

## Pentecostalism in Contemporary Korea<sup>†</sup>

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### Abstract

Pentecostalism in Korea has a history as long as Korean Christianity. There are largely two ways in describing the origin of Korean Pentecostalism. One derives from the arrival of Pentecostal denominations from abroad, mainly America; the other is indigenous to Korea. Korean Pentecostalism basically belongs to second and third wave Pentecostalism, although it cannot be defined as one category. There are ambiguous elements in the movement, which is not the same as the Western Pentecostalism. Korean Pentecostalism was the blend of American Pentecostalism and Korean d religion, especially shamanism. Further complicating the picture, the form of contemporary Korean Pentecostalism slightly differs from that in the past. Contemporary indigenous Pentecostalism tends to be group-based, have fixed membership and networks with other members unlike those in the past. Interestingly, indigenous Pentecostals are trying to bring many local pastors over to their side. Moreover, present indigenous Pentecostalism strengthens its own theories and maintains faith healing traditions, which are part of the characteristics of the third wave Pentecostalism. By so doing, it could attract the intellectuals and middle-class people in society. In terms of healing, new indigenous Pentecostal doctrine provides a biblical foundation of healing, which is broadly similar to third wavers' doctrine. Indigenous Pentecostalism has not disappeared in modern Korean Christianity. It has developed in different forms as well as settled down in local churches. In order to argue this, this paper will give the examples of two pastors.

**Keywords:** *Pentecostalism, indigenous Pentecostalism, modern Korea, Christianity,*

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# 현대의 한국 성령운동

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## 국문요약

한국의 오순절 성령 운동은 한국 기독교의 역사와 거의 맥을 같이 한다. 한국 오순절 운동의 기원에 대해서는 크게 두 가지 설명이 가능하다. 하나는 서구 기원설이고, 다른 하나는 한국 토착 기원설이다. 현대 한국 오순절 운동을 하나로 설명하기는 어렵지만, 크게 보면 기본적으로 제 2물결과 제 3물결 성령 운동이 공존해 있다. 하지만 이러한 설명에는 모호한 면이 있다. 제 2물결 또는 제 3물결과 같은 분류는 서구 오순절 운동을 나눌 때 사용하는 방법인데, 한국의 흐름과 같지가 않다. 한국 오순절 운동은 미국 오순절 운동과 한국 종교의 혼합형태이기 때문이다. 이런 점에서, 한국 오순절 운동은 토착적인 오순절 성령 운동이라고 말하는 것이 더 타당하다. 한국 오순절 성령 운동이 토착적인 것은 사실이나, 현대 한국 오순절 운동을 과거의 그것과 같다고 보는 것은 무리가 있다. 현대 한국 토착 오순절 운동은 그룹에 기초해 있는 경우가 많고, 고정된 구성원이 있고, 구성원 상호간의 네트워크가 형성되어 있다는 점에서 과거의 경우와 다르다. 더욱이 현대 오순절 운동은 치유를 하는 것은 같지만 신학적인 부분이 강화되었다. 이러한 점 때문에, 현대 한국 오순절 운동은 중산층과 지식층을 포섭할 수 있었다. 일부 신학자나 목회자들의 관점과는 달리, 한국의 토착 성령운동은 사라지지 않았고, 단지 변형된 형태로 존재하고 있다. 이것을 보여주기 위해 두 공동체를 방문해 관찰한 것을 나눈다.

**주제어:** 오순절 성령운동, 토착오순절성령운동, 현대 한국, 기독교,

Pentecostalism in Korea has a long history as Korean Christianity. From the beginning of Korean Christian history, Korean indigenous pentecostalism based on the Korean religious worldview started its independent evolution,<sup>1</sup> which has been continuously developed through various channels. However, after the first decade of the 21<sup>st</sup> century, the representative organizations for indigenous pentecostalism have stagnated. Apparently, the number of *buheungwhoi* and of prayer mountains, which had been the centers of Korean indigenous pentecostalism, have been reduced. As a result, it has been said that Korean indigenous pentecostalism is disappearing by degrees. Yet this opinion overlooks two points. First, indigenous pentecostalism has been widespread from conservative churches to liberal ones. Second, it is still being practiced in other forms. This article focuses on the second point. In order to discuss this, it starts by categorizing Korean pentecostalism. The main body of the text will demonstrate in what ways Korean pentecostalism differs from Western Pentecostalism, and in what ways its practice still persists in contemporary Korean society.

### I. Pentecostalism in Korea

There are largely two ways to describe the origin of Korean Pentecostalism. One is from the Pentecostal denominations which came from abroad, mainly America, and the other is an indigenous movement. Pentecostalism is often explained with the ‘three wave theory’ by scholars: the first wave, Classical Pentecostalism, appeared between 1906 and 1909. The second wave started approximately from 1960s is called as Charismatic movement. The third wave named as the neo-Charismatic movement began in the 1980s (Kay and Dyer 2004; Robbins 2004; Burgess and Van Der Maas 2002).

In contemporary Korean Pentecostalism, if it is classified according to the Western Pentecostalism, it can be said that the second wave and the third wave Pentecostalism co-exist. Korean Pentecostalism in the present day no longer insists on the importance of speaking in tongues. The characteristic of first wave Pentecostalism was the emphasis on speaking in tongues, which was the predominant feature of the first experience in Azusa Street. Traditional Pentecostalism is generally believed to start from the Azusa Street movement in the USA in 1906 (Irvin 2005, 35-50).<sup>2</sup> MacRobert notes that the Holiness Movement and Black Christianity in America profoundly influenced this movement (MacRobert 1988, 37). He thinks that the basis of the theological aspect comes from the Holiness Movement, which is characterized by revivalism, biblical fundamentalism, emotional fervor, etc. However, some part of its rituals and beliefs partly follow the style of Black American Christianity. Therefore, classical Pentecostalism has been developed the unique peculiarities different from European

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<sup>1</sup> Indigenous Pentecostalism means that it spontaneously appeared without any inflow and has developed in Korea. In order to distinguish between the Western-derived from the indigenous variant, this paper will use small ‘p’ for the indigenous movement.

<sup>2</sup> Some scholars do not agree with 1906 as the beginning of Pentecostalism, citing earlier manifestations such as North Carolina in the 1890s or Charles Parham’s movement in Kansas in 1901. See Allan Anderson, “Writing the Pentecostal History of Africa, Asia and Latin America,” *Journal of Beliefs and Values* 25 (2004), 139-151; Kay and Dyer, *Pentecostal and Chrismatic Studies* (London: SCM, 2004, 14; Dale T. Irvin, “Pentecostal Historiography and Global Christianity: Rethinking the Question of Origins,” *Pneuma: The Journal of the Society for Pentecostal Studies* 27(1) (2005), 35-50.

Christianity from its beginning, which is marked by African styles of rituals or beliefs and fundamental perspectives (MacRobert 1988, 11). MacRobert carefully points out that since spiritual possession, healing, dancing, and rhythm originates from Africa (MacRobert 1988, 29), traditional Pentecostalism tended to focus on unique spiritual experiences such as speaking in tongues and healing. In the early stage of Pentecostalism in Korea, some Korean churches adopted this doctrine, which regarded speaking in tongues as the sign of receiving the Holy Spirit. However, since 2000, almost all Pentecostal movement in Korea abandoned the belief that speaking in tongues was the sign of re-born Christians. Therefore, present Pentecostalism in Korea cannot be grouped as the first wave movement.

Some elements can be seen as representative of second and third wave Pentecostalism. The second wavers differ from the first Pentecostals. Traditional Pentecostals, who experienced the baptism of the Holy Spirit, formed their own denomination. Yet other groups of people appeared, whose denomination was not Pentecostal churches but had Pentecostal inclinations. They were called as Charismatics whose backgrounds were various such as Methodist, Presbyterians, or even Catholic. Before the 1960s, Charismatics had to leave their own churches and join the Pentecostal churches (Robbins 2004, 121). However, from the 1960s, mainstream churches started to allow Charismatics to form their own subset under the denominational umbrella. Hence, although Charismatics were members of Pentecostal churches, they could spread Pentecostal teachings and practices. Seventy percent of Korean churches belong to the Presbyterian denomination, but there are many Christians who have Pentecostal dispositions. Even some pastors have bring Pentecostal attitudes and practices into the religious activities of their churches. In this sense, it can be seen that there are some second wavers in Korean churches.

Furthermore, some are third wavers. Third wave Pentecostalism was originally initiated by Peter Wagner and Charles Kraft in 1980s. On the surface, this looked the same as the previous movements. "The desire of those in the third wave" is also "to experience the power of the Holy Spirit in healing the sick, casting out demons, and receiving prophecies" (Burgess and Van Der Maas 2002, 1141). However, they were not equivalent in that they were prone to "participating in other charismatic-type manifestations without disturbing the current philosophy of ministry governing their congregations" (Burgess and Van Der Maas 2002, 1141). It included a wider range of people, who did not belong to church or were members of independent or indigenous churches around the world (Ma 2005). In the case of Korea, most Christians are affiliated with the churches that have denominational backgrounds. However, the theological doctrines of neo-charismatics are similar to the beliefs of many Korean Christians. Their doctrines are wider and more theoretical than before.

## **II. The Ambiguity of Korean Pentecostalism**

Although Korean Pentecostalism is the mixture of second and third wave Pentecostalism, there are ambiguous elements in the movement. It is not the same as the Western Pentecostalism. Korean Pentecostalism was influenced by American movement. American Pentecostalism flowed into Korea through Mary Rumsey, an independent American missionary, in 1928. Rumsey, who "experienced the baptism of the Holy Spirit at the Azusa Street revival in 1906," "preached the Pentecostal messages in Korea, which emphasized the baptism of the Holy Spirit, speaking in other tongues, and healing the sick by prayer" (Burgess and Van Der Maas 2002, 243). In 1932, she established the first Pentecostal church in

Seobinggo. Nevertheless, until Rev. Yonggi Cho founded the Yoido Full Gospel Church, the influence of the Western Pentecostal movement was not so prominent. When Yoido Full Gospel church, established in 1958, has dramatically grown, which reached to 0.75 million by 2009, American Pentecostalism started spreading.

Meanwhile, Korean indigenous pentecostalism existed before the official American version arrived. Indigenous pentecostalism as it developed in Korea was intensely influenced by shamanism. It was there from the beginning of Christianity. The first Korean converts were mainly lower-class people who were familiar with Shamanism. These new converts transmitted their new faith to other Korean people and were involved in the mission work as the partners of the Western missionaries. In the beginning of Christianity, the missionaries in Korea decided to follow “Nevius method” devised by John Nevius, a missionary in China.<sup>3</sup> It aims for self-propagation, self-governance and self-support. Under the policy of “self-propagation,” missionaries made Korean people evangelize and teach others. This brought into evangelical activity more women and lower-class people, the main practitioners in shamanism.

Harvey points out that shamanized Christianity started from *Jundobuin* (Bible women) employed by missionaries (Harvey 1987). The missionaries hired *Jundobuin* for two reasons: first, the strict gender segregation customary in traditional Korean culture; and second, the language barrier for Western women missionaries. In those days, men were not permitted to meet Korean women. Only Western women missionaries could meet local women, but their Korean language was not fluent, which led to designating Korean female assistants.

In order to become *Jundobuins*, women needed only a two-month education in the Bible, so they did not have deep knowledge about Christianity. They could teach simple doctrines and explanations on Christianity to new converts (Lee 1977, 48). Thus, Mrs. Appenzeller, a woman missionary in Korea, criticized the *Jundobuins* as “raw heathen[s],” even if their works were fruitful (Lee 1977, 47). Yung-chung Kim says that Korean Christians women could not do away with Shamanic thought and belief from their religious perspective even after becoming Christians (Kim 1982, 208). He claims that “women’s shamanistic religious beliefs appropriated the ‘primal’ or ‘mythical’ elements of Christianity and formulated a ‘Korean Christianity’” (Kim 1982, 208).

As he pointed out, these similarities between Korean Shamanism and Christianity allowed Pentecostalism to be quickly accepted by Koreans (Droogers 1970, 465). As an example, the heaven god (Chunsin) in Korean Shamanism and Christian God were accepted as the highest beings. Both were held to fulfill the felt needs of people and deal with their misfortunes in life. Korean shamanism has had a long tradition in coping with misfortunes and begging for worldly blessings or recovery from illness, so newly converted Christians in Korea could easily receive apparently similar Western Pentecostal beliefs.

According to Droogers (1970, 465), syncretism starts to develop for two reasons: first, the existence of some similarities in the religions being syncretized; and second, the important

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<sup>3</sup> Nevius was invited to Korea in 1890 and introduced the Nevius method. See The Institute of Korean Church History Studies, *A History of Korean Church vol. I* (Seoul: The Christian Literature Press, 1989), 218-225.

needs of believers.

Syncretism often serves as a practical means of solving existential problems. If one religion disappoints as a problem-solver, the other religion and its representatives may offer compensation.... Another relevant aspect is that phenomenological or other similarities between religions may promote syncretism. Similarity between religions (e.g. parallel pantheons or types of religious experiences) may facilitate mingling. On the other hand, complementarities may also promote syncretisation, as when one religion helps where the other fails to do so (Droogers 1970, 465).

In terms of Korean indigenous Pentecostalism and shamanism, there were similarities between them. Among them, one of the most conspicuous features was on the worldly blessings including recovery from illness.

Korean shamanism developed religious systems of healing and misfortune management. When people could not find reasons for sickness and misfortune, they used to go to shamans. In general, *kut* (shamanic ritual) in Korea has been believed that it helps to protect or heal people, to send ancestors' spirit into a good place and to bring fortune by serving gods and ancestors (Cho 2000, 252). Therefore, for many Koreans brought up in the culture exposed the spiritual power of shamans, religious healing was not an exotic experience.

Because of the familiarity of shamanism, the contents of the Bible on healing and worldly blessings could be easily accepted by the local Christians, and indigenous pentecostalism merged with the Western Pentecostalism could be readily cultivated. Korean indigenous pentecostalism has several characteristics: shouting in prayer, clapping hands while singing, rewarding according to the effort of believers and focusing on prayer although both healing and worldly blessings are emphasized as does the Western Pentecostalism. That shouting in prayer and clapping hands never occur in black Christianity or hybrid Pentecostalism in the early days, and occur only in the Korean variant. In terms of these ritual style and form, Korean pentecostalism can be dissimilar to American Pentecostalism, which is combined with the elements of African religions (MacRobert 1988, 37). According to MacRobert, as mentioned above, American Pentecostalism is the amalgam of African religion. From the beginning, the American Christianity follows the form of ritual, the style of worship, and belief system similar to African religious tradition (MacRobert 1988, 11).

In a similar way, Korean pentecostalism is the blend of American Pentecostalism and Korean religion, especially, shamanism. Korean scholars often point out that the passionate atmosphere, worldly blessing, individualism in faith, healing, and ecstatic experiences are the features of shamanized Christianity (Seo 2001, 8). Indigenous pentecostalism is pervasive in every Pentecostal movement in Korea more than one thinks regardless of whether it is practiced in orthodox churches or simply in Christian organizations such as prayer mountains. Hence, it may be more appropriate to say that Pentecostalism in Korea is basically the mixed form of Western Pentecostalism with indigenous religious systems rather than the original Western style.

### **III. Contemporary Indigenous Pentecostalism in Korea**

Although it is true that Korean pentecostalism is an indigenous style, the form of  
Pentecostalism in Contemporary Korea 98

contemporary Korean pentecostalism slightly differs from that in the past. As seen above, indigenous pentecostalism in Korea spontaneously developed before the Western Pentecostalism arrived. Since 2000, indigenous pentecostalism has been practiced in mainly three spaces: Pentecostal churches, *Buheungwhoi* and prayer mountains. As mentioned above, the Yoido Full Gospel church has played a pivotal role to spread Pentecostalism. With the growth of Pentecostal churches, many churches in other denominations have adopted Pentecostal style of prayer and belief systems.

In the meantime, *Buheungwhoi* and prayer mountains became other channels of disseminating indigenous pentecostalism. *Buheungwhoi* was a temporary and special service in a local church, which was very popular before 1990 (Park 2005, 421). Normally, a local church invited a famous itinerant preacher and held *Buheungwhoi* for several days during the week. Many Christians in the area went there to listen to the sermon of the preacher. Since *Buheungwhoi* was two- or three-hour services, it was different from the ordinary services on Sundays. It chiefly consisted of praising the Lord, sermon, and prayer time. The songs for praising the Lord were the up-tempo music, accompanied by clapping hands. Sermons were delivered for one or one and a half hour. The contents of sermons were related with worldly blessings, solving problems and healing, which were analogous with Pentecostal messages. After finishing the sermon, prayer started with shouting Jesus' name, '*jooyeo*,' one or three times. When all the congregations prayed, the itinerant preacher sometimes healed people and performed miracles. Some of the itinerant preachers were believed as having special spiritual gifts given by God, which could cause healing, solving problems, prophesizing the future and consoling people in misfortune by letting them know God's will (Park 2005, 421). In this sense, *Buheungwhoi* was an important route of diffusing indigenous pentecostalism.

However, when prayer mountains started to be established, the number of *Buheungwhoi*, held in local churches, diminished. *Buheungwhoi* was a local church-based movement while prayer mountain was a remote area movement. The prayer mountains were mostly located in remote mountain areas even though all the service styles were almost the same as *Buheungwhoi*. One of the main differences was that prayer mountain opened all around the year while *Buheungwhoi* held a specific period of a year. Thus, people could go to prayer mountains whenever they wanted to visit there. There were two sorts of preachers in the prayer mountains. One type of preachers was an ordained pastor group, while the other was an assortment of *eunsajas*, lay Christians with strong spiritual gifts. Local church pastors were invited by the leaders of prayer mountains whereas *eunsajas* often preached in prayer mountains that they established. Because of prayer mountains, indigenous pentecostalism became easier for Christians in Korea to access.

However, from 2010 onward, this religious situation has been changed. *Buheungwhoi* and the number of prayer mountains have been reduced. Not as many Christians visit prayer mountains these days as they once did. The main spaces in which indigenous pentecostalism could be experienced began to be withdrawn. Even though the religious landscape is changing, scholars to date have not explored and explained the reason of this alteration.

From my perspective, there seem several reasons for this phenomenon. First, the religious desire of contemporary Christians has been transformed. Many Christians do not devote themselves to pray for a long time because of various reasons, even though they believe that they are sincere Christians (Kim 2017). According to Gallup Korea in 2015, the number of

Christians who pray every day decreased from 63% in 1980 to 52% in 2014 (Gallup Korea 2015, 45). The report of the Korea National Association of Christian Pastors (KNACP) also shows the same result. It says that the prayer time of lay Christians moderated from 27 minutes in 2004 to 23.7 minutes in 2013 (The Korea National Association of Christian Pastors 2013, 118). This result supports Sunsgung Kim's argument that the prayer life of Korean Christians has regressed since 2000 (Kim 2016, 43). According to my interview data in 2017, lay Christians explained that did not spend much time in praying because they were busy, there was no urgent prayer requests, they were not strong enough physically, there was not enough time to pray, and so forth (Kim 2017, 130).

Second, for a decade, western spiritual practices such as *Lectio Divina* have replaced the indigenous pentecostal prayer style and become popular among the Christian intellectuals, which can be an alternative spiritual exercise instead of visiting the prayer mountain.

Third, many preachers of the prayer mountains are no longer people with spiritual gifts. The prayer mountains invite ordinary church pastors as their preachers rather than lay *eunsajas* with spiritual gifts due to a prejudice that *eunsajas* have no theological knowledge. This makes no difference between church and the prayer mountain in terms of sermons and religious experiences. The prayer mountains are not any longer the religious spaces where people can expect miraculous signs or healing performed by preachers. As a result, the function and influence of prayer mountains has been weakened. On the surface, the power of indigenous pentecostalism seems to be on the wane as spaces for such pentecostal activities appear to lessen.

#### IV. Modified indigenous pentecostalism

Then, a question rises. Is the indigenous pentecostalism going to disappear in Korean Christianity or is it transforming into another form? Although a definitive response cannot be given, preliminary conclusions can be drawn through the observation of related religious occasions. I visited two places during summer in 2019, where they practiced the indigenous pentecostalism. By thinking of the two cases, we can begin mapping the religious geography of indigenous pentecostalism in contemporary Korea.

**Case 1.** Rev. Na established a church 30 years ago. As a woman, her ministry has not been easy, but it was successful. She had her own church in Jeolla province and another small church in Yoido. She was known to her followers that she has prayed for 6-7 hours everyday and it was carried on for many years. In August, there was a three-day retreat in her church.

On the first day of the retreat, about 200 people gathered. Around the main building of the church, there were several buildings for accommodation, which the participants could stay. Among the participants, approximately 30 people were pastors and the rest of them were lay Christians, who came from the city and other cities. She served special meals for pastors and their spouses and gave them gifts. Services were held 5 times a day. The forms of services were like *Buheungwhoi*: 30 minutes for praising the Lord, one and a half hour for sermon and one hour for prayer. The songs that they sang were up-tempo and a praise team with ten members led the praising time. Sermons were delivered by her and other pastors.

The main message of her sermon was about repentance, faith and life, common themes in Korea since a perception of immoral life among Christians has been a social issue from 2000. During her sermons, she repeatedly emphasized repentance and Christian life as Jesus' bride



in this world. The people can be rewarded with the glorious life in the heaven if they live a good Christian life in the world. She often described experiences of heaven and faith healing that occurred in the church. She pointed to what she called many miraculous signs in stories of success in business and healings in her church. In terms of prayer, she asked people to repent and cry for their sins. While praying, people sat around the pulpit and received prayers from her and other pastors for blessings, healing and the solution of their problems.

**Case 2** Rev. Lee was the president of a graduate university, who had a doctorate degree and was the founder of the university. After getting married, she experienced Jesus and became a devout Christian. She was very eager to become a sincere Christian so that as a lay Christian she involved in various religious activities and the Bible study. As one of the intellectuals, she studied the Bible in depth and taught a group of university students. Around that time, she established an institution for the Bible study and has had a mission work. She became famous through her work and was invited by many churches in Korea and foreign countries. She has also published a journal every month since 1992. The main content of the journal has been the power of the Holy Spirit and healings that they experienced.

She has held four-day conferences during the year for lay Christians for many years, but recently, for pastors and students who are studying theology. When I went to the conference, about 500 pastors took part in the conference, whose denominational backgrounds were various from liberal sides to conservative sides. The form of this gathering was slightly different from *Buheungwhoi*. The style of songs was simply CCM and hymns in the Korean hymnal book. However, as do in other Pentecostal services, they clapped hands and they danced sometimes.

The schedule of the conference consisted of only lectures. The message of the lecture was somewhat evangelical and Pentecostal, which was very intellectual. There was prayer time after each lecture, and the style of prayer was the indigenous pentecostal style. One of the interesting phenomena was faith healing. According to her, while listening to her lectures and prayer, some people had been healed. Many experienced people reported their stories of healing at the end of the conference. After finishing the conference, weekly meetings for two years are provided for pastors to study the Bible in depth. Around 150 members study in the groups.

These gatherings are the renovated forms of pentecostal movement in the present day of Korea. The indigenous pentecostalism of the past was sporadic. *Buheungwhoi* had a certain period to be held and the prayer mountain had also an individual intermittent schedule to visit. However, the contemporary approach within the indigenous pentecostal movement is more continuous than before. In case 1, indigenous pentecostalism was practiced in the form of church although there were gatherings in the organism of retreat. In the church, people who love the indigenous pentecostal style gather. In case 2, indigenous pentecostalism was exercised in the conference and formed a network after the conference, which led continuous contacts.

Indigenous pentecostalism began to be fashioned in systematic structures. It can be generated a fixed group and secure its members, which could possibly to create a network. In the previous systems, group, membership and network could not be available because of the uncertainty of members and the schedule of a gathering based on a one-time mass. However,

the modern-day indigenous pentecostalism tends to be group-based, have fixed membership and networks with other members.

Interestingly, indigenous pentecostals are trying to bring many local pastors over to their side. The individuals in both cases suffered due to a misapprehension that their ministry was part of a heretical movement. In case 1, the pastor's experience of heaven had a taint of heresy to some pastors, and she needed the help of other pastors to work out her problems. The second pastor was also criticized as a heretic because of her interpretation of the Bible. She has partly solved the problem, but some are still dubious. In this situation, local pastors became important, which is one reason they intentionally invite pastors to their ministries.

Present-day indigenous pentecostalism strengthens its own theories and maintains the faith healing traditions, which are part of the characteristics of the third wave Pentecostalism. The first and second waves, which have focused on religious experiences such as speaking in tongues and healing, were weak in theories. The third wavers who had academic foundations set up their own theories, and the first and second waves have absorbed them. They elaborated their theories more acceptable and reasonable.

The pastors in the above two cases also have their own theories in their Pentecostal ideas. For example, in terms of misfortune management, their message focuses less on problem solving. In prayer mountains, visitors often shared their troubles in life so that preachers supposed to teach how to overcome their problems. However, in this new type of indigenous pentecostalism, they do not need to think of the complications since all the believers do not go to the place to cope with their difficulties. The range of the audience became broader than previously. Consequently, they teach more general gospel such as repentance or the power of the name of God.

Especially in the second case, the pentecostal pastor developed her own notions of gospel and theology, based on her theological knowledge, and many Christian intellectuals and pastors could accept her thought. She promoted and systematized the rational of healing, the doctrine of prosperity gospel and spiritual welfare. As the third wavers agree, she no longer insisted that speaking in tongues were the sign of the baptism of the Holy Spirit (Robbins 2004, 122). Such doctrinal supplement resulted in the increase of its members and the flow of people in the middle classes. In the previous movements, the main converts were lower class people who were socially, economically, and politically weak and tended to have eschatological belief. Yet when indigenous pentecostalism prepared logical explanations on the gospel, it could attract the intellectuals and middle-class people in the society.

Apart from these, a central trope continues to be faith healing. While some styles and doctrines have been changed in indigenous Pentecostalism, faith healing has been emphasized and kept exercised in the new pattern of indigenous pentecostalism. Faith healing has been one of the vital natures of Pentecostalism, of indigenous pentecostalism and at the same time, of this new movement. Even in this case, the new indigenous pentecostal doctrine provides the biblical foundation of healing, which is almost like the third wavers' thought. Pentecostalism contents that "healing is a symbolic foreshadowing of the full life to which humankind is called, 'our adoptive sonship, the redemption of our bodies'" (Burgess and Van Der Maas 2002, 697). Salvation does not only have a spiritual meaning, but also a physical meaning in Pentecostalism. The new form of indigenous pentecostalism also approves this opinion but in a more theologically advanced way.

Indigenous pentecostalism has not disappeared in modern Korean Christianity. It has developed in various forms as well as settled down in local churches. Whether a church is liberal or conservative, the most Korean churches are practicing shouting in prayer in the Friday night services or in the early morning services. It has accepted as part of prayer forms in church. Furthermore, indigenous pentecostalism has sustained in the various conferences or churches with stronger theological justification. The two cases show how contemporary indigenous pentecostalism survives.

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