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accompany missionary endeavor. This is the voice of the genuine prophetic tradition amidst suffering and struggle. This is why, for example, 90% of all Protestantism in Central/South America is Pentecostal. When the blinding constraints of rationalism and materialism are removed, and the heavenly Jesus is sought persistently in prayer for the gift of the Holy Spirit according to the teaching of the earthly Jesus, then a host of personal stories inevitably burst forth among the bands of disciple-believer-witnesses around the world.

As we engage the task of evangelizing the world we need to encourage young people to consider the call to the mission field and not be ashamed of credible personal testimony related thereto.<sup>5</sup> Similarly, reading Arrington's accounting of personal stories and his "Challenges for the Spirit-Filled Church Today" (pp. 377-420) could be a tonic to faith and a motivation to *get back to the basics*. *Encountering* offers many revitalizing and stimulating thoughts that can assist its readers to become better, more obedient Christians, combining accurate biblical guidance with much needed practical resolve.

Paul Elbert

Wonsuk Ma, William W. Menzies, and Hyeon-sung Bae, eds., *David Yonggi Cho: A Close Look at His Theology and Ministry* (Baguio, Philippines: APTS Press; Gunpo, Korea: Hansei University Press, 2004), Paper, pp. x+309 pp., ISBN: 971-8942-08-4, US\$14.50.

Twelve competent theologians and missiologists have contributed to this valuable book. Korean David Cho is pastor of the largest church in the world. It so happens, perhaps inevitably, that he is also one of the most controversial church leaders of any denomination. Therefore, it is timely and appropriate to have a public dissection of the ministry of this high profile man of God.

As would be expected, this series of essays is highly favorable of Cho. Four members of his staff contributed articles. The authors did, however, seek to objectively address various criticisms that have been leveled against Cho.

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<sup>5</sup> For example, in the account of Elva Vanderbout by Julie C. Ma, *When the Spirit Meets the Spirits*, Studien zur interkulturellen Geschichte des Christentums 118 (Frankfurt am Main: P. Lang, 2000), pp. 74-86.

David Cho's theology and ministerial *modus operandi* have been extensively influenced by the American Assemblies of God. But Cho has sought to stamp his own imprimatur on his unique Korean style of contextualization. His "Five Fold Message" and "Three Fold Blessing" seek to relevantly impact his Korean audience. But, as several essayists point out, Cho was quite willing to swim against the current of Korean culture by emphasizing the extensive appointment of women leaders within his ministry.

Critics speak of "Cho's Pentecostal Shamanism." By this they mean Cho's emphasis on the spirit world, mountains as places of good spirits, and issues of poverty and suffering, all as being too much in line with Buddhism. Cho's answer is that he, in the interest of being relevant to the people, has contextualized the gospel to fit the Buddhist worldview. But he and his supporters adamantly deny syncretism.

David Lim, a Filipino church leader, praises Cho for his emphasis on cell groups. But he asserts the need to go beyond cells and seek to make each group into a viable, self-sustaining church. Lim also would like Cho to become more politically involved in society.

It was pointed out that Cho has numerous projects which assist the poor and needy. Chief among these is the 3.3 million US dollars that his church has contributed toward 3,000 heart operations. For this and other acts of social involvement the Korean Government bestowed upon Cho its highest civilian honor, the Moogoonghwa Medallion.

Wonsuk Ma, ever the visionary, in his essay suggests that Cho spearhead four initiatives: 1) to create a number of David Cho endowed chairs in various universities and seminaries; 2) to develop a top-rate Pentecostal academic journal; 3) to sponsor periodic theological forums; and 4) to fund a "Global Renewal Press."

All of the above would keep Cho's ministry and impact alive and current far beyond his demise. Of course, the scope of these projects would go beyond Cho as a person and into the Pentecostal movement as a whole.

My only criticism of this excellent book is the repetition throughout. But that is to be expected when twelve essays on one subject become a book. That notwithstanding, I highly recommend this insightful exploration of a man of God and his expansive ministry.

Phil Parshall