events to occur. As mentioned earlier, the prosperity gospel interprets the death and resurrection of Christ as a sacrifice for humanity’s abundant life (wealth, health, and success). It states: God does not want His people to be poor, sick, and failures, this is the Will of God, thus if we pray for an abundant life, we can escape these things.

Recently in Korean churches, speaking in tongues and healing rallies have become an epidemic based on this distorted interpretation and, of course, it is not the first time. During the 1980s, while the Korean churches burgeoned with economic growth, this phenomenon was a success, and the atmosphere gradually quieted down with the slowdown of church growth until the early 2000s. In recent years, those rallies have been held around the nation; nevertheless, the question is whether or not the same phenomenon will produce church growth.

Elder Gicheol Son’s healing rally has been held every Monday evening at Good Pastor Church in Seongnam, Gyeonggi Province. On average, 3,000 people attend this rally; however, this popular rally has become a serious problem in the Korean church. On January 30, 2009, a

⁴⁴ Giga Church is a neologism that is “defined as any church with more than 10,000 members.” Sarah Z. Wexler, *Living Large: From SUVs to Double Ds---Why Going Bigger Isn’t Going Better* (New York: St. Martin’s Press, 2010), 40.

woman had a heart attack and collapsed at his rally held at Newington College in Stanmore, Australia. At that time, Elder Son, while grasping her body, prayed; unfortunately, she was not revived. Afterward, Son commented that he believed her death was the most beautiful death in the world.⁴⁵ Son answered the question, ‘Is healing the core of your ministry?’ by saying that healing is the bait, and using God’s word to transform people into God’s people is the core of his ministry.⁴⁶ However, it is undeniable that most people attend his rally in order to be healed from their diseases.

Elder Son said that people could be poor and fall sick, however, they have to pray for healing by believing John 14:13.⁴⁷ In addition, he asserts that living an abundant life is the Will of God by referring to John 10:10.⁴⁸ Ironically, these arguments and verses were already found in the pastors of the prosperity gospel.⁴⁹

Furthermore, he preached at a rally in January 2010 and stated as follows:

For the love of money is a root of all kinds of evil (1 Tim. 6:10, NIV), however the money is needed to spread the kingdom of God on the earth. For the kingdom, the poor must be rich and cut the curse of poverty... Your money must be used for the spreading of the kingdom, not for caring about yourself. God is to provide you as much as you give to God. You will harvest as much as you sow for the kingdom.... The blocked way before you will be opened so that material blessings can flow in your life.⁵⁰

⁴⁵ Eunseok Kim, “Elder Son Defines His Position on the Death of a Woman at His Healing Rally,” *Korea Christian Heresy Research*, March 12, 2009, under “Is the Core of HTM’ Ministry the Healing?” http://jesus114.org/gnuboard4/bbs/board.php?bo_table=bbs06_06&wr_id=67203&page=17 (accessed August 11, 2014).

⁴⁶ Ibid.

⁴⁷ “And I will do whatever you ask in my name, so that the Son may bring glory to the Father” (NIV).

⁴⁸ “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full” (NIV).

⁴⁹ Kim, “Elder Son Defines His Position on the Death of a Woman at His Healing Rally.”

⁵⁰ USAamen.net, “Elder Son’s 2010 Healing Rally,” January 3, 2010, http://usaamen.net/news/board.php?board=news&category=2&sort=wdate_re&command=body&no=5286 (accessed August 11, 2014).

His preaching deludes his audience and sounds similar to the stories of Joel Osteen and Yonggi Cho. Additionally, the falling and impartation phenomenon, a common sight in his healing rallies, are very similar to Benny Hinn's rallies.⁵¹

Professor Youngdon Park,⁵² who has been seriously concerned about the the Holy Spirit Movement happening in Korean churches and has analyzed its causes, attended Elder Son's rally several times. According to Park, at his rallies Son often shouted, "Holy Spirit! More, more, more..." and then yelled, "Touch! Touch! Touch!" at the people who stepped up to receive prayer from him. Park thought that it must be the *Touch of Heaven*, the trademark of his rallies.⁵³

Park warns that despite the astonishing signs and marvelous miracles happen at the rally, they should not be blindly accepted them as the work of the Holy Spirit since the Bible states that false prophets and Satan can perform them as well. Thus, Christians should be cautious so no one is able to use them as a means of deception.⁵⁴ He also mentions, of course, that Elder Son does not seem to be the same as ministers in the 1980s who were irrational and peremptory.⁵⁵

Elder Son's rallies, however, are no different from those of the prosperity gospel and have caused concern in the Korean church. Intensifying matters for the Korean church, many

⁵¹ See Benny Hinn's meeting at <https://www.youtube.com/watch?v=mRRSx8W7jjw>. He also uses the term "Touch!" to throw attendees down in his meeting.

⁵² Youngdon Park graduated from Yonsei University in Seoul, Korea and studied at Calvin Theological Seminary (Th. M), Fuller Theological Seminary (MAT), Yale University (STM), and Westminster Theological Seminary (Ph. D). He specialized in Pneumatology and has studied the ministry of the Holy Spirit for many years. Currently, he serves as a professor of dogmatics at Korea Theological Seminary and as senior pastor of the Church of Little Shepherds.

⁵³ Youngdon Park, *Distorted the Face of the Holy Spirit* (Seoul: IVP, 2011), 91.

⁵⁴ *Ibid.*, 18. (Refer to Matt. 7:15-16; 1 Tim. 4:1, 7; 2 Thess. 2:9-10).

⁵⁵ Gicheol Son is a professor at Konkuk University in Seoul, Korea and an elder in Onnuri Community Church. He also dedicates time to his healing ministry.

pastors attend his healing rallies and are trained at the Heavenly Touch Ministry⁵⁶ (HTM), also run by Son.

After the training, these pastors have similar healing ministries in their churches whose purpose is linked to numerical church growth. It is a dangerous phenomenon to indiscriminately embrace biblically unproven ministries, for even Apostle John recommends in 1 John 4:1, “Dear friends, do not believe everyone who claims to speak by the Spirit. You must test them to see if the spirit they have comes from God. For there are many false prophets in the world” (NLT).

Social Blame toward the Church

The impact of the prosperity gospel led to unprecedented church growth in the history of the Korean church. However, a dangerous race among Korean churches started when growth became a common vision; hence, they have run, at high speed, toward this endless goal. Meanwhile, the worry and warnings surrounding this situation have risen, ironically, not from the Korean churches, but from a society where, usually, the church advises of God’s salvation and judgment.

Yoido Full Gospel Church (Emeritus Pastor Cho)

David Yonggi Cho, the father of the prosperity gospel in Korea, started Yoido Full Gospel Church by having the first service with Pastor Jasil Choi in Choi’s living room on May 18, 1958.⁵⁷ Since then, it has grown to 470,000 regular attendees and has become the biggest

⁵⁶ For more information related to the HTM, see <http://www.heavenlytouch.kr/xe/?mid=main3>.

⁵⁷ Full Gospel Church, “History,” http://english.fgtv.com/a1/a1_06.asp (accessed August 5, 2014).

church in the world. Cho's influence on Korean churches can be divided into positive and negative categories.

When the Korean churches were spiritually stagnant and could not fulfill the mission of being salt and light⁵⁸, Cho suggested a church growth model whereupon they were able to rise up from the stagnancy. This could be evaluated positively; at that time, no one expected that, in the future, Cho and his family would also bring social blame and other issues to the Korean Church.

Cho usually cited Pastor Robert Schuller in his preaching saying that one of the amazing gifts God gave humanity is the imagination; therefore, we should imagine things that are not, as though they were.⁵⁹ He insisted that if we do this, God will consider it faith toward Him and answer prayers according to that faith; this is called the Law of Incubation⁶⁰ or the Law of Faith. Cho presented Yoido Full Gospel Church, since it can accommodate 17,000 people at a time, as evidence to support this.

According to him, the church was what he had hoped and imagined it would be for a long time, and when he completely focused on the church, God allowed it to happen as a result of his hope (faith).⁶¹

Regretfully, recently his Law of Incubation appears to be encountering problems.

According to a recent news article:

At the request of his son, Hee-jun Cho, a former chairman of the Yeongsan Christian Culture Center, Pastor Cho allegedly had Yoido Full Gospel Church purchase 250,000 shares of stock in I-Service held by the Yeongsan Christian Culture Center at 86,984

⁵⁸ Matthew 5:13-16.

⁵⁹ Christiantoday, "What is Faith?" December 12, 2012, under "3. Focus on the substance of things hoped for," <http://www.christiantoday.co.kr/view.htm?id=258170> (accessed August 5, 2014).

⁶⁰ This thesis dealt with the Law of Incubation in the "Supporting Positions on the Prosperity Gospel" section in chapter two.

⁶¹ Christiantoday, "What is Faith?"

won (US\$82) per share, even though the shares were only worth 34,386 won (US\$33) each, resulting in a 13.1 billion won (US\$12.3 million) loss for the church.⁶²

Both his reputation and that of his church, boasting 47,000 members, has been critically tarnished, and the Korean church degraded and disgraced, due to the outcome of the trial pertaining to his and his son's embezzlement and dereliction. As a result, he was "sentenced to three years in prison, suspended for five years, ordered to pay 5 billion won (US\$4.67 million) in fines, and taken into custody."⁶³ Furthermore, in 2013, former Democratic Party spokeswoman, Young Cha sued Hee-jun Cho for paternity. According to Cha, Cho promised to marry her if she divorced her husband in 2002. The following year, she divorced her husband and gave birth to Cho's son; however, Cho denied being the child's father even though Pastor Cho, his father, acknowledged the child as his grandson.⁶⁴ One cannot help but wonder why Pastor Cho, who claimed, "What you speak, you will get,"⁶⁵ faced such a sad reality and which words of faith he usually spoke over himself and his family.

John Piper recently commented on the Pastor Yonggi Cho affair in his podcast, *Ask Pastor John*, as follows: "With every public dishonoring of Christ, every public dishonoring of His Word and His Gospel, and His Church, it makes me angry and it makes me sorrowful."⁶⁶ In

⁶² Mi-hyang Kim, "Yoido Full Gospel Church Leaders Found Guilty of Tax Evasion," *The Hankyoreh*, February 21, 2014, under "Senior pastor David Yonggi Cho gets lighter sentence on account of his religious activities," http://www.hani.co.kr/arti/english_edition/e_national/625270.html (accessed August 5, 2014).

⁶³ Ibid.

⁶⁴ Tong-Hyung Kim, "Cho Yonggi's Son Entangled in Paternity Suit," *The Korea Times*, August 1, 2013, http://121.78.129.106/www/news/nation/2013/08/116_140362.html (accessed August 5, 2014).

⁶⁵ David Yonggi Cho, *The Fourth Dimension: Discovering a New World of Answered Prayer*, vol. 1 (Gainesville: Bridge Logos Publishers, 1979), 54.

⁶⁶ Leonardo Blair, "John Piper Responds to Pastor David Yonggi Cho's Conviction for Embezzling \$12M by Making Plea to US Pastors," *The Christian Post*, March 5, 2014, <http://www.christianpost.com/news/john-piper-responds-to-pastor-david-yonggi-chos-conviction-for-embezzling-12m-by-making-plea-to-us-pastors-115648> (accessed August 6, 2014).

addition, “My response to this is really not to pile on any additional condemnation ... but rather to try to respond for the rest of us in a way that tries to prevent these kinds of things.”⁶⁷

Pastor Cho usually emphasized the significance of seeking God’s kingdom and righteousness first in order to “...enjoy good health and all may go well with you, even as your soul is getting along well” (3 John 1:2, NIV) while also explaining the Three Fold Blessing that is the core value of his ministry.

Did he, however, actually seek the Three Fold Blessing? Jinho Kim states:

Robert Schuller and Yonggi Cho plainly justified human greed, urged pastors to dream of having a mega church and a great number of church members, and incited Christians to have a desire to obtain money and success. They identified material blessings with God’s blessing and preached as if we can serve both God and money. However, it is impossible to serve both God and money. They were completely wrong.⁶⁸

Cho’s positive theology proved the absurdity of his own beliefs and faith. He is taunted by family-run enterprises and churches and is condemned by saying that he has appropriated the offerings of church members for his family. In addition, this situation has caused Korean pastors to now be regarded with suspicion of misappropriation, tax evasion, and dereliction of duty.

SaRang Church (Senior Pastor Jung-Hyun Oh)

SaRang Church was started by the late Pastor Han-Heum Oak in Seoul, Korea in July of 1978 and began the first methodical discipleship training in Korea. Many Korean pastors want to model their churches after SaRang Church since it proved that a church can be healthily developed through discipleship training.

⁶⁷ Ibid.

⁶⁸ Jiho Bak, “Thinking about the Collapse of Yonggi Cho and Robert Schuller,” *Newsnjoy*, August 2, 2011, <http://www.newsnjoy.us/news/articleView.html?idxno=2580> (accessed August 6, 2014).

This discipleship training seminar, which started in 1978, reaches its 97th year this year, and has been completed by about 21,747 persons.⁶⁹ Irrespective of denominations, attending the seminar became a requirement for church ministries, and most Korean pastors have adopted this particular discipleship training as the core ministry of their churches.

It is an undeniable fact that, when they thirsted for growth, SaRang Church suggested accurate values and ways to achieve church growth. Yet, even this church is being criticized by society, an issue that stems from the current senior pastor, Jung-Hyun Oh. Oh received discipleship training from Pastor Han-Heum Oak, went to America in 1988 and NamGaJoo SaRang Church, in Cerritos, CA,⁷⁰ and then developed his own church using the same discipleship training.

On August 31, 2003, Oh was introduced as the next chief reverend of SaRang Church and began a joint pastoral ministry with Reverend Oak. Subsequently, on January 14, 2004, he accepted an appointment as the chief reverend of SaRang Church.⁷¹

However, a dark shadow was cast over his life in 2012 when he, one of the country's most influential Christian leaders, became caught up in plagiarism allegations. He openly denied these suspicions at the peril of his pastoral post, but the police investigation revealed the allegations were true.

Despite this, he did not resign from his post as senior pastor. Instead, Pastor Oh agreed with the church and was subject to disciplinary action – the suspension of all senior pastor roles,

⁶⁹ SaRang Communication, “All Came Together through CAL Seminar,” April 6, 2014, http://news.sarang.org/newswoori/newswoori_view.asp?db_idx=92716§ion=W005 (accessed August 6, 2014).

⁷⁰ Sa-Rang Community Church, “Introduction on the Sa-Rang Community Church,” http://www.sarang.com/sarang_intro/?lan=ko&category=1 (accessed August 6, 2014).

⁷¹ SaRang Church, “Senior Pastor Oh Jung Hyun,” <http://english.sarang.org> (accessed August 6, 2014).

including preaching sermons, for six months and a 30% honorarium pay cut.⁷² Moreover, Oh built an immensely luxurious church building and had the first service on November 30, 2013. The new church is estimated to have cost 210 billion won (approximately US\$ 202 million).⁷³

SaRang church has been criticized not only because it is a huge building, but also because the church illegally changed its design and broke promises made to the local people while construction was being carried out. As a result, both large and small issues have constantly surfaced during the entire construction process. Still, the church proceeded with the construction in spite of the controversy, and those who opposed and supported Pastor Oh were split in their sentiments during construction.

To make matters critical for the church, Oh conducted a campaign called, *Stepping on the Ground*. According to Christianity Korea News, Oh has mobilized tens of thousands of church members at the construction site several times to conducting this campaign, the goal of which is to pray to receive heavenly blessings by planting a red cross on the ground.⁷⁴

Those in opposition to Pastor Oh advised him to stop the campaign since it is analogous to Shamanism and is not based on the Bible; nonetheless, Oh continued with both the campaign and construction. They also disclosed several suspicions, that have arisen during construction,

⁷² For more information on this affair, see <http://www.koreaitimes.com/story/32053/sarang-community-church-rally-cancelation-senior-pastor-oh-jung-hyun%E2%80%99s-doctorate>, <http://english.yonhapnews.co.kr/culturesports/2013/03/20/75/0701000000AEN20130320007500315F.HTML>, http://www.koreaitimes.co.kr/www/news/culture/2013/08/316_141332.html. His honoraria are known to be \$260 million a year including two luxury cars.

⁷³ Sang-Hee Han, "Church Proceeds with Construction despite Controversy," *The Korea Times*, January 20, 2010, http://www.koreaitimes.co.kr/www/news/art/2011/04/135_59372.html (accessed August 6, 2014).

⁷⁴ Planting a red cross on the ground is misleading since it resembles the sacrifices in the Old Testament where the priests sprinkled animal blood on the altar to purify it by making atonement. Furthermore, Koreans tend to consider the color red as signifying death. This is a shamanistic belief and is, for example, why they scarcely write names with a red pen. Therefore, a red cross was used to symbolize cleaning the ground with the blood of Jesus to safely complete their new church.

related to the dealing and purchasing of land and a bank loan, whereupon the pastor was accused of misappropriation, corruption, and forgery of a private document.⁷⁵

In an interview with *The Korea Daily*, John MacArthur shook his head and answered with regard to Pastor Oh's plagiarism and SaRang Church's new building:

There are a large number of empire buildings in Christianity. In most cases, a church's extension is connected with a pastor's personal ambition since, in the majority of cases, a pastor's ego leads to the size of a church. He had to thoroughly identify the motive of building and, if he wanted to build a brilliant church valued at \$202 million, ask himself whether a massive church is really necessary according to the Bible. Furthermore, is not the evidence respecting his ambitious disposition to earn a doctoral degree by plagiarizing?⁷⁶

Korean pastors must pay close attention to Pastor MacArthur's point that a church's extension (numerical growth) must not be related to a pastor's personal ambition. Ambition never ends with simply extending the church.

Now, more than 40,000 people regularly attend SaRang Church's Sunday service. Pastor Oh and his supporters justified building a huge church by insisting that, at the old building, they were only able to accommodate 2,000 people. However, since there were many controversies and legal matters that came up during construction, in addition to the difficulties placed on local church pastors due to the giga church, one wonders for whom the church is intended.

Almost all of the churches near mega churches have fallen victim to their larger counterparts, while the mega churches have been seeking endless prosperity for their churches by maintaining that the blessings they receive are promises from God and what God wants for them. Ironically, the churches that are being victimized are also envious of the mega churches and the sweet temptations the prosperity gospel can bring them.

⁷⁵ Christianity Korea News, "Pastor Jung-Hyun Oh's Annual Income is 260 Million Won (\$250,000) and He Has Two *Equus* Sedans," April 24, 2014, <http://www.cknews.co.kr/news/articleView.html?idxno=3470> (accessed August 7, 2014).

⁷⁶ Yeol Jang, "John MacArthur Tells the Korean Church," *KoreaDaily*, March 3, 2014, http://www.koreadaily.com/news/read.asp?art_id=2372100 (accessed August 7, 2014).

How long will this gratification last in Korean churches? As we can surmise from Pastor Yonggi Cho and Jung-Hyun Oh, the prosperity gospel seems to be gradually revealing its true nature. However, like mega churches, many churches are still immersed in church growth ideology and consider church growth the essence and mission of the church. Given this fact, it is still too early to prejudge the future of the Korean church and the prosperity gospel.

Summary

The prosperity gospel interprets the gospel of the Cross as a gospel advocating humanity living an abundant life and describes God's promises, and even the death of Jesus, as having this same purpose. It then stresses that, in order to enjoy an abundant life, devotion to the kingdom and righteousness of God must be a priority.⁷⁷ Metaphorically speaking, the prosperity gospel contends that just as *priming* is needed to pump water out of the ground, *offerings* for the kingdom and business of God are needed to make blessings pour down from heaven.

Who in this world dislikes blessings? In the words of the prosperity gospel, if one can gain a rich harvest (blessings) despite sowing a small quantity of seeds (offerings), what could be a better investment? However, the gospel of the Cross should never become the means by which human's become rich and live in abundance. Tozer firmly rejects this unlikely story:

Christianity has gotten to be a way of getting things from God. For example, we give a tithe in order that our nine-tenths will go further than our ten-tenths. Ordinary business would lead you to do that, wouldn't it? That's not spirituality, that's just business. And if a man wants to be a businessman and use God why, OK. But that's not what the Bible teaches and that's not what Paul talked about. Paul had given up that years before.⁷⁸

⁷⁷ Matthew 6:33, "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (NIV).

⁷⁸ Aiden W. Tozer, *Success and the Christian: The Cost and Criteria of Spiritual Maturity*, comp. James L. Snyder (Camp Hill: Christian Publications, 1994), 26.

However, Korean Christians have listened to this story, as it is a story they want to hear. As a result, the churches where prosperity pastors minister have grown in number, and many Korean churches have modeled themselves after these churches.

The prosperity gospel may allow the church to grow numerically, but it does not allow the church to be healthy and church members to develop into true Christians. Problems, such as the churches that pursue the prosperity gospel being blamed by society and judged by the law, are evidence of this fact.

CHAPTER FOUR

A SURVEY OF THE KOREAN CHURCH AND PASTORS' DEVOTIONAL LIFE

In the previous chapter, this thesis dealt with the dangers of the prosperity gospel and its impact on the Korean church. In this chapter, through the use of a survey, the thesis will examine the opinion of Korean pastors on the Korean church today and the difficulties they have had in their ministries and devotional lives. Furthermore, its results will be reflected on in the practical applications section of the last chapter.

Results of the Survey

Overview of the Survey Process

The research subjects were limited to senior and assistant pastors who have served a local church for over ten years. This is due to the researcher judging that the reliability of data can be guaranteed when the data comes from individuals with more than ten years of pastoral experience.

The researcher sent an email, including the web address for the online survey, to the respondents individually, informed them of the purpose of the survey, asked for their assent and participation, and proceeded with the survey.

The survey consisted of four sections with a total of twenty-four questions. The respondents were thirty Korean pastors and the response rate was one hundred percent. This survey was conducted from September 10, 2014-September 26, 2014.

Analysis of the Survey and Findings

Survey Questions

A. About General Affairs

1. What is your position in your church?
2. What is the number of attendees at your church? (Middle school-age and above)

B. About the Korean Church

1. What do you think of the churches in Korea?
2. Who do you think should take responsibility for the problems shown in the Korean churches?
3. What do you think is the first priority for changing the Korean churches? Please select three.

C. About the Korean Pastors' Devotional Life

1. On a scale of 1 to 5, how would you rate your intimacy with God?
2. During your ministry, when do you look forward to the presence of the Holy Spirit the most?
3. What is the average amount of time that you spend in prayer daily?
4. What is the average amount of time you spend reading the Bible daily?
5. What is the average amount of sermons that you give every week, including early morning prayers?
6. On average, how long does it take to prepare one sermon for Sunday or Wednesday service?
7. Please select, from the following, the three topics that you choose the most for your sermons.
8. On average, how many books (including Christian and generic books, but excluding the Bible) do you read in a month?

D. About the Korean Pastors' Ministry

1. As a pastor, please select three topics that you are most interested in from the following.
2. Please select, from the following, two things you would expect to see if your church grew.
3. If there is something that makes your ministry difficult, please select the two top reasons from the following.
4. What are your thoughts on the amount of salary you are receiving right now?
5. From the following, what do you think is a solution to the financial hardship of the pastor?
6. As a pastor, what do you think is the most effective way to influence the church members?

7. Please select the temptations you are encountering, or you could encounter, as a pastor from the following. Select every point applicable to you.
8. As a pastor, which fields do you think you need to improve on and receive training in from the following? Please select three.
9. What do you think the church members expect of their preacher? Please put answers in order of expectation by placing numbers one through five in the blanks. One is the most expectative and five is the least expectative.
10. How would you describe the consistency between the lives of the church members and God's word?
11. Briefly articulate your thoughts on what 'success' means in ministry.

Analysis and Findings

A. About general affairs

1. *What is your position in your church?*

The results show 53% of the total respondents are senior pastors and 47% are assistant pastors who have been serving in a local church for more than ten years.

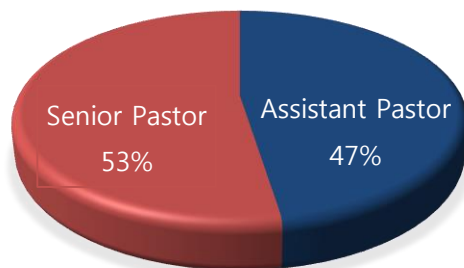


Figure 2. Respondents' Position in the Church

2. *What is the number of attendees at your church? (Middle school-age and above)*

The results show that a little over 50% of the total respondents are serving a church where the number of regular attendees at Sunday service is 100 or less. The number of actual adult attendees is fewer, since this number covers only those of middle school-age and above. This is a typical occurrence in the Korean church.

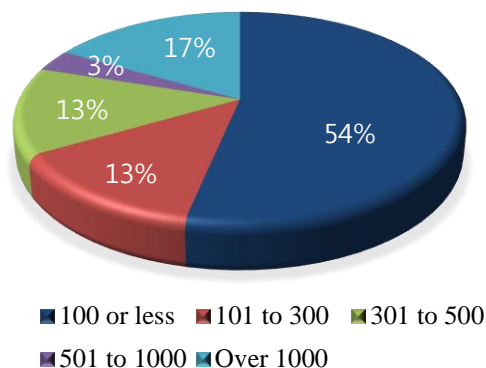


Figure 3. Number of Regular Attendees

B. About the Korean church

1. *What do you think of the churches in Korea?*

This question was about current problems with regard to a few Korean churches and pastors both in Korean society and Christian circles. The results show half of the respondents think it is only a problem within some churches. Three per cent of them even answered that Korean churches do not have any problems.

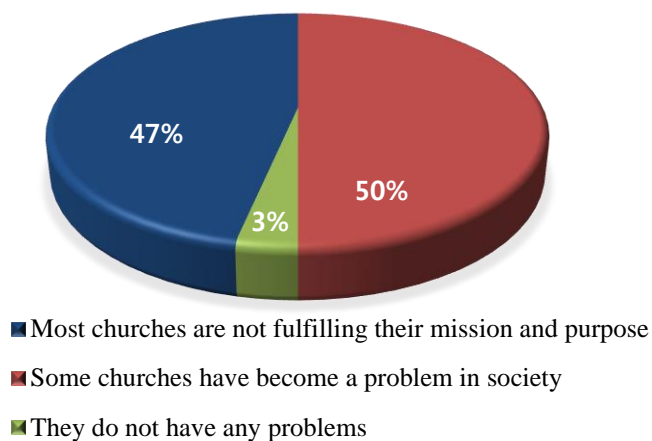


Figure 4. Respondents' Thoughts on the Korean Church

2. *Who do you think should take responsibility for the problems shown in the Korean churches?*

This question was about taking responsibility for the problems in society that the Korean church is blamed for. When asked if it is largely the pastor's responsibility, 57% of the respondents answered 'yes,' and 28% of them answered 'yes' to it being largely the elders' responsibility. On the other hand, only 15% answered 'yes' to the question asking if it was the laity's responsibility.

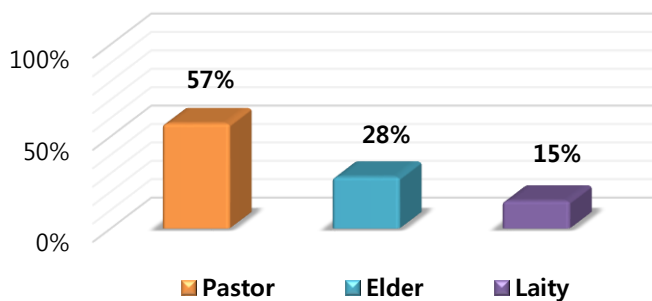


Figure 5. Respondents' Thoughts on Responsibility

3. *What do you think is the first priority for changing the Korean churches?*

The results show nearly half of the total respondents think the cause of the problems the Korean church is encountering comes from the pastors themselves. Due to this, they answered that it is necessary to first change the pastors' ethics and life. In addition, 34% expected the sermons of the Gospel to change the Korean church.

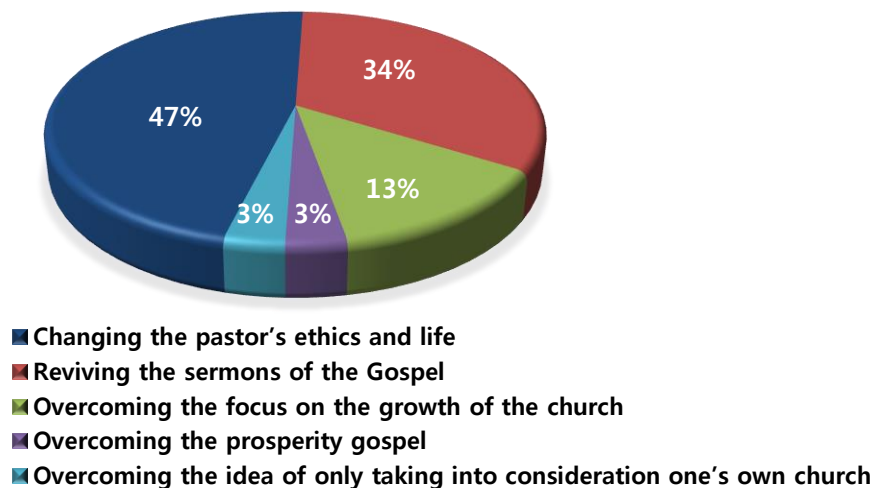


Figure 6. Priority for Changing the Korean Church

C. About the Korean pastors' devotional life

1. On a scale of 1 to 5, how would you rate your intimacy with God?

The results show 90% of the total respondents answered 'above normal', meaning they are living in intimacy with God.

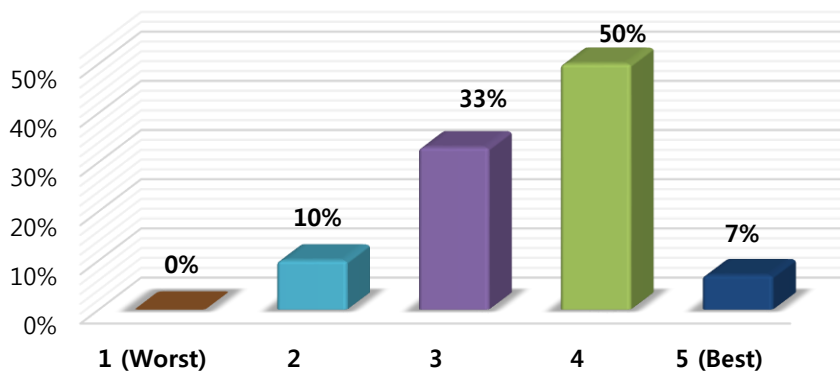


Figure 7. Rate of Intimacy with God

2. *During your ministry, when do you look forward to the presence of the Holy Spirit the most?*

This question was a short-answer question concerning the relationship with the Holy Spirit, namely the question asked when they needed His help in their ministry the most. The results show 63% of the respondents answered that they need the Holy Spirit's help both while preparing a sermon and preaching from the pulpit. On the other hand, it is regrettable that no one among the respondents expressed a need for a personal, intimate relationship with the Holy Spirit. Specifically, almost all of the respondents only see the necessity of the Holy Spirit's help, such as His power, ability and grace, as it relates to their ministry, even though the Holy Spirit wants to have a relationship with them.

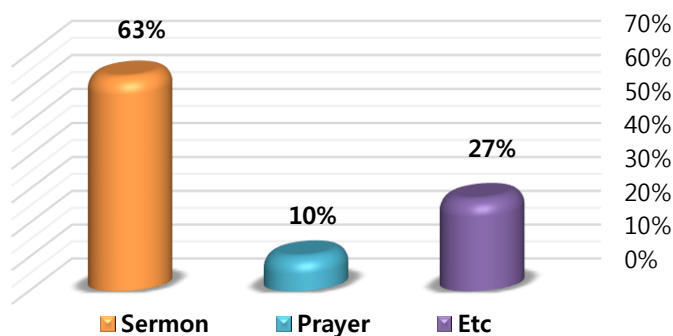


Figure 8. When the Holy Spirit Is Most Needed

3. *What is the average amount of time that you spend in prayer daily?*

4. *What is the average amount of time you spend reading the Bible daily?*

The researcher thinks that the basic ways to have and cultivate intimacy with God are praying and reading His word. The purpose of these questions is to confirm this. The results show that almost all of the respondents pray and read the Bible for less than 2 hours a day.

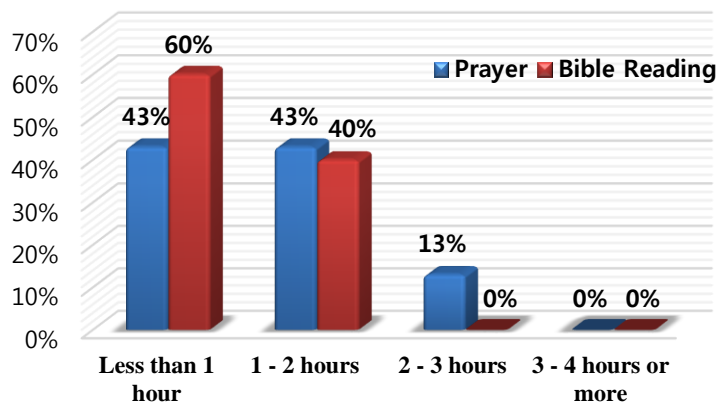


Figure 9. Average Time Spent Praying and Reading the Bible

5. *What is the average amount of sermons that you give every week, including early morning prayers?*
6. *On average, how long does it take to prepare one sermon for Sunday or Wednesday service?*

Most Korean pastors serve a small church with less than 300 members. For that reason, in most cases, churches have just one senior pastor or a senior pastor with one assistant pastor. As a result, pastors of small churches are under a lot of pressure regarding church ministries, especially the burden of preaching sermons.¹

As the results show, 40% of the respondents normally preach sermons three or four times a week, and, on average, it takes ten hours or more for 65% of them to prepare one sermon. It is conceivable that they spend this much of their time preparing sermons in contrast to medium and large churches where a pastor usually preaches one or two sermons a week.

¹ In the Korean church there are many formal services that offer pastoral sermons: five early morning services between Monday and Friday, evening services on Wednesday and Friday, and Sunday morning and afternoon (some churches have it in the evening) services.

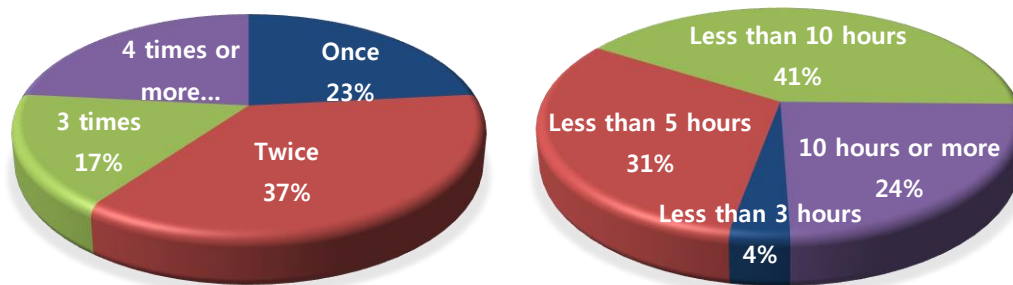


Figure 10. Average Amount of Sermons & 11. Time to Prepare Sermons

7. *Please select, from the following, the three topics that you choose the most for your sermons.*

This question is asking what topic Korean pastors prefer to preach on. The results show that the most preferred topic, chosen by 70% of the respondents, was “Jesus”, followed by “Faith” and “Devotional Life”. It is, however, notable that only 27% of the total respondents preach sermons with regard to the Holy Spirit, notwithstanding 67% of them answering that they look forward to the presence of the Holy Spirit while preparing and preaching sermons.

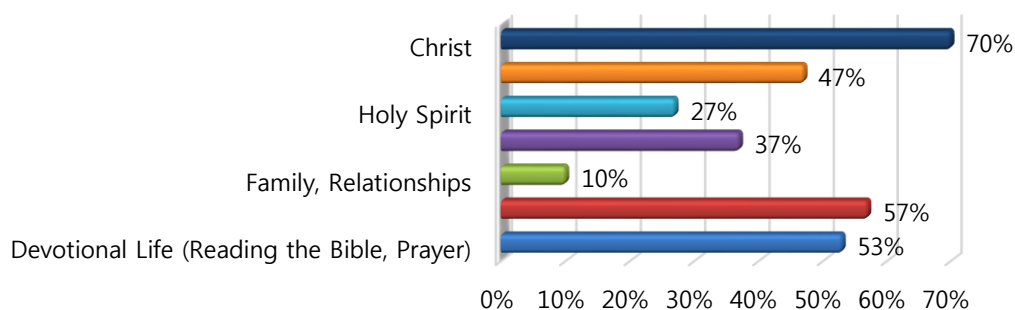


Figure 12. Top Three Preferred Sermon Topics

8. *On average, how many books (including Christian and generic books, but excluding the Bible) do you read in a month?*

The results show 40% of the respondents do not read at least one book a month, while 40% read two to three books, and 20% read over four books a month on average.

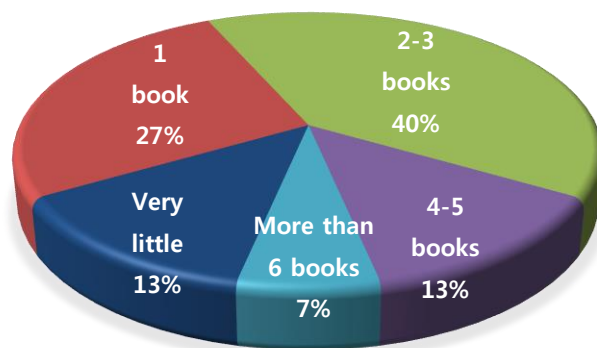


Figure 13. Average Amount of Reading

D. About the Korean Pastors' Ministry

1. As a pastor, please select three topics that you are most interested in from the following.

The results show 73% of the total respondents are interested in “sermons” followed by “the spiritual growth of the church members.” Furthermore, no one is interested in building a new church.

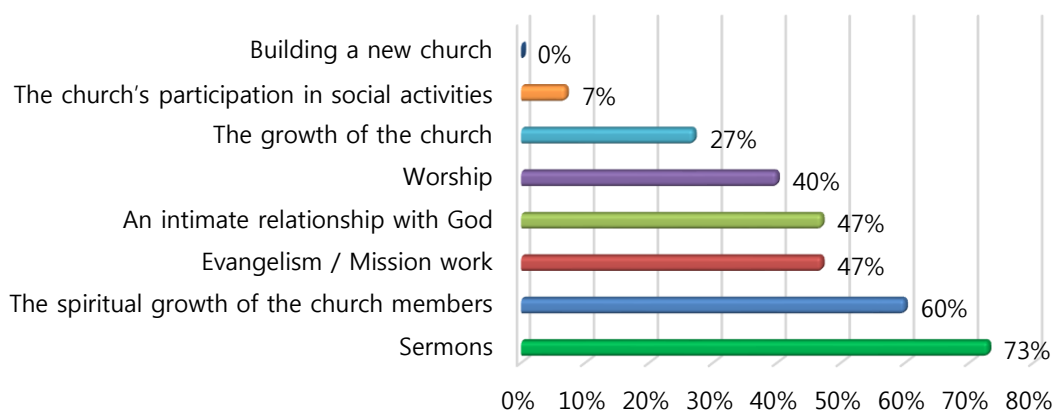


Figure 14. Three Most Interesting Topics in Pastoral Ministry

2. *Please select, from the following, two things you would expect to see if your church grew.*

The results show 67% of the total respondents expect their church to divide into two small churches after it grows. This means, to them, it is undesirable for a church to grow into a megachurch. In addition to this, 53% said church growth is associated with the church's ability to fulfill its duties. Essentially, they seem to believe if the church does not grow, it will be difficult for the church to fulfill its mission in this world.

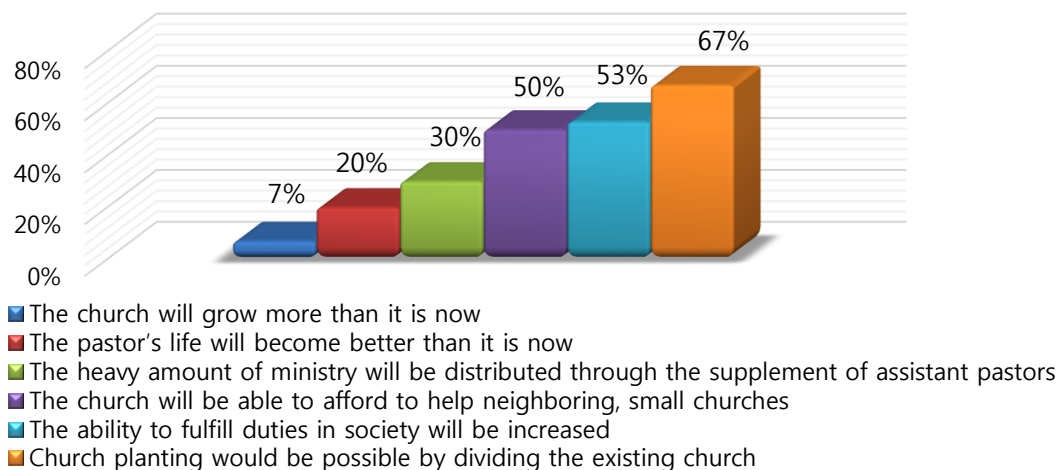


Figure 15. Two Things Expected From Church Growth

3. *If there is something that makes your ministry difficult, please select two top reasons from the following.*

The pastor's role and responsibility for the church and its members are the same, regardless of the size of the church. However, a large church has several pastors to divide up the pastoral ministries while, in the case of a small church, the senior pastor alone, or with one assistant pastor, has to do every ministry.

The results confirm this. Half of the respondents are struggling to minister because of an excess amount of ministries. The results also show that financial hardship due to a low and unstable salary makes it difficult for a pastor to do ministry.

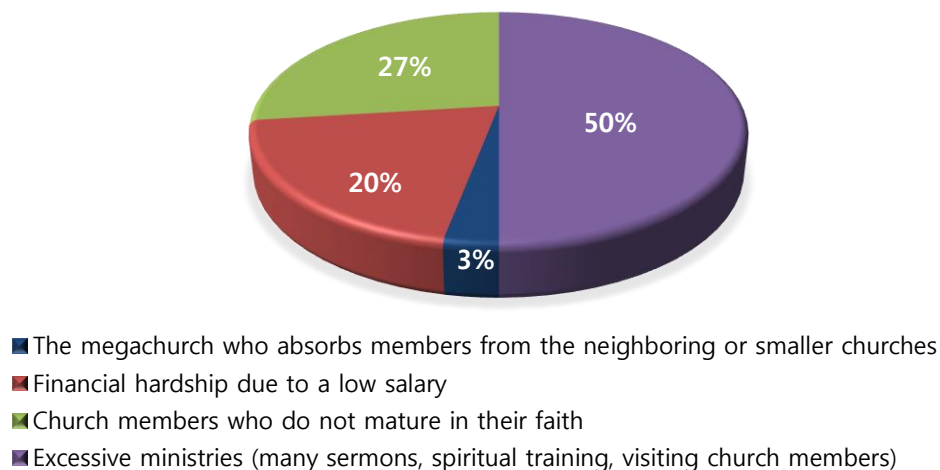


Figure 16. What Makes Ministry Difficult

4. *What are your thoughts on the amount of salary you are receiving right now?*

The results show that most respondents think their salary is appropriate.

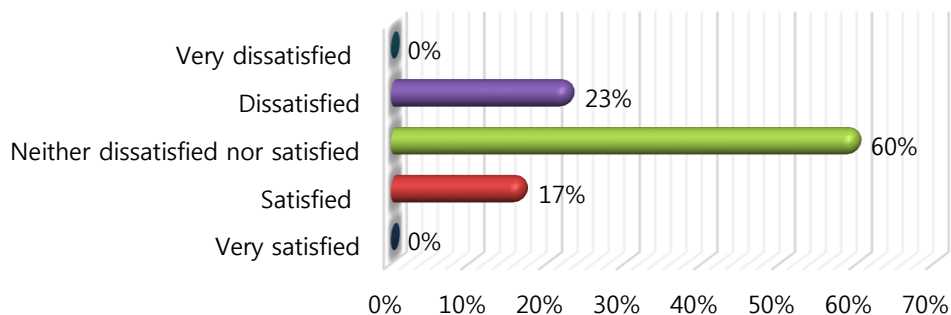


Figure 17. Satisfaction Level of Pastors with Their Salary

5. *From the following, what do you think is a solution to the financial hardship of the pastor?*

The results show 57% of the total respondents do not consider the financial hardship of Korean pastors as an individual problem. They believe their denomination should solve this problem by, for example, supporting the pastors' salary and the operating costs of a small church. 27% of them expect the problem to be solved when their church grows numerically. The solution that the Korean pastor should have a second job was answered by a mere 13% of them.

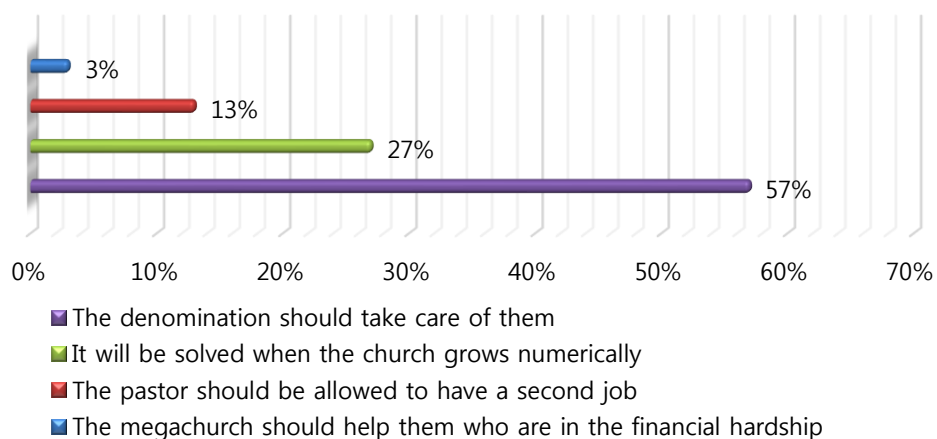


Figure 18. Solution to Pastors' Financial Hardship

6. *As a pastor, what do you think is the most effective way to influence the church members?*

The results show 67% of the respondents consider "sermons" the most effective way to spiritually influence their church members, with the second highest choice being "spiritual training." It was unexpected that they scarcely think prayer enables a pastor to influence their church members.

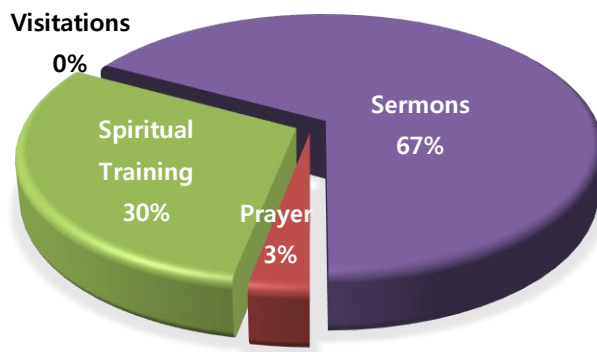


Figure 19. Most Effective Way to Influence Church Members

7. *Please select the temptations you are encountering or you could encounter as a pastor from the following. Select every point applicable to you.*

It is clear that there are a multitude of temptations in pastoral ministry. Perhaps, a pastor will encounter temptation every day. The researcher offered the respondents four typical temptations. The results show that for 77% of the total respondents, the biggest temptation was “recognition as a great pastor.” The researcher believes this signifies, undoubtedly, that they desire to be a great pastor like those who minister at large churches or mega churches.

The results also show that most Korean pastors are conscious of the way other people, including other pastors, are looking at them. In the last question of this survey, “Briefly articulate your thoughts on what ‘Success’ means in ministry,” almost all of the respondents answered that the word “success,” in ministry, is very secular and God’s recognition is true success. Nevertheless, they are tempted to be a great pastor who people recognize, and many of them have probably experienced falling into temptation.

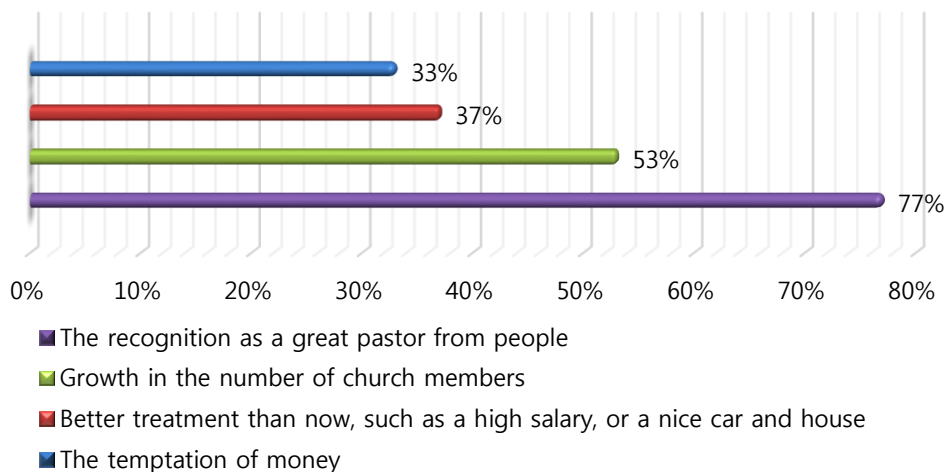


Figure 20. Temptations in Pastoral Ministry

8. *As a pastor, which fields do you think you need to improve on and receive training in from the following? Please select three.*

The results show almost all the respondents answered that they need to improve and be trained in their spirituality and character. This means they think it is important to become an exemplary Christian for their church members and a respected pastor in their life and ministry.

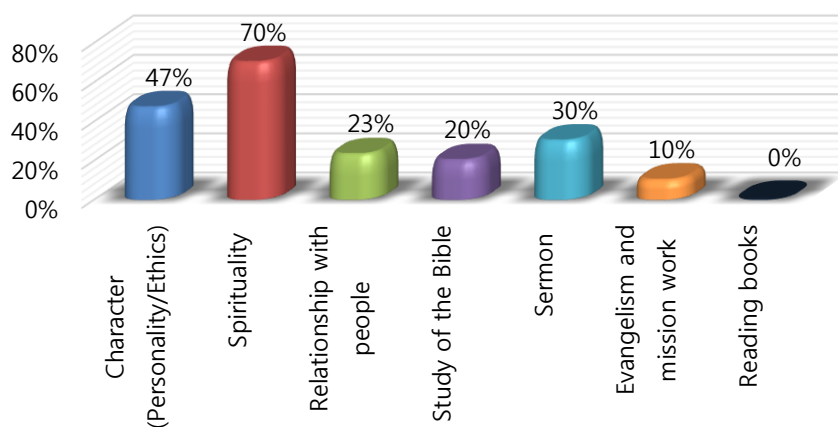


Figure 21. Areas to Improve and Be Trained In

9. *What do you think the church members expect of their preacher? Please put answers in order of expectation by placing numbers one through five in the blanks. One is the most expectative and five is the least expectative.*

This question is to ask what type of preacher their church members prefer. The results show nearly half of the respondents think their church members want them to be “A preacher who gives hope and consolation.” It is necessary for a pastor to preach a message of hope and consolation to the congregation. As the results show, however, this could be another temptation, that a pastor preaches sermons solely for the congregation, regardless of God’s will. Therefore, it is imperative that Korean pastors theologically rearrange the meaning of the sermon to prevent the attacks of the prosperity gospel.

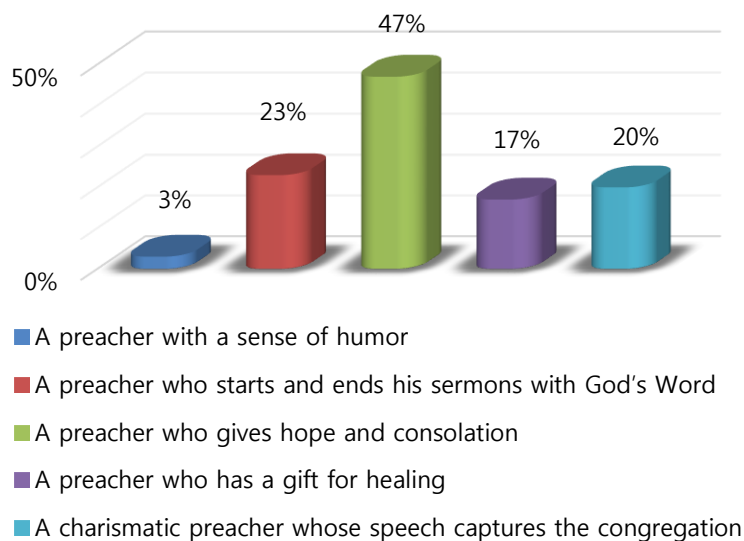


Figure 22. Type of Preacher Church Members Prefer

10. *How would you describe the consistency between the lives of the church members and God's word?*

The results show only 23% of the total respondents answered that their church members are living and following God's word.

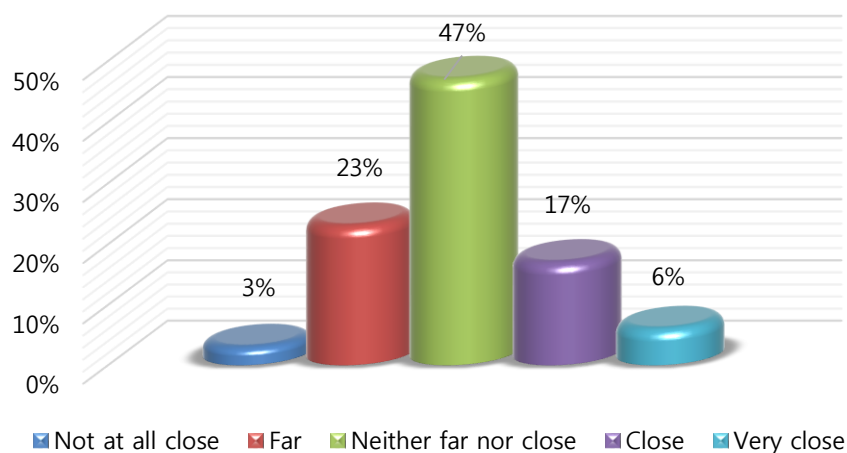


Figure 23. Consistency between the Church Members' Lives and God's Word

11. *Briefly articulate your thoughts on what "Success" means in ministry.*

Almost all of the total respondents answered that the word "success" is secular and is an improper word in front of God. If we have to define its meaning, it would be the compliment God gave the two servants who received five and two talents.²

Summary

The survey results provided the researcher with valuable information. Above all, it was an opportunity to understand the life and ministry of Korean pastors. Most notably, while they need His power and ability in their ministries, they do not have a sufficient relationship with the

² Matthew 25:14-30.

Holy Spirit. Furthermore, they are under pressure from an excessive amount of ministries and, consequently, focus on working instead of having an intimate relationship with the Lord who created human beings to have a personal relationship with Him. Of course, they seem to try to do the best they can; they seem to spend most of their time, not on themselves, but on their church members.

Using these results, the next chapter will examine the life of Aiden W. Tozer.

CHAPTER FIVE

TOZER'S PERSONAL AND PASTORAL BACKGROUND AND INTERESTS

Though countless people read Tozer's writings, listen to his sermons, and experience God's grace through them, many people do not know Aiden W. Tozer well. Many people respect and want to follow him; yet, it is rare to find those who understand his life. This is not because they have a problem, but rather demonstrates how, more than most Christians, Tozer tried to have a relationship with God.

To achieve this, Tozer sometimes intentionally kept himself away from people. In a society that values human relationships, he isolated himself. This life of pursuing God began in his childhood. In this chapter, the thesis will explore Tozer's personal and pastoral background centered around three books¹ that cover his biography.

Personal Background

Arduous, Rural Life

Aiden Wilson Tozer was born in La Jose (now Newburg), a small farming town in western Pennsylvania on April 21, 1897, the third of six children.² Jacob Tozer, his father, was a dutiful and faithful son. When his siblings left home after their father's death in 1878, Jacob remained at the farm to take care of his mother. Jacob then married Prudence Jackson, Tozer's mother, who came from a non-farming family. Though it was hard work to milk cows, make cheese, and farm, she quickly adapted to rural life without complaint. Tozer's family had to

¹ *The Life of A. W. Tozer: In Pursuit of God* (James L. Snyder), *A Passion for God: The Spiritual Journey of A. W. Tozer* (Lyle Dorsett) and *A. W. Tozer: A Twentieth Century Prophet* (David J. Fant).

² James L. Snyder, *The Life of A. W. Tozer: In Pursuit of God* (Ventura: Regal Books, 2009), 24.

battle severe winters with the fireplace, a wood-burning stove, and a coal burner. In the summer, they were troubled by mosquitoes and other insects and endured hot weather in the foothills.

For Tozer's family, the only way to solve these summer problems was to douse the candles and go to bed early.³ When speaking of his poor childhood, Tozer once said, with pride, that he learned many lessons on the farm. "Each man reaps his own sowing and more than he sows. Plowing is like prayer, planting resembles prophecy, and harvesting testifies to the faithfulness of the Almighty. Farming is not so much a business as an occupation."⁴

Troublemaker

Aiden was often mean to his family and other people out of defiance to his small height and sometimes quarreled with them without any cause. Some of the mothers in the area had a negative image of him, owing to Aiden's perverse behaviors.⁵ Though he did not realize his conduct was wrong, it was obviously sin. Conversely, he needed God's grace as stated in Romans 5:20.⁶ Eventually, his soured childhood behavior became one of the reasons for his future conversion.

³ Lyle Dorsett, *A Passion for God: The Spiritual Journey of A. W. Tozer* (Chicago: Moody Publishers, 2008), 26.

⁴ David J. Fant, *A. W. Tozer: A Twentieth Century Prophet* (Harrisburg: Christian Publications, Inc., 1964), 11.

⁵ Snyder, *The Life of A. W. Tozer*, 26.

⁶ "God's law was given so that all people could see how sinful they were. But as people sinned more and more, God's wonderful kindness became more abundant" (NLT).

Less-educated, Voracious Reader

Tozer's formal education was rudimentary at most. While living in the rural area, he attended the Wood School and finished grammar class. Once he was offered piano lessons, but yielded the opportunity to his sister. It was evident that he had no gift for music. At fifteen, he left school and, consequently, did not finish high school. After quitting school, he enrolled at a cartoon academy and showed his talent for sharp wit in his pictures.⁷ Though his English was poor, he liked to read books just as his paternal grandfather did. Even though he did not have a sufficient education, Aiden began reading books on his own and his mind became well-disciplined by *McGuffey's Readers*.⁸ Furthermore, he built his extensive knowledge by means of independent reading and study, whereupon he was disciplined as a man who was discreet, thoughtful, scholarly, and well-educated.⁹ Ada, Tozer's wife, remembered, "With little formal schooling, he was entirely dependent on the Lord."¹⁰

Crisis and Opportunity

In 1907, Aiden's family faced a critical crisis; his house was on fire due to an overheating chimney, and the shingles on the kitchen roof caught on fire. Following the fire, they

⁷ Fant, *A Twentieth Century Prophet*, 14.

⁸ *McGuffey's Readers* is a series of textbooks that were widely used in American elementary schools from the mid-19th century to the mid-20th century. The books were named after William Homes McGuffey, the author of the books. They were written on the basis of teachers' experiences and followed the conventional pattern of readers. It also included a multiplicity of religious and moral contents as well as words by level and how to read and write. The books are still used in some private schools and in homeschooling. Sarah Mondale and Sarah B. Patton, *School: The Story of American Public Education: 1770-2000*, trans. Seoungsang Yoo (Seoul: Communication Books, 2014), xvi.

⁹ Dorsett, *A Passion for God*, 36.

¹⁰ Snyder, *The Life of A. W. Tozer*, 54.

built a new house; however, their living situation became worse, and Tozer's older brother soon left to find a job in Akron, Ohio making responsible for the farm.

To make matters worse, Jacob Tozer, Aiden's father, had a nervous breakdown and suffered from severe depression due to the fire and the departure of his firstborn son. Soon after, Jacob determined to move to Akron for the sake of his family, since he knew he would never be able to work the farm like he used to.¹¹ The rural life that Aiden wanted to escape from culminated with the events after the fire.

Pastoral Background

The Biggest Blessing

In 1912, Aiden's family moved to Akron, Ohio, and he and his sister got jobs at the Goodyear where Zene, his older brother, was working. Tozer's job was selling candy and books, however, it was not a profitable business, since he preferred reading the books to selling them. In order to support her family financially, Prudence, Aiden's mother, boarded the young workers who flooded into Akron to work in the factories. Above all, the biggest blessing Akron provided to Aiden's family was that they could go to church regularly on Sunday, for a number of churches were near his house. Tozer's younger sisters originally did not want to go to church, using the excuse that they did not have clothes to wear; he bought them clothes and attended Grace Methodist Episcopal Church with his family the following Sunday.¹² The seed that Margaret Tozer, Aiden's paternal grandmother, planted for her clan hereby came to fruition, and this first step served as momentum for A. W. Tozer as he came closer to his conversion.

¹¹ Ibid., 30-32.

¹² Ibid., 41.

Conversion Experience

In 1915, three years after moving to Akron and several months before his eighteenth birthday, Tozer saw a small crowd of people on his way home from work. A street preacher was proclaiming the word of God, and Tozer unintentionally approached him; he did not know that this step would be a crucial event, changing his whole life.

The old man was exclaiming, “If you do not know how to pray, go home and get down and ask, ‘God, have mercy on me a sinner.’”¹³ Those words, unimpressive and forgettable, burned in Aiden’s heart, obviously the voice and touch of the Holy Spirit. After arriving home, he went straight to the attic and wrestled with God.¹⁴ This was a conversion experience¹⁵ like the foremost of sinners experienced on the way to Damascus. Conversion was prompt; however, his paternal grandmother, Margaret Tozer, planted the seed many years ago. When God called him, the seed flowered through the Holy Spirit, and A. W. Tozer’s pursuit of God began.

The biggest change was, after Aiden had his conversion experience, he spent more time wrestling with God through prayer, Bible study, and reading the Bible. As a result, he needed an undisturbed place to have deep intimacy with God in a house that was crowded with his family and boarders. He had a small place behind the furnace, similar to the *Jabbok River*.¹⁶

¹³ Dorsett, *A Passion for God*, 46.

¹⁴ Ibid.

¹⁵ According to Dorsett, this transformation was several weeks before his first step toward Grace Methodist Episcopal Church.

¹⁶ See Genesis 32:21-30. The *Jabbok River* is considered not only an earnest and desperate place, but also a blessed place, since it was there that Jacob struggled with both God and men, and won. Consequently, he received a blessing: changing his name from Jacob to Israel. This was also the place where Jacob experienced the Holy Spirit, for a human is never able to prevail against God on one’s own. It was the Holy Spirit who made Jacob win. Matthew Henry comments on this passage, “We cannot prevail with God but in his own strength. It is his Spirit who intercedes in us, and helps us in our weakness (Rom. 8:26).” Ligonier Ministries, “A Wrestling People,” <http://www.ligonier.org/learn/devotionals/wrestling-people> (accessed September 19, 2014).

Essie, Aiden's older sister, recalled the sanctuary of the basement as follows: "When I would go down the cellar stairs for canned goods, I could hear frightful groaning coming from behind the furnace. Soon I came to recognize the sound as that of her younger brother wrestling with God in prayer."¹⁷ For Tozer, this wrestling became a lifelong habit, and there was nothing more important than an intimate relationship with God.

People Who Influenced Tozer

Gilbert Tozer and Margaret Weaver

The people who have a strong influence on progeny should be parents and grandparents. Similarly, Tozer's personal traits seem to be inherited from his grandfather, Gilbert Tozer.

Gilbert was a lumberman, raftsman, and farmer. Gilbert was greatly concerned about the growing environment for his children. He did not want to raise them in town, he simply wanted to keep them out of trouble. Accordingly, Gilbert bought a farm that he believed was the best place to raise his children and lived there with his family. He continued to live in town because of his job and went to see his family on the weekends. Furthermore, Gilbert took several bundles of newspapers, magazines, and books to the farm when he visited his family. He preferred spending his weekends reading instead of playing with his children.¹⁸

Watching this behavior, which was so unlike a farmer, his neighbors gave him the nickname, "the Gentleman Farmer" and respected him enough to make him a member of the Clearfield County Board of Commissioners in 1872.¹⁹ Although Tozer did not remember his

¹⁷ Snyder, *The Life of A. W. Tozer*, 43.

¹⁸ *Ibid.*, 21-24.

¹⁹ Dorsett, *A Passion for God*, 25.

grandfather, he inherited Gilbert's preference for rural life and spent his time quietly reading books and newspapers. Like his grandfather, Tozer also enjoyed spending a vast amount of time reading.

Margaret, Tozer's grandmother, was known as a devout and strict Presbyterian, though there is no evidence that she and her family attended Sunday services. It was difficult to go to church in those days, since churches were far away from her house. One or two circuit-riding preachers managed to visit the rural churches at intervals of about three or four weeks at a time. Still, she tried her best to instill a devout faith in her family. She also occasionally told them about God and taught them that wisdom was more precious than money. Despite sharing her faith with her family, however, there were no conversions or active interests in Jesus in Tozer's family.²⁰ Tozer, looking back on his childhood, stated, "converted by the grace of God when I was seventeen years old and there was no other Christian in my family... in the matter of faith I was completely alone."²¹

Even though her efforts did not fructify forthwith, it became a sowed seed of faith in Tozer's family. Afterward, the seed began to sprout in 1912 when they moved to Akron, and Tozer's family attended Sunday service for the first time.

Prudence Jackson

Prudence, who lived in a nearby town and knew little about country living, married Jacob Snyder Tozer, Tozer's father. She bore six children, the third being Aiden Wilson Tozer, born on April 21, 1897. Although she lived in a rural area and did not have enough money to

²⁰ Ibid., 30.

²¹ Ibid.

enjoy a cultured life, she saved her pennies to see opera singer Amelita Galli-Curci.²²

Additionally, to feed and clothe her family, she openly bartered eggs and produce for high-quality, daily necessities, and clothes at nearby stores.²³ Subsequently, her character as a woman who appreciated excellence and persisted in doing her best, contributed to Tozer's inquiry on the Bible and spiritual matters.

Kate Browning Pfautz

Ada Cecelia Pfautz, Tozer's wife, was born to Jacob Pfautz and Kate Pfautz in 1899. Kate's parents were educated people, and, therefore, tried to give their children the chance to at least have a high school education. Kate was able to be highly educated by her parents' efforts, and tried to give her children that same chance.

Kate was a deeply devout woman and lived a Christian life. In addition to this, she constantly spread the gospel to people, sometimes troubling them with her unrelenting propagation of the gospel. Nevertheless, Kate greatly impacted many people, including her son-in-law, A. W. Tozer. Ada's family moved to Akron and, after moving there, attended the Sunday service at Grace Methodist Episcopal Church for the first time. This was the same church Tozer and his family already attended; Tozer was destined to meet Ada there. Kate prayed her daughter would meet a devout Christian, especially a pastor; when she met Aiden, she immediately had a good feeling about him.

²² Amelita Galli-Curci was an Italian coloratura soprano. In the early twentieth century, she was one of the most popular opera stars and the first female opera singer of the phonograph. For more information concerning her, refer to the website, <http://www.allmusic.com/artist/amelita-galli-curci-mn0001268426/biography>.

²³ Snyder, *The Life of A. W. Tozer*, 25.

Afterward, Kate allowed him to borrow some of her devotional books and urged him to buy a Scofield Bible and study it deeply. Moreover, it was Kate who taught him how to be filled with the Holy Spirit and prayed for it with him. One night, Tozer knelt and prayed with Kate in her home. Suddenly, he was filled with the Holy Spirit.²⁴ A few years later, Kate and a group of people planted a small church where she lived in Newton Heights, and she occasionally asked her son-in-law to preach at the church.²⁵

Albert Benjamin Simpson

A. B. Simpson²⁶ (1843-1919) graduated from Knox College (Toronto) with theological training and started a pastorate at Knox Presbyterian Church in Hamilton, Ontario.²⁷ He was a preacher, theologian, author, composer, and the founder of the Christian and Missionary Alliance (C&MA).²⁸ Simpson felt sorry for the poor and those who never heard the gospel and held services for them. He even preached the gospel to vicious criminals, went everywhere unbelievers were, and began the Missionary Training School. Simpson also supported the

²⁴ Ibid., 47-50.

²⁵ Ibid., 55.

²⁶ Dwight L. Moody said, “No man gets at my heart like that man.” C. I. Scofield noted, “Simpson was foremost in power to reach the depths of the human soul,” and A. W. Tozer declared that in Simpson’s mouth, “doctrine became warm and living.” Aiden W. Tozer, *The Radical Cross: Living the Passion of Christ* (Camp Hill: WingSpread Publishers, 2009), 146.

²⁷ The Alliance, “A. B. Simpson,” <https://www.cmalliance.org/about/history/simpson> (accessed September 16, 2014). For more information on A. B. Simpson, refer to the website, <http://hopefaithprayer.com/online-books/a-b-simpson-biography>.

²⁸ In 1887, A. B. Simpson and the Christian and Missionary Alliance started to promote the Higher Christian Life and encouraged young Christians in missionary work. At the inception of its foundation, the Christian and Missionary Alliance was just a group for world missions and did not consider itself a church denomination. They also had Sunday service in the afternoon or evening so they did not conflict with the existing churches. Therefore, most of the Christian and Missionary Alliance’s members belonged to the existing churches and attended the Christian and Missionary Alliance’s services to share the vision of world missions with each other and learn how to walk with God. Afterward, the Christian and Missionary Alliance became a denomination. Snyder, *The Life of A. W. Tozer*, 76.

formation of both the Christian Alliance and the Evangelical Missionary Alliance, and, in 1897, the two groups united under the name, the Christian and Missionary Alliance.²⁹

Tozer was influenced by Simpson's spirit and passion for the gospel and served as a pastor of the Christian and Missionary Alliance for forty years. Furthermore, Tozer was elected vice-president of the Christian and Missionary Alliance in 1946 and served in that position for four years.³⁰ Afterward, he also wrote his first book, a biography of A. B. Simpson, titled, *Wingspread*.³¹

The Beginning and End of His Ministry

Encounter with the Christian and Missionary Alliance

After his conversion, there was a noteworthy change in Tozer's life. He began to preach the gospel on the street at every opportunity. However, Grace Methodist Episcopal Church, where Tozer and his family attended, did not like his behavior since the street was barely suitable for evangelism, and an aspiring preacher should go to seminary. Meanwhile, Tozer met a couple of street evangelists who belonged to the Christian and Missionary Alliance Church.

After meeting with the evangelists, Tozer and his wife decided to attend their church and actively participated in the Christian and Missionary Alliance's ministry.³² In addition, Tozer was occasionally given chances to preach at the church; this was a prelude to God's calling.

²⁹ Christian & Missionary Alliance in Canada, "A. B. Simpson," <http://www.cmacan.org/ab-simpson> (accessed September 16, 2014).

³⁰ Paul L. King, "Tozer, A. W. (1897–1963)," abstract, *The Encyclopedia of Christian Civilization*, (November 2011): 6.

³¹ Fant, *A Twentieth Century Prophet*, 123.

³² Snyder, *The Life of A. W. Tozer*, 55-56.

The Early Ministry

The story of Tozer's formal, full-time ministry began in 1919. Pastor Robert J. Cunningham, who planted a tiny church, Stonewood Christian and Missionary Alliance Church, in Clarksburg, West Virginia, needed a full-time preacher to care for the church.

Tozer was invited, as a preacher, to a two-week evangelistic meeting held in the one-room church building. Even though Tozer did not attend seminary, the attendees recognized his passion for the gospel and pure heart toward Christ. In the same year, Stonewood Church invited Tozer to their church as a full-time preacher,³³ and Tozer accepted the invitation without discussing it with his wife.³⁴

When he became a full-time preacher at Stonewood Church, he had been serving the small church for less than two years. During that time, he was ordained as a pastor of the Christian and Missionary Alliance.

In 1921, Tozer was invited to the Christian and Missionary Alliance Church in Toledo, Ohio; several months later, the denomination leaders asked him to take responsibility for another church, which was in Morgantown, West Virginia. This was due to Morgantown being more significant to the Christian and Missionary Alliance and a rapidly growing city.³⁵ This church was larger than both Stonewood Church and the church where he ministered in Toledo.

³³ Ibid., 59. At that time, Tozer was not a pastor, but a preacher. This was because the Christian and Missionary Alliance ordained its ministers as a pastor after a probationary period of at least two years. On August 18, 1920, after serving for a year at Stonewood Church, Aiden Wilson Tozer was officially ordained as a pastor.

³⁴ Dorsett, *A Passion for God*, 63-65.

³⁵ Ibid., 68. When it comes to the early churches Tozer served, there is a difference between two of Tozer's biographers, Snyder and Dorsett. Snyder describes Tozer's move from the Morgantown church to the church in Toledo. Refer to page 65 of Snyder's *The Life of A.W. Tozer*.

Milestone in Tozer's Life

Tozer started a four-year ministry at the Indianapolis Christian and Missionary Alliance Church in Indiana in December of 1924. This ministry became a milestone in his life; before Indianapolis, Tozer's preaching focused on unchurched people and was always evangelistic, but Indianapolis was different.

The church members were substantial and expected their pastor to preach thoughtful, well-studied sermons week after week.³⁶ The newspaper issued by the Indianapolis church introduced their young pastor as follows: "He possesses that three-fold qualification that every minister should have: the power of the indwelling Holy Spirit, an intimate knowledge of the Bible and the ability to forcefully present the things which be of God."³⁷

After he decided to serve at the Indianapolis church, Tozer's ministry, as well as his sermons, shifted to the study of the Bible, and Tozer developed his pulpit ministry. This change became the groundwork for when he started writing for the monthly church newsletter, *The Light of Life*.³⁸

Calling to Chicago

One day, in 1928, Tozer was recommended as a pastor to the Southside Gospel Tabernacle of Chicago, which was established by Robert R. Brown, a superintendent of the Western District. This church had a congregation of about eighty adults and was a large church at the time. Brown felt responsible for the church and offered the vacancy to Tozer.

³⁶ Snyder, *The Life of A. W. Tozer*, 66-68.

³⁷ *Ibid.*, 67.

³⁸ Aiden W. Tozer, *The Dangers of a Shallow Faith: awakening from spiritual lethargy* (Ventura: Regal Books, 2012), 215.

However, in Tozer's mind, there was no reason to make a change, since the Indianapolis church was growing and the church members treated him very well. Consequently, whenever his desk was piled with letters from the Chicago church, Tozer cleared them from his desk.

Furthermore, he clearly defined his position; he would not switch churches.

Nevertheless, the Chicago church was pertinacious and did not stop sending letters to the young, thirty-one year old pastor. As a result, Tozer finally determined³⁹ to move to the Chicago church on the premise that he would not do visitation or counsel people during the week. Since he had to feed the congregants on Sunday, he needed to dedicate enough time to prayer and studying the Bible. On November 4, 1928, Tozer started his Chicago ministry, and it lasted for thirty-one years (1928 to 1959).⁴⁰

During the Chicago ministry, he also served as the vice-president of the Christian and Missionary Alliance for four years (1946 to 1950); Tozer resigned from the position after his term, fearing that he would be appointed president next. However, he had a new responsibility in 1950: an editor of the Christian and Missionary Alliance's denominational publication, which, at that time, was named the *Alliance Weekly*.⁴¹

Afterward, however, this ministry provided a chance to those who opposed Tozer to call for his resignation from the editor position in spite of it being one of the most popular magazines

³⁹ With regard to the reason Tozer made up his mind to move to Chicago in spite of the opposition from the Indianapolis church, Snyder says, "Just what finally convinced Tozer to move to Chicago may never be known." Snyder, *The Life of A. W. Tozer*, 78. On the contrary, Dorsett mentions two worldly factors. One is that Tozer liked Francis Chase who was a lay leader of the Chicago church. Dorsett says both men felt a sense of kinship from their first encounter. The other is the proposal Tozer offered the board of the Chicago church. Dorsett, *A Passion for God*, 87-88. The conditions were completely unusual at the time, however, Tozer also seemed to want to know whether Chicago's call was the nudging of the Holy Spirit through the determination of the board. Tozer's stipulations were his desires as well.

⁴⁰ Snyder, *The Life of A. W. Tozer*, 75-80.

⁴¹ *Ibid.*, 131.

of the 1960s. He continued in the position until his death in 1963.⁴² Tozer was also awarded an honorary Doctor of Letters degree from Wheaton College in 1950 and a LL.D. degree from Houghton College in New York after two years.⁴³

Time to Decide

In Tozer's early years at Southside Alliance Church, his ministry progressed well. He gained fame through radio broadcasting, Bible-centered sermons, and numerous writings. However, he encountered a crisis brought by the post-war period.

During the post-World War II era, many blue-collar whites earned enough money to move farther south to the suburbs⁴⁴ where nice houses were built through the post-war economic boom. Consequently, the dwellings and apartments where the white workers lived were vacated and thousands of African-Americans, migrant workers from the South, moved there.⁴⁵

This changing demographic affected the Southside Church family. As the number of African-Americans in the church grew, the large numbers of regular attendants, mostly white

⁴² Ibid., 139-139. They wanted their denominational publication to be a purely in-house organ dealing with the Alliance activities. Tozer, however, opened the publication to those who did not belong to the Christian and Missionary Alliance and used various articles, irrespective of the theological and doctrinal positions of their denomination. A few of those who opposed him even rose their voices saying Tozer referred to the medieval mystics to his writings. In 1960, they tried to stop issuing the magazine to withdraw Tozer from the editor position; it ended in failure, and Tozer continued his ministry until his death in 1963.

⁴³ Aiden W. Tozer and Hendrickson Publishers, *The A. W. Tozer Bible-KJV* (Peabody: Hendrickson Publishers, 2012), v.

⁴⁴ A social atmosphere also affected the moves. In the late 1950s, disturbances caused by racial conflict occasionally occurred in Chicago. Many Chicagoans, especially whites feared walking outside at night and even attending the evening service. This atmosphere caused a decline in the attendance of the regular congregants in many churches, including Tozer's. Snyder, *The Life of A. W. Tozer*, 205.

⁴⁵ "The black population in Chicago skyrocketed from 44,000 in 1910, to 235,000 in 1930." David Johnson, "Important Cities in Black History," Infoplease.com, under "CHICAGO," <http://www.infoplease.com/spot/bhmcities1.html> (accessed September 24, 2014). In 1970, the black population increased to 1,102, 620, 32.7% of the total Chicago population. Leonard S. Rubinowitz and James E. Rosenbaum, *Crossing the Class and Color Lines: From Public Housing to White Suburbia* (Chicago: University of Chicago Press, 2000), 18.

workers, moved to all-white churches or to churches near their new homes. This social phenomenon, the so-called “White flight”, brought a crisis, a decline in the number of congregants, into the churches where whites were the majority. In addition, some whites even asked Tozer to purchase and construct a new building, for they did not want to become church members with the increasing blacks.

To make matters worse, many African-American Christians who lived near Tozer’s church asked the Christian and Missionary Alliance to sell the Southside Alliance Church building to them because they also did not want a multiracial church and, above all, they needed to purchase churches that were already off the tax rolls.

Both the decline of the congregants and the pressure to sell the church were considerably taxing on Tozer, and he realized his own limitations when facing those problems. Tozer eventually agreed to sell the church, but the crisis he faced did not stop there. When a famous pastor in Chicago resigned from his church, some churches in the Christian and Missionary Alliance took advantage of this to call for Tozer’s resignation. Tozer had no desire to retire, and their attack ended in failure.

Several years later, he suggested his desire to relocate to New York to devote himself to *Alliance Life*.⁴⁶ However, at his resignation, Tozer clearly told his congregation, “Prophets never retired, so I’m not retiring, except to put on new tires to go a little faster and farther.”⁴⁷

⁴⁶ Dorsett, *A Passion for God*, 147-153. In fact, during Tozer’s first term as editor, he submitted his resignation due to health concerns. Two years later, he had a heart attack. The heart attack probably came from being overburdened with his ministries: pastoring his church, editing the denominational magazine, preaching at Bible conferences and, weekly, over the WMBI radio station, and writing books. His doctor resolutely ordered Tozer to rest for a couple months, and he did. Snyder, *The Life of A. W. Tozer*, 135-136. Tozer wanted to withdraw from his pastoral ministry for health reasons, however, he hoped to devote more time to *Alliance Life* and the Bible conferences. He wanted to move to New York because the headquarters of the Christian and Missionary Alliance and the main *Alliance Life* offices were located there at that time.

⁴⁷ Snyder, *The Life of A. W. Tozer*, 209.

A New, but Final Ministry

When Tozer mentioned his decision to resign from Southside Alliance Church to his congregation, many churches tried to invite him to their pulpits, however, Tozer did not listen. Instead, he thought it was time to focus only on his writing and conference preaching; nevertheless, Avenue Road Church⁴⁸ in Toronto, Canada, persisted in asking him to be their pastor. They did not give up on Tozer easily since the church was planning to reach the students at the University of Toronto and were convinced Tozer, the well-qualified pastor, needed to help them reach their goal. As expected, however, Tozer refused them several times.

The church board understood Tozer's situation, that he did not want to pastor a local church anymore and, consequently, offered him a new proposal: that he would only have to preach at Avenue Road Church twice on Sundays, in the morning and in the evening. Instead, they would find another pastor to handle everything except the Sunday preaching.

There was no reason for Tozer to refuse the proposal, since normally he had been thinking he would go anywhere to preach. He accepted their proposal believing it was only going to be for a few months, since he was still planning to move to New York, where the *Alliance Life* offices were. However, a "few months" continued for almost four years.⁴⁹

There were many universities in Toronto; yet, few evangelical preachers, except Oswald J. Smith. Smith was one of the most sought-after preachers in America at the time, therefore, he was often absent from his own pulpit. After Tozer preached at Avenue Road Church, many Christians switched churches to hear his evangelical sermons. Every service the sanctuary was

⁴⁸ At that time, this church was the second-largest church in Toronto. The largest church was The People's Church, founded and led by Oswald J. Smith. Ibid.

⁴⁹ Dorsett, *A Passion for God*, 152-153.

filled with those who thirsted for the gospel, and his ministry in Toronto bore abundant spiritual fruit.⁵⁰

His Interests

Thus far, this thesis has examined Tozer's personal and pastoral background, in addition to his life in ministry. Now, it will explore his devotional life, especially his interests as a pastor. It is certain that his interests became the main material for his sermons and writings and were reflected in the way he lived his life. In addition, these interests were also problems he wrestled with throughout his entire life.

Like Tozer, today's pastors never avoid wrestling with their problems. In fact, Tozer narrowed the distance between himself and intimacy with God through the wrestling. This thesis will observe Tozer's interests and how he went to great pains to consistently live as he did.

Christian Life without Compromising

"In observing contemporary Christian living, he felt that the church was on a dangerous course toward compromising with 'worldly' concerns."⁵¹ This memory about Tozer shows how he loved and was anxious about the church encountering the temptations of the world.

For a more detailed understand pertaining to the temptations, it is necessary to look back on American society from 1945-1960.

⁵⁰ Ibid., 153-154 and Snyder, *The Life of A. W. Tozer*, 211.

⁵¹ George D. Johnson, *What Will A Man Give In Exchange For His Soul?* (Bloomington: Xlibris Corporation, 2011), 196.

America rapidly rose to become the most powerful country in the world after the end of the Second World War (1930-1945). From 1945-1960, America's gross national product had more than doubled from \$200 billion to \$500 billion. The government sank an astronomical amount of money into social overhead facilities such as interstate highways, harbors, schools, and other public facilities, as well as the future industries that would lead the American economy in the coming years. With the growth of many industries during the War, the middle-class was able to lead more of an affluent life than ever before. The victorious soldiers from the War returned and received not only economic rewards, but various benefits from their country, also leading to an affluent life.

Potential evidence of the affluent lifestyles could, first, be the so-called "Baby Boom." In the 1950s, about 4 million babies were born every year in the social moods called "prosperity" and "stability." The other potential evidence was the "Suburban Boom." A great number of people moved from urban areas to the country where they lived an abundant life in magnificent country houses that had personal yards and splendid living rooms.⁵²

However, the seemingly eternal abundant life did not last long. Joanne Beckman comments:

Religious membership, church funding, institutional building, and traditional faith and practice all increased in the 1950s. At midcentury, things looked very good for Christian America. Over the next decade and a half, however, this peaceful landscape was besieged from many sides. The Civil Rights movement, the "Sexual Revolution," Vietnam, Women's Liberation, and new "alternative" religions (e.g., yoga, transcendental meditation, Buddhism, Hinduism) all challenged the traditional church and its teachings, its leaders and their actions.⁵³

⁵² History.com, "The 1950s," <http://www.history.com/topics/1950s> (accessed September 29, 2014).

⁵³ Joanne Beckman, "Religion in Post-World War II America," National Humanities Center, <http://nationalhumanitiescenter.org/tserve/twenty/tkeyinfo/trelww2.htm> (accessed September 29, 2014).

The Second World War confirmed that, to Americans, the United States was militarily the most powerful country and brought the abundant life to their country. This pride and prosperity expelled fear from American minds and replaced God with strong, new beliefs.⁵⁴ Additionally, during the 1950s and 1960s, various social issues, like racism, segregation and those issues Beckman pointed out, occurred throughout the country and permeated the church. As a result, the issues shook the roots of the American church that had been established on the basis of Puritan beliefs.

Tozer was cautious of these crises (temptations) early on and urged Christians to overcome them until the last moment of his life. Tozer's answer to the temptations was very simple and powerful. 'Never compromise with the world!' He similarly points out, "The Bible has no compromise whatsoever with the world... The Bible always sends us out into the world, but never to compromise with the world; and never to walk in the way of the world, but only to save as many as we can. That is the one direction."⁵⁵ Furthermore, Tozer quotes Thomas à Kempis as saying, "Peace will always be found not in indulging our lower appetites but in resisting them."⁵⁶

The world shows a perfect, peaceful picture and whispers that human happiness is there; it also tempts humans by saying, 'the more you draw near to and make peace with the world, happiness will become yours.' When facing this temptation, the Christian is thrown into

⁵⁴ According to Tozer, one of the strongest beliefs is "Self-trust." Tozer points out that this is wrong: "Self-trust is wrong because it robs God... We have robbed God and taken away from Him what belongs to Him. Paul states that God is the fountain of all, and nothing, not even good thoughts, can come from us unless they come from God first." Aiden W. Tozer, *The Crucified Life: How to Live out a Deeper Christian Experience*, comp. and ed. James L. Snyder (Ventura: Regal Books, 2011), 103.

⁵⁵ Aiden W. Tozer, *The Dangers of a Shallow Faith: Awakening from Spiritual Lethargy*, ed. and comp. James L. Snyder (Ventura: Regal Books, 2012), 15.

⁵⁶ Aiden W. Tozer, *Living as a Christian: Teaching from First Peter*, comp. and ed. James L. Snyder (Ventura: Regal Books, 2009), 125.

confusion since the peace the world offers is newer, more attractive, and more stimulating than the peace given by God. Tozer, however, remarked that true peace is not ‘the peace of mind’ (false peace) that the world gives, but is ‘with God.’

The Spirit also encourages us in Romans 5:1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” This peace is not what everybody is running after and taking pills to get. You will never get it in a bottle. God did not say, “Being justified by grace, you have peace of heart.” He said you have “peace with God.”⁵⁷

In addition, Tozer feared the grip of the cult of peace. “It appears that most people go to church for consolation. In fact, we have now fallen upon times when religion is mostly for consolation. We are now in the grip of the cult of peace - peace of mind, peace of heart, peace of soul, and we want to relax and have the great God Almighty pat our heads and comfort us. This has become religion.”⁵⁸

Another problem, however, tearing Tozer apart was that most American pastors, not the laity or general church leaders, brought the false peace of the world into their churches and handed it to their members.⁵⁹

The Korean pastor must listen to Tozer’s earnest voice for they are given the responsibility from the Lord, who is a shepherd, to take care of His flock. If they compromise with the world, the sheep will run to the world in misunderstanding, where a roaring lion is looking for someone to devour (1 Peter 5:8).

The Christian, especially the pastor, should never forget that though they live in the world, they must be distinguishable from others who are unbelievers. Tozer comments that God

⁵⁷ Aiden W. Tozer, *Reclaiming Christianity: A Call to Authentic Faith*, comp. and ed. James L. Snyder (Ventura: Regal Books, 2009), 26.

⁵⁸ Aiden W. Tozer, *Who Put Jesus on the Cross?: And Other Questions of the Christian Faith* (Camp Hill: WingSpread Publishers, 2009), 13.

⁵⁹ Tozer, *Reclaiming Christianity*, 137.

expects this: “God fully expects the church of Jesus Christ to prove itself a miraculous group in the midst of a hostile world. Christians of necessity must be in contact with the world but in being and spirit ought to be separated from the world-and as such, we should be the most amazing people in the world.”⁶⁰ If Tozer were alive now, he might, likewise, caution the Korean pastor, ‘Never compromise with the world!’

Christian Prayer without Ceasing

Campbell Morgan remarks, “To pray is forevermore to set the life in its inspiration and in all its endeavor toward that ultimate goal of the glory of God.”⁶¹ There is simply no one who can deny that the foundation of the Christian’s life is prayer; similarly, there is probably no one who kept to the basics more than Tozer. James L. Snyder, one of Aiden W. Tozer’s biographers, remembered Tozer as follows:

Whatever acclaim he earned as an eloquent preacher and an outstanding writer can accurately be attributed to his close relationship with God. Tozer preferred God’s presence to any other. The foundation of his Christian life was prayer. ... He always carried with him a small notebook in which he jotted requests for himself and others, usually of a spiritual nature. ... The bulk of his time each day was spent wrestling with God in prayer. Tozer literally practiced the presence of God. Often he would withdraw from family and friends to spend time alone with God. It was not unusual for him to lose all track of time in those meetings with God.⁶²

It is within bounds to say that Tozer’s faithful life, people have remembered, came from his prayer. Prayer was the most important thing in his life. According to Snyder, once before Sunday service, Tozer was deep in prayer and forgot the time. People were looking for him as

⁶⁰ Aiden W. Tozer, *I Call It Heresy*, Comp. and ed. Gerald B. Smith (Camp Hill: WingSpread Publishers, 2010), 35.

⁶¹ G. Campbell Morgan, *Prayer or Fainting*, quoted in James Stuart Bell, comp., *From the Library of A. W. Tozer: Selections from Writers Who Influenced His Spiritual Journey* (Bloomington: Bethany House Publishers, 2011), 49.

⁶² Snyder, *The Life of A. W. Tozer*, 141-142.

the service time drew near, but could not find him. Eventually, the core leaders were obliged to ask another pastor to preach the sermon. Afterward, Tozer appeared and elucidated that, at that time, he had a more important appointment (a meeting with God) than the sermon.⁶³

What about a Korean pastor's prayer life? The author asked the 30 respondents, "What is the average amount of time that you spend in prayer daily?" 43% of the total respondents answered "less than 1 hour", while 43% answered "1-2 hours" (Fig. 9). This shows that 86% of the total respondents spend, at most, two hours in prayer. In a sense, two hours can be considered a long and sufficient time. However, the survey results are unwelcome when considering the characteristics of pastoral ministry in Korea.

After the Korean church received the gospel from foreign missionaries, and churches were built all over the country, the Korean church bore a beautiful tradition of faith, one which cannot be found in other countries of the world: *SaeByeok GiDo* ("Early Morning Prayer Service").

The *SaeByeok GiDo* is usually held from 5 a.m. to 7 a.m., Monday through Friday. Church members have a short service, including a sermon under the leading of a preacher, for about 30 minutes and then have an individual time of prayer.

Members who attend the Early Morning Prayer Service are normally considered very zealous Christians for the Lord (1 Kings 19:10), and, consequently, attendance often becomes the standard of how faithful they are. Notably, for the laity, attending the service is not optional; for the pastor, it is an obligation and one of their pastoral ministries.

In this respect, the survey result that most Korean pastors spend, at most, two hours in prayer every day might be thought of, not as their personal wrestling time with God like Tozer

⁶³ Ibid., 146.

had, but rather as an obligatory time or a responsibility they have as a pastor. For example, the day they do not attend the *SaeByeok GiDo* due to fatigue is a day they live without prayer.

Therefore, Korean pastors should not be satisfied with their prayer life consisting only of the two hours in the *SaeByeok GiDo*.

Prayer is not one of the pastoral ministries, but rather is the intimate intercourse with God; therefore, prayer is the most divine work a human can do. Tozer did not pray to receive human needs from God; he just prayed to meet God, to converse with God, and to realize God's mind. Consequently, Tozer stresses silence as the essential requisite of prayer and defined prayer as follows:

We must never forget that the highest kind of prayer is never the making of requests. Prayer at its holiest moment is the entering into God to a place of such blessed union as makes miracles seem tame and remarkable answers to prayer appear something very far short of wonderful by comparison. ... Holy men of soberer and quieter times than ours knew well the power of silence. ... The heart seldom gets hot while the mouth is open. A closed mouth before God and a silent heart are indispensable for the reception of certain kinds of truth. No man is qualified to speak who has not first listened.⁶⁴

However, factors that disturb silence are constantly around Christians and in their mind.

They cannot pray deeply for fellowship with God if they cannot overcome these factors.

Accordingly, Tozer suggests the following method:

Whatever excites the curiosity, scatters the thoughts, disquiets the heart, absorbs the interests or shifts our life focus from the kingdom of God within us to the world around us—that is a distraction; and the world is full of them. . . . Distractions must be conquered or they will conquer us. So let us cultivate simplicity; let us want fewer things; let us walk in the Spirit; let us fill our minds with the word of God and our hearts with praise. In that way we can live in peace even in such a distraught world as this. “Peace I leave with you, my peace I give unto you.”⁶⁵

⁶⁴ Aiden W. Tozer, *The Set of the Sail: Directions for Your Spiritual Journey*, comp. Harry Verploegh (Camp Hill: WingSpread Publishers, 2007), 14-15.

⁶⁵ *Ibid.*, 129-132. John 14:27 (KJV).

Tozer occasionally traveled to Lake Michigan early in the morning with his Bible and had silent time for fellowship with God.⁶⁶ In addition, those close to him remarked that Tozer dedicated so many hours to pray each day in spite of his busy schedule. He did this not merely to intercede, but to seek God's face and have fellowship with Him.⁶⁷ Indeed, Tozer put his opinions concerning prayer into practice in his life.

The Korean pastor should have a separate time of prayer for intimate fellowship with God daily and should not be satisfied with the *SaeByeok GiDo*. Their personal prayer time should take first priority over any other ministry, even though those are works for God. This order must be followed. Tozer describes this order as the "divine order" and stresses that it can never be reserved.⁶⁸

Christian Reading

Tozer was a voracious reader and deeply meditated on what he read by spending ten times the amount of time reading as meditating. Furthermore, Tozer never read books just to say, "I read a book"; whenever he read, he devoted deep study to God.⁶⁹ One church member recalled, "You could tear the house down and Tozer wouldn't know it."⁷⁰

Tozer had his own rule for reading. He exhorted preachers as follows: "Never read a 'good book' The majority of them merely rehash what someone else has written. Go back to

⁶⁶ Snyder, *The Life of A. W. Tozer*, 159.

⁶⁷ Dorsett, *A Passion for God*, 16.

⁶⁸ Aiden W. Tozer, *Born after Midnight: Spiritual Renewal Comes to Those Who Want It Badly Enough*, comp. Aiden W. Tozer (Camp Hill: WingSpread Publishers, 2008), 126.

⁶⁹ Insik Jang, trans., *Pursue God with a Burning Heart* (Seoul: Togijangi Publishing House, 2006), 56, originally published as A. W. Tozer, *Tozer: Fellowship of the Burning Heart*, ed., James L. Snyder (Alachua: Bridge-Logos, 2006).

⁷⁰ Snyder, *The Life of A. W. Tozer*, 68.

the classics and learn from them. Read some of the great Puritan authors and some of the mystics. Read and memorize good poetry. Observe how these writers express themselves.”⁷¹

In addition, he stressed becoming word conscious, taking notice of words and the effects they have, and using a good dictionary to look up and study unfamiliar words.⁷² Tozer’s peculiar method of reading became a driving force enabling him to spiritually challenge and influence millions of people as a writer and editor of the Christian and Missionary Alliance’s publication, *Alliance Weekly*.

There are many reasons for pastors to read books. J. Oswald Sanders elucidated why a pastor should read a book in a few reasons:⁷³

1. For their spiritual benefit
2. For intellectual growth
3. To cultivate the pastor’s preaching and writing style
4. To acquire new information
5. To keep current with the time
6. To be well informed in the pastor’s own field of expertise
7. To have fellowship with great minds of the greatest spiritual leaders

However, reading a book is work that takes one’s own time. For the Korean pastor in particular, whose ministries continue from 5 a.m. to 10 p.m.⁷⁴, it is hard to take time off to read a

⁷¹ Ibid., 109.

⁷² Ibid., 110.

⁷³ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Press, 1994), 103.

⁷⁴ They usually have to rise at 4:30 a.m. to attend the SaeByeok GiDo (“Early Morning Prayer Service”) every day except Sunday. Even though their ministry is supposed to officially between 5-6 p.m., if there is Bible Study, an evening service, or an appointment to visit a church member in the evening, their ministry ends anywhere from 10 p.m. to midnight. However, this is not all. The Korean pastors play many roles in their church. They are in charge of many ministries: the children, youth, small group, Bible study, evangelism, and discipleship training ministry. They even direct the church choir. Additionally, they have to preach sermons two or three times a week and visit church members regularly. They also have to go to the hospital at any time of the day when members are hospitalized for treatment or surgery.

book; consequently, they often feel pressured to read the Bible. Moreover, even though they read books, in the majority of cases, they read them as a means of preparing for a sermon.

According to the survey results, 40% of the total respondents answered the question, “On average, how many books (including Christian and generic books, but excluding the Bible) do you read in a month?” by saying they normally read “2-3 books,” and 27% answered “1 book”. 13% even answered “very little” (Fig. 13).

For that reason, Tozer notes that reading a book requires one’s devotion to God. “To enjoy a great religious book requires a degree of consecration to God and detachment from the world.”⁷⁵

In addition, Tozer emphasizes it is necessary for pastors to read the Christian classics⁷⁶ and points out that the reason they feel it is difficult to read them as follows: “One reason why people are unable to understand great Christian classics is that they are trying to understand without any intention of obeying them.”⁷⁷

The main beneficiaries of reading books are the pastors themselves. Therefore, they have to read books not for their congregations, but to develop their divine nature and intelligence and to know God more deeply. Of course, the reality of the Korean pastor’s ministry is they are pressed for time; nevertheless, they have to consecrate their time to God through reading books.

⁷⁵ Aiden W. Tozer, “The Use and Abuse of Books,” *The Alliance Weekly*, February 22, 1956, 2.

⁷⁶ Tozer recommended “John Bunyan for simplicity, Joseph Addison for clarity and elegance, John Milton for nobility and consistent elevation of thought, Charles Dickens for sprightliness, and Francis Bacon for dignity.” Sanders, *Spiritual Leadership*, 103.

⁷⁷ Tozer, “The Use and Abuse of Books,” 2.

Christian Mystics

As previously mentioned, Tozer was a voracious reader. He was convinced that the Christian classics were the best tools to awaken his spirituality and intelligence. This was because even though those who wrote the classics, called ‘Christian Mystics,’⁷⁸ had some theological beliefs he could not agree with, their pure passion and love for God was unmatched. Tozer stated himself that he was eager to know what the Christian mystics knew pertaining to God and how they knew about God. This, his ardor, allowed Tozer to be labeled a ‘Mystic,’ however, he did not care what people called him.⁷⁹

Eleanor K. Harris claims Tozer’s thoughts and character were influenced by the Christian mystics:

Another salient characteristic of Tozer is his simplicity, though not a simpleness. . . . Tozer’s simplicity of style perhaps reflects the mystical focus on simplicity, one-pointedness of thought. In any case, Tozer’s thought is presented with an unusual clarity and directness. Somewhat reminiscent of the eighteenth century neo-classics, Tozer’s style is sparse, laconic, unadorned, but lucid; elegance and the flourish of Romanticism are not there.⁸⁰

However, even though Tozer was interested in the mystics’ writings, he did not unconditionally accept their ideas and lives. They charmed Tozer because they were wholeheartedly devoted to God and possessed spiritual insight. Tozer believed the ‘right’ tenet is

⁷⁸ With regard to “mystic”, Tozer defined this word as follows: “The word ‘mystic’ as it occurs in the title of this book refers to that personal spiritual experience common to the saints of Bible times and well known to multitudes of persons in the post-Biblical era. I refer to the evangelical mystic who has been brought by the gospel into intimate fellowship with the Godhead. His theology is no less and no more than is taught in the Christian Scriptures. He walks the high road of truth where walked of old prophets and apostles, and where down the centuries walked martyrs, reformers, Puritans, evangelists and missionaries of the cross... He is quietly, deeply, and sometimes almost ecstatically aware of the Presence of God in his own nature and in the world around him.” Aiden W. Tozer, *The Christian Book of Mystical Verses* (Bensenville: Lushena Books, 2014), 4.

⁷⁹ Snyder, *The Life of A. W. Tozer*, 153-154.

⁸⁰ Eleanor K. Harris, “The Thought of Aiden Wilson Tozer: An Analysis and Appraisal with Special Emphasis on His Mysticism and Conceptual Approach to the World,” (doctor’s dissertation, New York University, 1980), 85.

not enough to live a life of faith and stressed, like the Christian mystics, that personal, intimate fellowship⁸¹ with God is needed in the lives of Christians.⁸²

Moreover, Tozer insisted that the fellowship should be genuine, individual, and overwhelming so it can completely capture one's attention. He also exhorted every Christian to have a "God-conscious soul," namely a burning heart toward God, which the mystics had.⁸³

Simultaneously, Tozer pointed out pastors and Christians today lack spirituality since, according to him, in this era many people sincerely believe in God, yet there are few great saints. Tozer indicated two reasons for this. First, they do not put sufficient time into pursuing God.⁸⁴ Secondly, they believe God is far away from them.⁸⁵

As for Korean pastors, their answers to "On a scale of 1 to 5, how would you rate your intimacy with God?" showed revealing results. 33% of the total respondents answered "3" (normal), 50% chose "4" (good), and 7% of them answered "5" (best) (Fig. 7).

Based on these results, Korean pastors seem to efficiently maintain an intimate relationship with God despite being overburdened in their ministries. A closer look at the results,

⁸¹ Tozer called intimate fellowship with God the "mystic experience of faith" or "the practice of the presence of God." By this, Tozer meant the belief that our heart "can commune with God directly, moment by moment, without the aid of outward ritual. He saw this belief at the very core of real Christianity, the sweetest and most soul-satisfying experience a child of God can know." Snyder, *The Life of A. W. Tozer*, 155.

⁸² Tozer, *Pursuit of God with the Burning Heart*, 42.

⁸³ *Ibid.*, 43.

⁸⁴ *Ibid.*

⁸⁵ Tozer comments, "It is very important that we know that our approach is not one of physical distance as if God were far off... we act as though God were in some distant place on our world map, and we need to travel there, getting nearer to Him as we go, and going farther away from Him as we leave... God is not far from any of us. 'God is here, and the nearness to God that we talk about is not one of distance, it has to do with a rich person-to-person and soul-to-soul relationship. It has to do with trust, love and intimacy of heart.'" Aiden W. Tozer, *Experiencing the Presence of God: Teachings from the Book of Hebrews*, comp. and ed. James L. Snyder (Ventura: Regal Books, 2010), 166.

however, reveals some respondents do not read the Bible for at least 1 hour a day among those who answered “5” (best).

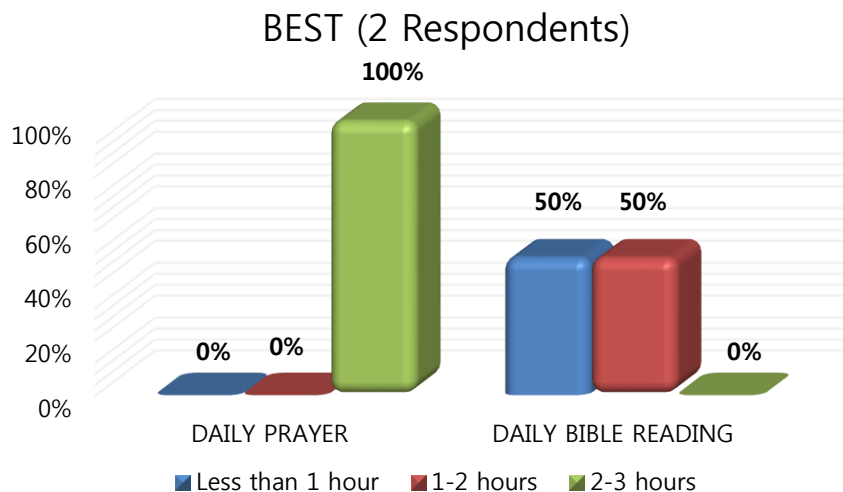


Figure 24. Daily Prayer and Bible Reading of the Respondents Who Chose “Best”

Among the respondents who answered “4” (good), 40% of them answered that they pray for less than 1 hour a day, and 53% answered that they read the Bible for less than 1 hour a day.

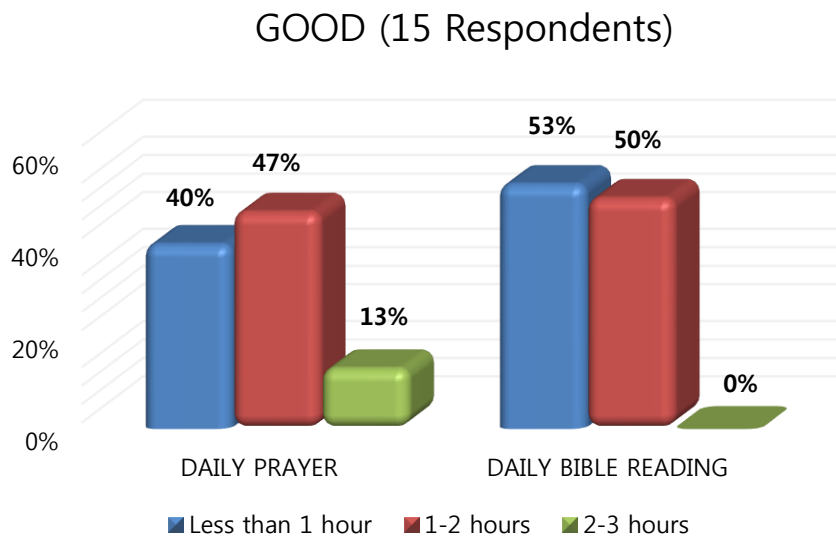


Figure 25. Daily Prayer and Bible Reading of the Respondents Who Chose “Good”

There is, of course, no objective standard by which one can judge an individual's relationship with God. Namely, there is a limit on how to judge one's spiritual state or intimacy with God by time spent in prayer and reading the Bible. However, it is uncomfortable to simply disregard the results in view of the fact that they are not the laity, but pastors who lead the laity and feed them the word of God.

There are at least two reasons the respondents are sure they have a good or the best relationship with God despite spending less than 1 hour in prayer and reading the Bible. This is probably due to a deep belief that they can have sufficient fellowship with God despite of the short period of time or they consider that amount of time enough to have fellowship with God.

For busy Christians today, what does "fellowship with God" mean? Most people have a driver's license, but they do not always use it. They take it out of their wallet, in the moment, to identify themselves; they use it as necessary. The author believes many Christians consider "fellowship with God" a tool to confirm that they are Christians. They would like to have fellowship with God out of necessity when they need God's help.

For man, however, having fellowship with God is not an option, since man was created for fellowship with God. Hoekema explains it as a matter of life and death. "According to Scripture, the deepest meaning of life is fellowship with God, the deepest meaning of death must be the disruption of the fellowship with God."⁸⁶ Today's Christians, particularly pastors, who delay fellowship with God on the pretext of being busy and look for Him out of necessity, should never forget that the fellowship is not for human necessity, but is the purpose for which God created humans.

⁸⁶ Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: Wm. B. Eerdmans Publishing Co, 1994), 138.

Some people tried to remove Tozer from the editor's position in their denominational publication by criticizing him as a mystic, since Tozer quoted their writings.⁸⁷ However, the undesirable nickname became evidence showing how Tozer wanted to know God and have fellowship with Him.

Christian Success

The word modern people are perhaps the most enthusiastic about is "success." Humans want to be happy and safe. They desire to enjoy happiness and safety, not only in this world, but also in the next. They also firmly believe success can bring them this happiness and safety, which is the reason every human being dreams of success and are willing to do anything for it. However, few people know that success can become an idol in their lives.

Apostle Paul knew the human mind essentially tends to worship idols, and that humanity has a tendency to worship anything humans associate with success such as money, educational pursuits, or personal connections. This was motivation for Paul to throw away not only bad things, but also good things that can guarantee success in society: an educational background (learning at the feet of Gamaliel), blood (the Tribe of Benjamin), and the sign of the chosen people (circumcision). Paul regarded it all as rubbish,⁸⁸ since, though those things were not bad, it was not possible to know when they would change into idols.

Tozer was not far from Paul's thought and warned those who obsessed about success as follows:

⁸⁷ Snyder, *The Life of A. W. Tozer*, 139.

⁸⁸ Philippians 3:8, "What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ" (NIV). The KJV version uses "dung" instead of "rubbish."

The human heart is idolatrous and will worship anything it can possess. Therein lies the danger of the “good” things. We have surrendered evil things, bad things, but we hold on to the good things and these we are prone to worship. Whatever we refuse to surrender and count but loss we will ultimately worship. It may be something good, but it gets between you and God-whether it be property or family or reputation or security or your life itself.⁸⁹

Then, what is the true definition of success? Many people think obtaining what Paul considered dung as success, however, just think of a man who worships dung.

True Christians never succeed with the world’s established criterion of success; rather, this plan is sure to fail. Christians consider what they attain garbage and lay it down to gain Christ, our Lord (Philippians 3:8), because true success is not in the world, but in Jesus Christ. Consequently, Tozer defines a Christian as “one who sustains a right relationship to Jesus Christ.”⁹⁰

The world tells people to take as many things as possible, for those allow them to approach success. Unquestionably, it is not true success Christians have to seek; rather they should put down that which they are holding onto. There is no need to fear failure. If one fails due to putting down these things, it is still a success; failure in the world is success in Christ.

Christian Worship

Tozer harshly condemned the religious practices of his time that transformed worship into entertainment and was enthusiastic about doing this work in his ministries. Unfortunately, however, Tozer’s enthusiasm caused him to be notoriously disliked by some around him and, as

⁸⁹ Aiden W. Tozer, *I Talk Back to the Devil*, ed. Gerald B. Smith (Harrisburg: Christian Publications, Inc., 1972), 70.

⁹⁰ Aiden W. Tozer, *Success and the Christian: The Cost and Criteria of Spiritual Maturity*, comp. James L. Snyder (Camp Hill: Christian Publications, 1994), 66.

a result, he had conflict with many pastors. Tozer was not interested in the support of others, but rather always worried if he was on the side of truth.⁹¹

Tozer describes regarding worship:

Worship is the missing jewel in modern evangelicalism. We're organized; we work; we have our agendas. We have almost everything, but there's one thing that the churches, even the gospel churches, do not have: that is the ability to worship. We are not cultivating the art of worship. It's the one shining gem that is lost to the modern church, and I believe that we ought to search for this until we find it.⁹²

Tozer also comments, "We have become a generation rapidly losing all sense of divine sacredness in our worship,"⁹³ and "we have full-gospel Christianity down until its been programmed. Gifted and talented people and men with personality have taken over the holy place, and we've forgotten that we are here to worship God."⁹⁴

It is a natural obligation for humans to worship a living God; this worship has become the missing jewel Tozer described in evangelical churches. A bigger problem, however, in addition to the jewel missing from the church, is that the substitutes for the jewel, for worship, are splendidly twinkling in the church.

Since Tozer, this problem has continued to be emphasized by evangelical pastors and theologians. Ronald B. Allen, Senior Professor of Bible Exposition at Dallas Theological Seminary, highlights, "Worship is an active response to God whereby we declare His worth.

⁹¹ Jang, *Pursuit God with Burning Heart*. 36-38.

⁹² Aiden W. Tozer, *Worship: The Missing Jewel of the Evangelical Church* (Harrisburg: Christian Publications, Inc., 1961), 23-24.

⁹³ Aiden W. Tozer, *Whatever Happened to Worship: A Call to True Worship*, comp. and ed. Gerald B. Smith (Camp Hill: WingSpread Publishers, 2006), 117.

⁹⁴ Aiden W. Tozer, *The Attributes of God Volume 2: Deeper into the Father's Heart with Study Guide* (Chicago: WingSpread Publishers, 2007), 40.

Worship is not passive; but is participative. Worship is not simply a mood; it is a response. Worship is not just a feeling; it is a declaration.”⁹⁵

Charles R. Swindoll likewise indicates, “Worshiping God by ascribing to Him supreme worth, for He alone is worthy... God alone is the subject of our praise and the object of our worship. We’ve lost that. We miss it when our horizontal focus becomes riveted on people and things, rather than on the vertical - on God.”⁹⁶

Yoshiaki Hattori, professor of Old Testament at Tokyo Christian University in Tokyo, Japan, comments that worship is maintaining a relationship with God.

According to the Bible, the relationship between God the sovereign Creator and the human beings created in his image is the foundation upon which all theological concepts rest (Gen. 1). As beings created by God, men and women are responsible for keeping in right relationship with God their Maker: they are to respond to him, to pay him due service.⁹⁷

God created man in order to receive worship from him; thus, man’s prime goal is to worship the Creator. It is not difficult to find this fact. Tozer observes, “The church of today failed to realize the goal of the creation. That is to say, man failed in his essential duty to worship the Creator. Now, man is very busy, since he is wandering to look for a substitute for his sin that can capture his attention.”⁹⁸

Sadly, this is not just a problem of Tozer’s time. Today’s church brings various events and entertainments into the church and calls people together under the goal of evangelism. There

⁹⁵ Ron Allen and Gordon Borrer, *Worship: Rediscovering the Missing Jewel*, quoted in Charles R. Swindoll, *Making New Discoveries* (Anaheim: Insight for Living, 1996), 30

⁹⁶ Charles R. Swindoll, “Discovering the ‘Missing Jewel’ of the Church,” Insights, <http://www.insight.org/resources/articles/christian-living/missing-jewel.html?l=worship> (accessed October 6, 2014).

⁹⁷ Yoshiaki Hattori, *Theology of Worship in the Old Testament*, quoted in D. A. Carson, ed., *Worship: Adoration and Action: Adoration and Action* (Fugene: Wipf and Stock Publishers, 2002), 21.

⁹⁸ Yongbok Lee, trans., *This is Worship* (Seoul: Kyujang Publishing Company, 2006), 45, originally published as Aiden W. Tozer, *Worship: The Missing Jewel of the Evangelical Church* (Harrisburg: Christian Publications, Inc., 1961).

are, certainly, those who assess this positively. They argue it is not bad for the church to use various methods to bring unbelievers into the church, however, they do not know that their thoughts and methods can also change the existing Christian's consciousness regarding worship.

According to Jinhwan Han, previously a dean and homiletics professor of Korean Theological Seminary in Cheonan, Korea, in the Korean church today, "worship as God's act" has disappeared and is being replaced by "worship as man's act."⁹⁹

Paul Hoon defines Christian worship as "God's revelation of himself in Jesus Christ and man's response."¹⁰⁰ "Man's response," as Hoon mentioned, cannot be derived from any event or program. When man's intellect, emotion, and volition naturally respond to the blessings descending from God through worship, that is the true response.

The Korean church has changed their services with various events and programs that appeal to human emotion. This happens because people actually react to them and eventually leads the pastor to misunderstand that worship can be the means of numerically developing the church. However, worship should never be the means, but rather must be the goal of humans in their relationship with God.

⁹⁹ Han points out that worshipping to glorify God is changing into worship that makes man happy, and worship is transmuting into a tool for church growth. Furthermore, he is concerned that worship is understood as man's act; consequently, worship has become functionalized and programed. Worship is the interactive act between a congregation and God. First, it is the descending act where God sends His blessings down to the congregation. Worshipers must remember this. Jinhwan Han, "Worship as God's Deed," Coramdeo.com, May 28, 2013, <http://www.kscoramdeo.com/news/articleView.html?idxno=6224> (accessed October 6, 2014). Pastor Jinhwan Han graduated from Seoul National University in Seoul, Korea and studied at Korea Theological Seminary in Cheonan, Korea, Dallas Theological Seminary, and Boston University. He specialized in Homiletics and Liturgics and taught many seminary students at Korean Theological Seminary for many years. He has served as a senior pastor at Seomoon Church in Seoul, Korea since 2007.

¹⁰⁰ Paul Waitman Hoon, *The Integrity of Worship: Ecumenical and Pastoral Studies in Liturgical Theology* (Nashville: Abingdon Press, 1971). 77.

The Bible says God is looking for those who will worship the Father in spirit and in truth (John 4:21). If the Korean church does not listen to Tozer's insistence, perhaps God will not be able to find the "righteous ten"¹⁰¹ in the Korean church.

Tozer warns:

What this generation of Christians needs is not religious entertainment to satisfy carnal appetites; rather, it needs some biblically based literature that challenges and stirs the soul to deeper appreciation of God and Christ and the whole plan of salvation. It is true that what we feed is what grows. If we feed the carnal nature and its appetite, that will be the overpowering aspect of our life. If we feed the spiritual, our appetite for the things of God will grow.¹⁰²

Christian Life Filled with the Spirit

According to Youngdon Park, the interest regarding the Holy Spirit has recently been higher in the Korean church. Park remarks that the craze of speaking in tongues that swept through the Korean church several decades ago has come again; people are crowding at the healing rallies and speaking in tongues. However, there is an intensely concerned problem that the eccentric and chaotic phenomenon appearing at the rally is amplifying the misleading perception of the Holy Spirit.¹⁰³

Why cannot the Christian distinguish the Holy Spirit despite living in the era of the Spirit? The author is convinced this happens because man attempts to make an instrument out of the Spirit.

Tozer stresses that the Holy Spirit should never be just an addition used for human necessity; instead, the Spirit should become his master. However, man wants to possess the

¹⁰¹ Genesis 18:23-33.

¹⁰² Aiden W. Tozer, *The Dangers of a Shallow Faith: Awakening from Spiritual Lethargy*, comp. and ed. James L. Snyder (Ventura: Regal Books, 2012), 30-31.

¹⁰³ Youngdon Park, *Distorted the Face of the Holy Spirit* (Seoul: IVP, 2011), 11.

Spirit only as an addition to his life.¹⁰⁴ This ridiculous and distorted thought approaches the pastor, who is thirsty for church growth as a splendid temptation since they wrongly believe the Spirit is the power that brings spiritual abilities to them.¹⁰⁵

According to Tozer, however, the Holy Spirit is not power. “He has not weight, nor measure, nor size, nor any color. . . The Holy Spirit is not enthusiasm. . . He is a Person. . . the Holy Spirit has will and intelligence and feeling and knowledge and sympathy and ability to love and see and think and hear and speak and desire the same as any person has.”¹⁰⁶

Tozer’s words are not new. Korean pastors have heard his words in seminary and have probably personally experienced meeting with the Holy Spirit. Nonetheless, they are mistaken; they are not desperate enough to empty their purpose, ambition, and greed in an effort to serve the Holy Spirit as Lord. Essentially, they do not need the Holy Spirit, but only His power and ability.

What do Korean pastors think about the Holy Spirit? Regarding the question, “During your ministry, when do you look forward to the presence of the Holy Spirit the most?” 63% of the total respondents answered they look forward to the Holy Spirit when preparing and preaching sermons. It is notable that none of the respondents answered that they look forward to the presence of the Spirit for personal, intimate fellowship (Fig. 8).

On the other hand, to the question, “Please select, from the following, the three topics that you choose the most for your sermons,” only 27% of the total respondents answered that they preach sermons regarding the Holy Spirit (Fig. 12). Additionally, the answers to the

¹⁰⁴ Aiden W. Tozer, *Keys to The Deeper Life* (Grand Rapids: Zondervan, 1988), 77.

¹⁰⁵ Some pastors misunderstand Acts 1:8. They tend to think receiving the Holy Spirit is gaining power or an ability, however, they do not know exactly what the power is for. The Bible clearly shows the purpose of the power is for carrying out the task of being a witness for world evangelization.

¹⁰⁶ Aiden W. Tozer, *How to be filled with the Holy Spirit* (Harrisburg: Christian Publishers, Inc., 1952), 4.

question, “As a pastor, what do you think is the most effective way to influence the church members?” show that 67% of the total respondents believe “sermons” are the most effective way to spiritually influence their church members (Fig. 19).

In summation, the respondents seem to feel they only need the Spirit’s power and ability for their sermons, in order to affect their congregation. They do not see a need for the Holy Spirit Himself who wants to have a fellowship with them. Tozer points out two things Christians have to do before being filled with the Holy Spirit that are necessary for Korean pastors as well. The first is to become aware of “a total of self-devaluation.”

Before there can be fullness there must be emptiness. Before God can fill us with Himself we must first be emptied of ourselves. It is this emptying that brings the painful disappointment and despair of self of which so many persons have complained just prior to their new and radiant experience. There must come a total of self-devaluation, a death to all things without us and within us, or there can never be real filling with the Holy Spirit.¹⁰⁷

Youngdon Park likewise remarks that God’s grace is for those who bitterly experienced that, unless they are filled with the Holy Spirit, they cannot help failing miserably; consequently, they implore God by saying they cannot live without Him.¹⁰⁸

Secondly, Christians must have a “desiring heart.” Tozer implores Christians, as well as pastors, to long for God:

I want deliberately to encourage this mighty longing after God. The lack of it has brought us to our present low estate. The stiff and wooden quality about our religious lives is a result of our lack of holy desire. Complacency is a deadly foe of all spiritual growth. Acute desire must be present or there will be no manifestation of Christ to His people. He waits to be wanted. Too bad that with many of us He waits so long, so very long, in vain.¹⁰⁹

¹⁰⁷ Tozer, *Keys to The Deeper Life*, 54.

¹⁰⁸ Park, *Distorted the Face of the Holy Spirit*, 246.

¹⁰⁹ Aiden W. Tozer, *The Pursuit of God: A 31-Day Experience*, comp. Edythe Draper (Camp Hill: WingSpread Publishers, 2008), 12.

Furthermore, Tozer stresses, “This desire to be filled must become all-absorbing in your life. If there is anything in your life bigger than your desire to be a Spirit-filled Christian, you will never be a Spirit-filled Christian until that is cured. If there is anything in your life more demanding than your longing after God, then you will never be a Spirit-filled Christian.”¹¹⁰

This desire does not mean man has a measure of the Spirit; we are fully filled with the Spirit and walk in the Spirit. This means putting God’s desire before man’s; Tozer calls it “part of the total plan of redemption”¹¹¹ or “the work of Christ in redemption”¹¹² for His chosen people. Therefore, Tozer asserts that Christians do not need to persuade God to fill them with the Spirit;¹¹³ for God has already sent us the Spirit. Park also mentions Christians no longer need to wait for the Spirit’s coming, but rather He is waiting for us.¹¹⁴

Korean pastors need to determine to empty their minds, which are filled with something bigger than their desire to be filled with the Spirit. The Holy Spirit will never dwell in their mind unless they throw away such notions as church growth, a financially better life, compliments like ‘successful pastor,’ and corrupt ambition. Seeking to be filled with the Holy Spirit in order to possess His gifts is the same as regarding the Spirit as a tool for one’s own purpose. Nevertheless, if a marvelous work beyond expression happens in a person’s life, or if

¹¹⁰ Aiden W. Tozer, *The Counselor: Straight Talk about the Holy Spirit* (Camp Hill: WingSpread Publishers, 2009), 76.

¹¹¹ Aiden W. Tozer, *Tozer Speaks to Students: Chapel Messages Preached at Wheaton College*, ed. Lyle W. Dorsett (Camp Hill: Christian Publications, 1998), 107.

¹¹² Tozer, *How to be filled with the Holy Spirit*, 18.

¹¹³ Yongbok Lee, trans., *Crash with the World* (Seoul: Kyujang Publishing Company, 2005), 21, originally published as Aiden W. Tozer, *Tozer Speaks to Students: Chapel Messages Preached at Wheaton College*, ed. Lyle W. Dorsett (Camp Hill: Christian Publications, 1998).

¹¹⁴ Park, *Distorted the Face of the Holy Spirit*, 198.

someone is healed of a disease, in all probability those may not be the work of the Holy Spirit. However, they have to remember that the Holy Spirit never conforms to the wishes of man.¹¹⁵

Even though the church introduces interesting programs and events as part of worship, consequently, the church actually grows in number and builds larger facilities to accommodate more people, whereupon it becomes the envy of many churches and pastors. Yet, if the Holy Spirit is not in the church, the church has nothing.¹¹⁶

Korean pastors will have to listen to Tozer's heartfelt advice, "Not by eloquence of a man, not by good music, not by good preaching, but it is by the Spirit that God works His mighty works."¹¹⁷

Summary

In chapter five, the thesis examined Aiden Wilson Tozer's personal and pastoral background. The goal was not just to discover Tozer's personal history, but to observe God who sent Tozer into this world, used him as a prophet in an era where people were losing their desire for God, and to take note of how God worked in and led Tozer's life.

¹¹⁵ Kevin DeYoung, the Senior Pastor at University Reformed Church, states, "The purpose of spiritual gifts is not to impress or even to provide a powerful personal experience...The gifts are for service and ministry for the benefit of the body of Christ. Moreover, the Holy Spirit apportions gifts to individual Christians as he wills (1 Cor. 12:11). It's not as if the Holy Spirit backed up a big dump truck of gifts and unloaded them indiscriminately on God's people. He didn't distribute the gifts by putting us in a money booth with spiritual gifts flying around. No, the Holy Spirit has apportioned the gifts carefully and personally. Everyone is gifted by the Spirit for service. This means we can serve. It also means we must serve." Kevin DeYoung, *The Holy Spirit*, quoted in D. A. Carson and Timothy Keller, ed., *The Gospel as Center: Renewing Our Faith and Reforming Our Ministry Practices* (Wheaton: Crossway, 2012), 185. Tozer likewise mentions, "God has given us in His Holy Spirit every gift, every power, every help we need to serve Him. We do not have to look around for some other way." Aiden W. Tozer, *Tragedy in the Church: The Missing Gifts*, comp. and ed. Gerald B. Smith (Camp Hill: WingSpread, 2010), 20.

¹¹⁶ Tozer, *Counselor*, 36.

¹¹⁷ *Ibid.*, 37.

The author was able to discover the reason God called Tozer, who was poor, uneducated, and a troublemaker, in 1 Corinthians 1:26-29.¹¹⁸ Primarily, the most notable aspect of Tozer's life is that he sought God completely throughout his entire life. Tozer regarded having fellowship with God as the most valuable ministry in his life, as well as the ministry that brought him the most happiness. With Tozer, friends, and even family, were never more of a priority than God.¹¹⁹

If Tozer's life was described in one word, that word might be 'desire.' Literally, all of his waking hours were times he desired God. Tozer even likened living without a desire for God, living without being consciousness of the presence of God, to living in hell.¹²⁰

Tozer would have been greatly saddened to learn that today's Christians have lost their desire for God.¹²¹ On the other hand, Tozer's dying moment shows how he desired God and longed to have fellowship with God.¹²²

¹¹⁸ "Remember, dear brothers and sisters, that few of you were wise in the world's eyes, or powerful, or wealthy when God called you. Instead, God deliberately chose things the world considers foolish in order to shame those who think they are wise. And he chose those who are powerless to shame those who are powerful. God chose things despised by the world, things counted as nothing at all, and used them to bring to nothing what the world considers important, so that no one can ever boast in the presence of God." (NLT).

¹¹⁹ Tozer deliberately kept his friends, and other people around him, at a distance so he could have an intimate relationship with God. To achieve this, Tozer observed that Christians must risk facing awkward or uncomfortable relationships with others. Tozer called this "a common truth," and stated that the majority of Christians today have overlooked that truth. Aiden W. Tozer, *Man: The Dwelling Place of God*, comp. Anita M. Bailey (Camp Hill: WingSpread Publishers, 2008), 125.

¹²⁰ Tozer states, "What makes heaven, heaven? The unhindered, unsullied presence of God! What makes hell, hell? The absence of a consciousness of the presence of God!" Aiden W. Tozer, *The Attributes of God Volume 1: A Journey into the Father's Heart with Study Guide* (Chicago: WingSpread Publishers, 2007), 134.

¹²¹ "I want deliberately to encourage this mighty longing after God. The lack of it has brought us to our present low estate. The stiff and wooden quality about our religious lives is a result of our lack of holy desire. Complacency is a deadly foe of all spiritual growth. Acute desire must be present or there will be no manifestation of Christ to His people. He waits to be wanted." Aiden W. Tozer, *The Pursuit of God* (Camp Hill: Christian Publications, Inc., 1982), 17.

¹²² According to Biographer Lyle Dorsett, Tozer died alone in a hospital room, for he did not want his wife to be with him. He probably wanted her to get rest at home. Furthermore, he never wanted people to see him in a hospital bed. During his final hours on earth, he continued doing what he pursued his entire life, longed for God. Dorsett, *A Passion for God*, 17.

For Tozer, material things were outside his realm of interests,¹²³ since they could become idols in his life.

The author is completely convinced that Tozer's life, sermons, and writings are warning messages to the pastors and Christians of today who are seeking material prosperity and happiness and are dreaming of success in ministry.

¹²³ “Living a simple and non-materialistic lifestyle, he and his wife, Ada Cecelia Pfautz, never owned a car, preferring bus and train travel. Even after becoming a well-known Christian author, Tozer signed away much of his royalties to those who were in need.” George D. Johnson, *What Will A Man Give In Exchange For His Soul?* (Bloomington: Xlibris Corporation, 2011), 197. Fant wrote in his book, *A Twentieth Century Prophet*, “He wanted no bank account and turned his back on ventures that offered financial rewards and sometimes even refused an increase in salary.” Fant, A. W. *Tozer: A Twentieth Century Prophet*, 24.

CHAPTER SIX

PRACTICAL APPLICATIONS FOR KOREAN PASTORS TO COMBAT THE PROSPERITY GOSPEL AND CONCLUSION

Six Practical Applications

The prosperity gospel's contamination of Korean churches is not all the pastor's fault. The laity are also to blame.¹

The pastors' self-ambition, and success through numerical church growth with the prosperity gospel have transformed church growth into the essence of the church and the gospel.² As a result, due to this desire for success, pastors have rejected being a tool of the Holy Spirit, but instead have tried to use Him as a tool for their desire.

For this reason, Professor Park points out that pastors are those who need to be filled with the Holy Spirit and, at the same time, are the most difficult people to be filled with Holy Spirit.³ Moreover, the deep-rooted *KiBok SinAng* and *Chemyon*⁴ culture, set in the

¹ According to results from a survey conducted by the Korean National Association of Christian Pastors targeting 1,000 laities in 2012, 38.8% answered the question why they lead a religious life as, "To be saved," a decrease of 2.9% in comparison to 1998. On the other hand, 18.5% answered, "To receive blessings" like health, wealth, and success, which is an increase of 12% compared to 1998. The results show that the secularization of the Korean church is accelerating further. Taejin Sin, "The Reason Why Christians Attend Church, Redemption Decreases but Blessing Increases," *Christiantoday*, April, 2013, <http://www.christiantoday.co.kr/view.htm?id=263174> (accessed November 6, 2014).

² The prosperity gospel was able to take root in the Korean church without particular repulsion, since the historical background of Korea became the foundation of the prosperity gospel and the social background, like the economic growth of the nation, provided the environment needed for the prosperity gospel to flower. Furthermore, the relationship between church growth and the pastors' desire is found in their sermons. According to the results of a survey in 2007 where the Ministry and Theology surveyed 578 Korean pastors, 61.1% answered "Comfort and Blessing" to the question, "What is your favorite topic you choose the most for your sermons?" Sangmock Sin, "The Korean Pastors Preach 13 Times a Week, the Message of Comfort and Blessing are the Top," *Coramdeo.com*, March, 2007, <http://www.kscoramdeo.com/news/articleView.html?idxno=539> (accessed November 6, 2014).

³ Youngdon Park, *Distorted the Face of the Korean Church* (Seoul: IVP, 2013), 211.

⁴ Refer to footnote #98 in chapter three.

consciousness of the Korean people, has also caused Korean pastors to thirst for church growth and success.⁵

Undoubtedly, the church should grow; however, in the Bible, growth does not equal numerical increase. Growth must be the result, not the goal, of preaching the good news. This is found in the entire book of Acts.

While ascending to heaven, Jesus gave the command to make disciples of all nations, baptize them, and teach them to obey everything He commanded, beginning with preaching the gospel. In obedience to Jesus' Great Command, Christians in the early church continued to teach and preach the gospel in the temple and in every house (Acts 5:42).

Literally, preaching the gospel was the reason for being the church and the mission the Lord commanded. Once they obeyed His command, the Bible records that "the Lord added to their number daily those who were being saved" (Acts 2:47, NIV). In addition, the churches were also "strengthened in the faith and grew daily in numbers" (Acts 16:5, NIV).

These verses verify that numerical growth is God's work, not man's; accordingly, making numerical church growth the standard of success and making an effort to achieve it are no different than usurping God's authority. Pastors should never have church growth as a goal of their ministry.

The prosperity gospel has Christians dreaming of a wealthy and prosperous life, and pastors dreaming about success through church growth. Korean pastors have to quickly awake from the dream and fight to ensure they do not dream it again. To achieve this, the author offers six practical applications found in Tozer's life using the acrostic, "P.A.S.T.O.R."

⁵ Professor Park also remarks that most Korean pastors feel a psychological burden for church growth and are obsessed with the idea called 'church growth ideology.' The pressure from elders that a pastor should numerically grow their church adds to that burden; almost all Korean pastors, whether willingly or unwillingly, are immersed in the church feel a psychological burden. Park, *Distorted the Face of the Korean Church*, 65.

Preach a Sermon Pleasing to God: Honest Preaching

As the survey results show, Korean pastors believe sermons are the most effective way to impact their church members. It is, of course, not an incorrect thought. The author is also convinced, as one of them, that a pastor can have a great affect on congregants by preaching; there is no more glorious and important ministry than a pastor preaching a sermon with an honest heart in front of God.

The problem, however, is that pastors are easily tempted since sermons are the most effective way to spiritually influence a congregation. Namely, pastors are often tempted to use sermons for their own purpose.⁶

They try to accomplish their purpose by using the Holy Spirit as a tool if necessary, but pastors must know they will never be able to do that. If congregants have received some grace through a sermon preached with an ulterior purpose that is irrelevant to God's word and will, they should seriously consider whether the grace came from the Holy Spirit.

The Counselor, the Holy Spirit, is with them as the assistant or helper; it is necessary to remember that He would never help their cunning, ulterior motive to use a sermon as a means for achieving their own secondary purpose.

Another problem in Korean pastors' ministry is they are occasionally tempted to take the glory, which should be given to God, from the congregation about their sermons. The sermon is the holy tool used to convey God's word and mind to the congregation; however, the tool itself can never be glorified. No one but God, who has been performing His great plans by using the

⁶ For example, to solve financial difficulties of the church, pastors deliberately preach sermons regarding offerings or sermons that are irrelevant to God's word in order to have the congregation agree with and follow them. Sometimes, they also do this to rebuke those who oppose them.

tool, should receive this glory. However, when the service is finished, Korean pastors are prone to fall into the temptation of self-glory at the door.⁷

Contrarily, Tozer avoided this temptation from the beginning. He refused to stand at the church door after service and shake hands with the congregation because, in his mind, that was “glad handing” people and setting himself up to be flattered and, thus, self-deceived.⁸

After the sermon, the preacher has to reflect on God’s response and decide whether they honestly preached God’s will and thoughts, not concentrate on man’s response or whether the congregation received grace through their sermon. Honest preaching is the kind that the Apostle Paul says is pleasing to God.⁹

A sermon is a holy ministry used to deliver God’s thoughts to the congregation. A sermon can be a rebuke to the sinner, God’s promise to an individual whose faith is weak, or hope to a person in trouble. God is the One who expects a response from human being’s through sermons, not the pastor, while the Holy Spirit elicits the response. Accordingly, a pastor should honestly preach a sermon without being aware of man’s response, since a sermon should only contain God’s holy purpose toward His own people and the work of the Holy Spirit.

⁷ Korean pastors usually come down from the pulpit and stand at the entrance door after service, and, as the congregation leaves, they shake hands with the pastors. The congregation and the pastor bow to each other, while shaking hands, and saying, “I received much grace through your sermon.” This salutation is an expression of gratitude for the pastor’s sermon, and, in some aspects, is a good tradition of the Korean church. However, it is also often a sin when the pastor takes the glory that God must receive from the congregation. Although they do not intend to intercept God’s glory, they are always at risk of falling into temptation by monitoring the congregation’s reaction. In actuality, they feel rewarded and a sense of satisfaction from their sermons and a sense of accomplishment from the congregation’s reaction while they greet each other at the entrance door after church; sometimes they are even downhearted when the congregation is unresponsive to their sermons.

⁸ A. W. Tozer Theological Seminary, “Who is Tozer?” under “Pastoral / Professional Background,” <http://tozer.simpsonu.edu/Pages/About/Tozer-AWTozer.htm> (accessed September 15, 2014).

⁹ 1 Thessalonians 2:4, “but just as we have been approved by God to be entrusted with the gospel, so *we speak, not to please man, but to please God* who tests our hearts” (ESV).

How does the pastor preach a sermon that is pleasing to God? Earlier, the life of the Apostle Paul and Tozer provided the answer: by living in intimate fellowship with God. For the pastor, this fellowship must be a priority before he is praised for a powerful and graceful sermon, since God shows His thoughts and holy will through intimate fellowship. For that reason, it is inconceivable that the sermon, which the problematic pastor preaches, is said to reflect God's thoughts.

If the pastor cannot realize God's thoughts, he will not be able to accurately convey it to the congregation; eventually he cannot help but fall into the temptation of replacing God's thoughts with his own impure thoughts and purpose.

Consequently, the pastor must stake everything on having intimate fellowship with God and has to remember that the sermon does not have to be revealed at the pulpit, but should be first prepared outside the pulpit through the pastor's life.

Anticipate the Grace God Sends Down: Genuine Worship

John Piper defines the meaning of *worship*, while comparing the meaning of *missions*, as follows:

Missions is not the ultimate goal of the Church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever.¹⁰

Worship in this world is important because, as Piper mentions, it is impossible to imagine heaven without worship, since worship will last both in this world and into eternity as

¹⁰ John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions*, 3rd ed. (Grand Rapids: Baker Academic, 2010), 15.

well.¹¹ Unfortunately, however, the Korean church's worship has been functionalized and programed, as Pastor Han points out. This shows that Korean churches are more interested in man's deed in worship than God's, even though worship is the interactive deed between God and His people. In other words, it is the result of them having studied and developed the ways of worship from man's point of view such as, 'How does man worship God?' and 'How does the church cause the congregation to receive more of God's grace through worship?' more than longing for the grace God sends to His people through worship.

To find these ways, some pastors try to develop humor skills surpassing those of comedians to make an impression on the congregation and capture their hearts. Some devote themselves to finding touching anecdotes and illustrations for their sermons by spending time studying the Bible, and others even try to make their own anecdotes and illustrations.¹² Furthermore, much of the time in worship is filled with modern praises, such as Contemporary Christian music, by some pastors in order to touch the congregation's heart and make an impression on them. They are even willing to discount holiness in worship as an old tradition so they can touch and move the congregation's heart.

This mistaken perception of worship is not a problem with pastors alone. The congregation also has a distorted perception of worship and tends to identify the grace God sends in worship with the impression they receive from anecdotes, fables, or stories, not God's word.

¹¹ Tozer defines *worship* as follows: "Both the Old and the New Testament teach that the essence of true worship is the love of God... It is quite impossible to worship God without loving Him... God is never satisfied with anything less than all: 'all thy heart ... all thy soul ... all thy might.' This may not at first be possible, but deeper experience with God will prepare us for it, and the inward operations of the Holy Spirit will enable us after a while to offer Him such a poured-out fullness of love." Aiden W. Tozer, *That Incredible Christian: How Heaven's Children Live on Earth* (Wheaton: Tyndale House Publishers, 1977), 126.

¹² Spurgeon addresses that making anecdotes and illustrations in order to interest a congregation is not work pastors have to do and said, "Whenever I have the slightest suspicion about the truth of a story, I drop it at once; and I think that everyone else should do the same." Charles Haddon Spurgeon, *Lectures to My Students: Complete and Unabridged* (Grand Rapids: Zondervan, 1979), 398.

God's grace is, of course, able to be conveyed to the congregation as a form of impression, but not all grace is this impression. The realization of sin, the shame due to it and repentance are also part of the grace God sends to His people. However, they expect to leave the church feeling relieved or with a deep impression after worship. It is rare to find those who attend service expecting to receive a realization of sin and experience tearful repentance in worship.¹³

How does man worship God?, may be a natural question. However, God already gave the answer two thousand years ago: "worship the Father in spirit¹⁴ and truth" (John 4:23, NIV). Nevertheless, the Korean church is spending much time and effort struggling to find better ways to worship.

This is due to the temptation of church growth always lingering behind the worship in which man's deeds are emphasized; in other words, the worship that provides amusement and pleases the congregation. The megachurches that have led Korean churches until now have verified that this type of worship leads to numerical church growth. It must be remembered that if man's deeds are stressed in worship, and worship becomes a tool of church growth, while interlinking with the temptation of church growth, man may be satisfied with the worship, however it will be an "abominable worship"¹⁵ that God is unable to receive.

¹³ Tozer addresses worship without realization and repentance as "Cain's worship." Aiden W. Tozer, *Worship: The Missing Jewel of the Evangelical Church* (Harrisburg: Christian Publication, Inc., 1961), 16.

¹⁴ "Our worship must be in the Spirit ... To worship in such a way that God will accept it, there must be individual committal to Christ and inward purification by blood and fire. There must be separation from the world, from its opinions, habits and values." Aiden W. Tozer, *Rut, Rot or Revival: The Problem of Change and Breaking Out of the Status Quo*, comp. by James L. Snyder (Camp Hill: WingSpread Publishers, 2006), 130.

¹⁵ "What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. When you come to appear before me, who has required of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of convocations—I cannot endure iniquity and solemn assembly" (Isaiah 1:11-13, ESV).

In worship, only “in spirit and truth” is sufficient for man’s deed. If one is interested in man’s deeds, worship will be man-centered; if one is interested in God’s deeds, it will be God-centered worship. Now, it is time to divert Korean pastors’ concern to God’s deeds or, in other words, to the grace God sends down through worship.

Stay in Constant Prayer: Ceaseless Prayer

R. A. Torrey stated that prayer is “the means that God has appointed for our receiving mercy and obtaining grace to help in time of need.”¹⁶ However, what is the reason many pastors do not have any fruit in their ministry and go around the world to find the answer? Torrey pointed out the reason is due to their neglect of prayer.¹⁷

On this question, Tozer provides the following answer: “To think God’s thoughts requires much prayer. If you do not pray much, you are not thinking God’s thoughts. If you do not read your Bible much and often and reverently, you are not thinking God’s thoughts.”¹⁸

As Tozer mentioned, Christians can have fellowship with God and realize God’s will through prayer and His word, the Bible. Specifically, the pastor has to pay close attention to Tozer’s use of the phrase “much prayer.” Indeed, one must pray frequently to know God’s will and thoughts, just as two lovers need time to talk and get to know the minds of each other.

Unfortunately, however, most Korean pastors are facing a situation in which they cannot personally pray much except for the prayer in the Early Morning Prayer Service, *Saebyeok Gido*; due to many pastoral ministries, the amount of time spent in prayer is minimum. Thus it is

¹⁶ R. A. Torrey, *How to Pray* (New Kensington: Whitaker House, 1983), 11.

¹⁷ *Ibid.*, 7.

¹⁸ Tozer, *Rut, Rot or Revival*, 38.

unlikely that their prayer time is spent listening to God in prayer, but rather just asking things of Him in prayer. Eventually, with the minimum amount of prayer, it is truly difficult to have fellowship with God and realize His mind; be that as it may, they cannot attribute the blame to an overabundance of ministries.

The best way for Korean pastors to “pray much” is to have additional, separate time in their ministries for fellowship with God; if even that is hard to accomplish, two verses, 1 Thessalonians 5:17 and Ephesians 6:18¹⁹, offer a secondary method. Those verses show Christians have to pray always, everywhere, and at all times, like breathing.

An even easier explanation: many people were taught ‘prayer is a conversation with God’ in Sunday school. Even though it is an explanation for children, the author is convinced there is no obvious and easier explanation. One usually has to make an appointment to meet and talk with someone, however the closer one is to someone, the appointment becomes unnecessary. For example, if someone wanted to meet the president, he/she would surely have to make an appointment, but the president’s child would not have to do that.

All Christians are God’s children; there is no need to make an appointment to talk with God. It should be remembered that prayer is a dialogue with God, and every Christian can talk with God when they are walking along the street, driving, and when they are relaxing with their eyes closed, as long as they call on the name of God.²⁰ Accordingly, it is self-deception and a ridiculous lie if pastors can make the excuse that they are unable to pray because of a lack of time. Intimacy with God comes from ceaseless prayer.

¹⁹ In the ESV Bible, 1 Thessalonians 5:17 records, “pray without ceasing,” and Ephesians 6:18 describes, “praying at all times in the Spirit...”

²⁰ The author, of course, thinks this simple and short prayer cannot take the place of the separate prayer time in one’s daily life. That is, the pastor should never be satisfied with the short prayer, since it is very likely that a pastor’s prayer time could simply become making requests of God in prayer in a short time.

Take the Time to Read Daily: The Daily Reading Habit

Reading a book is one of the ministries that Korean pastors do not deem important. As the survey results show, 40% of the total respondents do not read at least one book a month (Fig. 13). Additionally, the reason most of them read a book is to feed spiritual food to their congregation, not to cultivate their own spirituality and devotional life.

This could be, of course, the reason for reading a book, however, another result of the question, “As a pastor, which fields do you think you need to improve on and receive training in from the following? Please select three,” shows a notable fact. This question was a multiple-choice question and had seven options. Surprisingly, no one chose “Reading Books” (Fig. 21) as an answer. This means they are not so interested in reading books and do not think reading matters much in comparison with other pastoral ministries.

It is true that many Korean pastors are physically exhausted and have no room for developing themselves as well as reading books. For that reason, if they have a little time to spare, they just want to relax. Considering the ministering environment of Korean pastors, it is fairly understandable; it is also slightly shocking that no one feels the need to improve their reading habit to develop their own spirituality and devotional life; this is the reality Korean pastors are encountering.

However, no matter how difficult reality is, the pastor has to read, not only for feeding God’s flock, but also for feeding his soul. J. Oswald Sanders states, “A leader should determine to spend a minimum of half an hour a day reading books that feed the soul and stimulate the mind.” As Sanders says, reading a book is not just to build on extensive knowledge and information, but also to healthily develop a pastor’s own spirituality through reading books,

particularly the Christian Classics Tozer stressed or devotional books. Of course, it is not easy for pastors that are exhausted due to a heavy load of pastoral ministries to make a practice of reading. Accordingly, Tozer emphasizes that reading books “requires a degree of consecration to God.”²¹

It is necessary for pastors to read various newspapers and magazines as well as Christian books, since they should read about the world, find out God’s will toward the world, and preach it to the congregation. If the pastor only knows the Bible and does not know the world, his messages can be a clanging cymbal²² which is why Spurgeon advises pastors to read not only the Bible, but also the newspaper.²³

Likewise, Karl Barth remarks, “Preachers should have the Bible in one hand and a good daily newspaper in the other, allowing the two to speak profoundly to each other.”²⁴ Reading books assists pastors in cultivating their soul, making it healthy, and finding and discerning God’s will in this world so they can preach the word of God more clearly and confidently to His people. Therefore, the author is convinced reading is clearly one of the pastoral ministries and exhorts Korean pastors to seriously ruminate on why reading is important now.

Opt to Serve the Holy Spirit as the Master of Life: The Spirit-Filled Life

The author previously pointed out the problem and danger that results from pastors trying to instrumentalize the Holy Spirit for their own purpose. This temptation is not only

²¹ Aiden W. Tozer, “The Use and Abuse of Books,” *The Alliance Weekly*, February 22, 1956, 2.

²² 1 Corinthians 13:1 (NIV).

²³ Spurgeon, *Lectures to My Students*, 398.

²⁴ Roger Alling, *Preaching as a Way of Life*, quoted in Roger Alling and David J. Schlafer, eds., *Preaching as Pastoral Caring* (New York: Church Publishing, Inc., 2005), 44.

today's problem; there was also an attempt to buy the Holy Spirit with money in a town in Samaria two thousand years ago.²⁵ This idea is absolutely wrong and is a misconceived notion pertaining to the Holy Spirit and His ability.

Tozer explains why God sent the Holy Spirit as follows: "God wants to fill us with His Spirit in order that we should know Him first of all and be absorbed in Him. We should enter into the fullness of the Spirit so that God's Son may be glorified in us."²⁶

In addition, Tozer criticizes that praying for the Spirit-filling to achieve secondary purposes such as tongues, healing abilities, and miraculous powers is wrong, and strongly advocates for the end of this type of prayer.²⁷

For some pastors, it is clear that their intention is to instrumentalize the Holy Spirit because of the secondary purpose Tozer mentioned. To fulfill this, they need the Spirit, however, it is necessary to examine a more fundamental matter: 'where does this corrupt thought and impure intention come from?' The author believes it begins with the name of the Holy Spirit: *παράκλητος* (parakletos). It appears four times in the Gospel of John,²⁸ but was translated

²⁵ "Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit, for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit. Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, saying, "Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit." But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money!" Acts 8:14-20, (ESV).

²⁶ Aiden W. Tozer, *Faith beyond Reason: With God Nothing is Impossible* (Camp Hill: WingSpread, 2009), 153-154.

²⁷ "Too many want the Holy Spirit in order that they may have the gift of healing. Others want Him for the gift of tongues. Still others seek Him so that their testimony may become effective. All of these things, I will grant, are a part of the total pattern of the New Testament. But it is impossible for us to make God our servant. Let us never pray that we may be filled with the Spirit of God for secondary purposes." Ibid.

²⁸ John 14:16, 26, 15:26, 16:7.

differently in various translations of the Bible: ‘Advocate’ in the NIV (2011 version) and NET, ‘Comforter’ in the KJV and ASV, and ‘Helper’ in the ESV and NASB.

In the Korean Bible, the name was translated *Bohyesa*; meaning ‘a teacher who cares for and loves a student.’ To the point, even though there are small differences in the translation concerning *παράκλητος*, it can be interpreted as a person who helps another in any way. The problem, however, is due to the misconception that the Holy Spirit is the person who provides Christians with help, and Christians are the people who receive that help; in this instance, they consider the Holy Spirit a servant, as Tozer pointed out.

Many Christians, including pastors, try to involve the Holy Spirit in work they have designed for their own purpose, and do not think about what His help is for. Particularly, the prosperity preachers consider Him a master key that can open the door to the health, happiness, success, and prosperity they stress in their messages.

Thus, for Korean pastors, two things are needed. The first is to switch places. They have to pull themselves down from the master’s position and place the Holy Spirit there, while they take the servant’s position. They must allow the Spirit to reign freely as the master of their life. When the places of the master and the servant are rectified, it is possible to expect a Spirit-filled life.

Secondly, pastors must clearly know the reason for being filled with the Holy Spirit. It should not be assumed that the reason is to have access to His ability or to receive the gifts He gives. The ministry of the Holy Spirit is to glorify Christ. Therefore, it should be remembered that the reason pastors have to be filled with the Spirit is not to gain something from Him, but to glorify Christ more in their life.

If one eagerly desires to be filled with the Spirit, one's desire needs to be burning as much as it burns for all other things, since Christians can be holy and filled with the Holy Spirit as much as they desire.²⁹

Reject Worldly Success: True Success

In the spring of 2010, Korean society, as well as the Korean church, was traumatized by a sexual scandal involving Pastor Byoung-wook Chun's molestation of more than eight young, female church members.

Pastor Chun started his new post as a senior pastor in Samil Church in 1994, at the age of thirty-one. There were only about eighty church members at that time; however, the tiny church has grown to become a megachurch with up to 20,000 regular attendees as of 2010. Consequently, Chun has received attention from the Korean church, and society as a whole, as a successful pastor and young leader who would lead the future of the Korean church.³⁰

Another reason, besides the growth of the church, that he has received attention is due to the average age of the members being twenty-seven years old, and more than half (10,000) of the total members are single young people.³¹

²⁹ "Yet there is considerable truth in the idea that revivals are born after midnight, for revivals (or any other spiritual gifts and graces) come only to those who want them badly enough. It may be said without qualification that every man is as holy and as full of the Spirit as he wants to be. He may not be as full as he wishes he were, but he is most certainly as full as he wants to be." Aiden W. Tozer, *Born after Midnight: Spiritual Renewal Comes to Those Who Want It Badly Enough*, comp. Aiden W. Tozer (Camp Hill: WingSpread Publishers, 2008), 7-8.

³⁰ Geunmi Lee, "Successful Case of Korea –Young People are Crowding into Samil Church Now," *ChosunNewsPress.com*, May, 2003, <http://monthly.chosun.com/client/news/viw.asp?nNewsNumb=200305100047> (accessed November 3, 2014).

³¹ Geunmi Lee, "If Worship is Revived, The Church is Also Revived," *FutureKorea*, July 16, 2010, <http://www.futurekorea.co.kr/news/articleView.html?idxno=19780> (accessed November 3, 2014).

However, there have been concerns regarding Pastor Chun and his sermons. According to Pastor Jongho Han, Chun's sermons instigate the young to set their sights on worldly success and stresses faith to succeed. Namely, Chun has put the distorted formula into their minds: a person who has faith is sure to succeed in the world.³²

Consequently, it is certainly true that young Christians in Korea have been enthusiastic about Pastor Chun's sermons and flocked to his church.

Regrettably, as Chun's undisclosed sexual scandal was revealed, the labels following him such as 'a successful pastor' and 'a leader of the future of the Korean church' were destroyed. This was sufficient enough to bring the Korean church into derision. However, Chun planted a church again two years later, without even making an apology or asking for forgiveness from his victims.³³

The scandal of Pastor Chun shows that when man thirsts for worldly success, as he has challenged the young Christians, instead of success in Christ, the results of such work is in vain. Eventually, Pastor Chun himself proved it is just dung, as Paul said.

The success of a pastor usually depends on the acknowledgement of others, and people tend to judge a pastor on whether he is successful in church ministry or not by a touching sermon and numerical church growth. When a pastor's sermon touches the congregation's heart and tells them what they want to hear, people admire and commend him by saying, "He is the best

³² Jongho Han, "Read Critically Chun Byoung-Wook," quoted in Eungryeol Ryu, "The Analysis and Assessment of the Korean Church's Sermons and a Proposal," Daegu Bible Academy, February 19, 2008, <http://dabia.net/xe/comment/9694> (accessed November 5, 2014). Pastor Han makes cynical remarks that Chun's gospel does not relate the suffering life of Jesus, but is only religious ambition to delude people into considering Christianity as the means for accomplishing their dreams and personal successes.

³³ Pastor Chun contends God already forgave him by citing the Bible: God forgave adulterous Gomer (Hosea 3:1-3). He also makes excuses on why he does not publicly beg for forgiveness from the victims by referring to Psalm 51: though David committed adultery with Bathsheba, David did not publicly beg for forgiveness for his sin, but just individually repented of the sin to God and was forgiven by God.

preacher.”³⁴ Many people gather in his services and this atmosphere leads to the church growing in number.

For that reason, some pastors try to technically develop their sermons and, consequently, the time they have to study the Bible and prepare sermons naturally decreases. Finally, they betray the essential mission of a preacher speaking for God and become a person who speaks man’s words for their own ambition.

The author believes that refusal of worldly success is the only way for Korean pastors to live. However, this is not always possible even if the pastor is determined to refuse it. Above everything, he must be seized by the Holy Spirit, and self-renunciation must be part of the determination in order for the Holy Spirit to have complete reign of him and his life; this self-renunciation is also impossible to achieve by a moment’s determination.

Fellowship with the Holy Spirit should be a prerequisite for both the refusal of worldly success and self-renunciation, since the more a pastor has intimate fellowship with the Spirit, the easier he is able to put down his worldly ambition and renounce himself; Tozer’s life proves this.

Conclusion

During Japanese colonial rule (1910-1945), Korea was exploited for all of its national resources such as timber, rice, fish, coal, and iron ore, used for war supplies, by Japan. In addition, innumerable people were drafted into the military by force: men as soldiers for their war and women as sexual slaves for the Japanese soldiers.

³⁴ “The desire to receive glory and praise from people is the Devil’s desire. The position in which a pastor is standing is a perilous place where he could fall into a fearful sin such as the interception of God’s glory or worship of himself. Now, the desire that an angel failed to control consequently fell into decadence and is corrupting the Korean pastors.” Park, *Distorted the Face of the Korean Church*, 142-143.

Korea regained its independence in 1945, but the freedom was short lived. Five years later, Korea went through the Korean War (1950-1953). The country was ravaged by war and cast a shadow of death and fear; consequently, only poverty, sorrow, and despair existed in the nation. Korea lost everything and became a powerless country that could not do anything without foreign aid.

Now, however, Korea is one of the OECD member countries and has been supporting the development of less developed countries and over 70 nations in Africa. The protagonist of this change was the Korean church. The Korean church healed both the mental and spiritual wounds of those who were in sorrow and frustration and instilled in them a hope to rebound from the poverty and hopelessness around them. As a result, people gathered in churches and prayed for individual revival as well as a national revival.

In addition, as the series of Five-Year Economic Development Plans and the *SaeMaul WoonDong* movement progressed, people had personal and national goals of growth and prosperity, which the Korean church also set as its goal. Korean pastors preached the worldly topics of success, blessings, wealth, and prosperity to keep pace with society, and people swarmed to the church to listen to the sermons.

Consequently, the Korean church has unprecedentedly burgeoned in global church history: Yoido Full Gospel Church, the biggest church in the world, Kumnun Methodist Church, the biggest Methodist church in the world, and Myungsung Presbyterian Church, the largest Presbyterian church in the world, are all in Korea.

Professor Bong-Ho Son, honorary professor at Seoul National University, addresses the impact of the Korean church growing like this on Korean society as follows: “Christians occupy almost all of the important positions in politics, the economy, and society. In addition to this, a

large number of judges, prosecutors, and one-third of politicians are Christians.”³⁵ This means the Korean church exerts a significant influence on Korean society.

If this is true, righteousness and truth have to be alive in society; yet, in reality, the opposite is true. According to Son, the unbeliever has ridiculed today’s Christianity, and there are always pastors, elders, and deacons involved in social issues and various other incidents.³⁶

Son points out the reason for these problems as follows:

The Bible says if one believes in God and follows Jesus, he/she could not earn money, gain the honor of the world, and enjoy power; rather we have to suffer with Jesus.³⁷ That is why Christianity is called ‘Religion of the Cross.’ However, the Korean church has stressed that if one believe in Jesus, he/she will be successful, healthy, earn money, and gain power. The church was excited because people gathered to listen to the awesome gospel. Eventually, this promoted the secularization of the Korean church.³⁸

It is obvious that growth brought positive changes into the individual life and the life of the nation. The problem, however, came when the Korean church aimed at growth as the essence of the church and pursued it.

The correlation between the success the pastors want to achieve while using growth as the method and the prosperity gospel as a means to reach that success is seen through the comparison of success to a destination, growth to a bus, and the prosperity gospel to gas. Korean pastors have driven the bus called ‘growth’ to take passengers to a destination, ‘success,’ while filling the bus with gas called ‘the prosperity gospel.’ Initially, the bus did not seem to have any problems, however, gradually it not only put the passengers in danger due to the wrong fuel and

³⁵ Bong-Ho Son, “Christianity Became like a Dog,” *The Voice*, January 18, 2012, <http://www.thevoice.kr/40> (accessed October 23, 2014).

³⁶ Ibid.

³⁷ “and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” (Romans 8:17, ESV).

³⁸ Son, “Christianity Became like a Dog.”

destination, but also became a bane in society. Essentially, Korean pastors have used the prosperity gospel to fill their churches and reach their ill-judged goal of success.

This is the result of the church making its mission and reason for being church growth, and the church is now seeing the consequences of this decision.

Nevertheless, there is still hope for the Korean church. As the survey results show, it is encouraging that 57% of the total respondents answered that the responsibility for the problem of the Korean church rests with pastors (Fig. 5). Therefore, only the pastor, can stop and change the problematic focus of the church since the future of the Korean church depends on them.

Once the pastors recognize and accept this responsibility, they have to abandon their pursuit of worldly success through numerical church growth, for true success is not in the world, but in Christ Jesus, and strive to be successful servants before God. Pastors have to ignore the temptation of believing that numerical church growth is an indicator of a pastor's success. Pastors do not have to make a companion of the prosperity gospel for the church to grow in number. They have to release their hold on the prosperity gospel and take hold of God's hand, adhering themselves to the gospel of the Cross.

Even now, pastors have to biblically review the meanings of wealth and success and reassess the interpretation of biblical blessings. Simultaneously, to fulfill this, they must put the following six applications, that Tozer lived in His pursuit of God, into practice: Preach a sermon pleasing to God, Anticipate the grace God sends down, Stay in constant prayer, Take the time to read daily, Opt to serve the Holy Spirit as the master of one's life, and Reject worldly success.

If the Korean church does not change now, it could bear a heavy price. As Tozer, even at death's door, longed for intimate fellowship with God, pastors must make fellowship with God (the Holy Spirit) the first priority in their lives and endeavor to achieve it. This is the only the

way the Korean church, as well as Korean pastors, will continue to live and carry out their mission in the world.

Be shepherds of God's flock that is under your care, watching over them,
not because you must, but because you are willing, as God wants you to be;
not pursuing dishonest gain, but eager to serve;
not lording it over those entrusted to you, but being examples to the flock.

And when the Chief Shepherd appears,
you will receive the crown of glory that will never fade away...

Humble yourselves, therefore, under God's mighty hand,
that he may lift you up in due time.

(1 Peter 5:2-6, NIV)

APPENDIX A

General Affairs

1. What is your position in your church?
 Senior Pastor
 Assistant Pastor

2. What is the number of attendees at your church? (Middle school-age and above)
 100 or less
 300 or less
 500 or less
 1000 or less
 Over 1000

A Survey of the Consciousness of the Korean Church

1. What do you think of the churches in Korea?
 They do not have any problems
 Some churches have become a problem in society
 Most churches are not fulfilling their mission and purpose

2. Who do you think should take responsibility for the problems shown in the Korean churches? Prioritize them by placing numbers one through three in the blanks. One is the most important and three is the least important.
 - The pastor ()
 - The elder ()
 - The laity ()

3. What do you think is the first priority for changing the Korean churches? Please select three.
 Changing the pastor's ethics and life
 Reviving the sermons of the Gospel
 Overcoming the focus on the growth of the church
 Overcoming the prosperity gospel
 Making an effort to live out God's Word in one's life
 Implementation of the church's essential mission
 Overcoming the idea of only taking into consideration one's own church

A Survey of Pastors' Awareness of Devotion in Their Lives

1. On a scale of 1 to 5, how would you rate your intimacy with God?
 1 (Worst) 2 3 4 5 (Best)

2. During your ministry, when do you look forward to the presence of the Holy Spirit the most?
 (_____)

3. What is the average amount of time that you spend in prayer daily?
 Less than 1 hour
 1 - 2 hours
 2 - 3 hours
 3 - 4 hours or more

4. What is the average amount of time you spend reading the Bible daily?
 Less than 1 hour
 1 - 2 hours
 2 - 3 hours
 3 - 4 hours or more

5. What is the average amount of sermons that you give every week, including early morning prayers, and how many do you think is appropriate per week?
 once
 twice
 3 times
 4 times or more
 (_____ times)

6. On average, how long does it take to prepare one sermon for Sunday or Wednesday service, and do you think that is enough time?
 less than 3 hours
 less than 5 hours
 less than 10 hours
 10 hours or more

7. Please select, from the following, the three topics that you choose the most for your sermons.
 God's Promise (Blessings)
 Christ
 God
 Holy Spirit
 Sin, Repentance, Forgiveness

- Family, Relationships
- Faith
- Devotional Life (Reading the Bible, Prayer, Quiet time)

8. On average, how many books (including Christian and generic books, but excluding the Bible) do you read in a month?
- Very little
 - 1 book
 - 2-3 books
 - 4-5 books
 - more than 6 books

A Survey on Ministry

1. As a pastor, please select three topics that you are most interested in from the following.
- The growth of the church
 - Evangelism (Mission work)
 - Sermons
 - Worship
 - Finances involving the church
 - Building a new church
 - The spiritual growth of the church members
 - The church's participation in social activity
 - An intimate relationship with God
2. Please select, from the following, three things you would expect to see if your church grew.
- The heavy amount of ministry will be distributed through the supplement of assistant pastors
 - The pastor's life will become better than it is now
 - The church will be able to afford to help neighboring, small churches
 - The ability to fulfill duties in society will be increased
 - Church planting would be possible by dividing the existing church
 - The church will grow more than it is now
3. If there is something that makes your ministry difficult, please select the two top reasons from the following.
- Financial hardship due to a low salary
 - Excessive ministries (many sermons, spiritual training, visiting church members)
 - Church members relying too much on their senior pastor
 - Church members who do not mature in their faith
 - The megachurch who absorbs members from the neighboring or smaller churches

4. What are your thoughts on the amount of salary you are receiving right now?
- Very dissatisfied
 - Dissatisfied
 - Neither dissatisfied nor satisfied
 - Satisfied
 - Very satisfied
5. From the following, what do you think is a solution to the financial hardship of the pastor?
- It will be solved when the church grows numerically
 - The megachurch should help them who are in the financial hardship
 - The denomination should take care of them
 - The second job should be allowed to the pastor
 - Other ()
6. As a pastor, what do you think is the most effective way to influence the church members?
- Sermons
 - Spiritual Training
 - Visitations
 - Prayer
7. Please select the temptations you are encountering or you could encounter as a pastor from the following. Select every point applicable to you.
- Growth in the number of church members
 - The temptation of money
 - The recognition as a great pastor from people
 - Better treatment than now, such as a high salary, or a nice car and house
 - Other ()
8. As a pastor, which fields do you think you need to improve on and receive training in from the following? Please select three.
- Character (Personality/Ethics)
 - Spirituality
 - Relationship with people
 - Vision of one's ministry
 - Study of the Bible
 - Sermon
 - Evangelism and mission work
 - Serving people
 - Reading books
9. What do you think the church members expect of their preacher? Please put answers in order of expectation by placing numbers one through five in the blanks. One is the most expectative and five is the least expectative.
- A preacher with a sense of humor ()

- A preacher who starts and ends his sermons with God's Word ()
- A preacher who gives hope and consolation ()
- A preacher who has a gift for healing ()
- A charismatic preacher whose speech captures the congregation ()

10. How would you describe the consistency between the lives of the church members and God's word?

- Not at all close
- Far
- Neither far nor close
- Close
- Very close

11. Briefly articulate your thoughts on what 'success' means in ministry.

()

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Associate Pastor, Manduck Joongang Church, Busan, 1998-1999.

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