

The Origin, History and Meaning of Holiness Full Gospel, 純福音, and 순복음(*sun bokum*)¹⁾

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I. Introduction

The terms: “Full Gospel,” “純福音,” and “순복음”(sun bokum) are very important in Holiness movement. But there has been no comprehensive historical inquiry about them. Who was the first person to make the term “Full Gospel”? By whom was Full Gospel translated into the Chinese letter, “純福音”? When was “純福音” translated into the Korean word, “순복음”? What meanings were given to the terms in history? And although there have been several efforts to give answer, but no comprehensive reply is found.

Existing opinions about the origin can be refuted. For example, a holiness scholar Paul Yongpyo Hong(홍용표) is insisting that the first man who made “The Full-gospel” was the founder of International Holiness Union and Prayer League, Martin Wells Knapp, and a Japanese Nakada Juji(中田 重治) translated Full Gospel into “純福音,” and then Jan Ha Lee, a person among the first Korean Holiness people, interpreted “純福音” into the Korean word, “순복음.” Hong pointed out that the 1900 Constitution of International Holiness Union wrote clearly, “The preaching of a Full Gospel is essential to Bible Holiness and the Evangelization of the world, as exemplified by the Apostles and the primitive Church.”²⁾ According to Hong, of course Full Gospel was made in America, when Lettie Burd Cowman sent by International Holiness Union to Japan and Nakada Juji established Oriental Mission Society, New Japan Holiness Church(Nihon Seikyodan), they translated “Full Gospel” in the 1897 Constitution of International Holiness Union into Japanese word “純福音.” And Hong asserts that since 1905 “純福音” has been translated into “순복음.”³⁾ But, being different with such insistences of Hong, the word, “Full Gospel” was written by an American Holiness person, Charles G. Finney in 1839. On the contrary, the term, “純福音” was used and written by Nakada Juji in 1906 as Hong is insisting. It may be conjectured that “순복음” was used by early Korean Holiness people, like Jang Ha Lee, and then has been written since 1923.

Therefore, this article will search the more correct generation and transition of “Full

1) Originally, this article was written in Korean language and was printed in *Journal of Yongsan Theology*[“성결적 ‘순복음’(Full Gospel, 純福音)의 기원, 역사와 의미,” 『영산신학저널』] 40 (2017): 7-46, translated, and revised by the author himself. He is an assistant professor of Korean Christian College (<http://kcc.ac.kr/>) in South Korea teaching systematic theology and Pentecostal history & theology.

2) International Apostolic Holiness Union, *Constitution and By-Laws of the International Apostolic Holiness Union* (Cincinnati, OH: The Revivalist Office, 1900). Art. 1.

3) Yongpyo Hong, “Who made and translated ‘순복음’ and Full-gospel?” (홍용표, “‘순복음’ Full-gospel이란 말을 누가 조어했고 누가 번역했나?”) (<http://blog.daum.net/hongpyp/28>, accessed January 8, 2017).

Gospel,” the process of translating “Full Gospel” into “純福音,” and then “순복음,” and the meanings contained in the words as possible as written materials are permitted in the Holiness history of America, Japan, and Korea.⁴⁾

For Holiness people, Full Gospel(純福音, 순복음) has been wholly recovered, biblical, christological, pneumatological, and apostolic gospel which had been partialized and neglected in church history, but not destroyed by Higher Criticism, and it has multiple sides: regeneration, entire sanctification, healing, the second coming ect. And Holiness Full Gospel has regarded “entire sanctification” and “the Spirit baptism” as same category.

II. American Holiness Movement and Full Gospel

A. Finney, Mahan, Boardman and Full Gospel

The first user of “Full Gospel” who can be verified was Charles G. Finney. He wrote “Full Gospel salvation” in 1839. He saw that many people were disappointed because of insignificant achievement of past and present Christians. Agreeing with them, he said that Christians did not know “Full Gospel salvation.” But he anticipated such condition would be changed.⁵⁾ Pavel Hanes knew Finney mentioned Full Gospel. But Hanes took Finney’s mention of 1842, not 1839 as an example.⁶⁾

Finney’s Full Gospel mention of 1842 had Holiness orientation. He exhorted fourteen men who came to be ordained to preach “Full Gospel.” His admonition was extended to sanctification. Finney emphasized that they should not be content to make sinners convert and getting justification, but preach a gospel which was fit for the purpose of “entire and universal sanctification.”⁷⁾

4) I began to study the history and meaning of Full Gospel as a Pentecostal. Before starting, I knew only that Simpson used Full Gospel before early Pentecostals, but with studying I became to know that before him many Holiness people had used it. The result of the study became too big to put it into one article. So I classified Full Gospel into three lumps: Holiness Full Gospel, Pentecostal Full Gospel, and Charismatic Full Gospel. This article is for the first lump and a preparatory study for exploring Pentecostal Full Gospel.

5) “Many are discouraged by the present and past attainments of Christians. They are constantly stumbled by the consideration that holy men of former and present times have known so little of Full Gospel salvation. They might just as reasonably let the past and present state of the world shake their confidence in the fact that the world will ever be converted.” Charles G. Finney, “The Rest of Faith,” Professor Finney’s Lectures, Lecture XVI.V.8, *The Oberlin Evangelist* I:20 (September 11, 1839; http://www.gospeltruth.net/1839OE/390911_rest_of_faith_1.htm, accessed January 11, 2017).

6) Pavel Hanes, “What is the ‘Full Gospel?’” (<http://www.pavelhanes.sk/wp-content/uploads/2015/10/WhatIsFullGospel.pdf>, accessed January 12, 2017).

7) “See that you preach a FULL GOSPEL. Do not satisfy yourselves, my brethren, with the mere conversion of sinners. Aim at the entire and universal sanctification of saints. Preach a gospel suited to this end. . . Preach not justification merely, but sanctification, in all its length and breadth.” Charles G. Finney, “Sermon by Professor Finney: Preached at the Ordination of Fourteen Yong Men, Aug. 22, 1842,” II.9. *The Oberlin Evangelist* IV:20 (September 28, 1842, <http://www.gospeltruth.net/oe/oe42/oe156.htm>, accessed February 2, 2017): 156.

Asa Mahan used Full Gospel before 1858. He said Full Gospel in a sermon which although was written in 1894, but was performed in Oberline before 1858. Although Mahan wrote the content of the sermon in 1894, he recollected the sermon as he did it in the past. And in 1858 William Boardman wrote that Mahan delivered the sermon.⁸⁾ Therefore Mahan used Full Gospel before 1858. Mahan recalled that the sermon was his first preaching on Full Gospel.

For Mahan, Full Gospel was related not only to Christ, but also to the Spirit. According to him, Full Gospel included the doctrine of Christ as our ‘wisdom, righteousness, sanctification, and redemption,’ and ‘the promise of the Spirit,’ as the great central truths of the gospel. After the first sermon on Full Gospel, he considered only crucified Jesus Christ for every sermon.⁹⁾ He said that there was no more needed thing for spirit than “in Christ a full and rich and free supply.”¹⁰⁾ And for Mahan, the power of sanctification was endowed through the Spirit Baptism. He acknowledged the Spirit Baptism as the promise which the Apostles preached, and was given to all the people believing Jesus sincerely, and as “an enduement of power from on high for holy living and work.”¹¹⁾

William E. Boardman mentioned Finney’s and Mahan’s Full Gospel sermons. He recollected that for them Full Gospel was about Christ giving not only justification, but also sanctification.¹²⁾ For him, Full Gospel contained justification and sanctification granted by Christ.

The different aspect of Boardman from Finney and Mahan concerning Full Gospel was healing. For him also, Full Gospel had all the things done by Christ including justification and sanctification. But Boardman did not stop there, but went further to healing. He wrote, “The ‘full gospel’ includes doing what Christ did and healing every sickness and every disease among the people.”¹³⁾ For Boardman, Full Gospel was triple.

8) “They[Mahan and Finney] began then to preach the Full Gospel as they then for the first time apprehended it. Power attended the preaching.” William E. Boardman, *The Higher Christian Life* (Boston, MA: Henry Hoyt, 1858, <https://archive.org/details/higherchristianlife00boarrich>, accessed February 5, 2017), 66.

9) “Such is the exact substance of the first Full Gospel sermon that I ever preached in my life. It may be considered somewhat remarkable that the doctrine of Christ as our ‘wisdom, righteousness, sanctification, and redemption,’ and ‘the promise of the Spirit,’ as the great central truths of the gospel, should have been presented to my mind at one and the same time.” Asa Mahan, *Out of darkness into light, or, The hidden life made manifest through facts of observation and experience : facts elucidated by the word of God* (London, UK: Wesleyan Methodist Book Room, 1894, <https://archive.org/details/outofdarknessint00maha>, accessed February 7, 2017), 147.

10) Asa Mahan, *Autobiography : Intellectual, Moral, and Spiritual* (London, UK: T. Woolmer, 1882, <https://archive.org/stream/autobiographyint00maha#page/318/mode/2up/search/in+Christ+a+full+and+rich>, accessed February 10, 2017), 318.

11) Asa Mahan, *Autobiography : Intellectual, Moral, and Spiritual*, 354.

12) “The Lord Jesus Christ must be, and was their sanctification, as already they had before received him as their justification. They [MAHAN; FINNEY] began then to preach the Full Gospel as they then for the first apprehended it.” William E. Boardman, *The Higher Christian Life*, 66.

13) William E. Boardman, *The Lord that Healeth Thee (Jehovah-Rophi)*, (London: Morgan and Scott, 1881), 49,

B. Simpson and Full Gospel

Albert B. Simpson did not say Full Gospel until 1890. At opening sermon of a convention in March, 1890 Simpson said that the phrase, “Fourfold Gospel” was invented by himself through inspiration.¹⁴⁾ In the book, *Fourfold Gospel*, written in 1888, used “full salvation” saying “The world must wait until the present agencies have wrought out its full salvation.”¹⁵⁾ And in *Gospel of Healing* written in 1890, he referred to “the Gospel of full redemption” saying “We must be fearless and faithful witnesses to the Gospel of full redemption.”¹⁶⁾ In *Gospel of Healing*, at last he presented “a Full Gospel.”¹⁷⁾ It was fifty years latter than Finney’s first mention of Full Gospel.

Simpson regarded Full Gospel as same as Fourfold Gospel. Like mentioned above, he said that Fourfold Gospel gave full salvation or full redemption. By connecting “fourfold” to the adjective, “full”, he made “Fourfold Gospel” identical with Full Gospel. He said also, “The true effect of a Full Gospel of supernatural power and might is always spiritual results, and the salvation of men.”¹⁸⁾ Like this, for Simpson, Fourfold Gospel and Full Gospel were overlapped with each other, had same meaning although the two were different words.

Simpson arranged Full Gospel more systematically than Boardman did, and made it fourfold adding the second coming to justification, sanctification, and healing. For Simpson, it had the wholeness of Christ’s Gospel. He started *Fourfold Gospel* with the quotation, “And they cried out in a loud voice: ‘Salvation belongs to our God, who sits on the throne, and to the Lamb’(Rev. 7:10).”¹⁹⁾ After his question about the meaning of receiving salvation, he assigned the fourfold office not only to the salvation, but also to the three other aspects. He filled the book with the four subjects: “Christ Our Saviour,” “Christ Our Sanctifier”, “Christ Our Healer,” and “Christ Our Coming Lord.” He said, “the Gospel of full and free salvation . . . shines with the light of the Gospel of full and free salvation through the Lord Jesus Christ

14) John Sawin, “The Fourfold Gospel,” *The Birth of A Vision: Essays on the Ministry and Thought of Albert B. Simpson, Founder of the Christian and Missionary Alliance*, eds. David F. Hartzfeld and Charles Nienkirchen (Beaverlodge, Alberta: Buena Books, 1986): 3 (3-6) 18 n. 10.

15) Albert B. Simpson, *Four-fold Gospel* (New York, NY: Word, Work & World Publishing Company, 1888), 92 [or 3rd ed. rev. 1890, 133, <https://archive.org/stream/fourfoldgospel00simp#page/132/mode/2up/search/full+salvation>, accessed February 15, 2017).

16) Albert B. Simpson, *The Gospel of Healing*, II. 7 (New York, NY: Christian Alliance Publishing Company, 8th edition, 1890, <https://www.cmalliance.org/resources/archives/downloads/simpson/the-gospel-of-healing.pdf>, accessed February 20, 2017).

17) “All Lydda and Saron saw it, and turned to the Lord. The true effect of a Full Gospel of supernatural power and might is always spiritual results.” Albert B. Simpson, *The Gospel of Healing*, V Scripture Testimonies “Eneas at Lydda.” Wikipedia made Simpson the origin of Full Gospel. And it introduced Rom. 15:18-19(“I have fully proclaimed the gospel of Christ”[πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ]) as the foundational phrase of Full Gospel. “Full Gospel,” *Wikipedia* (https://en.wikipedia.org/wiki/Full_Gospel, accessed May 3, 2016). cf. 양재철, 『한국오순절교회의 신앙과 신학』 (*Faith and Theology of Korea Pentecostal Churches*)(서울: 도서출판 하늘목장, 2005), 323. Simpson Origin theory shall be banished.

18) Albert B. Simpson, *The Gospel of Healing*, V Scripture Testimonies “Eneas at Lydda.”

19) Albert B. Simpson, *Four-fold Gospel*, 7.

.”²⁰⁾ For Simpson, the news that Christ was our savior, sanctifier, healer, and coming Lord was Fourfold Gospel. Simpson insisted, “It is only the full and perfect knowledge of what Christ is and does for us that can bring us to a full and perfect Christian life.”²¹⁾ For him, the healing of body was not the whole of Christ’s Gospel, but only an important part of it. So in *Gospel of Healing* he said, “I have never felt that divine healing should be regarded as the gospel. It is part of it.”²²⁾

Simpson thought that Full Gospel was wholistic for all the elements of man: spirit, soul, and body. He used the phrase “a Full Gospel for spirit, soul and body.” Following the tri-partite conception, he divided the elements into spirit, soul, and body,²³⁾ and insisted Full Gospel was not for only one element, but for all the elements. For him, salvation that Christ provided was basically being “born again” of spirit,²⁴⁾ Jesus was the Sanctifier of mind and soul,²⁵⁾ and body could be healed because of Jesus’ stripes.²⁶⁾ Simpson defined Full Gospel not as a partial gospel for only spirit or soul or body, but as whole gospel for all the elements: spirit, soul, and body.

Simpson understood Full Gospel as the Gospel of New Testament time, and as the Gospel of End time for saving man right before Christ’s second coming. He thought the time when “the Gospel of full and free salvation” was shining through Christ were New Testament time and the present time jumping over the middle age. He said, “the [God’s] promise [in Old Testament time] has also a distinct reference to the New Testament times,” and now “shines with the light of the Gospel of full and free salvation through the Lord Jesus Christ.”²⁷⁾ For him, his age was the time right before the Second coming when the last outpouring of the Spirit upon the world promised through Joel, and in this end time Full Gospel was awakening people.²⁸⁾

20) “New Testament times, and shines with the light of the Gospel of full and free salvation through the Lord Jesus Christ.” Albert B. Simpson, *The Holy Spirit: Or, Power from on High, an Unfolding of the Doctrine of the Holy Spirit in the Old and New Testaments* (New York, NY: Christian Alliance Publications, 1895, https://archive.org/stream/holyspiritpowe00simp_0#page/322/mode/2up/search/with+the+light+of+the+Gospel+of+full, accessed February 26, 2017), 323.

21) Albert B. Simpson, *The Cross of Christ* (New York, NY: Christian Alliance Publishing Company, 1910), 160.

22) A. B. Simpson, “Testimony of the Work,” *The Gospel of Healing*, VII; cf. Charles F. Parham ed. *The Apostolic Faith* 2.3 (Topeka, KS: January, 1900): 3.

23) Albert B. Simpson, *Service for the King*, 5. II. 3 (New York, NY: Christian Alliance Publishing Company, 1900, <https://www.cmalliance.org/resources/archives/downloads/simpson/service-for-the-king.pdf>, accessed February 18, 2017).

24) Albert B. Simpson, *Four-fold Gospel*, 9.

25) Albert B. Simpson, *Four-fold Gospel*, 59.

26) Albert B. Simpson, *Four-fold Gospel*, 98.

27) “But it[this promise] has also a distinct reference to the New Testament times, and shines with the light of the Gospel of full and free salvation through the Lord Jesus Christ.” Albert B. Simpson, *The Holy Spirit: Or, Power from on High, an Unfolding of the Doctrine of the Holy Spirit in the Old and New Testaments, Part I. the Old Testament*, 240.

28) “The true effect of a Full Gospel of supernatural power and might is always spiritual results, and the salvation of men. And through these mighty signs and wonders will come, Joel tells us, the last great outpouring of the Spirit upon the world, and the awakening of men before the second coming of

For Simpson, Full Gospel was the Gospel accompanied by supernatural power and mighty signs and wonders. Mentioning the wonder done to Aeneas of Lydda through Peter (Act. 9:34), he connected Full Gospel to supernatural power and might. He used the phrase “a Full Gospel of supernatural power and might.” For him, Full Gospel accompanied not an innate power and might, but the power and might which God endowed supernaturally. He called this supernatural power and might “mighty sings and wonders” also.²⁹⁾

Simpson regarded Full Gospel contained God’s whole gospel as the gospel that every mission field of the world needed. According to Simpson, God had entrusted not partial gospel, but “the gospel in its fullness,” and “the gospel in its fullness” was “Full Gospel.”³⁰⁾ And this so much full gospel was “a gospel so full that it needs a world for its field.”³¹⁾ God was calling people to propagate this gospel in its fullness, namely Full Gospel all over the world. His making the propagation of Full Gospel the kernel of mission had a great effect on Holiness Movement and Pentecostal Movement.

C. Knapp and Full Gospel

Being different with Yongpyo Hong’s insisting, it was not until eleven years latter from Simpson’s using Full Gospel in 1890 that Martin Wells Knapp used “Full Gospel” for the first time. Establishing “the International Apostolic Holiness Union” in May, 1901, on the Constitution Knapp wrote that it was essential to preach Full Gospel for biblical holiness.³²⁾ And on July, he contributed an article, “Full Gospel Camp-Meetings” in the official journal of the denomination, *God’s Revivalist*.³³⁾

For Knapp, Full Gospel was the gospel found in the Bible, and so taught by Jesus. In 1902 he said that what he taught was Full Gospel, and it was the gospel “as found in the New Testament.” And he asserted that what he had organized preaching Full Gospel was not a society, but “living Church that is on New Testament principles.”³⁴⁾ So he took “Back to

the Lord.” Albert B. Simpson, *The Gospel of Healing*, V. For Simpson, the middle age between New Testament time and the time very before the Second coming was a barren and dark time with no rain. Such Simpson’s understanding of the time of Full Gospel as the time very before the Second coming from which the middle time was removed might have influence on the frame, “Early Rain and Latter Rain” developed by Pentecostals for seeing the history of the Church.

29) “ENEAS AT LYDDA,” Albert B. Simpson, *Gospel of Healing*, V.

30) “The Lord is asking for millions today to spread His gospel in its fullness over the world, and we to whom this Full Gospel has been such a blessing are especially called to take it as our trust for Him and send it everywhere.” Albert B. Simpson, *A Larger Christian Life* II. 1 (New York, NY: Christian Alliance publishing Company, 1890, <https://www.cmalliance.org/resources/archives/downloads/simpson/larger-christian-life.pdf>, accessed February 27, 2017), 281.

31) “God has given us in this blessed work a gospel so full that it needs a world for its field.” Albert B. Simpson, *A Larger Christian Life*, 278.

32) “International Apostolic Holiness Union Constitution,” *God’s Revivalist and the Bible Advocate* (16 May 1901): 13 (13–14).

33) “Full Gospel Camp-Meetings,” *God’s Revivalist and the Bible Advocate* 13:27 (July 4, 1901): 10.

34) M. W. Knapp, “Dear Brother P.,” in “Part 1 TO OLD FRIENDS,” *Pentecostal Letters, Selected from*

the Bible” as his motto.³⁵⁾ Therefore, according to him, Full Gospel is the gospel “which He[Jesus] teaches.”³⁶⁾

Knapp argued that Full Gospel was not a part of the Gospel, but the whole. He wrote that the desire of his life was to preach Full Gospel and to follow Jesus fully according to it taught by Jesus, and it accorded with God’s entire and whole will. In other words, for him, Full Gospel included everything what God had done.³⁷⁾ He said that if he follow fully Jesus and the Full Gospel, all the thing taught by Jesus and given by God to people, he would be very different from the people who were satisfied with only taking a part of the Gospel.³⁸⁾

For Knapp, Full Gospel was whole Gospel, so it was multiple having various sides. As mentioned above, Simpson understood Gospel as fourfold. But, according to Hong, Knapp did not distributed Simpson’s Fourfold Gospel to the people who took part in the movement led by him. The reason was that Knapp thought Gospel was more multiple than fourfold. According to Hong’s expression, Knapp emphasized “the manifold Full Gospel.”³⁹⁾ In fact, Knapp said, “the gospel is not only “fourfold,” but manifold.”⁴⁰⁾

Knapp’s manifold Full Gospel embraced both holiness and power, and multiple sides: healing ect. According to Bundy, Knapp’s Full Gospel reached the peak at sanctification, and sanctification had two focuses: personal purity and power for witness/evangelism/mission.⁴¹⁾ And his Full Gospel contained healing also. He saw that healing was in the atonement as same as all general blessings. So, for him, healing was a part of the Gospel, the Gospel had healing as a part was manifold.⁴²⁾ There were manifold sides: pentecostal Spirit baptism, pentecostal sanctification, pentecostal gifts, pentecostal revival, pentecostal sharing, pentecostal family, and pentecostal church ect., in Knapp’s multiple Full Gospel.⁴³⁾

For Knapp’s group, Full Gospel would mean a pure biblical gospel not imbued with so called Higher Criticism also. According to Myung Soo Park, The Full Gospel of International Apostolic Holiness Union which Knapp established was the pure gospel of the Bible not

the Correspondence of M. W. Knapp (Cincinnati, OH: Office of God’s Revivalist, 1902).

35) M. W. Knapp, “Dear Brother J.,” in “Part 10 MISCELLANEOUS TOPICS,” *Pentecostal Letters, Selected from the Correspondence of M. W. Knapp*.

36) M. W. Knapp, “To An Evangelical Pastor,” in “Part 13 Extracts from Other Letters,” *Pentecostal Letters, Selected from the Correspondence of M. W. Knapp*.

37) M. W. Knapp, “Dear Brother J.”

38) M. W. Knapp, “To An Evangelical Pastor.”

39) Paul Hong, “A Letter to Dr. Don Dayton,” in “Was M. Knapp the forerunner of Apostolic Prophet Movement?” (홍용표, “만국성결교회 창립자 마틴 뎀이 사도 예언운동의 선구자였나?”) (http://m.blog.daum.net/_blog/_m/articleView.do?blogid=0buN0&articleno=432, accessed February 3, 2017).

40) M. W. Knapp, “Dear Friend R.,” in “Part 5 GIFTS OF GOD,” *Pentecostal Letters, Selected from the Correspondence of M. W. Knapp* (Cincinnati, OH: Office of God’s Revivalist, 1902).

41) David Bundy, “From Christendom to Pentecost: The ‘Pentecostal’ Ecclesiology of Martin Wells Knapp and the Radical Holiness Movements I,” A Special Lecture of Graduate School of Theology of Seoul Theological University (서울신학대학교 신학전문대학원 특강) (2015. 3. 13).

42) M. W. Knapp, “Dear Friend R.”

43) Knapp said about such various subjects in *Lightning Bolts From Pentecostal Skies*. Martin Wells Knapp, *Lightning Bolts From Pentecostal Skies*, The Revivalist ed. (Cincinnati, OH: Revivalist Office, 1898); Full Salvation Quarterly Pentecostal Holiness Library, 1989; cf. 마틴 뎀, 『오순절청천벽력』 홍용표 역 (오순절출판사, 2015).

destroyed by Higher Criticism. the 1902 Constitution of the Union wrote as follows,

The Holy Scriptures. Rationalism is making awful havoc in the religious world, under the spacious names of 'The Higher Criticism' and 'The New Theology.' We therefore emphatically affirm our unwavering faith in the holy Scriptures of the Old and New Testament as Divinely and supernaturally inspired, infallably true as originally given, and our only divinely authorized outward rule of faith and practice.⁴⁴⁾

Such a theology that takes Higher Criticism as the foundation denies the absolute inspiration of the Bible and destroys the sound gospel of the Bible. According to Park, so Knapp and the Union added new emphasis on propagating "pure gospel" not tainted by such theology.⁴⁵⁾

III. Oriental Holiness Movement and 純福音/순복음

A. Japan Holiness Movement and 純福音

It was a Japanese Holiness, Nakada Juji that translated Full Gospel into "純福音." Nakada Juji(中田 重治) was born on November 20, 1870 and departed on September 24, 1939. I November, 1905 he established Oriental Missionary Society(東洋宣教會(とうようせんきょうかい)) which was the basis of Japan Holiness denomination.⁴⁶⁾ He has been evaluated as a man of merits because of his making the denomination grow up to stand with other five denominations: Presbyterian, Methodist, Congregation, Baptist, Lutheran. For his fluent preaching and mass evangelical works, he has been called a D. Moody of Japan.⁴⁷⁾ As mentioned at the beginning of this article, although Hong insisted that Juji was the first man

44) Seth C. Rees, *Constitution and By-Laws of the International Apostolic Holiness Union* (Chicago, IL: General Superintendent, 1902; "1887-1921 The Pilgrim Holiness Church (Precedents)," <https://www.wesleyan.org/2649/church-disciplines>, accessed January 20, 2017), 4.

45) Myung Soo Park, "The International Holiness Union, Oriental Mission Society, and Korea Holiness Church," (박명수, "만국성결연맹, 동양선교회, 그리고 한국성결교회") (sgti.kehc.org/data/person/mspark/3.hwp, accessed February 7, 2017). The early Pentecostal leaders, Parham and Durham rejected Higher Criticism also. About this, see Chang-Soung Lee, "Two Theological Battle Lines of Early Pentecostal Leaders, Charles F. Parham and William H. Durham," *Journal of Yongsan Theology*(<http://blog.daum.net/jesusgate>) (이창승, "초기 오순절지도자 파함과 더함의 두 가지 신학적 전선들," 『영산신학저널』 33 [2015]: 71-98).

46) Japanese edition of *Wikipedia* wrote that OMS was established on November, 1905. "東洋宣教會," ウ イ キ ベ デ イ ア (<https://ja.wikipedia.org/wiki/%E6%9D%B1%E6%B4%8B%E5%AE%A3%E6%95%99%E4%BC%9A>, accessed April 10, 2017). The edition introduced Juji as the founder of Central Evangelical Hall and Bible School in 1901, and Oriental Mission Society in 1905. "中田 重治 (なかだ じゅうじ)," ウィキペディア (<https://ja.wikipedia.org/wiki/%E4%B8%AD%E7%94%B0%E9%87%8D%E6%B2%BB>, accessed January 22, 2017). But "Oriental Mission Society," (http://protestantism.enacademic.com/455/Oriental_Mission_Society, accessed January 11, 2017) wrote that Oriental Mission Society was established in 1901. This difference might come from the confusion the establishment of Central Evangelical Hall with that of Oriental Mission Society.

47) "中田 重治 (なかだ じゅうじ)," ウィキペディア.

who used “*jun huguin*”(純福音, じゅん ふくいん, Pure Gospel), but he did not present no evidence. In 1905, Juji used “men filled with the Spirit”(靈に満たされたる者) and “*jenki huguin*”(全き福音, ぜんき ふくいん) meaning Full Gospel under the title, “The Nickname of Spiritualism”(聖靈派のあだ名).⁴⁸⁾ But his favorite word was “*jun huguin*” (純福音, じゅん ふくいん) meaning Pure Gospel. He preached during an evangelical meeting held at a YMCA building from February 10 to 11, 1905. And the name of the meeting was “聖書の純福音宣伝大會”(Biblical Full Gospel Evangelical Meeting).⁴⁹⁾ However, in 1906 Juji began to use “純福音” in his sermon, “不親切なる伝道者”(Unkind Evangelist).

Many of present seekers are very different from those of the past. They are seeking solace from the bottom of their hearts. However, the majority of the evangelists are behind the times, and present only what seekers do not want. They say an undigested things what they do not understand well on the pulpit. There are many peoples who went to church for many years, but sigh saying they do not know yet. Although they see the titles what the evangelist puts up every Sunday, they do not know. Now is the time for the Full Gospel evangelists(純福音宣伝者) filled with the Holy Spirit to take the lead.⁵⁰⁾

Juji might translate Full Gospel that included regeneration, sanctification, healing, and the second coming into “全き福音.” There is no direct mention on that, so only conjecture is possible. According to Chang Gyun Mok, in “What is Oriental Missionary Society?” written by Juji who was the trustee of evangelism at that time, the subjects: regeneration, sanctification, healing, and the second coming, were included.

The purpose of this society is to establish the holy church, the bride of Christ through edifying oriental nations including Japan. That is to prepare the Second coming of the Lord.

48) “靈に満たされたる者は、昔から色々のあだ名をつけられました。使徒時代においては「酔っぱらい」(使徒三・一三)、「天下を亂す者」(同二七・六)、「疫病」(同二四・五)、「氣ちがい」(同二六・二四)などと言われました。今でも病的だの、迷信だの、輕薄だの、感情的だの、無學だの、空騒ぎするなどと、色々の言葉をもって批評しております。しかしこれらが未信者より來たらずして、いわゆる信者より來たるとは實に奇怪であります。はなはだしきは、全き福音を信ずる信者は教會より出て行けよがしに仕向ける教會もあります。これは昔よりありがちのことで驚くほどのものでありませんが、今は聖徒が大いなる忍耐を要する時代であります。なんとわれようと、全き福音は早晚勝利を得ます。” 中田重治, “聖靈派のあだ名,” 『中田重治論說選集』 (一九〇五年(明治三八年)三月二五日, http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1905.html, accessed January 21, 2017).

49) “中田 重治 (なかだ じゅうじ),” ウィキペディア.

50) “現今の求道者の多數は、昔の時とは求道の精神において大いに違っている。彼らは心底から慰安を求めている。しかるに伝道者の多數はいまなお目がさめず、注文外れのことばかり宣べている。自分もよく合点しない不消化物を平氣な顔で講壇から説いている。幾年も教會に通ったけれども、いまだに分らないと嘆いている人が多數である。かかるものは彼ら伝道者が毎日曜日かけるところの説教題を見てもわかる。いまは聖靈に満たされた純福音宣伝者の立つべき時である。(二月三日).” 中田重治, “不親切なる伝道者,” 『中田重治論說選集』 一九〇六年 (明治三九年) 二月三日, http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1906.html, accessed January 22, 2017). He said also “純福音の信者” in 1912. “キリスト教は昔より偶像に對してはきわめて猛烈な攻撃態度を取って來たものである。偶像にささげた物を食わしめる女イゼベル(黙示録二・二〇)を容認する教會は、みな腐敗した教會である。純福音の信者なる者は、偶像を拜するか殺されるかという場合には、喜んで殺されることを願うものである。” 中田重治, “偶像に遠ざかれ,” 『中田重治論說選集』 (一九一二年 [大正一年]) (http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1912.html, accessed January 8, 2017).

For this purpose, we insist salvation, holiness, the second coming, and healing called Fourfold Gospel.⁵¹⁾

About March earlier than the writing, Juji had also mentioned “instant conversion,” “the second coming of the Lord,” “holiness,” and “healing” in his “大胆なる伝道”(Bold Evangelism).⁵²⁾ He added the Spirit Baptism to the four subjects. In his “煙の宗教”(the Religion of Smoke), he preached “blood and fire” based upon Peter’s sermon(Acts 2:19) quoting Joel 2:28 ff. He suggested new life through the Blood of Christ and “聖潔のバプテスマ”(The Baptism of Holiness) through the fire of the Spirit. For Juji, Pentecostal Spirit baptism was “the baptism of holiness.”⁵³⁾ But for him the baptism of the Spirit did not stop at the baptism of holiness. He asserted that the Spirit baptism endowed power. In “証人の特色”(The Characteristic of Witness) based upon Acts 1:8, he insisted that a witness should be a believer, and receive the Spirit and the power of God(神の力) persuading people. The power was perfect love(全き愛).⁵⁴⁾ For Juji, the qualifications of an “ideal holiness evangelist” were, “justification, sanctification, healing, the second coming, reading the Bible, and preaching gospel to unbelievers.”⁵⁵⁾ “全き福音”(Whole gospel) of him would have such diverse sides wholly.

The reason why Juji preferred “純福音” to “全き福音” as the translated word of Full Gospel is not certain, because there is no his direct mention of the reason. So only conjecture is possible. Juji used the word “純” in a his writing, “純教會,” quoting Rev. 12:[5]. He defined “pure church” or “ideal church”(理想とする教會) which will rule people with Christ as a church holy and glorious church without flaw [Eph. 5:27].⁵⁶⁾ His definition allows of an

51) Chang Kyun Mok, “The Origin of the Fourfold Gospel,” (목창균, “사중복음의 기원”)(<http://sgti.kehc.org/data/person/mok/sungyul-theology/3.htm>, accessed February 21, 2017)에서 재인용.

52) “主イエスの御名があがめられるため、即座の悔い改めはもちろんのこと、聖潔も、主の再臨も、神癒でさえも大胆に宣伝すべきであります。”中田重治, “大胆なる伝道,” 『中田重治論説選集』(一九〇五年[明治三八年])(http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1905.html, accessed January 21, 2017).

53) Being based upon 1Cor. 10:2(“They were all baptized into Moses in the cloud and in the sea”) and Rev. 8:4(“The smoke of the incense, together with the prayers of the saints, went up before God from the angel’s hand”), Juji insisted that the baptism of smoke(雲のバプテスマ), in other words the baptism of the group of prayer must be added. 中田重治, “煙の宗教,” 『中田重治論説選集』(一九一四年[大正三年], 一月一五日)(http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1914.html, accessed February 21, 2017). In his “The Feature of Holiness,” he defined the distinctiveness of Japan Holiness as “enthusiastic prayer”(熱心に祈ること) shouting and asking(聲を限りに叫び祈る), not Fourfold Gospel. 中田重治, “聖潔派の特徴,” 『中田重治論説選集』(一九三三年 [昭和八年])(http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1933.html, accessed February 21, 2017).

54) 中田重治, “証人の特色,” 『中田重治論説選集』(一九一四年 [大正三年], 一月十九日)(http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1914.html, accessed February 21, 2017).

55) 中田重治, “理想のホーリネス伝道者,” 『中田重治論説選集』(一九二二年 [大正十一年], 五月四日)(http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1922.html, accessed February 21, 2017).

56) “世には教會と名のついた色々の団体がある。儀式一方のお寺風の教會、忠君愛國一点ばりの國家的教會、社會改良風俗矯正専門の世俗的教會、何でもよしというクラブの教會、その他不消化物卸し賣りの教會、または神學界のくず物賣りのものもあり、寄席風のものもあり、いずれも五人ないし百人の聴衆相手に何かやっている。彼らはキリストのからだなる眞教會であるかと思うならば失望するけれども、その中には込まれている男の子、すなわち生まれてのち宝座のもとに上げられ、またキリストと共に鐵の杖をもて万國の民をつかさどらんとする純教會(默示録一三章)を思えば、喜んで彼らの中にも証しすることができるのである。

inference that for Juji, the Gospel preached by the sound and “pure church” without flaw was “Pure Gospel” without flaw.

Was there “Pure Gospel” used both in Japan and America in his mind, when he translated Full Gospel into 純福音? The possibility is not high. For example, Jasima Ukizi(矢島宇吉), the founder of Japan Church of God, published a book, 純福音一斑 in 1910. According to him, the book was a gathering of his articles printed once a month in a quarterly, 純福音. On the last page of 純福音一斑, there was an explanation of the quarterly 純福音. According to the explanation, the English expression of 純福音 was “The Pure Gospel.”⁵⁷⁾ Meanwhile, in America “Pure Gospel” was written. In August 1910, E. S. B. Waldran contributed an article, “The Pure Gospel” to the quarterly of Church of Christ, *The Christian Word and Work*. Basing on Paul’s letter to Galatian(1:6-8), he mentioned “one true, pure gospel of Christ” as an antonym against “a perverted gospel.”⁵⁸⁾

It has a very high possibility that Juji understood Full Gospel as the gospel not deteriorated by Higher Criticism, and translated it into “純福音.” This possibility comes from the fact that he was under the Knapp’s influence, and fundamentally did not like and reject Higher Criticism. In his PhD dissertation presented to Fuller Theological Seminary in 1996, Hong insisted that Korea Holiness Church was started by Oriental Mission Society and under the leading of International Apostolic Holiness Church(IAHC), and Korean Holiness Church received its constitution, theology, culture, polity, and missional method from IAHC.⁵⁹⁾ And he wrote that Juji, the professors of Seoul Theological University, Edward Kilbourne, and John Tomas were in the same vein of Knapp’s Full Gospel in his review an article of Donald Dayton presented at an International Symposium of Foursquare Gospel Institution held on October 20, 2014.⁶⁰⁾ Following Hong’s insistence, if Juji is put upon Knapp, Knapp’s rejection of Higher Criticism and Juji’s “純福音” will overlap each other. As mentioned above, the Constitution of International Apostolic Holiness Union of 1902 rejected Higher Criticism on the Bible. Juji who might be under the influence of Knapp would think that it was better to translate Full Gospel into “純福音” meaning pure gospel not deteriorated by Higher Criticism

われらの理想とする教會は、キリストを中心とせる「しみなくしわなく、すべてかくのごときたぐいなく、聖にして傷なき榮えなる教會」である。」中田重治, “純教會,” 『中田重治論說選集』(一九〇六年[明治三十九年, 二月一〇日] (http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1906.html, accessed February 21, 2017).

57) 矢島宇吉, 『純福音一斑』(東京: 警醒社, 1910, <http://kindai.ndl.go.jp/info:ndljp/pid/824557/3>, accessed February 28, 2017). Jasima Ukizi understood “純福音” as full gospel. In the preface of 『純福音一斑』, he clarified the purpose of his explaining “純福音.” The purpose was “to let people get full salvation of Christ.” The first chapter of his book was written for “true Reformation.” He thought that old Reformation was imperfect, so produced ill effects including the formation of many denominations ect., so expected “the emergence of a full(perfect) Reformation.” His “純福音” included “the doctrine of holiness,” “healing,” “the second coming of Christ” ect.

58) E. S. B. Waldran, “The Pure Gospel,” *The Christian Word and Work* 3.40 (August 23, 1910): 2 (http://therestorationmovement.com/_journals/ww/1910/1910-40-WW.pdf, accessed February 20, 2017).

59) Paul Yongpyo Hong, “Spreading the Holiness Fire: A History of the OMS Korea Holiness Church, 1904-1957,” (PhD dissertation, Fuller Theological Seminary, 1996), ii.

60) Yongpyo Hong, “A Review of D. Dayton’s ‘An Evangelical Historical Understanding of Albert B. Simpson’s Fourfold Gospel,’” (홍용표, “단 데이튼 박사, ‘엘벳 심슨의 사중복음의 복음주의 역사학적 이해’ 논평”) (<http://m.blog.daum.net/hongpyp/602>, accessed February 23, 2017).

than “全き福音.” Besides the outside influence of Knapp, there was the inside inclination of Juji. In his life and words, it is found that Juji rejected Higher Criticism by nature. He entered the theological course of Tokyo Eiwa School(東京英和學校) in 1888. One of the reasons of his entrance was that the school did not teach Higher Criticism.⁶¹⁾ It might be the chief cause of his latter translation of Full Gospel into 純福音.⁶²⁾ And in 1933 Juji juxtaposed Higher Criticism with 純福音 in a sermon, The Confidence of Prophet (預言者の確言). He said, “Higher Critics on the Bible do not believe that the Bible is the Word of God.”⁶³⁾ And then he said, “Holiness believes 純福音.”⁶⁴⁾ Such juxtaposition might be understood as a contrast. The juxtaposition was a contrast of Holiness against Higher Critics or a contrast of pure gospel, 純福音 not destroyed by higher criticism against what damaged and degraded to the words of men by higher criticism. For that reason, Juji might translate Full Gospel into 純福音. This conjecture almost agrees with a mention of a Japanese Pentecostal historian, Masakazu Suzuki(鈴木正和). He wrote, “The word ‘Full Gospel’ has been used for a long time in the Christian churches in Japan. From 1890’s on, against the liberalism the churches under the influence of Methodist/Holiness started to use Full Gospel 純福音.”⁶⁵⁾

For Juji, “純福音” was based on the Bible. In his sermon, The Weaknesses of All Churches(諸教會の弱点), he said, “If all Churches are built upon the Bible, should they preach 純福音? It is insulting themselves for them that they do not spread it.” And he asserted that he himself “are saying biblical Christianity as it was in old times.”⁶⁶⁾ For him, “純福音” was

61) “中田重治(なかだ じゅうじ),” ウィキペディア.” But Harada presented a different view. He said that Juji was dismissed from the school after the graduation exam, and the reason which he presented was that the school taught so liberal theology that the exam was liberal too. 原田 彰久, “中田重治とメソジスト,” 『ウェスレーメソジスト研究』第2号 (2001, 9, 17): 24 (23-36)(wesley-methodism.com/pdf/gakkai2001/gakkai2001c.pdf, accessed April 16, 2017). But whether the school taught Higher Criticism or not, the fact that Juji rejected Higher Criticism was certain.

62) In early 1906, Juji was under “a spiritual extraordinary uneasiness”(靈的に非常な不安を覺えた). After a his sermon containing 純福音 on February 3, he traveled China, Britain, and America ect. from the end of February to June, 1907. On October 17, 1907 he held a Convention of Full Gospel Believers (福音信徒大懇親會) “中田重治(なかだ じゅうじ),” ウィキペディア.”

63) “聖書の高等批評家は、聖書の神のことはなることを信じない。さればむろん預言を信じない。彼らには時の徴しも見えないから、それを解釋する聖書を見てもわかるはずがない。” 中田重治, “預言者の確言,” 『中田重治論説選集』(一九三三年 [昭和八年], accessed April 11, 2017).

64) “また聖潔派といわれる純福音を信ずる人々でも。” 中田重治, “預言者の確言.” In 1924 Japan Holiness led by Juji held a Bible Convention at Oriental Missionary Society Bible School, he asserted biblical faith against Higher Criticism. 『聖書信仰の叫び (聖書大會講演集)』 東洋宣教會出版部. And in 1933 Japan Holiness, Nazareth, and Free Methodist allied, rejected Higher Criticism, and formed “Biblical Faith Alliance”(聖書信仰連盟), and then Juji became the first chief director. 米田 勇, 『中田重治傳』(東京: 中田重治傳刊行會, 1959), 451-455. cf. “聖書信仰” ウィキペディア (https://ja.wikipedia.org/wiki/%E8%81%96%E6%9B%B8%E4%BF%A1%E4%BB%B0, accessed February 15, 2017).

65) A private e-mail from Masakazu Suzuki(鈴木正和) (jesusgate@daum.net, March 31, 2017). Akio Dohi divided the Protestant of Japan into Revival Evangelism(福音主義), Liberalism(新神學), Full Gospelism(純福音). “ヨンとその背後にある西歐の教派的教會との関係、福音主義について自由主義、純福音主義が導入されてキリスト教理解が多様化するところで生まれた教派の問題であろう。本章であげる五つの教派は、日本の代表的な教派であるというだけではなくて、今述べ。” 土肥昭夫, 『日本プロテスタント・キリスト教史』(東京: 新教出版社, 1980), 17-25頁, 139.

66) “諸教會が 聖書を 土台としておるなれば、純福音を 説くべきはずではないか。” 中田重治, “諸教會の弱点,” 『中田重治論説選集』(一九一八年 [大正七年], 一〇月三日)

the Gospel preached by Christ, and based on the Bible as it was.

For Juji, 全き福音 and 純福音 were the different names of the same Gospel. He connected 全き福音 and 純福音 with the words, “be filled with the Holy Spirit”(聖靈に満たされた). For him, the propagators of pure gospel(純福音) were people filled with the Holy Spirit, and they were believers believing whole gospel(全き福音を信ずる信者).⁶⁷⁾

B. Korean Holiness Movement and 純福音 or 순복음(Sun Bokum)

A Korean Holiness, Bin Jung(정빈) went to Japan to learn Holiness, and then came back to preach Full Gospel. In 1907 an American missionary in Japan, Ernest A. Kilbourne reported that God opened the door for six clever youths to study holiness in the bible school. According to him, two of them showed their decision to preach Full Gospel to their brethren. Learning Full Gospel through Japanese language, they translated it into Korean. At that time, they might translate 純福音 into the Korean words, 순복음(*sun bokum*). Soon, they translated and published three Holiness books, and missionaries and Korean preached in Korea with the books.⁶⁸⁾ Missionaries felt that God wanted to let Sang Jun Kim(김상준) and Bin Jung open Full Gospel Mission in the capital city of Korea, Seoul.⁶⁹⁾ For four years (1907-1921), Korean Holiness Church was called “Gospel Mission Hall/Station.” There was Bin Jung among active evangelists in the time.⁷⁰⁾ Jung preached regeneration, holiness, healing, and the second coming as follows;

The most special articles of our faith are four: firstly salvation, secondly holiness, thirdly healing(being cured only through praying without medicine), and fourthly the second coming. They may be different with those of other churches. And they are already in the mind of everyone who knows Jesus, but in fact they have never heard them.⁷¹⁾

(http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1918.html, accessed February 21, 2017).

67) 中田重治, “伝道不振の原因,” 『中田重治論説選集』(一九一三年 [大正二年]) (http://www.geocities.co.jp/HeartLand-Namiki/3294/book35_1913.html, accessed February 21, 2017).

68) Ernest A. Kilbourne, “Korea,” *Electric Message* (February, 1907); Requotation from Myung Soo Park, “The Preparation of Oriental Mission Society for the Mission of Korea,” *The Early History of Korea Holiness* (박명수, “동양선교회의 한국선교 준비[1904-1907]”) 『초기한국성결교회사』(서울: 대한기독교서회, 2001), 220 (205-227).

69) Ernest A. Kilbourne, “Korea and The Full Gospel,” *Electric Message* (July 1907); E. A. 길보른, “한국과 순복음,” 『성결교회와 신학』 33 (봄, 2015): 169-179. In the article, Kilbourne disclosed the fourfoldness of Full Gospel which he had preached by saying “soon, all over Korea Full Gospel: regeneration, holiness, healing, and the second coming, will be preached.”

70) cf. The Institute of the History of Holiness Church of Sungkyul University, *One Hundred Year History of Korea Evangelical Holiness Church* (성결대학교 성결교회역사연구소(간), 『한국성결교회 100년사』) (서울: 기독교대한 성결교회 출판부, 2007), 115, 875-881; Meyong Sik Lee, *An Abbreviated History of Choson Yasoko* (이명직, 『조선야소교 동양성교회성결교회략사』) (경성: 동양선교회이사회, 1929), 51-52.

71) Bin Jung, “The Conditions of Bible School,” (정빈, “성서학원의 형편,” 『그리스도 신문』) (1906년 5월 10일); Sang Wun Jong, *People Waking up Daybreak* (정상운, 『새벽을 깨우는 사람들』) (서울: 은성, 1995), 39-40; 박명수, “동양선교회의 한국선교 준비(1904-1907),” 223 (205-227)에서 재인용.

It can be verified that Jang Ha Lee(이장하) used “Full Gospel” in his writings, but “순복음” can not. Hong insisted that Jang Ha Lee, the first interpreter of Korean Holiness Church, translated Juji’s 純福音 into 순복음.⁷²⁾ But his insistence is not verified in any writings. Only it can be confirmed that he used “Full Gospel.” In a his writing written in the Summer of 1908, he said, “Now I am working in my country preaching Christ to our people. My wish is to preach this Full Gospel to all my brothers here.” Because the writing was written in English, he wrote Full Gospel, not “순복음.” Of course, it is very possible that Jang Ha Lee interpreted Full Gospel into “순복음” in meetings.

The year when “순복음” was first written was 1923. In 活泉(*Living Fountain*), the quarterly of Korean Holiness, a sermon, “Become a Preacher of 純福音(순복음)” appeared in 1923. The sermon was written by “스비더월프”(W. E. Biederwolf) and then translated. The title had Korean words “순복음”(shunbokum: the old spelling of 순복음[sunbokum]).⁷³⁾ Biederwolf urged readers to do not make the Gospel a myth, but preach the Gospel of Jesus Christ and Full Gospel with a definite experience of the leading of the Spirit. His words, “readers to do not make the Gospel a myth” discloses that in the same vein of Knapp and Juji, Biederwolf understood Full Gospel as the pure gospel, 순복음. And it was to follow Juji’s translation that the translator of the Biederwolf’s sermon translated his “Full Gospel” into “純福音(순복음),” not “全福音.” And it disclosed that Korean Holiness Church understood Full Gospel as pure gospel not defiled by Higher Criticism.

In 1928, Gun Lee(이건) defined 純福音 as the Gospel which was preached and accomplished by Jesus Christ, given through faith, and fourfold. For him 純福音 was to preach what Christ preached and achieved.⁷⁴⁾ In other words, he regard 純福音 as the result of the word and deed, life and death of Christ. And for him 純福音 was fourfold. 純福音 described by him included expiation of sin, holiness, healing, and the second coming(재림). Expiation of sin was the way of the salvation of soul through Jesus’ saying and fulfilling. Justification could be given by the faith on the atonement. Such atonement was the unique doctrine of Christianity. Holiness could be given by faith, and called the fullness of the Spirit also.⁷⁵⁾

Gun Lee understood 純福音 as the Gospel which was not an empty theory, but could be experienced now. He said that people could be justified, purified, and healed by believing 純福音. It meant that the faith of 純福音 should be followed by the concrete results. “Experimental faith”(實驗的 信仰) was his expression of such the nature of 純福音. The faith acquiring the concrete results from 純福音 was “experimental faith.”⁷⁶⁾ For him “experimental” meant not “possible,” but “actually experienceable.” The faith of 純福音 was experimental faith that could get the actual experience of atonement, holiness, healing. He saw the faith of 純福音 as that experienced actually by faith now what Christ achieved in the past.

72) Yongpyo Hong, “Who made and translated ‘순복음’ and Full-gospel?” (홍용표, “‘순복음’ Full-gospel이란 말을 누가 조어했고 누가 번역했나?”)

73) 스비더월프(W. E. Biederwolf), “純福音을傳하는 자가 되여라,” 『活泉』 13 (1923): 3-5.

74) Gun Lee, “What is 純福音?” (이건, “純福音이란 무엇이뇨,” 『活泉』 통권 63호 (1928년 2월): 27.

75) 이건, “純福音이란 무엇이뇨,” 28.

76) 이건, “純福音이란 무엇이뇨,” 28.

For Gun Lee, Higher Criticism was an enemy of 純福音. He put Higher Criticism with New Theology, Earthly Heaven theory on his list of heresy. And he defined and denounced them as an enemy of 純福音. He included the virgin birth, resurrection, ascension, second coming of Christ in the faith of 純福音, such themes were what Fundamentalism rejecting New Theology based upon Higher Criticism insisted. For him 純福音 was fundamental, so 純福音 could not coexist with an enemy, Higher Criticism.⁷⁷⁾

In 1929 Meyong Sik Lee(이명직) defined “Seoul Bible Training Institute”(the predecessor of the present Seoul Theological University) as the educational institution of Oriental Mission Society established for the purpose of training men and women evangelists to fight against heresy, secularization, and sin, and saving souls through preaching 純福音 throughout the East.⁷⁸⁾ When the Mission Hall became a religious body, Oriental Mission Society Holiness Church(東洋宣教會 聖潔教會) in 1925, 純福音 was declared as fourfold gospel. Such a tradition was continued in the constitutions of 1933 and 1936. In the Tenet and By-Laws(1925) and the Constitutions(1933, 1936), its mission was declared as preaching 純福音, namely regeneration, holiness, healing, the second coming in homeland and oversea. It was insisted that preaching 純福音 was essential to biblical holiness and the evangelization of the world.⁷⁹⁾

Ki Sam Kim(김기삼) understood 純福音 as the Pure Gospel of primitive Christianity, Full Gospel. In 1937, he wrote two articles about “The Essence of The Faith of Pure Gospelism”(純福音主義信仰의 本質). He began his first article with his honest confession, “I do not know who made the word, “純福音.” And then he expressed his question, “The gospel itself is enough, but why is ‘pure’ added to the gospel?” He thought that it was undesirable to add a more adjective “pure” to the Gospel which itself was pure.” Nevertheless, he surmised that the word “純福音” was occurred by a reaction against the “impure gospel”(不純한 福音) secularized from the Gospel. So, for him 純福音 was not new one, but “the essence of primitive Christianity”. He also understood 純福音 as the whole of primitive Gospel. For him 純福音 was an idiom produced for the purpose of the “pure gospelization” of our life by accepting the whole of primitive Gospel.⁸⁰⁾

77) 이건, “本誌의 使命에 對하여,” 『활천』 제9권 3호, 통권 100호 (1931년 3월호): 14.

78) 이명직, 『조선야소교 동양선교회 성결교회약사』 (조선야소교 동양선교회, 1929).

79) 吉寶崙, 『東洋宣教會 聖潔教會 教理及 條例』 (京城: 東洋宣教會本部, 1925); 경성동양선교회 편, 『(성결교회 동양선교회)교리규조례 : 부레문』 (경성; 경성동양선교회, 1925); 기독교성결교회 역사편찬위원회, 『(기독교대한성결교회)헌법 : 1925~1941 광복이전 한글독음 영인본』 (서울; 기독교대한성결교회, 2015); 동양선교회성결교회출판부 편, 『(조선야소교동양선교회)성결교회임시약법』 (경성; 동양선교회성결교회출판부, 1933); 조중남, “한국 성결교회의 신학적 배경과 기원,” (<http://sgti.kehc.org/data/person/cho/02.htm>, accessed February 11, 2017); “Our Church has her origin in that in AD 1901 Westerners like Kaumann and E. A. Kilbourne preached the Full Gospel of Christ to many Oriental nations.” (본 교회는 주 강생 1901년 미국인 카우만과 E. A. 길보른 양인이 하나님의 크신 사명 하에 동양 여러 나라에 그리스도의 순복음을 전하고자 함에 기원); Moon Su Park, “The Life and Missional Works of Ernest A. Kilbourne 10,” *Christian Newspaper* (박문수, “어니스트 길보른(Ernest A. Kilbourne)의 생애와 선교사역 ⑩,” 『기독일보』) (<http://www.christiandaily.co.kr/news/>, accessed February 12, 2017).

80) Ki Sam Kim, “The Essence of The Faith of Pure Gospelism,” (김기삼, “純福音主義信仰의 本質”) 『活泉』 174 (1937): 14-16. 1947년에 K生이라는 필명으로 “純福音”이라는 글쓴이는 예루살렘에서 발원된 생수가 시간이 흐르며 탁류가 되었으나, 종교개혁으로 걸러졌고, 20세기에 이르도록 다시 오염되었으나, 그런 가운데서도 純福音의 지류들이 여전히 흐르고 있다고 판단했다.

K生, “純福音,” 『活泉』 232 (1947): 미상.

In 1937, Kim contrasted the faith of 純福音 and that of Liberalism and Progressive Evangelism in his second article. He defined the faith of Liberalism as the negation or negligence of sinfulness of men, and said that on the contrary, the faith of 純福音 regarded the sinfulness as very serious problem, and sought the salvation of men.⁸¹⁾ And he also compared 純福音 with Evangelism. He classified Evangelism into two streams: “conservative Evangelism” begun with the Reformation, and “progressive Evangelism” tainted by Rationalism from 18th Century and accepted Higher Criticism,⁸²⁾ and then insisted that 純福音 went with conservative Evangelism.⁸³⁾ Afterward, a Holiness scholar, Myung-Soo Park(박명수) said, “the Evangelism of 19th Century called the four elements Full Gospel because it displayed the content of New Testament more wholly. Full Gospel was translated into 순복음(*sun bokum*) because it was pure gospel not infected with theological Liberalism in Japan and Korea.”⁸⁴⁾ His mention corresponds with the saying of Meyong Sik Lee(이명직), “The texts of Seoul Bible Training Institute are only New and Old Testament rejecting so called Higher Criticism that is Satan’s device and does not accept the fact that the Bible is the word of God,”⁸⁵⁾ and that of Kim. By the way, Kim who reject not only Liberalism, but also progressive Evangelism grasped the circumstances more correctly than Lee and Park did. Such Kim’s anti Higher Critical define of Full Gospel followed the anti Higher Critical lineage of Juji and Biederwolf.

In 1939, Kim wrote two articles about “The Traits of the Faith of Full Gospel in the Primitive Church and the Abuse.” He defined the faith of the primitive Church as the faith of Full Gospel, and presented the traits of the faith of Full Gospel at that time. According to him, the first trait was “the activity of the Holy Spirit.”⁸⁶⁾ Not only apostles, but also laities acted, preached Gospel, did wonders, and spoke in tongues with the Spirit wholly. The Spirit was the God of power, freedom, delight, peace, and wisdom. For Kim, “The Spirit was the generative power of Full Gospel.”⁸⁷⁾ And the second trait was the faith of the Second coming.⁸⁸⁾

Meyong Sik Lee disapproved speaking in tongues as the evidence of the Spirit Baptism, a theme of the Full Gospel. He said, “the Baptism of the Holy Spirit indicates the work of the Spirit coming into a born again man and washing away the inner sin, and endowing the power to serve God.” And he identified the results of the Spirit Baptism with the gifts in 1Cor. 12: the gifts of knowledge, healing, prophecy, and speaking in tongues ect. He defined speaking in tongues as “the gift of language.”⁸⁹⁾ He divided speaking in tongues into “the languages of

81) 김기삼, “純福音主義信仰의 本質,” 『活泉』 175 (1937): 11-12 (11-16).

82) “Progressive Evangelism” is another name of Neo Evangelism which is similar to Neo Orthodox. cf. 이창승, “오순절 성경 해석의 역사와 평가,” 『영산신학저널』 Vol. 36 (2016): 279-282 (261-299).

83) 김기삼, “純福音主義信仰의 本質,” 『活泉』 175 (1937): 13-14.

84) 박명수, “동양선교회의 한국선교 준비(1904- 1907),” 223.

85) 이명직, 『조선야소교 동양선교회 성결교회약사』.

86) 김기삼, “初代教會의 純福音子의 信仰特徵과 그 弊害,” 『活泉』 196 (1939): 19-22; “初代教會의 純福音子의 信仰特徵과 그 弊害,” 『活泉』 197 (1939): 19-20 (19-22).

87) 김기삼, “初代教會의 純福音子의 信仰特徵과 그 弊害,” 21.

88) 김기삼, “初代教會의 純福音子의 信仰特徵과 그 弊害,” 21-22.

89) 이명직, “성신의 세례,” (1931); 한영태 해설, “우리 것을 지키며 : 성결을 쉽게 아는 길 ; 제5 성신의 세

various countries” and “the tongues of angels,” and then insisted that the languages could be learned or could be spoken by the Spirit, but the tongues of angles could be manifested only by the power of the Spirit. He alleged that since the Gospel was preached to nations the miracle tongues, speaking the languages by the power of the Spirit had not appeared because such tongues were not needed any more. And he said that he did not have any interest in the tongues of angles, and they were not needed. He despised the insistences of American and Chinese Pentecostals that the evidence of the Spirit Baptism was speaking in tongues as something produced by big misunderstanding, unreasonable, and untrue.⁹⁰⁾

IV. Conclusion

Focusing on Holiness Full Gospel(純福音, 순복음), this article has examined the history and meaning. “Full Gospel” was first written by Charles Finney in 1839, afterwards Mahan did before 1858, and then Simpson in 1890. In 1906 “純福音” was first used by a Japanese Holiness, Nakada Juji(中田 重治) in a his sermon. “순복음” might be translated by the early Korean Holiness people, Jan ha Lee(이장하) ect. before or after 1908 from “純福音,” and then has been written since 1923.

For Holiness people, Full Gospel(純福音, 순복음) has been what, in the past, was partialized and neglected, at present, is not destroyed by Higher Criticism, biblical, Christological, Pneumatological, and whole Gospel which the whole of Apostolic Gospel is recovered, and has multiple sides. Holiness Full Gospel has put perfect sanctification into the same category with the Spirit Baptism, and insisted that the Spirit Baptism endows power. For Finney and Mahan, Full Gospel included justification and sanctification. The difference of Full Gospel of Boardman from that of Finney and Mahan is that healing was included in it. Simpson refined Full Gospel more systematically than Finney, Mahan, and Boardman, and made it fourfold adding the Second coming. For Knapp, Full Gospel was pure gospel not defiled by Higher Criticism too. Influenced strongly by Knapp, Japan and Korean Holiness people, Juji, Bin Jung, Jang Ha Lee, Gun Lee, and Ki Sam Kim ect., above all, understood Full Gospel as Pure Gospel not destroyed by Higher Criticism, so translated Full Gospel into “純福音,” not “全き福音” literally.

Holiness Full Gospel	Finney, Mahan	Savior	(entire) Sanctifier (The Spirit Baptism = Holiness + Power)		
	Boardman	Savior	(entire) Sanctifier (The Spirit Baptism	Healer	
	Simpson	Savior	(entire) Sanctifier (The Spirit Baptism	Healer	The Coming King

례,” 『活泉』 718:9 (2013): 57 (56-58).

90) 이명직, “聖神(성신)을 받으면 方言(방언)을 하나요,” 『活泉』 97 (1930): 2-3.

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Abstract

The Origin, History and Meaning of Holiness Full Gospel, 純福音, and 순복음

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Although “Full Gospel,” “純福音,” and “순복음”(sunbokum) are very important words in Holiness movement, but there has been no comprehensive historical inquiry about them. Therefore, this article studied the origin and transitions of “Full Gospel,” the process and meaning of the translating “Full Gospel” into “純福音,” and then into “순복음” in the history of American, Japanese, and Korean Holiness movement as long as materials were available. In 1839, “Full Gospel” was used by Charles G. Finney for the first time; in 1906, Japanese Nakada Juji translated “Full Gospel” into “純福音.” Around 1908, Korean Jang-ha, Lee ect. might translate “純福音” into “순복음,” and then after 1923 “순복음” has been written. For Holiness people, Full Gospel(純福音, 순복음) was the biblical, christological, pneumatological, restored, whole, and Apostolic Gospel, and had the multiple aspects: Rebirth, Entire sanctification, Healing, and the Second Coming. Holiness Full Gospel regarded entire sanctification as the same category with the Spirit baptism. For Finney and Mahan, Full Gospel included Justification and Sanctification. Boardman got Healing into Full Gospel, and it was the different point from Finney and Mahan. Simpson added the Second Coming, and made Full Gospel more systematic and fourfold. For Knapp, most of all, Full Gospel was the gospel which was not destroyed by higher criticism. Under the influence of Knapp, Japanese and Korean Holiness people, Juji, Lee Jang-ha, Lee gun, and Kim ki-sam ect. understood Full Gospel as pure gospel which was not damaged by higher criticism, so they translated Full Gospel into 純福音,” not “全き福音.”

주제어: 성결, Full Gospel, 고등비평, 純福音, 순복음

Keywords: Holiness, Full Gospel, higher criticism, 純福音, 순복음