

Chapter 7

The Role of Prayer and its Centrality in Sustaining the Effectiveness of Global Christianity (Young-Hoon Lee)

Abbreviations

ALS	Asia Leaders Summit
CGI	Church Growth International
DMZ	Demilitarised Zone
OCCK	Overseas Chinese Conference in Korea
PWC	Pentecostal World Conference
YFGC	Yoido Full Gospel Church

Introduction

As the COVID-19 pandemic has passed, global Christianity's attention has focused on the restoration of faith by the affection of local churches, as well as the continuous growth of the kingdom of God through the gospel. The threat of infectious diseases limited worship and fellowship. Not only has the worship style changed, but Christians grew accustomed to the changed environment. As a result, diverse opinions exist on whether the church should return to life as it was before COVID-19 or experience the dynamic work of the Holy Spirit once again.

Amidst varying opinions, a new revival has drawn our attention. Since February 2023, thousands of people from all over the world have come to Asbury University in Kentucky to participate in the wave of revival that began with the voluntary participation of students and spread to nearby schools. At the core of that revival was prayer.

In the history of global Christianity, there has been a recovery of prayer in relation to revival. The recovery and revival of individual and communal spirituality after the COVID-19 pandemic depends on prayer. YFGC (Yoido Full Gospel Church) has been carrying out an active prayer movement based on the 26th World Pentecostal Conference with a DMZ prayer meeting held in October 2022. Additionally, a special prayer meeting for the 120th anniversary of the

Wonsan Revival¹ was held in May 2023. Throughout the history of global Christianity, such revivals of individual and communal spirituality as those that have occurred since the COVID-19 pandemic have always depended on prayer. This chapter illuminates the pivotal role of prayer in sustaining the effectiveness of global Christianity. It first explores the biblical and historical meanings of prayer and then observes a relationship between the Pentecostal Movement and prayer. This study then goes on to demonstrate how prayer has played a role in the revival of the world's largest church, YFGC, and then suggests a direction for how the prayer movement should move forward to facilitate future Christian revival.

Biblical and Historical Study Concerning Prayer

While the range of historical study regarding prayer is vast, this study focuses on the centuries from the biblical age to the revival of modern churches, addressing how prayer influences revival and growth in the global Church beyond region and time.

Prayer in the Old Testament

The Old Testament depicts prayer as an act of communication between God and His people.² Prayer toward God is both a direct and indirect response to His work and Word. Prayer consists of poetic form performed by representatives of prayer, such as the king or a prophet in the congregation. The purpose of prayer includes praise, sadness, petition, intercession, and

¹ This refers to the revival brought about by the Methodist missionary Robert Alexander Hardie in 1903.

² Dong-Hyun Park, "An Introductory Consideration Concerning the Prayer of the Old Testament", *JangShinNonDan* 10(11), (December 1994): 304-306. See Sang-Gi Kim, "The Prayer of the Old Testament," *SungSeoMaDang* 114(6), (Summer 2015): 10-12.

thanksgiving. Its weight as seen in the Old Testament is absolute, and it was the privilege and duty of the Jews as a chosen people.

In the Old Testament, those who prayed truly cried out to the living God who created the world and revealed himself in the history of Israel, not idols. Even in situations where the Israelites felt that God was not with them, they still had hope that God would respond to their earnest prayers and resolve their sorrow and pain. Furthermore, the Israelites prayed not only as individuals but also with the community. They prayed together whenever they were concerned about suffering.

In 1 Kings 8, Solomon prays to dedicate the temple. His prayer consists of five specific petitions: (1) When a person would pray to God with an oath to make an offense against his neighbour right, Solomon asked God to hear from heaven to condemn the guilty and vindicate the righteous (1 Kgs. 8:31-32); (2) When the people of Israel were defeated by an enemy because they had sinned against God, Solomon asked God to forgive and recover them from their sin (vv. 33-34); (3) When the heavens were shut up with no rain and the Israelites would repent of their sin, Solomon asked God to send rain on the land (vv. 35-36); (4) When Israel suffered from disaster or disease due to their sin, Solomon asked God, who knows the hearts of all men, to forgive them (vv. 37-40); and (5) When the foreigner who did not belong to the people of God comes from a distant land and prays in His name, Solomon asked God to hear from heaven and do whatever the foreigner asks of him (vv. 41-43). Among these five specific prayers, the final one shows that the prayer connected strongly with the Israelite community is extended to Gentiles. It is connected to a proclamation of the future: “For my house will be called a house of

prayer for all nations” was declared by the prophet Isaiah (Is. 57:7). This implies that prayer in the temple plays an essential role in preaching the gospel in the world.³

Prayer in the New Testament

In the New Testament, Jesus demonstrates a life of prayer (Mk 1:34; 14:22, 26, 32-39). At that time, prayer originated from Jewish tradition. However, compared to those of the Jews, Christ’s prayers have two significant characteristics. First, Jesus called God the Father (Abba) (14:36). This shows not only the intimate relationship between God and Jesus but also an attitude of obedience toward God. Through Christ’s prayers, the disciples and the first church members could participate in that relationship (Lk. 11:2; Rom. 8:15; Gal. 4:6). Second, Jesus prayed to God as a petition (Mk 7:7; Lk. 11:9-13). Jesus was convinced that earnest prayer for God’s Kingdom and the individual was surely answered in God’s reign.

Understanding regarding Jesus’s prayer life came down to his disciples, both directly and indirectly. For the disciples, prayer was considered the individual and communal petition in one’s intimate relationship with God (Mt. 6:5-13; 7:7-11; 18:19-20). Furthermore, Christ’s prayer became a way to participate in God’s ministry. For the disciples, prayer in the name of Jesus and as the high priest was always the prayer God answered (Jn 15:7; 17:1). Prayer is the only way to establish firm faith (Lk. 18:7; 21:36) and a way to lead God’s people in the power of the Holy Spirit and guidance (1 Cor. 1:7; Phil. 1:9-11).⁴

Prayer Throughout Church History

³ Simon J. De Vries, *1 Kings*, Word Biblical Commentary 12, trans. Byung-Ha Kim (Seoul: Solomon, 2006): 326.

⁴ Gordon D. Fee, “Toward a Pauline Theology of Glossolalia”, in Wonsuk Ma and Robert P. Menzies (eds), *Pentecostalism in Context: Essays in Honor of William W. Menzies* (Sheffield: Sheffield Academic Press, 1997): 24-37.

The prayer of the Early Church was connected to Jewish practices. The prayer that pious Jews prayed three times a day (Dan. 6:11), the Lord's Prayer (*Didache* 8:2), became a good example that influenced many. These prayers were quickly documented and used in worship after the second century.⁵ Clement of Alexandria defined prayer as a conversation with God.⁶ He stressed extemporaneous prayer, including sincerity of heart regardless of script. For Clement, this understanding concerning prayer came from the teaching of Origen. Clement also felt that the best prayer was meditative prayer in union with Christ; this type of prayer continued to influence the spirituality of the Eastern monastic tradition.⁷

In medieval churches, prayers were written by text with psalms, praise, Bible verses, or writings by Early Church authors. This form of prayer prevailed until the twelfth century.⁸ In the meantime, many scholars were affiliated with mendicant orders such as Dominican orders and Franciscan orders, and their form of prayer was influenced by these orders and by scholasticism. They devised a new form of prayer combined with sermons and prayers to use during mendicancy. Unrestricted by the text, they prayed sincerely and appealed to God for those who asked for prayers.

In the late Middle Ages, the biggest problem with prayer was that it was formal – offered through priests or by way of community prayer – memorised without understanding regarding the certain passage of prayer. Martin Luther argued that individual prayer was a

⁵ Justin Martyr, *First Apology*, LXV-LXVII, Christian Classics Ethereal Library, [Available at: https://ccel.org/ccel/justin_martyr/first_apology/anf01.viii.ii.lxvii.html], [Last accessed: 18th March 2024].

⁶ Clement of Alexandria, *The Stromata, or Miscellanies*, Book VII, Early Christian Writings, [Available at: <https://www.earlychristianwritings.com/text/clement-stromata-book7.html>], [Last accessed: 18th March 2024].

⁷ Evagrius of Pontus, "Chapters on Prayer", in *Evagrius of Pontus: The Greek Ascetic Corpus*, trans. Robert E. Sinkewicz (New York: Oxford University Press, 2003): 197, Oxford Academic, [Available at: <https://doi.org/10.1093/acprof:oso/9780199259939.003.0008>], [Last accessed: 18th March 2024].

⁸ Young-Won Kim, "Dialectic of Doctrinal Discourse and Prayer Discourse on Proslogion of Anselm of Canterbury", *Seoul National University Religion and Culture* 29 (December 2015): 126-38.

fundamental form of prayer.⁹ He saw prayer as a response to God's Word by thanksgiving and petition and felt it should come freely from the depths of one's heart, not restricted or forced. Luther thought prayer should be filled with passion toward God with all earnestness of heart.¹⁰ Huldrych Zwingli and John Calvin agreed with Luther that individuals' prayers before God should come before the prayer through a priest or the prayer memorised by a community.¹¹

For Reformers, the understanding of prayer continued to the age of piety. Prayer was no longer bound by the Lord's Prayer and the Psalms. In particular, Pietists such as Philipp Jakob Spener considered prayer as a petition offered to God and as a sincere conversation.¹² In the same age, critical voices arose that considered personal prayer a superstitious delusion due to the influence of the Enlightenment. However, the spiritualisation of prayer centred on theologians like Immanuel Kant, from faith in their hearts.¹³

Due to the influence of Pietism, the revival movement that has taken place in England and the US since the nineteenth century has caused a recovery of the prayer movement. John Wesley, founder of the Methodist movement, pursued piety through regular prayer. After Wesley experienced the presence of the Holy Spirit, the revival movement (1739-1791) he led was also a prayer movement. At the same time, Jonathan Edwards, who led the American Great Awakening Movement, was influenced by the prayer movement. The revival movement that George Whitefield, Charles G. Finney, and Dwight L. Moody led was influenced by the prayer

⁹ Byoung-Sik Jeoung, "Luther and Prayer", *Korean Church Historical Journal* 9(56), (2020): 246.

¹⁰ Martin Luther, *Martin Luthers Werke: Kritische Gesamtausgabe*, vol. 17 (Weimar: Hermann Böhlau, 1883-1999): 49.18-20.

¹¹ Jeoung, "Luther and Prayer", 246.

¹² Philipp Jakob Spener, *Einfältige Erklärung der Christlichen Lehr, Nach der Ordnung des kleinen Catechismi des theuren Manns Gottes Luther* (Nachdruck: Spener, Schriften, Bd. II. 1, Hildesheim u. a. 1982): 798.

¹³ Kant thought that prayer should not be through written text but through Spirit. That is why the Spirit of prayer leads the people of God to come before God. In this respect, Kant agreed that when congregations pray, they cry out in congregational worship. The important thing is the spirit of prayer. See Immanuel Kant, *Lecture on Ethics* (London: Methuen, 1930): 102.

movement, too. Various prayer meetings created by them became increasingly popular. From 1857 to 1859, these meetings saw more than a million people converted. The Wednesday prayer meeting also became common among evangelical Protestants around 1900. In the early twentieth century, the prayer movement evolved into the Pentecostal Movement.

The Holy Spirit Movement and Prayer

From the Early Church to medieval and modern churches, prayer has had a significant influence on the Pentecostal Movement. In the early twentieth century, the Pentecostal Movement, which began in Topeka, Kansas, spread rapidly around the world. This movement influenced a remarkable revival as never seen before. This study explores a brief history of the Pentecostal Movement in the global Church – specifically in the Korean Church – analysing the role of prayer.

Prayer in the History of the Pentecostal Movement

(1) Classical Pentecostal Movement¹⁴

The Pentecostal Movement began in Topeka, Kansas in 1901 when Bethel Bible School dean, Charles Parham, and students prayed earnestly to receive the baptism of the Holy Spirit, received it, and spoke in tongues. In 1905, Parham started Faith Bible School in Houston, Texas. He taught that all Christians must receive the baptism with the Holy Spirit. He stressed that a sign of the baptism with the Holy Spirit is the gift of tongues. William J. Seymour, one of Parham's students, travelled to Los Angeles where he started a prayer meeting at the home of a church member, Edward Lee, where his preaching sparked the audience. The revival first broke

¹⁴ Klaude Kendrick, *The Promise Fulfilled: A History of the Modern Pentecostal Movement* (Springfield, MO: Gospel, 1961): 19.

out through the baptism with the Holy Spirit and tongues on Monday 9th April 1906 at 214 Bonnie Brae Street then moved to 312 Azusa Street on Friday 14th April 1906.¹⁵ The crowd participated in prayer meetings, received the baptism with the Holy Spirit and tongues, and experienced healing. The three-year-long Azusa Street revival had been changed by the Azusa Street Mission. As a result, the Pentecostal Movement spread throughout the world. In 1914, the Assemblies of God, which has the greatest influence among Pentecostal denominations, was organised.

(2) Modern Pentecostal Movement/Charismatic Movement¹⁶

The Classical Pentecostal Movement extended to include healing ministry by William Branham, Oral Roberts, and others from 1940 to 1960. Many people joined tent crusades, experiencing Holy Spirit manifestations including tongues and healing. In 1960, the revival extended to other denominations like the Episcopal and Catholic churches. As a result, the age of the new Pentecostal Movement began. Many denominations believed that the charismatic doctrine written in the Bible could appear as the baptism with the Holy Spirit, tongues, and healing when one prayed to God in faith. After this, the Pentecostal Movement extended throughout the world in a third wave in 1990.

Prayer in Korea the Holy Spirit Movement

The 1903 Wonsan Revival Movement and 1907 Great Pyongyang Revival Movement both resulted from the prayer movement and extended throughout Korea as a flame of revival.

¹⁵ Gary B. McGee, "William J. Seymour and the Azusa Street Revival", *AG News*, 4th April 1999, [Available at: <https://news.ag.org/en/article-repository/news/1999/04/william-j-seymour-and-the-azusa-street-revival>], [Last accessed: 18th March 2024].

¹⁶ Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, trans. Young-Hoon Lee and Myung-Soo Park (Seoul: Seoul Logos, 2000): 271-309.

Afterward, the Korean Revival Movement was led by Sun-Soo Gil, Ik-Doo Kim, and Yong-Do Lee.

(1) The Wonsan Revival Movement and the Great Pyongyang Revival Movement

In August 1903, M.C. White, a Methodist missionary, visited Wonsan from China. Missionaries with White assembled for a weeklong conference, including a prayer meeting. They had asked a medical missionary from Canada, Dr Robert Hardie, to serve as the main speaker. During the conference, Hardie experienced the power of the Holy Spirit while leading the conference.¹⁷ Hardie realised that his ministry had failed because he had a strong racial prejudice and was overly proud and so confessed his sin before the missionaries and the Korean people. This sincere confession greatly influenced the people who had joined the conference. Korean believers, greatly impacted by Hardie's honest confession, mutually confessed their hatred toward Hardie.¹⁸ After that, the local church, located in a rural area nearby Wonsan, began to hold Bible conferences and prayer meetings.

After Wonsan, revival continued in a meeting at Pyongyang JangDaeHyun church in January 1907. After a sabbatical year, Dr Hardie had led a joint prayer meeting of Presbyterian and Methodist missionaries for a week in August 1906. One of the participants – Graham Lee, a missionary who eventually led the revival at Pyongyang JangDaeHyun church in January 1907 – had experienced the fullness of the Holy Spirit in the joint meeting.¹⁹ After Lee led and preached a conference at JangDaeHyun church, he began praying to God and crying out.²⁰ While the church was filled with the sound of crying and prayer, participants experienced the grace of the

¹⁷ Young-Kyu Park, *The Great Pyoungyang Revival Movement* (Seoul: The Word of Life, 2000): 45.

¹⁸ Korean Christianity History Compilation Committee, *The History of Korean Christianity 1* (Seoul: Christian Literature Press, 2011): 221-22.

¹⁹ Korean Christianity History Compilation Committee, *The History of Korean Christianity 1*, 226-27.

²⁰ William Blair and Bruce Hunt, *The Korean Pentecost and the Suffering Which Followed* (Carlisle: Banner of Truth, 1977): 73-74.

Holy Spirit and began to confess their sin. William Blair, a North Presbyterian missionary, recorded this situation: “Like the day of Pentecost, people were gathered in one place and praying with one heart. Then, suddenly a sound like the blowing of a violent wind from the heaven came and filled the whole house where they were sitting.”²¹ People who were gathered in the joint meeting had experienced the fullness of the Holy Spirit. Through Wonsan and the Pyoungyang, the Korean Church grew explosively, establishing Christian foundations for their Korean traditions like early morning prayer, Tong Sung prayer, Bible study, offering life, and evangelism.²² The experience of the baptism of the Holy Spirit enabled a steady prayer life, and obedience to the Word of God had positive results not only for quantitative revival but also for qualitative spiritual growth.²³

(2) People Who Led the Holy Spirit Movement

The Korean Revival Movement was led by Sun-Joo Gil, Ik-Doo Kim, and Yong-Do Lee. Gil led various seminars, Bible conferences, and revival meetings across the country, emphasising the fundamental faith based on the absolute authority of the Bible, inspired by the Holy Spirit. In particular, he emphasised the importance of reading the Bible and praying – practicing early morning prayer, fasting prayer, and all-night prayer. Among these, the early morning prayer was established as a religious heritage of Korean Christianity and considered pivotal in the its rapid growth and development.²⁴

²¹ Blair and Hunt, *Korean Pentecost*, 71.

²² Kyung-Bae Min, *The Korean Christian History: Forming Korean Ethnic Church* (Seoul: Yonsei University Publish Center, 1995): 286-94.

²³ Joseph B. Hingeley (ed), *Journal of the Twenty-Fifth Delegated General Conference of the Methodist Episcopal Church, Held in Baltimore, Maryland, May 6 - June 1, 1908* (New York: Eaton & Mains, 1908): 861-62, [Available at: <https://www.familysearch.org/library/books/records/item/37401-journal-of-the-twenty-fifth-delegated-general-conference-of-the-methodist-episcopal-church-held-in-baltimore-maryland-may-6-june-1-1908?offset=466383>], [Last accessed: 18th March 2024].

²⁴ Bong-Rin Ro, “The Korean Church: Growing or Declining?” *Evangelical Review of Theology* 19(4), (1995): 15-29.

Ik-Doo Kim, with Gil, also led a revival in the Korean Church. While Kim was leading a revival meeting in October 1919, he experienced the grace of God through a sermon called, “These signs will accompany those who believe” (Mk 16:17). Kim began to pray in his heart to seek God and then received a gift of divine healing. Many people sick and in pain for a long time attended the revival meetings Kim led and received healing. In October 1920, the Seoul Presbyterian Joint Revival Meeting gathered 10,000 people daily. It was the first time that many people had gathered since the joint revival meeting was held in Korea.²⁵ Kim even held revival meetings on Jeju Island at the southern end of Korea and the Gando area at its northern end. Some estimated that the revival venue held 776, but the number of people healed came to more than 10,000.²⁶

Yong-Do Lee, active in the 1930s, started a revival movement by emphasising Christ-centred faith and prayer. After graduating from seminary in 1928, he began his ministry at Dongcheon Church in Gangwon-do but found it difficult to minister because he had no experience with the Holy Spirit. He realised that he had a problem and went to Kumgang Mountain to pray and fast for ten days. After experiencing the power of the Holy Spirit, he was transformed into a completely different person. When he preached, people repented of their sins and experienced the power of the Holy Spirit. He travelled the country until he died on 2nd October 1933, at the age of thirty-three; Lee had done his best to evangelise through the repentance movement and Holy Spirit Movement.²⁷ This movement challenged the hopeless Korean Church, which was filled with nihilism and defeat in the wake of Japanese rule.

²⁵ Young-Kyu Park, *Pastor Ik-Doo Kim Biography* (Seoul: Life Book, 1991): 120.

²⁶ Young-Kyu Park, *Korean Church Revival Pastor Ik-Doo Kim, Biography* (Seoul: Christian Newspaper, 1968): 104-105; Kyung-Bae Min, *History of the Korean Christian Faith Movement under Japanese Colonial Rule* (Seoul: The Christian Literature of Korea, 1991): 303.

²⁷ Min, *The Korean Christian History: Forming Korean Ethnic Church*, 390.

Yoido Full Gospel Church and Prayer

The revival movement in Wonsan and Pyoungyang and the Holy Spirit Movement in Korea led by Sun-Joo Gil, Ik-Doo Kim, and Yong-Do Lee, all influenced Pastor David (Paul) Yonggi Cho and the church which he founded. In the early days – between the Holy Spirit Movement in Korea and the Holy Spirit Movement of Pastor Cho – it was common to include earnest prayer (early morning prayer, fasting prayer, all-night prayer, and divine-healing prayer) to overcome desperate situations. However, unlike the Holy Spirit Movement in Korea, Pastor Cho was greatly influenced by the Classical Pentecostal Movement while studying theology at Full Gospel Bible College established in 1953 by US Assemblies of God missionaries. In this respect, YFGC could freely carry out a powerful Holy Spirit Movement unlike other denominations.

Ministry Life of Pastor Yonggi Cho and Prayer

(1) Age of Daejo-dong in Seoul, Korea

On 18th May 1958, Pastor Cho started a tent church in the suburban area of Daejo-dong, Eunpyounggu-Seoul. In the early days of his ministry, Pastor Cho preached a gospel emphasising that people repent of their sin, encouraging them to nurture their desire for heaven. However, those living in poverty and with disease did not accept his sermon.²⁸ Pastor Cho thus re-examined his ministry and theology with doubts about how the gospel, which did not satisfy people's current needs, could bring hope for salvation in the future.²⁹

A. “God is Good” and Prayer

²⁸ Young-Hoon Lee, *The Critical Biography of Rev. Youngsan Yonggi Cho: The Pastor of Hope* (Seoul: Seoul Logos, 2008): 358.

²⁹ International Theological Institute, *The Pastor of Yoido* (Seoul: Seoul Logos, 2008): 277.

The philosophy and faith of Pastor Cho is “God is Good,” which is based on the Bible. Not only does God save our souls, but He also solves problems like poverty, diseases, and death. Cho’s “God is Good” philosophy and faith greatly influenced the prayer movement. He believed that God blesses us because He is good. If sinful people know how to give good gifts to their children, how much more will our heavenly Father give good gifts to those who ask Him (Mt. 7:9-11)? Therefore, Pastor Cho argued that it is reasonable that the children of God pray and seek God’s blessings. Pastor Cho delivered good faith in God; prayer based on faith gave comfort and hope to those suffering from poverty and disease. People began to flock to the tent church to hear his powerful message.

B. Divine Healing and Casting the Devil out through a Powerful Prayer Movement

Pastor Cho read a sermon book by Pastor Oral Roberts and developed the meaning of 3 John 1:2 as a theology of three blessings³⁰ and began to preach a message that people may enjoy good health, and that all may go well with them, even as their soul is getting along well. At that time, many people were suffering from diseases due to poor surroundings and economic difficulties. Pastor Cho realised the necessity of divine healing for them; so, for over five hours day after day, he prayed at the church or on mountains seeking the power of the Holy Spirit. As a result, participants experienced miracles like healing and casting out the devil. One miracle occurred as a disabled boy³¹ and a woman with hearing and language disabilities from birth were both healed through the earnest prayer of Pastor Cho.³² After the son of a shaman who was addicted to gambling and alcohol changed, the shaman repented and accepted the gospel.³³

³⁰ Yonggi Cho, *The Story of Five Gospels for the Modern People* (Seoul: Seoul Logos, 1988), 19.

³¹ Yoido Full Gospel Church 50 Years History Compilation Committee, *Yoido Full Gospel Church 50 Years History* (Seoul: Yoido Full Gospel Church, 2008), 83.

³² International Theological Institute, *Pastor of Yoido*, 295-99.

³³ Yoido Full Gospel Church 30 Years History Compilation Committee, *Yoido Full Gospel Church 30 Years History* (Seoul: Yoido Full Gospel Church, 1989): 25.

Countless miracles occurred at the tent church in Daejo-dong. People who heard the rumours flocked, and the church grew to 500 in the first three years since the tent church was founded.

(2) Age of Seodaemun in Seoul, Korea

In 1961, Pastor Cho moved the church to a central area of Seoul, Seodaemun. He started Full Gospel Revival Center and carried out systematic prayer campaigns. He held conferences and prayer meetings for the revival movement every day at what then came to be called Full Gospel Central Church.³⁴ All-night prayer meeting was held on Fridays, and a dynamic work of the Holy Spirit was filled with the church. As a result, the working of the Holy Spirit was connected to the revival and growth of the church.

A. Prayer in Personal Relationship with the Holy Spirit

The church that moved to Seodaemun was attended by 3,000 people in three years. However, after that, the growth of the church stopped. Pastor Cho went before God with the problem of the church's stalled growth in an early morning prayer time. He listened to the Spirit's voice: "Please, consider the Holy Spirit as a personality who wants to have a deep and intimate relationship with you, not merely a god who just brings out the best."³⁵ Since that encounter, Pastor Cho strove to establish a deep personal relationship with the Holy Spirit. The expression, "Holy Spirit, I acknowledge you. I welcome you. And I embrace you," a trademark of Full Gospel Central Church, came from this realisation of a personal relationship with the Holy Spirit. The result of the campaign that Pastor Cho pursued was surprising: from 3,000 people in 1968, the church grew to 8,000 people.

B. Tong Sung Prayer

³⁴ The name changed from Full Gospel Revival Center to Full Gospel Central Church.

³⁵ International Theological Institute, *Pastor of Yoido*, 396-7.

Worship and prayer were special at Full Gospel Central Church. Unlike other denominations which pursued piety and a calm atmosphere, the worship and prayer that Pastor Cho led were quite noisy, and other denominations denounced him. However, Pastor Cho believed that a church filled with the Holy Spirit should be noisy. He considered the noise in worship and prayer as “the Holy disorder.”³⁶ One of the reasons why worship in Full Gospel Church was noisy was the practice of Tong Sung prayer. Pastor Cho argued that when people of God expect and desire God, he answers their prayers accordingly. Tong Sung prayer is the most representative form to express the earnestness of one’s heart, as Pastor Cho wrote:

I have heard many times as follows, “Is God deaf? Why do you scream when you pray?” Whenever we gathered, when we did Tong Sung prayer, people said, “Are you Crazy? Is God deaf? Even if you pray quietly, God will listen to your voice. Why do you pray crying out? However, it means that to cry out to God is to find Him earnestly.”³⁷

C. Prayer to Call His Name Three Times, “Lord, Lord, Lord”

While praying Tong Sung, the unique prayer style of YFGC includes a prayer to calling God’s name three times: “Lord, Lord, Lord.” We call it Chu-Yoi Sam Chang. Most members of YFGC were poor people. Whenever they cried out to God and prayed about their difficult realities, they would put all of their pain into their cries to demonstrate their distress. Chu-Yoi Sam Chang was a sigh about their life of hardship. The origin of Chu-Yoi Sam Chang remains unclear. Tae-Young So guessed that “the prayer of people who couldn’t go to the hospital due to economic difficulties, and struggled with labour in the industrial era of the 1970s and 1980s was developed as a format of Chu-Yoi Sam Chang to cry out by calling the name of Jesus three time.”³⁸ He also provides an answer, uploaded to the webpage of Pastor Yonggi Cho:

³⁶ Yonggi Cho, “Calvary Cross”, Yoido Full Gospel Church Sunday Sermon, 8th December 2013.

³⁷ Yonggi Cho, “The Faith to Bring Change and [a] Miracle”, Yoido Full Gospel Church Sunday Sermon, 12th July 2009.

³⁸ Tae-Young So, “Chu-Yoi Sam Chang That Includes Spirituality of Lamentation and Education in the Format of Prayer”, *YoungSan Theological Journal* 40 (2017): 115.

Full Gospel [d]enomination[s] started to pray crying out Chu-Yoi Sam Chang naturally when church members started to pray. It seems that when pastor led prayer in the conference, he urged participants to start praying with Chu-Yoi Sam Chang. A long [time] ago, I remember when Pastor Ja-Sil Choi was praying, she prayed with Chu-Yoi Sam Chang. However, I do not believe that Chu-Yoi Sam Chang prayer only belongs to the tradition of the Full Gospel denomination. I think that Chu-Yoi Sam Chang prayer is an autonomy movement that originated from the saints in the Korean church who had no place to hope but God in their lives of absolute despair.³⁹

It cannot be asserted that the origin of Chu-Yoi Sam Chang originated from YFGC.

However, clearly YFGC played a pivotal role in actively utilising it and proving its efficiency to spread it domestically and abroad.

(3) Yoido Era

In 1973, YFGC, continuing to experience revival, surprised the world again by moving to Yoido. More than 10,000 new members were registered every year and, by October 1979, the number exceeded 100,000. By the end of November 1981, the number exceeded 200,000. YFGC has grown into the world's largest church, recording 400,000 in 1984; 500,000 in 1985; 700,000 in 1992; and up to 750,000 in 2008.⁴⁰ With the revival of the church, Pastor Cho's prayer movement and his influence began to spread beyond Korea to around the world.⁴¹

A. The Parish System and Prayer Community

In light of the rapid growth, on 1st January 1971, YFGC began practising the parish system for effective management of church members and improvement of teaching. After moving the church to Yoido, many people began to gather from all over Seoul so that YFGC had to provide a hub for people living in each area to gather. Pastor Cho first oversaw a small parish but then extended to a large parish. Those in this large parish worshipped, gathering people who

³⁹ So, "Chu-Yoi Sam Chang", 116.

⁴⁰ Yoido Full Gospel Church 60 Years History Compilation Committee, *Yoido Full Gospel Church 60 Years History* (Seoul: Seoul Logos, 2018): 72.

⁴¹ Young-Hoon Lee, "The Holy Spirit Movement in Korea: Its Historical and Doctrinal Development", (Ph.D. diss., Temple University, 1996): 190-91.

lived in the same city and county every week. Once a month, YFGC practised a mission to preach the gospel by promoting faith through the Holy Spirit Movement conference.

Furthermore, the parish system had the effect of incorporating people into a small prayer community. It became a prayer community where saints belonging to one parish shared prayer requests and prayed for one another.

B. Domestic and International Prayer Conferences

With the church's explosive growth, Pastor Cho's influence also spread, both domestically and internationally. He toured various places throughout the country, including Seoul, Busan, Daegu, Daejeon, GwangJu, and Ulsan, holding large rallies and conferences on an unprecedented scale.⁴² In addition, YFGC's overseas mission, started in the US in 1964, expanded even further since the Yoido era, with conferences led by Pastor Cho in Europe, Asia, South America, and Africa, attracting millions of people. More than 1.2 million people attended the African Great conference in 1993, two million people attended the Indian Great conference in 1994, and 1.5 million people attended the Brazilian great conference in 1997. Numerous new believers came to faith at each conference, and many signs and wonders occurred.

C. Church Growth International (CGI) Foundation and Period of Prayer

Pastor Cho established CGI in November 1976 based on a mission for revival of the world church and expansion of the kingdom of God. CGI is an international organisation composed of senior pastors in megachurches in each country leading the growth of churches around the world. Since starting with the first international church growth seminar, the church growth conferences and seminars have been held every year in major cities around the world,

⁴² Yoido Full Gospel Church 30 Years History Compilation Committee, *Yoido Full Gospel Church 30 Years History*, 149-50.

including Seoul. CGI has practical significance as a place where all member churches gather to pray.

D. Conference for Asian Christians Who Visit Korea

Pastor Cho held an Asian Christian conference every year to lay the foundation for Asian missions. In August 1986, the first Asian conference was hosted by the Full Gospel Business Association at the Full Gospel International Fasting Prayer Center, and more than 450 people from Japan, Taiwan, Singapore, and Malaysia attended.⁴³ The 32nd Conference for Asian Christians was held in 2023 with a special seminar, the Great Holy Spirit Conference. Those who participated in the Asian Christian Conference experienced a remarkable revival by applying to their church what they had learned.

Ministry and Prayer of Pastor Young-Hoon Lee

Through Pastor Cho's prayer-centred, dynamic Holy Spirit Movement, Yoido Full Gospel Church grew into the world's largest church and came to stand as a centre of revival. For Pastor Cho, prayer was always the top priority.⁴⁴

This chapter emphasises the continuance of the efficiency of the prayer movement for the future to continue the growth of the church by inheriting and developing Pastor Cho's philosophy as the church's spiritual teacher. This inherited philosophy also stands as my philosophy of prayer.

(1) Significance of Prayer

A. Reality of Faith

⁴³ "The 5th Conference for Japan Saints Who Visit in Korea", *The Full Gospel Family Newspaper*, 24th August 1986.

⁴⁴ "For Christians, the first priority is prayer, the second priority is prayer and the third is prayer, too." David Cho, *How to Pray* (Seoul: Seoul Logos, 1997): 103.

Prayer is based on faith. No one walks with God without faith in the Trinity. As Luther states, “Prayer is a space of faith.”⁴⁵ Sincere prayer is based on faith and answered by faith. In sum, prayer provides a time to stand on faith, and faith based on absolute positive thanksgiving is revealed to those who pray standing firmly only by that faith. True prayer involves believing and seeking God’s faithfulness and goodness, not only prosperity and blessings.

B. A Path to Attain the Fullness of Jesus Christ

The purpose for which the church exists is the grace of salvation, which is both momentary and constant. In Christ, even though children of God are justified by faith, they are still on the journey of faith to attain the fullness of Jesus Christ (Eph. 4:13).⁴⁶ Christ’s meekness and humility are characteristics formed in the believer by prayer to follow the will of God (Mt. 11:29). God’s children need to live in prayer to dwell in the fullness of Christ. Prayer includes the life of seeking God’s will every moment rather than one’s own will. Therefore, prayer leads God’s children to the character of Christ.

C. Contribution of the Fulfilment of the Holy Spirit

The fulfilment of the Holy Spirit, which includes the power to overcome temptation by the world, is the grace of God for those who are saved. Such fullness comes from God’s sovereignty, not the will and effort of human beings. The power of the Holy Spirit comes only from prayer and, as Luther mentions, “Prayer is chained to the Word of God.”⁴⁷ Not only does prayer help people hear the voice of God, but it also relies on God.⁴⁸ Just as Jesus, who defeated the devil with the Word of God in the wilderness, returned to Galilee (Lk. 4:14), the people of

⁴⁵ Martin Luther, *Martin Luthers Werke: Kritische Gesamtausgabe*, vol. 4 (Weimar: Hermann Böhlau, 1883-1999): 624.8-32.

⁴⁶ Sinclair B. Ferguson, *What Is Sanctification?* (Seoul: Revival & Reformation, 2010): 54.

⁴⁷ Luther, *D. Martin Luthers Werke: Kritische Gesamtausgabe*, vol. 5 (Weimar: Hermann Böhlau, 1883-1999): 420.

⁴⁸ Jin-Ho Kwan, *Pray with Luther* (Seoul: DaeJangGan, 2019): 67.

God need to hold the Word of God through prayer in order to meet God. When the people of God dwell in His Word, they experience the fullness of the Holy Spirit.

It is time for us to go before God in sincere prayer. Jesus wants people to pray to seek first His Kingdom and His righteousness. Christ also prayed that God's will would be done on earth as in heaven. So, how can the people of God concentrate on prayer?

(2) Strengthening the Prayer Movement in the Church

A. Special Early Morning Prayer Meeting

In May 2008, I succeeded to serve as the second senior pastor in YFGC's history. As the year of 2009 came, I held a "twelve basketfuls" special early morning prayer for twelve days to continue the revival of the church. Even though the weather was severe in the winter, traffic was heavy around the church from 3 a.m. The main sanctuary had already filled with people an hour before beginning the prayer meeting.⁴⁹ At the request of the congregation, we held this special early morning prayer meeting once again in the second half of that year. The people who joined the meeting experienced the remarkable power of the Holy Spirit – being filled with the Holy Spirit, speaking in tongues, being cured of diseases, and seeing solutions to life problems.⁵⁰ Since then, YFGC has held the twelve baskets full special early morning prayer meeting every new year.

In addition, since 2019, we have held special early morning prayer every month for deacons, elders, exhorters, and volunteers toward the goal of making 10,000 disciples. Through this special early morning prayer, YFGC has established a vision to make one million disciples in the Korean Church.

⁴⁹ "A Passion for Twelve Basketfuls Early Morning Prayer", *The Full Gospel Family Newspaper*, 11th January 2009.

⁵⁰ "The 2nd Twelve Basketfuls Early Morning Prayer Was Successful", *The Full Gospel Family Newspaper*, 14th June 2009.

We expect these prayer initiatives to provide momentum for the revival and growth of the Korean Church. Both early morning prayers are provided on YouTube streaming for branch churches, local churches, and mission areas abroad.

B. The Word of God and Prayer

YFGC stresses a return to the truth of the Bible and to the Church's first faith. In Acts, the first Church was thoroughly based on the Bible and prayer. Since May 2013, I have taught an expository sermon for balancing the Word of God and prayer by renaming "Wednesday 1st Service" to "Wednesday Bible Expository".⁵¹ After Acts, I preached on John, Genesis, Galatians, Exodus, 1st and 2nd Samuel, Mark, and Romans. YFGC provides a Bible study for group cell meetings in the parish ministry by providing a summary of sermons. For example, the education department provides Bible school programmes, Bible college programmes, Bible graduate programmes, and a theological academy. The spiritual training department provides intercessory prayer school programmes, mothers' and fathers' dream programmes, and a Pentecostal love training school programme.

(3) Prayer Movement for Union and the Revival of Churches

A. Ecumenical Movement

The Holy Spirit Movement is related to the ecumenical movement. The Holy Spirit causes all churches to be united (Eph. 4:3). I have striven for a long time to unite churches around the world according to the leading of the Holy Spirit – through a prayer meeting for the sixtieth anniversary diplomatic relationship between Korea and Israel, a breakfast prayer meeting

⁵¹ "Wednesday Service and Friday All Night Service Renamed", *The Full Gospel Family Newspaper*, 28th April 2013.

for Korean and American Christian Leaders, the great awakening revival prayer conference, and the day of prayer in Korea.⁵²

B. Pentecostal World Conference (PWC) and DMZ Prayer Meeting

In October 2022, the 26th Pentecostal World Conference, a festival of the Pentecostal Movement, was held at YFGC. With the title, “Pentecostal Revival for the Next Generation,” more than 1,500 pastors from forty-five countries around the world, in addition to 3,500 Korean leaders, participated in the PWC. All services were broadcast live on the church’s website and YouTube, and 689 million members of the global Pentecostal Church experienced this scene of grace. A DMZ prayer meeting was held the last day of PWC, in which participants prayed for North Korea.⁵³ Participants declared that a remarkable revival will take place around the world, mainly in South Korea, for ten years from now.⁵⁴ Pentecostal leaders believe that the PWC has become a motivation for revival in the future following the pandemic.

C. 120th Anniversary of the Wonsan Revival

In May 2023, YFGC held prayer meetings, academic seminars, and praise celebrations titled, “Crying Out Hope in the World of Despair” to memorialise the sixtieth anniversary of its foundation. Among them, at the first celebration, the 120th anniversary of the Wonsan revival meeting, I preached a sermon titled, “If the Holy Spirit Comes to You (Acts 1:4-5, 8),” emphasising that it is God’s will to revive churches as he did the first Church. I stressed that the church should strive to pray to receive the fullness of the Holy Spirit for this revival. The prayer

⁵² “Efforts of Yoido Full Gospel Church for Alliance and Consensus”, *The Full Gospel Family Newspaper*, 21st May 2023.

⁵³ “The 26th World Pentecostal Conference Was Held Successfully”, *The Full Gospel Family Newspaper*, 16th October 2022.

⁵⁴ “Pastor Young-Hoon Lee, Let’s Join the New Wave of Revival with the Fullness of the Holy Spirit”, *The Full Gospel Family Newspaper*, 23rd October 2022.

meeting was broadcast live on YouTube. It was a big festival for the Korean Church, joined by Wesleyan association churches with four million members.⁵⁵

D. Kenya's Great Hope Conference 2023

In July 2023, Kenya's Great Hope Conference 2023 was held in Nairobi, under the title, "One Spirit, One Hope (Eph. 4:4)." As the main lecturer of this conference, I stressed that "Christians cannot do anything without prayer. The Bible emphasises the importance of prayer to all Christians."⁵⁶ I stressed to participants the need to grow in prayer. In a seminar for more than 3,000 pastors who do ministry in twelve other East African countries including Kenya, I stressed prayer as the most important factor in church growth.

(4) **Sharing Experience with World Churches**

YFGC and I personally have already experienced the presence of the Holy Spirit and revival through Tong Sung prayer, like Chu-Yoi Sam Chang (Korean Prayer). I have tried to spread Korean prayer culture by sharing my ministry experience with church leaders around the world such as in the following contexts.

A. Asia Leaders Summit (ALS) Foundation

ALS is a group of pastors who have achieved explosive church growth through the Holy Spirit Movement in Asian countries like Japan, Malaysia, Indonesia, Hong Kong, Singapore, and Korea. I realised the necessity of sharing a vision and uniting with others to preach the gospel in Asia and so established the ALS. At the first meeting in Hong Kong in 2013, I insisted, "Pastoring is God's work, not the work of human beings. We must pray for God's wisdom and

⁵⁵ "The 65th Anniversary of Challenge and Glorification, the History of Revival Being with the Holy Spirit", *The Full Gospel Family Newspaper*, 21st May 2023. There are six denominations participating in Wesleyan Association: Methodist, Assemblies of God, Holiness (Kisung), Holiness (Yesung), Nazareth, and Salvation Army.

⁵⁶ "Pastor Young-Hoon Lee, Led the History of the Holy Spirit in Africa", *The Full Gospel Family Newspaper*, 16th July 2023.

help.”⁵⁷ Since then, I have been sharing my pastoral experiences with pastors who campaign for the Holy Spirit Movement by holding an ALS conference once a year.

B. Church Growth International (CGI) and Inauguration of the Second President

CGI was established by Pastor Cho in 1976. At a board meeting in October 2022 in Korea, I was unanimously appointed as second president.⁵⁸ Members of CGI visit Korea every two years to attend conferences and seminars, at which pastors who lead church growth around the world lecture and explain the situation of global churches. They also share about revival, mission plans, and direction for the future. I also expect to grow churches around the world by sharing my own experiences with CGI members.

C. Overseas Chinese Conference in Korea (OCCCK)

The thirty-second OCCCK, a Holy Spirit festival of Chinese saints around the world, was held in July 2023 at YFGC and O-San-Ri Choi Ja-Sil Memorial Fasting Prayer Center under the theme, “New Era, New Oil, New Bowl.” More than 1,200 pastors and saints in nine countries including Taiwan, Hong Kong, Singapore, Malaysia, and Indonesia, participated in the conference.⁵⁹ As president of the OCCCK Chinese affairs headquarters in Korea, I shared with these Chinese pastors and other saints who visited in Korea secrets of church growth as well as some of my pastoral experiences.

D. Establishment of a Cooperative System for Evangelisation in Asia and the World

Churches in China, Japan, and Taiwan asked me for support to learn about YFGC’s unprecedented growth through the Holy Spirit Movement. As a result, I have been sharing my

⁵⁷ “Asia Leaders, Who Led the Holy Spirit Movement, Gathered in Hong Kong”, *The Full Gospel Family Newspaper*, 3rd March 2013.

⁵⁸ “Pastor Young-Hoon Lee, Was Unanimously Appointed as CGI’s New President”, *The Full Gospel Family Newspaper*, 9th October 2022.

⁵⁹ “The 32nd OCCCK Conference for Evangelization in China Has Been Successful”, *The Full Gospel Family Newspaper*, 6th August 2023.

pastoral ministry by establishing a bilateral mission network between YFGC and these churches through meetings such as the Korea-China Christian Exchange Conference, Korea-Japan Mission Cooperation Conference, and the Korea-Taiwan Pastors Meeting.⁶⁰

Prayer for Christian Revival in the Future

As seen above, the revival of YFGC has come and continues to come as a result of prayer. However, one cannot assert that prayer is the main feature of YFGC. Prayer must be a feature of the true revival that takes place in all churches in all ages. That is how revival begins, lasts, and expands: through prayer. In the future, Christian revival will be the same as praying churches grow and revive. Prayer provides the momentum of the Holy Spirit Movement impacting the joint prayer movement of churches around the world.

Momentum of the Holy Spirit for New Revival

The Holy Spirit is the founder and manager of the Church. The subject of church growth is also the Holy Spirit. The largest Christian communities around the world are Pentecostal churches that pursue the Holy Spirit Movement. The fastest-growing, largest churches of the Majority World are also churches leading the Holy Spirit Movement. Throughout history, the move of the Holy Spirit, the driving force of church growth, has always been prompted by prayer.

The Bible testifies that the Holy Spirit is the Spirit of prayer. In the Old Testament, it was written, “I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication” (Zech. 12:10). In the New Testament, Paul writes, “Pray in the Spirit on all

⁶⁰ “2019 Korea-China Christianity Exchange Conference Was Held”, *The Full Gospel Family Newspaper*, 17th November 2019.

occasions with all kinds of prayers and requests” (Eph. 6:18). The birth and revival of the first Church resulted from a move of the Holy Spirit and prayer (Acts 1:14; 2:41; 4:4; 11:21).

Therefore, if the church desires Christian revival and growth, she must constantly pray for the power of the Holy Spirit.

One cannot assert that the work of the Holy Spirit Movement will be same in the future as in the past and present. So Kang-Seok argues that in the future, the Spirit’s work will change – customised by the Spirit considering the individual specificity of the moment, not based on a uniform working of the Spirit through large conferences.⁶¹ Although the Holy Spirit Movement in the future may change, the church should remember that earnest and passionate prayer serves as a spiritual channel to remember the history of the Spirit’s work among us.

The Social Role of the Church

The twenty-first century calls for the Church to play a social role by paying attention to the underprivileged in society and practising lovingness and generosity. Such a role means that God’s work extends beyond the church to the world he created. In walking out its social role, the Church participates in the history of God, acknowledging his providence under the order of creation. The first step to participating in that history involves prayer. The Holy Spirit leads and guides the church to embody the kingdom of God and to preach the gospel. Therefore, as Terry Teyke states, “Prayer is a means of connecting Christ with the world.”⁶² Prayer is a means of communication between God and people.

⁶¹ Kang-Seok So, “The Influence of the Holy Spirit Movement in Korean Church”, Korea Christianity the Holy Spirit 100th Anniversary 5th Theology Symposium, 5th November 2009: 55.

⁶² Terry Teykl, *Pray and Grow: Evangelism Prayer* (Nashville, TN: Discipleship Resources, 1988): 43; Gi-Sung An, “Research on Overcoming Church Growth Slump by Focusing on Prayer”, *Reformed Church Growth* 6 (2011): 173.

Intercessory prayer shows the character of prayer for neighbours. Ruth A. Meyers, Dean of Berkeley School of Theology in California and professor of worship, points out that the Church lives in a state of poverty concerning prayer.⁶³ Although the Church emphasises praise music, preaching, and worship, it does not stress intercessory prayer in order to participate in the history of redemption and restoration by the Holy Spirit. Intercessory prayer integrates worship and life with prayer for each other and the world.⁶⁴ The Church has a mission to pray for problems facing the current society such as low birth rates, war, famine, and the destruction of ecosystems. I had a vision from God when praying for the direction of YFGC's ministry in the future – to love neighbours through sharing and practising kindness. According to the vision, YFGC has been taking care of the underprivileged in society, practising relief activities, and carrying out an intercessory prayer movement.

Christian Revival and the Globalisation of Prayer (Prayer Movement United with the Churches in the World)

One of the characteristics of modern society is globalisation. This phenomenon occurs in the life of humankind not only in politics and economics but also in culture, religion, and thought. Although globalisation seems to be partially slowing down due to COVID-19 and the war in Ukraine, it is a growing trend that will not fully stop.⁶⁵

Christianity is not excluded from the trend of globalisation. When churches around the world become one body in Christ through prayer, Christianity will exert greater power beyond any religious, racial, language, and national barriers. A flame of revival from Los Angeles'

⁶³ Ruth A. Meyers, *Missional Worship, Worshipful Mission: Gathering as God's People, Going Out in God's Name* (Grand Rapids, MI: Eerdmans, 2014): 109.

⁶⁴ John Calvin, *The Institutes of the Christian Religion*, edited by John T. McNeill (Philadelphia, PA: Westminster Press, 1960): 3.20.19.

⁶⁵ Yong-Hun Jo, "A Study on the Moral Characteristics of Global Ethics for the Era of Global Disasters from the Perspective of Christian Ethics", *The Korean Journal of Christian Social Ethics* 56 (2023): 407.

Azusa Street to Korea in the past has continued in the present. Also, the Holy Spirit Movement of YFGC spread to the United States, Europe, Asia, South America, and Africa. Revival does not stay in one place; in the future, its flame will spread to the world. Therefore, churches around the world will have to pray with one mind for the future by forming close relationships both in person and virtually. World churches will have to walk the path of revival by praying together.

Conclusion

This study explored the meaning and role of prayer from the Old Testament period to now. Prayer marks the existence of faith. Recovery of prayer means the revival of the church. Revival and the growth of Christianity come from a life of faith, believing and experiencing God. The more the Church grows in faith, the more powerful its prayer life will be. In faith, prayer makes God's people strong and makes the way for him to give them a dream to walk out through his power.

Pastor Cho stated that the Church must stand on the dream and the faith that the Holy Spirit gives. There is no way to do this but through prayer. As John Maxwell, who served at Skyline Church in California, explained in his lecture, "Six Keys to Church Growth," one key for church growth is prayer. Waymon Rodgers, who established the Evangel Christian Life Center in Louisville, KY, also stressed that out of many ministries prayer is one of the best.

There is no way to form a relationship with God or to experience revival without prayer. Although the environment of ministry changes according to globalisation, truly the Church is bound to experience revival through prayer. When the people of God pray to him with faith, the church can experience revival. Therefore, the church may move forward with anticipation while dreaming of revival through prayer.

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Abstract

In the contemporary global Christianity, there are diverse opinions on whether a revival of the dynamic work of the Holy Spirit can happen once again. Regarding this matter, this study aims to illuminate the pivotal role of prayer in sustaining the effectiveness of global Christianity, with cognizance that the recovery and revival of individual and communal spirituality after the COVID-19 pandemic depend on prayer. When we examine the Bible and church history, we come to realize that prayer has consistently served as a foundation for the revival of the global church beyond regional and temporal boundaries. Particularly, the Pentecostal Movement that spreads at the beginning of the 20th century from Topeka to worldwide, had a strong foundation of prayer. The world's largest church, Yoido Full Gospel Church, also initiated a Pentecostal movement centered on prayer, leading to remarkable revival. Regardless of ages and countries, prayer is a characteristic of revival happening in the global church, and it will undoubtedly continue to be the key to future Christian revival.