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ESCHATOLOGY AND PNEUMATIC PREACHING WITH A CASE OF DAVID YONGGI CHO

Vincent Leoh

1. The Pentecostal Preacher in God's Eschatological Kingdom

The anastatic strand defines the Pentecostal preacher as an empowered witness not just in a particular historical era, but more significantly, in God's eschatological kingdom. Eschatology as a resource for Pentecostal preaching has fueled the dynamism of the movement and to a certain degree has given a distinctive quality to its preaching.

1.1 Theories of Eschatology and Eschatological Preaching

Liberalism and the Social Gospel movement in the nineteenth century and current secular humanism tend to ignore eschatology. Systematic and biblical theology often produces a "de-historicized eschatology and de-eschatologized history."[1] This has led to an unhealthy dualism, a form of "two realms" thinking which denies any continuity between eschatological hope and historical existence.

There has been a rise of eschatology as a dominant motif in Christian ethics and theology in recent years. Moral theologians like Pannenberg, Moltmann, Braaten, and Ogletree have made important contributions in relating eschatology and ethics in their works. They have directed attention to eschatology as a key to the foundations of Christian ethic. Moltmann's

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[1] James Merrill Childs, Jr., "The 'Imago Dei' and Eschatology: The Ethical Implications of a Reconsideration of the Image of God in Man within the Framework of an Eschatological Theology" (S.T.D. dissertation, Lutheran School of Theology at Chicago, 1974), pp. 258, 349, 350.

famous claim is "from first to last, and not merely in the epilogue, Christianity is eschatology, is hope."[2]

There are four distinct schools of interpretation in the millennial approach (one thousand years rule of Jesus Christ on earth) to eschatology: postmillennialism, premillennialism, amillennialism, and dispensationalism. Most Pentecostals are of the futurists premillennial school that holds to the belief that the personal return of Jesus would be before the "tribulation" and the millennial reign of Christ. Premillennial eschatology emphasizes evangelism while faithfully awaiting the end.

Eschatology as a resource for ethical decision-making has found various expressions.[3] Schweitzer's *consistent* eschatology is totally future—Jesus' death introduced an "interim ethic."[4] In contrast, C. H. Dodd's *realized* eschatology is totally present—the "eschaton" was fully realized in the coming of Christ.[5] Rudolf Bultmann maintains an *existential* approach to eschatology that sees eschatology as "the existential encounter with the realized now."[6] Jürgen Moltmann's *promissory* eschatology views the "parousia" as a future event that informs the present—eschatology is happening now as we live in the knowledge of the future of God.[7] The *inaugurated* ("Heilsgeschichte") eschatology of Jeremias, Kummel, and Cullmann combines present and future with an existing tension between the already and the not-yet. *Dialectical* eschatology as held by Barth,

[2] Quoted in Richard Bauckham, "Jürgen Moltmann," in *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, vol. 1, ed. David F. Ford (Oxford: Basil Blackwell, 1989), pp. 298, 299.

[3] This section on eschatological ethics is adapted from the following sources: Max Lynn Stackhouse, "Eschatology and Ethical Method: A Structural Analysis of Contemporary Christian Social Ethics in America with Primary Reference to Walter Rauschenbusch and Reinhold Niebuhr," (Ph.D. dissertation, Harvard University, 1964); Richard Lane Holcombe, "A Correlated Preaching and Teaching Program on Current Positions in Biblical Eschatology" (D.Min. field project report, Southern Baptist Theological Seminary, May 1984); Paul Simmons, "Eschatology as Resource of Ethical Decision"(Class notes, Southern Baptist Theological Seminary, Louisville, KY, Spring 1989). See also Millard J. Erickson, *Contemporary Options in Eschatology* (Grand Rapids: Baker, 1977).

[4] Albert Schweitzer, *The Quest of the Historical Jesus* (London: Adam & Charles Black, 1910).

[5] C. H. Dodd, *The Apostolic Preaching and Its Development* (New York: Harper & Row, 1964).

[6] Rudolf Bultmann, *The Presence of Eternity: History and Eschatology* (New York: Harper & Row, 1957).

[7] Jürgen Moltmann, *Theology of Hope: On the Ground and Implications of a Christian Eschatology*, trans. James W. Leitch (London: SCM, 1967), pp. 18-19.

Brunner, Reinhold Niebuhr and Althaus maintains a dialectical tension between time and eternity; it negates or demythologizes the future in favor of "realism" for action in the world. Scofield and Hal Lindsey have popularized *dispensationalist* eschatology where history is divided into seven dispensations with chronological schemes of events leading to the return of Jesus and an apocalyptic expectation of the end of the world and in-break of the transcendent Kingdom of God upon earth. The *reconstructionist* eschatology of Rushdoony and Gary North is triumphalist and postmillennial; it seeks the "Christianization of America" and the establishment of a theocratic nation before Christ's return.

Among contemporary ethicists, Thomas Ogletree offers a phenomenological account of human action which is related to community life and eschatological existence that is future-oriented or anticipatory.[8] Paul Ramsey holds that the eschatological-apocalyptic is presumed to be an aspect of Jesus' thought that is unacceptable to the modern mind.[9] James Gustafson, as a representative of the historical-eschatological method, is one who is highly sensitive to present and past history and the provisional functions of society, but opposes building ethics on eschatological statements.[10]

What has eschatology to do with preaching? McClure maintains that the preaching in the postmodern church is suffering under the implicit resignation of liberalist and neo-orthodox eschatologies.[11] He notes that preachers of the early nineteenth century were basically postmillennialists. However, in the late nineteenth century under the influence of Schleiermacher, Ritschl, Harnack, and others, liberal preaching and its optimistic historical and social progressivism replaced postmillennial preaching. Liberal and social gospel preachers stressed the continuity between history and the eschatological future. Most of these, by the 1920s, interpreted the Kingdom of God as an achievable ethical reality rather than a future eschatological event.

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[8] Thomas Ogletree, *The Use of the Bible in Christian Ethics* (Philadelphia: Fortress, 1983), p. 177.

[9] Paul Ramsey, *Basic Christian Ethics* (New York: Scribner's, 1950), pp. 24-25, 41; cf. Childs, "Imago Dei," p. 348.

[10] James Gustafson, *Ethics from a Theocentric Perspective*, 2 vols. (Chicago: University of Chicago Press, 1981).

[11] John McClure, "Preaching, Eschatology, and World View," *Journal for Preachers* 13 (Advent 1989), pp. 2-10 (7).

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"Christian realism," neoorthodox preaching in the mid-twentieth century stressed the qualitative difference between history and the eschatological future. It bears an undercurrent message of historical resignation. The social and psychological preaching of the 1960s and 1970s revived elements of the liberal ethical hope for the future. Liberationist preaching, especially in the third world, nurtures a neo-Marxist utopian hope of achieving liberation in the eschatological future for the world's poor and socially marginalized people—through the "poor of God."[12]

Eschatology has also changed the definition of preaching. Rejecting the popular version of "preaching as event," Holmes suggests that end-time preaching involves a *process*—a dynamic onwardness rooted in revelation and continuing in life.[13] In its continuity it relates to something that is happening, not something that has happened. As such, the preacher of the Second Advent is always reaching out for the next sermon; no sermon can be viewed as finished when the formal proclamation has ceased.

Eschatological preaching gives meaning to the facts of ordinary life. Lischer writes,

> Eschatological proclamation continually reappropriates and reapplies the promise.... Our aim is to create sermons, the form of whose content enlivens hearers to the presence and the future of Jesus Christ. The rhetoric of the gospel maintains a balance between the promise that has been fulfilled and which is now sacramentally celebrated in the church, and the promise of further participation in God's future.[14]

The eschatological dimension of Christian ethics finds expression in at least two different approaches: a "this-worldly" orientation and an "other-worldly" orientation. The eschatological also influences the ethical in several ways: by judging, by insisting upon hope, by providing a lure or drawing power, by mystic participation in the here and now, and by the

[12] McClure, "Preaching, Eschatology, and World View," pp. 2, 4; see also T. Howland Sanks, "Liberation Theology and the Social Gospel Variations on a Theme," *Theological Studies* 41 (1980), pp. 672-73.

[13] Holmes, *The Last Word*, pp. 31-41, 49. The author listed the following attributes which should characterize end-time preaching. Eschatological preaching of hope is: revelational, cosmical, evangelical, celebrational, confessional, individual, corporal, situational, relational, dialogical, holistical, universal, and ecumenical (pp. 55-65).

[14] Richard Lischer, "Preaching and the Rhetoric of Promise," *Word and World* 8 (Winter 1988), pp. 66-79 (78, 79).

beauty of the eschaton or consummation as portrayed. Eschatology is therefore far too important for the Christian faith to be marginalized or ignored in preaching. As a prime symbol of hope it may function in Pentecostal preaching as a model for discipleship.[15]

1.2 The Place of Eschatology in Pentecostalism

Theologian Paul Tillich once noted that the best way to study a religion is to examine its conception of the end times. Indeed, eschatology is the foundation of Pentecostal ethics. The key to understanding the transformative ethics of Pentecostalism is located in their notion of eschatological hope.[16]

The view that the second coming of Christ is at hand has been an important component of Pentecostalism. Eschatology belongs to the essence of Pentecostalism and initially Pentecostals are eschatologically excited Christians.[17] In the beginning the message of Pentecostalism was the Second Advent: "[They] sing songs proclaiming that 'Jesus is coming soon'...prophecies call out that 'My time is near.'"[18] The reality of the soon return of Jesus affects daily living, to the extent that a common expression used by Pentecostals in making any future plans is "the Lord tarrying."

Early Pentecostal eschatology is a result of the Holiness movement's intense prayer, fasting, and heart-searching to ascertain God's thought for the closing of the Church Age.[19] Modern Pentecostal eschatology to a great extent echoes the imminent apocalyptic predictions that proved so popular in Hal Lindsey's *The Late Great Planet Earth*, and Tim LaHaye's

[15] Huibert Zegwaart, "Apocalyptic Eschatology and Pentecostalism: The Relevance of John's Millennium for Today," *Pneuma* 10 (Spring 1988), pp. 3-25 (25).

[16] See Leonard Lovett, "Black Holiness-Pentecostalism: Implications for Ethics and Social Transformation"(Ph.D. dissertation, Emory University, 1979), p. 113.

[17] See Zegwaart, "Apocalyptic," p. 3; Prudencio Damboriena, *Tongues as of Fire: Pentecostalism in Contemporary Christianity* (Washington, DC: Corpus Books, 1969), p. 82.

[18] Neitz, *Charisma*, pp. 56, 204, 205. Anderson suggests that at first the doctrine of tongues was subordinate to the millennarian message. Tongues was a means by which the message was confirmed, legitimated, and propagated (p. 90). When Jesus did not come immediately, the emphasis shifted and tongues became the more important doctrine. Later, other "signs" of Pentecost were cultivated, for example casting out demons and healing of the sick (Roger M. Anderson, *Vision of the Disinherited* [New York: Oxford University Press, 1979], p. 90).

[19] Carl Brumback, *Suddenly from Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), p. 7.

The Beginning of the End.[20] Lindsey's and LaHaye's reasoning are deductive in nature and are based on premillennial notions of the rapture, the great tribulation, the marriage supper of the Lamb, etc.[21] Pentecostal preachers therefore, by and large, take an interest in the signs of the *parousia*. Contemporary social and political events have been interpreted as sure signs of the imminent coming of Jesus Christ. They are, however, wary of any attempt to calculate the time of the *parousia*.

Pentecostalism, with its premillennial view of the future (at least at the beginning of the movement), along with other Fundamentalist groups, held a sectarian ethical stance against the values of the world.[22] There was unrelenting criticism of this present evil world. The focus then was on evangelism and the spiritual needs of the people. As it experienced upward social mobility and gained social acceptance, the movement has more or less adopted an accommodative posture. There has been more involvement in social activism to alleviate social ills. In sum, the eschatological vision of

[20] Bible scholars have pointed out that apocalyptic and apocalyptic eschatology are to be carefully distinguished from prophecy and prophetic eschatology. For Collins, the genre determines the form (John J. Collins, "Apocalypse: The Morphology of a Genre," *Semeia*14 [1979], pp. 21-59). For Klaus Koch, *The Rediscovery of Apocalyptic*, trans. Margaret Kohl (London: SCM, 1972), pp. 36-37, apocalyptic has been treated as a special case in the development of Israelite and Jewish traditions and one that is decidedly inferior to the tradition of classical prophecy. Other important works on apocalypse include: Leon Morris, *Apocalyptic* (Grand Rapids: Eerdmans, 1972); Paul D. Hanson, *The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology*, 2nd ed. (Philadelphia: Fortress, 1979); D.S. Russell, *The Method and the Message of Jewish Apocalyptic* (London: SCM, 1964).

[21] The "end-time" doctrine of the Assemblies of God is premillennial, but not necessarily dispensational. See Stanley Horton, *The Promise of His Coming* (Springfield, MO: Gospel Publishing House, 1967), p. 329; Menzies, *Anointed.* Hollenwager, *Pentecostals*, p. 415, G. T. Shepperd and D. W. Faupel maintain that large sections of Pentecostal bodies today have inherited dispensationalism from the early Pentecostals' former denominations. Other analysts have documented the symbiotic relationship between premillennialism, dispensationalism and the Pentecostal Movement. See C. Norman Krause, *Dispensationalism in America* (Richmond: John Knox, 1958); Clarence Bass, *Backgrounds to Dispensationalism*(Grand Rapids: Eerdmans, 1960).

[22] I do not here draw a strict distinction between Pentecostal premillennialism and Chiliasm. The latter holds that the Second Advent is close at hand, the Antichrist and his confederates are to be destroyed at Megiddo, Satan is to be bound for one thousand years during which is the Millennium, when the martyrs are raised in the first resurrection and reign with Christ at Jerusalem. See Lyford Paterson Edwards, "The Transformation of Early Christianity from an Eschatologized to a Socialized Movement" (Ph.D. dissertation, The Graduate Divinity School, The University of Chicago, 1919), p. 4.

current Pentecostalism is one of both judgment and promise for historical existence.[23]

The anastatic strand of Pentecostal ethics consists of the twofold significance of the pneumatic and the eschatological. How then does the pneumatic affect the eschatological in Pentecostal doctrine and preaching? Gary Burge, in his study of the Fourth Gospel maintains that the Spirit is the eschatological continuum in which the work of Christ, initiated in his ministry and awaiting its termination at his return, is wrought out.[24] John's futurist eschatology, then, is maintained by making the Spirit an interim figure present in lieu of Jesus until the consummation of the age.

It is the function of the Spirit to prepare the Church or the Bride of Christ for the coming of the Bridegroom. This eschatological presence of Christ in the Paraclete manifests itself in the ministry of the church. The eschatological impact is clearly evident in the ministry of preaching.

1.3 The Role of Eschatology in Pentecostal Preaching

Premillennial expectations and eschatological urgency formed an important part of the message of early Pentecotalism. The early Pentecostal preachers believed that they were preaching the end-time message, and the "latter rain" revival with its frequent charismatic manifestations is the eschatological sign of the cataclysm. Gee says, "their hearts glowed with the expectation and conviction that there was destined to be a last revival before the coming of the Lord, and that, for them, all earthly history would soon be consummated by the 'Rapture'."[25] The impact of apocalyptic movies like "A Thief in the Night," and "Distant Thunder," and popular messages based on the books of Daniel and Revelation added to the urgency apparent in Pentecostal sermons.

Although Bloch-Hoell disagrees with Gunnarson that Pentecostal preaching is *first of all* eschatological, he observes that the eschatological

[23] For a recent study, particularly in relevance to Asia, see Wonsuk Ma, "Pentecostal Eschatology: What Happened When the Wave Hit the West End of the Ocean," in *The Azusa Street Revival and Its Legacy*, eds. Harold Hunter and Cecil M. Robeck, Jr. (Cleveland, TN: Pathway, 2006), pp. 227-242.

[24] Burge, *The Anointed Community*, pp. 34, 35.

[25] Donald Gee, *The Pentecostal Movement* (London: Elim, 1949), p. 2, quoted in McClung, "Explosion, Motivation, and Consolidation," p. 163.

element is more dominant in Pentecostal preaching than in the majority of Christian churches.[26] Pentecostal eschatology expressed in preaching is vivid and inspiring faith and not just inherited dogma. Bloch-Hoell believes that eschatology is a consequence of the biblicism of the Movement, and it is also in accordance with the fancy for the extraordinary and perturbing. It may also be that the eschatological element in Pentecostal preaching was strongly motivated towards missionary activity. The imminence of Christ's return was emphasized in order to intensify the appeal to conversion or to home and foreign mission work.[27]

Even today, Pentecostal preachers easily tap springs of millennialist sentiment with an insistence on the imminent return of Christ in prophetic messages on the "last things." The language of premillennialism remains appropriate for a people who see not the betterment but the degradation of society everywhere. The Pentecostal minister who preaches energetically on sin and grace, salvation and perdition, utilizing the dramatic idea of the *parousia* for emotional stimuli, will get an enthusiastic response from the people. Thus, eschatology is easily, powerfully, and sometimes dramatically put to rhetorical use. However, although "the menace of the last Judgment is powerfully evoked...the frightening element does not dominate Pentecostal eschatology any more than eschatology dominates the entire Pentecostal message."[28]

The Pentecostal message with its premillennarian, pretribulationist, and antinomian tendencies was proclaimed with urgency and fervency from Pentecostal pulpits all over the world—in some instances, to the point of succumbing to the temptation of an eschatological irresponsibility which has not given enough importance and value to the reality of the present. Fulfillment of prophecy is usually tempered with warnings against false hopes, such as world peace, world government, military settlements, and other human utopian

[26] Bloch-Hoell, *Pentecostal Movement*, p. 154. Even then, he maintains that eschatology does not characterize the Pentecostal message to such an extent as it does within Adventism and Jehovah's Witnesses (p. 155).

[27] Bloch-Hoell, *Pentecostal Movement*, p. 88. McGee, "Assemblies of God Overseas Missions," p. 435 agrees that the premillennial expectancy of the Assemblies of God is an important foundation for the growth of the missionary movement which began in the 1960s.

[28] Bloch-Hoell, *Pentecostal Movement*, p. 156. Heiko A. Oberman, "Reformation, Preaching, and *Ex Opere Operato*," in *Christianity Divided*, ed. Daniel J. Callahan (New York: Sheed and Ward, 1961), pp. 223-239 quoted in Taylor, "The Resurrection," p. 129 develops his view of the sermon as an eschatological event. He holds that the Word of God, mediated through the action of the Spirit, opens the heart of the hearer to receive that word as promise or threat.

ventures.[29] Pentecostal preachers hold to the view that the resolution of human and other ethical problems is to be found only in the *eschaton*.[30] Holmes puts it succinctly,

> We preach hope, not for the development of man's abilities to achieve a better world, or for the development of his morals and ethics as the ultimate solution to his ills, but for the final intervention of God in human affairs.[31]

Pentecostal messages on the imminent return of Christ are often confirmed by spontaneous prophecies by certain members of the congregation.[32] Brunner almost could have been writing of such prophecies when he said, "one seemingly possessed by the Spirit will speak biblically reminiscent sentences or phrases in the vernacular, usually of exhortation and most often with eschatological and sometimes visional context and content."[33]

In Pentecostal eschatological preaching the life, death, and resurrection of Jesus Christ are interpreted by the preacher eschatologically, although the existential dimension is never totally absent. Several eschatological themes for preaching then begin to emerge in this kind of homiletical venture. Provisionality and hope for the new future in Christ begins to control how Pentecostals believe, think, and act in the historical present. This results in an emphasis on strict ethical behavior.[34] Certain eschatological images generate hope and are a real force for Christians as

[29] Cf. Robert Wuthnow, *The Restructuring of American Religion: Society and Faith Since World War II* (Princeton, NJ: Princeton University Press, 1988), p. 51.

[30] Stackhouse suggests that this is not unusual: "Eschatology is a necessary ingredient of every religiosity, for it deals with ultimate realities and values in contrast to the plethora of 'relative realities and values' qualified by religious attitudes and thought." Stackhouse, "Eschatology and Ethical Method."

[31] Holmes, *The Last Word*, p. 66.

[32] Prophecy here refers to the general Pentecostal practice of spontaneous exhortation for edification of the members of the congregation, but it may sometimes go beyond these mild exhortations to include the foretelling of future events such as the imminence of revival and other millennial events (Hollenweger, *Pentecostals*, p. 345).

[33] Quoted in Tom Craig Darrand, and Anson Shupe, *Metaphors of Social Control in a Pentecostal Sect* (New York: Edwin Mellen, 1983), p. 92.

[34] According to Burgess, *The Spirit and the Church*, p. 53, such reforming zeal based upon a conviction that the rapid approach of the end demands greater strictness than ever, was found among the desert fathers, the Novations, the

they locate the Christian life in a larger framework. The images effectively link the eschatological present to that which is not-yet.[35] The preacher of the Second Advent must therefore develop a sensitivity to the contemporary human situation and at the same time cultivate the languages of hope and judgment in addressing those situations and human needs according to the biblical message.[36]

With all the difficulties that attend a discussion of Pentecostal eschatology, there are several features that are identifiable: 1) the eschatological model provides the necessary categories to understand Pentecostal ethics and preaching; 2) it issues forth a statement of the ultimate goal in Pentecostal sermons with a view of the Christian life as an orientation toward the future and the sermon as never an end in itself; 3) it impacts the task of sermon preparation itself as the preacher gives himself or herself in diligent study and genuine fervor "till Jesus comes," and 4) it imbues the church with eschatological possibilities.[37]

2. A Model of Pneumatic Preaching: David Yonggi Cho

David Yonggi Cho was born in Korea on February 14, 1936. Raised as a Buddhist, he turned to Christianity when Jesus appeared to him and healed him of his tuberculosis. Growing up in very hard times during the Japanese occupation of Korea limited his potential for formal education; however, he graduated from Full Gospel Bible Institute (Assemblies of God) in 1958 and was ordained to the ministry in 1960. He received his law degree from the National College of Korea in 1968. Cho married Grace Sung-Hae Kim, daughter of Jashil Choi, in 1965. The couple have three children—Hi-Jae, Samuel, and Sung-Jae.[38]

Donatists, the Waldesians, the radicals of the Reformation, the Wesleyan revivalists, as well as modern Holiness Pentecostal/Charismatic churches.

[35] Moltmann, *Theology of Hope*, pp. 26-32.

[36] See Holmes, *The Last Word*, p. 107.

[37] See Stackhouse, "Eschatology and Ethical Methods," pp. 21, 22.

[38] Several biographies are available on Cho: Neil L. Kennedy,*Dream Your Way to Success: The Story of Dr. Yonggi Cho and Korea*(Plainfield, NJ: Logos International, 1980) and Karen Hurston, *Growing the World's Largest Church* (Springfield, MO: Charism, 1994). An abbreviated version is found in Young-hoon Lee, "Cho, David (Paul) Yonggi," *The New International Dictionary of the Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2003), p. 522. For a comprehensive bibliography of Cho, including his own publications, see Chang-soo Kang, "Resources for Studies of David Yonggi Cho," in *David Yonggi Cho: A Close Look at His Theology and Ministry*, eds. Wonsuk Ma, William W. Menzies, and Hyeon-sung Bae (Baguio, Philippines: APTS Press, 2004), pp. 273-302.

Cho founded Yoido Full Gospel Central Church (FGCC) in May 1958 as a tent church with five members. The church joined the Korean Assemblies of God in 1962.[39] Unlike many of the dynamic larger churches that are built on the strong personal preaching ministry of an anointed person of God, the unrelenting growth at FGCC is based on a multiplication of home cells led by thousands of lay leaders, mostly women, thus making it "the smallest church in the world, as well as the biggest."[40]

Divine healings and miracles stimulate the phenomenal growth of the church. It had 300 members in 1961; 100,000 members in 1979; 250,000 members in 1983; and by 1987, over half a million. Last year, Peter Wagner listed it as having 700,000 members. Central Church is the hub of a multi-faceted missions program, a Church Growth International ministry organized to teach its growth possibilities to others, television ministry, and Prayer Mountain.

The Korean people, steeped in shamanism, emphasize health, wealth, fertility and success in their life ventures. Cho's preaching philosophy is "find a void and fill it!"[41] His messages confront human problems and meet human needs. His preaching formula, based on the threefold blessings in 3

[39] Boo Woong Yoo, "Response to Korean Shamanism by the Pentecostal Church," *International Review of Mission* 75 (January 1986), pp. 70, 71, 74 divided the over seventy Korean Protestant denominations into three types: 1) evangelical fundamentalism emphasizing evangelism, bible study, and church discipline; 2) social concerns emphasizing the struggle for liberation, human rights and social justice, and "Minjung" and "Han" theology; 3) Pentecostalism emphasizing church growth, the baptism of the Holy Spirit, speaking in tongues, prayer and fasting, and healing. According to Yoo, the Pentecostal church has a structure and worldview very similar to that of "Shamanism" (ancestral and nature or spirit worship) and Cho, in many ways, functions like a shaman, "mudang" or priest. See also his *Korean Pentecostalism: Its History and Theology* (New York: Peter Lang, 1988); David Barrett, ed. *World Christian Encyclopedia* (London: Oxford University Press, 1982), p. 441. The Pentecostal message within the Korean culture therefore contextually emphasizes health, fertility, success in life's ventures, healing, and deliverance from demonic spirits. Note: Shaman, in sociological usage is *not* a pejorative term. See Mircea Eliade, *Myths, Dreams, and Mysteries* (London: Harvill, 1960), p. 77; S. F. Nadel, "A Study of Shamanism in the Nuba Mountains," in *Reader in Comparative Religion: An Anthropological Approach*, eds. William A. Lessa and Evon Z. Vogt (New York: Harper & Row, 1965), pp. 464-79.

[40] Cho, *Successful Home Cell Groups*, p. 50.

[41] Cho, *More Than Numbers*, p. 136.

John 1:2 is salvation, health, and prosperity.[42] The three goals of preaching, for Cho, include conversion to Christ, building faith for a successful life, and motivation to serve God and fellow human beings.[43]

Cho's ministry also emphasizes the baptism of the Holy Spirit, speaking in tongues, physical healing, and casting out demons and evil spirits in the name of Jesus. In his preaching, he usually begins with the goodness of God; for him, that is the most important theology. His favorite subject on which to preach is faith, which is a "mystic reality" and can only be known and possessed by a person through the power of the Holy Spirit.[44] Cho's other preaching themes are the redemption and the blood of Jesus Christ, and foundations of a successful life.[45] His definition of a successful and prosperous life departs from connotations of western materialism and emphasizes the Oriental concept of fulfilling one's goal in life.[46]

Cho's preaching style basically follows the traditional deductive method.[47] He preaches topical sermons on Sunday and expository sermons at Wednesday's Bible Study and Friday's all-night prayer meeting at FGCC. Like Fosdick, Cho believes that preaching is counseling on a large scale.[48] Because he has turned his pulpit into a counseling place, he denies any attempt to become eloquent and actually repudiates any intention of ever becoming eloquent. The method of preaching, then, is to counsel the people to help them meet their needs.[49]

The most distinctive characteristic of Cho's preaching is his total dependence upon the Holy Spirit. He is truly "the pneumatic man." Through

[42] See Cho, *Salvation, Healing, and Prosperity*.

[43] Cho, *Successful Home Cell Groups*, p. 149.

[44] Cho, "Active Faith," pp. 121-125.

[45] These are reflected in the titles of the books that Cho has written.

[46] Strang, "Cho's Problem with Prosperity," p. 69. His message of success, and his method of visualization through the language of "dreams and visions" (positive thinking and positive confession) have come under heavy attack. See Cho, *The Fourth Dimension*; Kennedy, *Dream Your Way to Success*, p. 202; and Wilson, "Cho," p. 522.

[47] Cho reveals much of his personal style and practices in preaching in chapter 14, "Preaching to a Growing Church," in *Successful Home Cell Groups*.

[48] Harry Emerson Fosdick, *The Living of These Days* (New York: Harper & Row, 1956), p. 94; see also Donald Capps, *Pastoral Counseling and Preaching: A Quest for an Integrated Ministry* (Philadelphia: Westminster, 1980).

[49] Cho, *Successful Home Cell Group*, p. 156. This does not mean that he opposes any attempt to better oneself in communication skills. He says, "if the message of the gospel of Jesus Christ is important enough to speak, it is important enough to speak it well."

his intimate fellowship with the Holy Spirit, he is able to consistently experience the anointing when he preaches.[50] Typical of a Pentecostal, he recognizes that without the anointing of the Spirit, all sermon preparation, human eloquence, and communication skills will not bring results. For Cho the Holy Spirit is more than an uncertain power, an impersonal force, or an unknown symbol, and the anointing of the Spirit is more than conversion or baptism in the Spirit. Rather, the Holy Spirit is a *Person* who desires to have intimate fellowship and communication with God's people. He is a living reality, to be loved and worshipped like the Father and the Son. The "communion with the Holy Spirit" is a central concept in Cho's preaching and spiritual effectiveness. Such communion means three things: fellowship, partnership, and distribution.[51]

The partnership metaphor, with the Holy Spirit as the Senior Partner and the believers as junior partners, is Cho's favorite way of describing his relationship with the Spirit. Cho writes of his preaching practice,

> Every time before I go to preach, I always say, "Dear Holy Spirit, I welcome you, I recognize you and I love you. I depend upon you. Dear Holy Spirit, let's go! Let's bring the glory of God to the people!" When I start to preach, I say in my heart, "Dear Holy Spirit, now I'm starting. Let's go! Supply all the knowledge and wisdom and discernment, and I'm going to give it out to the people." After finishing the sermon, I will sit down and say, "Dear Holy Spirit, we did a wonderful job together, didn't we? Praise God!"[52]

When the Holy Spirit has been given his rightful place in one's life and ministry, the anointing will follow. Anointed preaching will then result in conversions, healings, and miracles. Ultimately, the fruit of the Holy Spirit in a person is a morally upright life. [53]

[50] Cho, *Successful Home Cell Group*, pp. 145, 146.

[51] Cho, *Successful Home Cell Group*, p.122. See also Wonsuk Ma, "The Effect of His Sermon Style for Church Growth on the Development of Theology, " in *Charis and Charisma: David Yonggi Cho and the Growth of Yoido Full Gospel Church*, eds. Sung-hoon Myung and Yong-gi Hong (Oxford. Regnum Books, 2003), pp. 159-71.

[52] Cho, *Successful Home Cell Group*, p. 122.

[53] Julie C. Ma, "'A Close Encounter with the Transcendental': Proclamation and Manifestation in Pentecostal Worship in Asian Context," in *Asian Church and God's Mission*, eds. Wonsuk Ma and Julie C. Ma (Manila: OMF Lit., 2003), pp.

The Holy Spirit is the most important person for Cho, both in the pulpit, and more so in his daily life. According to Cho, his walk with the Spirit is so close that "now I feel the presence of the Holy Spirit so intimately that, when the Spirit speaks, I understand."[54] Such intimacy is cultivated through much prayer and fasting. Cho spends at least one hour with the Holy Spirit the first thing every morning. Personal prayer is a dialogue where one should expect to hear, not just speak.[55] Through this inner dialogue with the Spirit, God reveals his plan to his people, both general and specific. Cho's Spiritconsciousness is also developed through his regular personal practice of speaking in tongues.[56]

Knowing the excesses that exist in his Pentecostal background, Cho urges for a balance of reason and spirituality. He based this on the New Testament models where John represents the experiential and the emotional while Paul represents the theological and rational aspects of faith. Both are needed. Cho writes, "Spirit without Word causes fanaticism. Word without Spirit causes 'stagnaticism.' A proper balance of both will cause dynamic church growth."[57]

Cho's eschatology reflects basic premillennialism: "The Kingdom of God is future, but it is present. It is not of this world, but it affects this world. It can be entered into at the present time, but there is a future fulfillment."[58] He believes that the time is coming when the Anti-Christ will be manifested and the world will experience great tribulation. Yet the Church, as God's last hope for the world will be empowered to preach the gospel to all nations before the end of the age.[59]

3. Summary

Pentecostal preaching can best be understood within a framework of the anastatic. The fervency ignited by the Holy Spirit and the urgency sparked by premillennial expectancy provide a powerful impetus in preaching. Ethical considerations call for a balanced approach.

27-145 describes Cho's ministry as an encounter between God's transcendence and immanence.

[54] Cho, *Successful Home Cell Group*, p. 129.

[55] Cho, *More than Numbers*, pp. 104, 105.

[56] Cho, *Successful Home Cell Group*, pp. 131-134.

[57] Cho, *More Than Numbers*, p. 139.

[58] Cho, *More Than Numbers*, pp. 79, 80.

[59] Cho, *More Than Numbers*, pp. 124, 126.

Pneumatic preaching and ethics are carried out in the context of empowerment. It involves a "reason-revelation" dialectic in the preparation and sermon delivery processes, the anointing of the Spirit, and the results of Pentecostal preaching. Eschatological preaching and ethics are accomplished within a "present-future" dialectical tension. A positive look at Cho's ministry highlights the vital role of the "communion of the Holy Spirit" in pneumatic and eschatological preaching.