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AN ANALYSIS OF THE EVANGELISM THEOLOGY AND
METHODOLOGY OF BILLY KIM (JANG HWAN KIM)

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Pio Lee
May 2017

APPROVAL SHEET

AN ANALYSIS OF THE EVANGELISM THEOLOGY AND
METHODOLOGY OF BILLY KIM (JANG HWAN KIM)

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To my loving wife, Ellen, who laughed and cried with me in times of happiness and trials.

To our children, Noah and Noel, who gave me many laughs.

To our grandmothers, who passed down their faith to me and my wife.

To our parents in the US and in Korea, who cared and prayed for me.

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	vi
PREFACE	vii
Chapter	
1. INTRODUCTION	1
Statement of Purpose	4
Analysis of Criticism	9
Background	13
Methodology	16
Definitions and Limitation	23
2. THE HISTORICAL CONTEXT OF BILLY KIM'S EVANGELISTIC MINISTRY	27
Introduction	27
History of Korea during the Japanese Colonization (1910-1945)	28
History of Korea during the Foundation of the Republic of Korea (1945-1960)	33
History of Korea during the Autocratic Regime (1960-1992)	42
History of Korea during the Civilian Regime (1992-Present)	49
Summary	57
3. THE FORMATION OF BILLY KIM AS AN EVANGELIST, PASTOR, AND CEO	59
Introduction	59
Billy Kim's Early Life	59
Turning Points in Billy Kim's Life	65

Chapter	Page
Billy Kim's Evangelistic Training	71
Billy Kim's Supporters	76
Conclusion	91
4. BILLY KIM'S THEOLOGY OF EVANGELISM	93
Introduction	93
Billy Kim's Bibliology	93
Billy Kim's Theology (God, The Father)	97
Billy Kim's Christology	100
Billy Kim's Pneumatology	109
Billy Kim's Hamartiology/Anthropology	114
Billy Kim's Soteriology	118
Billy Kim's Eschatology	122
Billy Kim's Ecclesiology	128
Analysis of Billy Kim's Theology	132
5. BILLY KIM'S METHODOLOGY OF EVANGELISM	145
Introduction	145
Method 1: Passion and Fervency	145
Method 2: Prayer	156
Method 3: Being Relational and Loving	164
Method 4: An Ambassador of American Evangelicalism	178
Billy Kim and the Growth of Korean Protestantism	192
Billy Kim and the Stagnation of Korean Protestantism	196
Conclusion	209
6. CONCLUSION	211
BIBLIOGRAPHY	214

LIST OF ABBREVIATIONS

BBC	British Broadcasting Corporations
BGEA	Billy Graham Evangelistic Association
BJA	Bob Jones Academy
BJU	Bob Jones University
BWA	Baptist World Alliance
CBMC	Christian Businessmen's Committee
DPRK	Democratic People's Republic of Korea
FEBC	Far East Broadcasting Company
GNP	Gross National Product
KOSTA	Korean Student All Nation
OECD	Organization for Economic Cooperation and Development
ROK	Republic Of Korea (South Korea)
ROKAF	Republic of Korea Air Force
SCBC	Suwon Central Baptist Church
SCCA	Suwon Central Christian Academy
SCCK	Suwon Central Christian Kindergarten
SCH	Suwon Central Hospital
TDP	Time Donation Plan Program
USAMGIK	United States Army Military Government in Korea
VOA	Voice of America
WCC	World Council of Churches
YFC	Youth For Christ

PREFACE

I remember that Adam W. Greenway said at the orientation of the Ph.D. program, “You are pursuing the highest academic degree in the U.S. and it will stretch you.” Indeed, on one hand, this Ph.D. program stretched me academically. As a foreign student, this was the time when I read the most books in English and wrote the most in English. On the other hand, it stretched my spiritual life; so many times, I thought, “I won’t finish this program.” I was frustrated, cried, and even regretted starting this program sometimes. But each time I realized that I was incapable, weak, and hopeless, and relied on the help of Jesus Christ.

I thank God that he has walked with me, talked with me, and given me strength. I thank my wife, Ellen, who cried and laughed with me.

I thank God for my family and their support. I am especially grateful for my parents, Ik Jong and Soon Yea Lee, and for my brother Johann Lee and his family, for their endless prayers, encouragement, and financial support.

I am tremendously thankful for my parents-in-law, David Lee and Bok Hee Lee in New York. The cost of living in New York City is high, but I was able to live and study here with their support.

I am blessed to have finished both my Th.M and Ph.D degrees at Southern Baptist Theological Seminary, which emphasizes the Bible as the inerrant and infallible Word of God, and equips students to spread the gospel throughout the world. I am thankful for Dr. Beougher who has been instrumental in teaching me to be a great thinker of evangelism, as well as to actively carry out the work of an evangelist.

Ever since I came to New York, I have been blessed to serve at Ebenezer Mission Church. I am thankful for EMC providing me the time and support necessary to complete this degree. Pastor Jae Lee's passion for evangelism and his emphasis on relational house church ministry has been inspiring.

Pio Lee

Bayside, New York

May 2017

CHAPTER 1

INTRODUCTION

Twentieth-century South Korea saw a rapid rise in Protestant Christianity. Seeds of the gospel were sown, even as the country was ripped apart by the Japanese occupation (1910-1945) and the Korean War (1950-1953). It was in this setting that Billy Kim began his life as a destitute and hopeless boy who later rose to prominence both as a Korean national and as an influential Christian leader with a global reach.

Billy Kim was born and raised in a poor peasant family during the dark ages of Korea.¹ He was born in 1934, during the highest peak of Japanese oppression and

¹Many historians indicate that Korea went through the dark ages in the early twentieth century under the Japanese colonization and the Korean War. Michael J. Seth states that Korea was a victim of imperialist powers in the early twentieth century. Michael J. Seth, *A Concise History of Modern Korea: From the Late Nineteenth Century to the Present* (New York: Rowman & Littlefield, 2010), 39. Hart-Landsberg delineates in detail how the Japanese oppressed Koreans during the Japanese colonization (1910-1945). For example, the Japanese suspended Korean newspapers, disbanded Korean political groups, and made public gatherings illegal. There were more than 60,000 Japanese police officers, or one for every four hundred Koreans. The Japanese seized all lands that had previously been classified as public or royal land. By 1930, the Japanese colonial government held 40 percent of the total land area of Korea. Martin Hart-Landsberg, *Korea: Division, Reunification, and U.S. Foreign Policy* (New York: Monthly Review Press, 1998), 51-52. David Rees states that Japanese was enforced as the language of the government and all education was conducted in Japanese. Additionally, the Japanese further attempted to strip the Koreans of their own nationality by forcing them to change their Korean names to Japanese names under the motto of “Cultural Assimilation.” Korean firms closed down because of the creation of official trading monopolies controlled by the Japanese government. David Rees, *A Short History of Modern Korea* (New York: Hippocrene, 1988), 64-65. Bruce Cumings describes the Korean War (1950-1953) as “a virtual holocaust” because three years of bombing attacks left Korea devastated. Bruce Cumings, *Korea’s Place in the Sun: A Modern History* (New York: W. W. Norton & Company, 1997), 298. Another historian, Djun Kil Kim, points out that the Korean War produced 30 million Korean casualties in North and South Korea. Djun Kil Kim, *The History of Korea* (Westport CT: Greenwood, 2005), 157.

exploitation of Korea.² Moreover, the Korean War broke out in 1950, just as Billy Kim turned sixteen years old.³ The entire country was devastated by the severe war. Like many young people, Billy Kim had to interrupt his education because most schools were destroyed by the bombs.⁴ During this time, he became a houseboy for the United States G.I.s, helping them with laundry, cleaning their rooms, and polishing their shoes, in order to survive during the war.⁵

In this time of hopelessness and destitution, he was asked two life-changing questions. The first question was asked by an American G.I., Carl L. Powers, whom he had served as a houseboy. He asked Billy Kim, “Would you like to come to the United States with me?” Billy Kim answered, “Yes.”⁶ Billy Kim left South Korea, a country in turmoil and chaos. He eventually sailed to the United States, where he would enjoy the world’s most advanced education in a peaceful country with full financial support from an American soldier named Carl L. Powers.⁷ Billy received a student visa from Bob Jones University for entrance into the United States, and Carl L. Powers agreed to undertake legal guardianship of him, since he was underage, as well as pay for all his living costs and school tuition.⁸

²Yong Ho Kim and Jae Sung You, *Hananimeul Manamyun Kijuki Omnida* [Miracles Happen When You Meet God] (Seoul: Nachimvan, 2010), 21.

³Ibid., 22-24.

⁴Ibid., 24.

⁵Keun Mi Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart When You Meet Him] (Seoul: Chosun Ilbo-Sa, 2000), 1:29-30.

⁶Ibid., 1:35-36.

⁷Ibid., 1:52-53.

⁸Keun Mi Lee’s book states that Carl L. Powers sent in the application for Bob Jones University. When he received Billy’s admission letter, he took it to the US embassy to apply for a visa. Ibid., 1:44-48. Billy Kim’s office confirmed via email correspondence that the visa obtained was a student visa (January 17, 2015).

The second pivotal question was asked by Jerry Thompson who was a college student at Bob Jones University, while Billy was attending Bob Jones Academy in South Carolina. Although he was able to study in the United States, he felt very lonely because he missed his family and friends in South Korea.⁹ While he was longing to see his friends and family, Jerry shared the gospel with Billy and Jerry asked Billy, “Would you like to give your heart to Jesus Christ?” Billy Kim said, “Yes”.¹⁰ Billy Kim’s affirmative answers to these two questions led him to become a Christian, educated in the United States and to become one of the most influential evangelists in South Korea, in the United States, and eventually, in the whole world.

After he became a Christian, he led his entire family—his mother, his three siblings and their wives and their children—to Christ.¹¹ Moreover, his church in Suwon, South Korea grew from a handful of people into a mega-church with 15,000 church members.¹² Billy Kim impacted the world by preaching the gospel across many nations such as South Korea, the United States, and even former communistic countries, such as China and Russia, through the airwaves of the Far East Broadcasting Company (FEBC) based in Korea.¹³ As recognition of his evangelistic fervor and impact, Billy Kim received thirteen honorary doctorate degrees from both South Korea and the United States.¹⁴

⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace., 1:54.

¹⁰Ibid.

¹¹Ibid., 1:133-35.

¹²Ibid., 1:213.

¹³Ibid., 1:112.

¹⁴Shin Woong Min, *Miracle: Celebrating Dr. Billy Kim’s 50 Years of Ministry-Pictorial Review* (Seoul: Kim Jang Hwan Mok Sa Han Kook Sa Yuk 50 Joo Nyun Ki Nyum Joon Bi We Won Hwe, 2010), 158.

Moreover, he was elected as the president of the Baptist World Alliance in the year of 2000.¹⁵

The life story of Billy Kim is fascinating and motivating to both Christians and non-Christians. Christians find his evangelistic ministry to be inspiring; Non-Christians find his life story of a poor Korean boy rising to success in America to reflect the American Dream of endless opportunity. Moreover, Billy Kim's theology and methodology of evangelism is tremendously insightful for pastors and evangelists.

Statement of Purpose

According to a survey conducted by the Hankook Jongkyo Sahoe Yungoso (Korean Institute of Religion and Society) Christianity experienced tremendously rapid growth in South Korea from 1950 to 1995. In 1950, there were 500,198 Protestant Christians and 3,114 Protestant churches in South Korea.¹⁶ By 1995, the numbers of Korean Protestant Christians had exploded to 8.76 million and the numbers of Protestant churches had risen to 35,819.¹⁷ Within forty-five years, the Protestant population in South Korea grew to more than ten times its size.

There is no doubt that Billy Kim is a key contributor of church growth in South Korea. Additionally, his influence is not limited to the Korean peninsula. His influence expands from South Korea, to the United States, and throughout the world. In *Leading with Billy Graham*, Jay Dennis, called Billy Kim "the Billy Graham of Southeast Asia"; this is indeed true in many respects.¹⁸ Both Billy Kim and Billy Graham are

¹⁵Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:14.

¹⁶Hankook Kidokyo Yuksa Hakoe, *Hankook Kidokyo Yeu Yuksa* [The History of the Korean Christianity] (Seoul: Hankook Kidokyo Yuksa Yunguso, 2009), 3:115-16.

¹⁷Ibid.

¹⁸Jay Dennis, *Leading with Billy Graham: The Leadership Principles and Life of T. W. Wilson* (Grand Rapids: Baker, 2007), 46.

Baptist evangelists who studied at Bob Jones University and worked for a time at Youth for Christ (YFC).¹⁹ Moreover, since the two evangelists met through the Billy Graham Evangelistic Association (BGEA) crusade in Seoul, South Korea in 1973, they have been helping each other's ministry ever since.²⁰ Like Billy Graham, Billy Kim has been preaching the gospel to a numerous and diverse group of people in South Korea, in the United States, and around the world.

Billy Kim's ministry influence can be connected to his relationship with American Christians. He was converted to Christianity at Bob Jones University, where he met his future wife, an American girl named Trudy.²¹ He and his wife were commissioned as missionaries to South Korea by an American Christian organization called *Christian Service*.²² Upon returning to his homeland, he found that special ministry opportunities opened up for him. His evangelistic zeal and diligent effort is evidenced in his ministry as a world-renowned evangelist, pastor, and CEO. Yet it is undeniable that many opportunities were first afforded to him because of his unique American networks. This dissertation examines the life, theology and methodology of Billy Kim to show that his American background was imperative in opening the door for him to rise to great prominence and minister on a global scale and the impact he made as a Christian leader in the mid-twentieth to the beginning of the twenty-first century.

¹⁹While Billy Kim studied for seven years at Bob Jones University (1952-1958), Billy Graham studied for only one semester (1936). Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:52. Billy Graham, *Just As I Am: The Autobiography of Billy Graham* (New York: Harper, 1997), 46.

²⁰Graham, *Just As I Am*, 323.

²¹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:90-91.

²²*Ibid.*, 1:113.

Billy Kim and His Personal Evangelism

Billy Kim could have chosen to live and minister in the United States after he graduated from an American college and married an American woman. Yet, he chose to go back to South Korea. One of the reasons was that he wanted to evangelize his family and his country.²³ Billy Kim was the first person in his family to become a Christian. Since then, he led his entire family—his mother, his three siblings and their wives and their children—to Christ.²⁴ Furthermore, his two sons became local church pastors in South Korea.²⁵ Billy Kim has also been influential in South Korean politics by building a favorable relationship with South Korean politicians.²⁶ South Korea has produced eleven presidents since becoming a democratic nation.²⁷ Seven presidents out of eleven had and still have a good relationship with Billy Kim. Billy Kim was a friend to four non-Christian presidents and he constantly put effort into evangelizing them. Moreover, Billy Kim was a friend to Christian presidents, and gave spiritual encouragement and advice to them. This dissertation focuses on his personal evangelism to his own family, presidents, and politicians.

Billy Kim and His Preaching Ministry

Billy Kim was a celebrity when he came back to a war-torn South Korea because he was educated in the United States and married to an American.²⁸ Many

²³Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:133-35.

²⁴Ibid.

²⁵Ibid., 1:157.

²⁶Ibid., 2:160.

²⁷The Republic of Korea Cheong Wa Dae, “Presidential Archives,” accessed December 3, 2014, <http://english1.president.go.kr/cheong-wa-dae-info/presidentialArchives.php>.

²⁸Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:122-23.

thought that he would start his ministry in the capital city of South Korea, where he could attract the biggest population in South Korea.²⁹ Surprisingly, he went back to his hometown of Suwon, which was smaller than Seoul and in 1966, he became the pastor of a small local church with only a handful of people.³⁰ Thirty-four years later, his church has become a mega-church with 15,000 church members in a city with 900,000 inhabitants.³¹

Billy Kim preached the gospel at many Youth for Christ (YFC) events beginning from when he was a high school student in the United States.³² He continued on this path by beginning his ministry in South Korea as an YFC evangelist in 1960.³³ Yet it was through the Billy Graham Crusade '73 in Seoul that Billy Kim became a world-renowned evangelist.³⁴ It is interesting to note that Billy Kim, who remarkably impacted the Korean Protestant movement and became well-known throughout the world during the twentieth and twenty-first centuries, was a Baptist evangelist and pastor since Baptists were a minority denomination in South Korea.³⁵ Most leading evangelists, pastors, and preachers in the history of the Korean Protestant movement were predominately from Presbyterian, Methodist, and the Holiness churches, since these denominations formed the majority of the Protestants in Korea.³⁶

²⁹Billy Kim, interview by Pio Lee, FEBC-Korea Headquarters, Seoul, Republic of Korea, May 14, 2014.

³⁰Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:208-9.

³¹Ibid., 1:213.

³²Ibid., 1:224.

³³Ibid., 1:131.

³⁴Ibid., 2:19.

³⁵Ibid.

³⁶According to a 2004 survey by the Christian Council of Korea, the Protestant population in Korea consists of 69 percent Presbyterian, 1 percent Holiness, 10 percent

Moreover, Billy Kim has been a mediator between the two nations of South Korea and the United States throughout his evangelistic ministry. He is bilingual and bicultural; he was born and raised in South Korea, educated in the United States, and married an American. Therefore, he was successful in laying a bridge between South Korea and the United States, as well as between believers in both countries. Yet Billy Kim's influence is not limited to South Korea or the United States. He has been preaching the gospel across the world. This dissertation analyzes the theology and methodology of Billy Kim's evangelism, which is reflected in his preaching ministry.

Billy Kim and His Management Leadership

Billy Kim has been the president of the Far East Broadcasting Company (FEBC) in South Korea since 1973.³⁷ FEBC is one of the largest broadcasting networks in addition to the British Broadcasting Corporation (BBC) and Voice of America (VOA).³⁸ FEBC delivers the good news of Jesus Christ in 150 languages, from thirty two broadcasting stations around the world.³⁹ FEBC-Korea itself delivers the gospel to a population of 1.7 billion throughout the northeast Asian regions of Korea, China, Mongolia, Japan, and Russia, through the ten broadcasting stations established by Billy Kim.⁴⁰ In addition to FEBC-Korea, Billy's role as president of the Baptist World Alliance

Methodist, 5 percent Baptist, and 4 percent the Assembly of God. *Missionmagazine*, "2005 Nyun Hankuk Kidokyo Kyosae Hyunhwang [The Condition of the Protestant Church in Korea in 2005]," February 10, 2006, accessed March 12, 2015, <http://www.missionmagazine.com/publish/php/articleview.php?idx=365§ion=39&diaryDate=2006-02-10>.

³⁷Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:69.

³⁸Ibid.

³⁹Ibid., 2:70.

⁴⁰Kim and You, *Hananimeul Manamyun Kijuki Omnida* [Miracles Happen], 183-89.

(BWA) from 2000 through 2005, allowed him to influence 160 million Baptists all over the world.⁴¹ This dissertation also focuses on Billy Kim's management leadership at FEBC and BWA.

Analysis of Criticism

This dissertation exposes both strengths and weaknesses of Billy Kim's theology and methodology of evangelism. On the one hand, Billy Kim's strengths are clearly seen in the four areas of his ministry above. On the other hand, his weaknesses are uncovered through the following critiques.

Billy Kim with National Politics

Progressive Christians criticize him and call him "a friend of conservative politicians."⁴² Billy Kim asserts that building a friendly relationship with presidents and conservative politicians was necessary in order to run FEBC and to evangelize and pray for the leaders of South Korea.⁴³ Billy Kim and South Korean conservative politicians shared the ideological common ground of pro-American, anti-communist nationalism, and this in turn solidified Billy Kim's relationship with conservative politicians, with both parties benefiting from each other. Billy Kim's involvement in politics and his stand for pro-American, anti-communist nationalism has been criticized by progressive Christians. This dissertation examines Billy Kim's involvement in national politics along with his alliance with pro-American, anti-communist nationalism.

⁴¹Kim and You, *Hananimeul Manamyun Kijuki Omnida* [Miracles Happen], 21.

⁴²Billy Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others] (Seoul: Seng Gak Na Moo, 2003), 17-18.

⁴³*Ibid.*, 17-20.

Billy Kim's Involvement in the World Council of Churches (WCC)

The Tenth Assembly of the World Council of Churches took place in Busan in November 8, 2013.⁴⁴ The World Council of Churches (WCC) first met in 1948 as a result of the ecumenical movement, in order to foster solidarity between churches of different denominations.⁴⁵ Many conservative Christians criticized Billy Kim along with other evangelical pastors who supported the WCC, saying that they endorsed religious pluralism.⁴⁶ As an advisor of the Korean Arrangement Committee for the Tenth Assembly of the WCC held in Busan, South Korea, Billy Kim expressed that “If WCC endorses religious pluralism, I will not join this event.”⁴⁷ Billy Kim held the belief that

hosting the Tenth Assembly of the World Council of Churches, will upgrade the image of Protestants in Korea amongst believers around the world. May this event be a great opportunity for church leaders around the world to learn the spiritual heritage of Korean Protestants, such as early Morning Prayer meeting, Friday night prayer meeting, and Bible-centered spirituality.⁴⁸

Although the statement above shows that Billy Kim sanctions the Tenth Assembly of the WCC, it does not mean that Billy Kim affirms their theology. Further study examines why Billy Kim made the decision to endorse the Tenth Assembly of the World Council of Churches in Busan, South Korea, which supports the ecumenical movement.⁴⁹

⁴⁴The Tenth Assembly of the World Council of Churches in Busan, “WCC 10th Assembly,” November 8, 2013, accessed September 4, 2014, <http://wcc2013.info/en>.

⁴⁵World Council of Churches, “What Is the World Council of Churches?” accessed March 15, 2015, <http://www.oikoumene.org/en/about-us>.

⁴⁶Shinaegae Soljiki, “2013 WCC Busan Chonghoe Teukjib Joadam [The Special Forum of WCC Busan 2013],” accessed March 12, 2015, <http://goodsaram.tistory.com/211>.

⁴⁷Ibid.

⁴⁸Ibid.

⁴⁹Seung Ho Kim, “WCC bipanhaneun bokumjui, kudureken moonjeka umnoonga? [Do Evangelicals Who Criticize WCC Have No Flaws?],” accessed September 9, 2014, <http://www.christiantoday.co.kr/view.htm?id=264803>.

Billy Kim and Church Office

Some Baptists call Billy Kim “a compromiser.”⁵⁰ They pointed out that both the Bible and Baptist church history affirm only pastors and deacons as church officers.⁵¹ Yet Billy Kim, who ministered in a Baptist church in Suwon, South Korea, appointed multiple elders in his church in addition to pastors and deacons.⁵² In general, Baptist churches in the United States follow either the single elder form of congregational church government, in which a pastor (elder) ministers in the church with an elected board of deacons under his authority, or plural elder leadership where multiple pastors (elders) lead the church, with elected deacons serving under them.⁵³ Likewise, Baptist churches in South Korea follow either the single elder or plural elder forms of congregational church government.⁵⁴ However, Billy Kim adopted what is called the *Hoching Jangro* (title elder), meaning that some deacons can be appointed as elders by title, but not by function as a pastor. Therefore, Suwon Central Baptist Church (SCBC) used the plural elder form of congregational church government, where Billy Kim and his assistant pastors ministered with an elected board of deacons and “title elders,” who functioned only as

⁵⁰Jae Kwon Park, “Kim Jang Whan Moksaga Ishidei Jinsonghan Mento? [Is Billy Kim a Real Mentor in This Age?],” accessed December 3, 2014, http://www.biblemaster.co.kr/bbs/board.php?bo_table=B48&wr_id=83&page=3.

⁵¹Ibid.

⁵²Ibid.

⁵³Wayne Grudem points out that the single elder form of congregational church government is common in the Baptist churches in the United States. Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Inter-Varsity; Grand Rapids: Zondervan, 2004), 928. Moreover, Mark Dever emphasizes that plural elder form of congregational church government is also practiced both in the New Testament and in the Baptist church history. Mark Dever, “Baptists and Elders,” February 6, 2004, accessed April 14, 2015, http://www.alliancenet.org/CC/article/0,,PTID314526_CHID598026_CIID1744980,00.html.

⁵⁴The Korean Christian Newspaper, “Chimraekyo Jungchesungi Munojineunga? [Is Baptist Identity Collapsing?],” accessed March 13, 2015, <http://www.kcnp.com/new2/read.asp?idx=050001077>.

deacons.⁵⁵ This dissertation examines his evangelistic theology, which will address his ecclesiology. The biblical basis of *Hoching Jangro* (title elder) is also examined.

In contrast to the rapid growth it saw in South Korea from 1950 to 1995, the Protestant population in South Korea has been experiencing a period of stagnation and decline since the beginning of the twenty-first century. According to *Hankook Jongkyo Sahoe Yongooso* (Korean Institute of Religion and Society), the number of Protestants in South Korea lost almost 150,000 believers in ten years, from 1995 to 2005.⁵⁶ Sadly, there is an ongoing decline in the number of Protestants in South Korea.⁵⁷ Both the rise and decline of Protestants in South Korea occurred during Billy Kim's ministry. Although Billy Kim's ministry is not a full representation of all Protestants in South Korea, it still reflects a glimpse of it. Therefore, examining Billy Kim's theology and methodology of evangelism is helpful to determine the roots of where the South Korean churches came from and where they should go in the future. On one hand, many Christians praise Billy Kim's accomplishments for the Kingdom of God. On the other hand, people criticize what they see as mistakes he made in his evangelistic ministry. Both his positive accomplishments and negative mistakes result from his theology and methodology of evangelism. Therefore, this dissertation examines if his theology and methodology aligns with the word of God.

⁵⁵The Korean Christian Newspaper, "Chimraekyo Jungchesungi Munojineunga? [Is Baptist Identity Collapsing?]."

⁵⁶There were 8,760,282 Christians in 1995. However, the numbers of Christians declined to 8,616,438 by 2005. Hako, *Hankook Kidokyoju Yuksa* [The History of the Korean Christianity], 3:115-16.

⁵⁷Yoon Shik Choi, "Hankook Kyohe, Idero Gamyun 10 Nyunho 400 Manmyung Anpak [The Korean Church Will Be Four Million within Ten Years]," Amennews.com, accessed December 3, 2014, <http://www.amennews.com/news/articleView.html?idxno=12664>.

Background

My Academic Journey

In my seminary years in Germany, I studied Anglo-Saxon preachers and evangelists in Germany such as Boniface, Willibald, and Willibrod in the seventh and eighth centuries, reformers such as Martin Luther, Ulrich Zwingli, and Martin Bucer in sixteenth centuries, and Pietists such as Philip Jacob Spener, August Hermann Franke, and Nicolaus Ludwig Zinzendorf in the seventeenth and eighteenth centuries.⁵⁸ Studying European preachers, evangelists, reformers, and Pietists led me to understand how the gospel was planted, how it grew, and how it blossomed in Europe, particularly in Germany.

In my doctoral course work at Southern Seminary, I was privileged to study the preachers and evangelists of the eighteenth to twentieth centuries, such as George

⁵⁸Boniface (680-754) was an English noble and Benedictine monk who went to Germany and evangelized Germans for forty years. He earned the title “The Apostle to Germany.” Wilfrid, an English missionary, went to Frisia. J. Herbert Kane, *A Concise History of the Christian World Mission: A Panoramic View of Missions from Pentecost to the Present* (Grand Rapids: Baker, 1982), 41. Willibald (700-786) was an English missionary in Germany. Like Boniface, he was a Benedictine monk, who went to his linguistic cousins in Germany. Willibrod (658-739) was an English missionary in Frisia (Netherlands). He laid important groundwork for Boniface. Harold Netland and Charles Van Engen, *Evangelical Dictionary of World Missions* (Grand Rapids: Baker, 2000), 1017. Martin Luther (1483-1546) was the father of the Reformation, which transformed Christianity. Bruce L. Shelley, *Church History in Plain Language* (Nashville: Thomas Nelson, 1995), 244. Ulrich Zwingli (1484-1531) was the most important reformer after Luther and Calvin. Zwingli was born in Wildhaus, Switzerland, and diligently propagated evangelical reform. M. A. Noll, “Ulrich Zwingli,” in *Biographical Entries from Evangelical Dictionary of Theology*, Baker Reference Library, ed. Walter A. Elwell (Grand Rapids: Baker, 1998), Logos Bible Software. Martin Bucer (1491- 1551) was a leading figure in the European reformation movements. Bucer, a Dominican monk, was introduced to Luther’s theology in 1518, at Heidelberg. He was convinced of the merits of the Reformation and was excommunicated for preaching Lutheran theology. P. A. Mickey, “Martin Bucer,” in *Biographical Entries*. Philip J. Spener (1635-1705) is the father of pietism. He was a Lutheran pastor in Germany, who revitalized Lutheran churches in Germany through cottage meetings for prayer and Bible study. August H. Franke (1663-1727) was a follower of Spener. After he embraced Pietism, he established the educational center of Pietism and the missionary enterprise in Halle, Germany. Nicolaus Ludwig Zinzendorf (1700-1760) was godson to Spener and student at Francke’s grammar school in Halle. He became bishop of the Moravian Church and sent many of his church members to foreign mission fields. Kane, *A Concise History*, 77-80.

Whitefield, Jonathan Edwards, Charles Finney, D. L. Moody, and Billy Graham, as well as their influences on the Church in the United States, in the British Isles and in the world.⁵⁹ I was fascinated to see how the impact of evangelism spread from Europe to North America. Moreover, writing this dissertation gave me another opportunity to enlarge my perspective on the history of world evangelism. This dissertation demonstrates the impact of evangelism as it spread from the United States to South Korea in the twentieth century.

As a seminary student in Germany, I was privileged to have studied the history of evangelism in Europe from the seventh to eighteenth centuries. When I continued my seminary studies in the United States, I was blessed to study the history of evangelism in North America from the eighteenth to twentieth centuries. It was my honor to study the history of evangelism in my motherland of South Korea, from the twentieth and twenty-first centuries, while writing this dissertation.

Personal Fear and Interest

When I asked my advisor, Timothy K. Beougher, for a recommendation on my research topic, he suggested that I write on Billy Kim. I was hesitant to write on Billy Kim for the following reasons. First, having left South Korea after elementary school, I thought that I might have difficulty understanding Korean resources. Secondly, I left South Korea at such a young age that I had limited knowledge about the history of Korea

⁵⁹George Whitefield (1714-1770) was one of the greatest itinerant preachers in the history of Protestantism, and was active both in the United States and the British Isles. M. A. Noll, "George Whitefield," in *Biographical Entries*. Jonathan Edwards (1703-1758) was a minister, who experienced a revival in his first ministry in Northampton, MA. He also served Native Americans and American colonists in the frontier of Stockbridge, MA. He is known for writing many theological works. M. A. Noll, "Jonathan Edwards," in *Biographical Entries*. Charles Finney (1792-1875), D. L. Moody (1837-1899), and Billy Graham (1918-) were known for being itinerant preachers who conducted mass evangelism. C. T. McIntre, "Charles Finney," in *Biographical Entries*. Lyle W. Dorsett, *A Passion for Souls: The Life of D. L. Moody* (Chicago: Moody, 1997). William Martin, *A Prophet with Honor: The Billy Graham Story* (New York: William Morrow and Company, 1991).

and history of the Korean Christianity in the twentieth and twenty-first century. Last, I was more interested in researching about David Yonggi Cho rather than Billy Kim because I believed that David Yonggi Cho was more well-known in South Korea.

Fortunately, as I began to research Billy Kim, my fear of my disadvantages turned out to be my advantages. First, I was relieved that I could understand all of the Korean resources. Secondly, since I had no ties with Billy Kim, I could write about him from a neutral perspective. In fact, critiquing someone that a person knows is very taboo in Korean culture. If I grew up in South Korea and had a personal, academic, denominational, or church tie with Billy Kim, it would be disgraceful and disrespectful behavior to even mention a negative critique on Billy Kim, because of the Asian collective, hierarchical, and saving-face mentalities. Thankfully, I had no personal connection until I decided to write this dissertation.

In addition, my interest in Billy Kim and his ministry recently increased because of the following. Some mega-church pastors and well-known evangelists had battled rumors of sexual and financial misconduct. For instance, the most popular evangelist, David Yonggi Cho, was convicted on embezzlement of church money and he was given a suspended sentence.⁶⁰ The bad reputation of some popular pastors and evangelists in South Korea was harming the Korean Protestant movement. According to a survey, Protestants were the least favorite religious group out of the top three religions in South Korea—Buddhism, the Roman Catholic Church, and the Protestant Church.⁶¹ Even with the great rise of Protestant Christianity in South Korea, many have succumbed to the

⁶⁰Min Sung Jang, “Embezzlement: Yonggi Cho Was on Probation and His Son Hui Joon Cho Was Sentenced to Three Years,” February 20, 2014, accessed September 4, 2014, http://www.newsis.com/ar_detail/view.html?ar_id=NISX20140220_0012737185&cID=10201&pID=10200.

⁶¹Kidokyo Yuli Shilchun Woondong 2013 Nyun, *Hankook Kyoheeuui Sahoejuk shinroedo Yoron Josa KyulGua Balpyo Seminar* [Presentation of The Survey of Credibility of the Protestant Church in Korea 2013] (Seoul: Kidokyo Yuli Shilchun Woondong, 2014), 16.

temptations faced by all of us; Billy Kim’s ability to hold a high moral standard (as far as sexual and financial matters were concerned) in this climate was worth studying and disclosing to the world.

Methodology

Finding Resources

A study of Billy Kim’s methodology and theology in evangelism begins with an analysis of various available primary sources. In *Research and Writing in History*, McCoy defines primary sources as follows. First, a primary source is everything that the person being researched said and wrote.⁶² Secondly, primary sources are “memoirs written by his contemporaries or newsletter account.”⁶³ Billy Kim’s life and ministry took place in both South Korea and the United States. Therefore, I conducted my research in both South Korea and in the United States. First of all, I began my research in the United States. The written works of Billy Kim were not easy to find in the United States. I could only locate one primary source, a booklet called “In God’s Providence,” which was available at Southeastern Baptist Theological Seminary.⁶⁴ The booklet was comprised of a short auto-biography of Billy Kim along with a few of his written sermons in English. Additionally, I found one other booklet called “A Heart Speaks” at The Southern Baptist Theological Seminary Library.⁶⁵ It was a memoir about Billy Kim written by his good friend, Carl L. Powers. These two booklets were the only primary sources in book format that I could find in the United States.

⁶²F. N. McCoy, *Researching and Writing in History: A Practical Handbook for Students* (Los Angeles: University of California Press, 1974), 10.

⁶³*Ibid.*, 11.

⁶⁴Billy Kim, *In God’s Providence* (Seoul: Nachimvan, 1990).

⁶⁵Carl L. Powers, *A Heart Speaks: Story of Billy Kim’s Early Life* (Seoul: Nachimvan, 1996).

Later on, I found out that Billy Kim’s official biography would be published by Moody Press in 2015.⁶⁶ After reading his biography, I contacted four institutions in four different states here in the United States in order to find more resources on him. First, I contacted Coeburn Community Library in Dante, Virginia and the Virginia State Library because Dante, Virginia was the first place in the United States, where Billy Kim resided from 1951 to 1958. Virginia State Library owns the local newspaper in Dante, Virginia. The *Dickensonian* was published from 1951 to 1958, and remained in microfilm form. I ordered the newspaper issues via interlibrary loan.

Second, Billy Kim was educated at Bob Jones University for high school, college and graduate school. Billy Kim stated that his theology was heavily influenced by the theology of Bob Jones University.⁶⁷ Billy Kim attended Bob Jones University from 1952–1958. When I contacted the school about their statement of faith, they agreed to provide scanned copies of their school bylaws, which were revised in 1952 and remain unchanged at the present.⁶⁸ The University Creed was found on their school website and it was identical to what was written in the Preamble of the Charter and By-Laws of Bob Jones University dated May 27, 1952.⁶⁹ Bob Jones Sr. sought the help of Sam Small, an Atlanta evangelist, in writing a creed that reflected conservative fundamental Protestant beliefs.⁷⁰ Alongside the University Creed, there was a link for messages, which elaborate

⁶⁶Billy Kim, *The Life of Billy Kim: From Houseboy to World Evangelist* (Chicago: Moody, 2015).

⁶⁷Billy Kim, interview by Pio Lee, FEBC-Korea Headquarters in Seoul, Republic of Korea, May 14, 2014.

⁶⁸Bob Jones University, *Revised & Amended By-Laws of Bob Jones University* (Greenville, SC: Bob Jones University, 1952), 2-5.

⁶⁹Bob Jones University, “University Creed,” accessed December 3, 2014, <http://www.bju.edu/about/what-we-believe/>.

⁷⁰R. K. Johnson, *Builder of Bridges: The Biography of Dr. Bob Jones, Sr.* (Murfreesboro, TN: Sword of the Lord, 1969), 180-81.

on the creed.⁷¹ A school representative shared over the phone that every few years, there is a sermon series on the BJU creed where the professors of BJU preach sermons, which focused on each of the nine doctrinal statements.⁷² I examined the BJU creed sermon series in order to distill the theology and doctrine held by Bob Jones University. Since Bob Jones University claimed that their nine core fundamental beliefs have not changed since the 1952 revision, the online sermons based on the University Creed should closely reflect the theology taught by BJU in the 1950s when Billy Kim attended school.⁷³

Third, Billy Kim began to work with Billy Graham during the Billy Graham Crusade '73 in Seoul. He was invited to three Billy Graham Evangelistic Association events as a guest speaker. I contacted the Billy Graham Archives at Wheaton College and received resources detailing how Billy Kim worked with BGEA. Since the Billy Graham Archives at Wheaton College had an online catalogue, I was able to find all the resources, including written and audio resources, through their online catalogue. However, the Billy Graham Archives at Wheaton College did not loan out all of the resources that I needed and I contacted a person on site who could check out, copy, and send the resources that I had researched. (Jonathan T. Pennington at the SBTS Ph.D. office permitted this procedure). Regarding the Billy Graham Crusade, which was held in Seoul in 1973, I was

⁷¹The sermon archives show BJU creed sermons in 2013 (nine), 2010 (eight), and a few in 2005. "Messages on the Creed," accessed January 21, 2015, <http://www.sermonaudio.com/search.asp?sortby=added&sourceonly=true&currSection=sermonsource&keyword=chapelhour&subsetcat=series&subsetitem=BJU+Creed>.

⁷²The nine fundamental beliefs found in the University Creed are "the inspiration of the Bible (both Old and New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Savior, Jesus Christ; His identification as the son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit, and the gift of eternal life by the grace of God." Ibid.

⁷³The doctrine examined is limited to the nine outlined in the University Creed. Changes to school policy (i.e., interracial dating) is explored as necessary. I contacted the school to find a print (digital or hard copy) version of their full doctrinal statement, but BJU did not provide an amplified version of their creed.

able to have an hour interview with Henry Holley, a representative of the BGEA, who was in charge of preparing the event, along with the help of local South Korean pastors.

Fourth, Billy Kim was the president of the Baptist World Alliance from 2000-2005. I found that both the BWA headquarters in Washington D.C. and the SBTS Library Archives both had issues of the BWA Magazines from 2000-2005, which disclosed Billy Kim's activity in the BWA. Last, Billy Kim spoke at many churches, universities, and seminaries. I located two audio recordings containing his SBTS chapel sermons, at the SBTS Music Archives. Moreover, there were a few other audio and video recordings containing his sermons as well as news articles about his preaching events, in about twenty different internet sites. Although I was not able to collect all his sermons preached in the United States, I found several major sermons, which were preached repeatedly.

Although he did preach in the United States, the majority of Billy Kim's ministry was in South Korea. Therefore, the majority of the primary and secondary resources were in South Korea. I made the trip to South Korea and accomplished three things that I had in mind. First, I collected all his written resources. I found his written works including his biography, sermons, Bible study booklets, and several volumes of daily devotional books, as well as sermon illustrations.

I spent five hundred dollars to purchase primary and secondary written sources. I found six different biographies,⁷⁴ two biographies on his wife, Trudy Kim,⁷⁵

⁷⁴Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others]; Billy Kim, *Naegamanan Yesoo* [Jesus Whom I Met] (Seoul: Han Kook Moon So Son Kyo Hwae, 1999); Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen]; Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace]; Keun Mi Lee, *Keun Kyohe Moksa Iyaggi: 120 Man Shindoreul Ikuneun Yulyusot Moksa* [The Story of Mega Church Pastors: Sixteen Pastors Who Lead 1.2 Million Christians] (Seoul: Wol Gan Cho Sun, 2005); Keun Mi Lee, *Kim Jang Hwan Moksa Iyaki* [The Story of Billy Kim] (Seoul: Chosun Ilbo Sa, 2000).

⁷⁵Trudy Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted] (Seoul: Nachimvan, 2011); Keun Mi Lee, *Sarangi BooPooneun Paigaghe*

three essays,⁷⁶ twenty-five daily devotional books,⁷⁷ ten Bible study booklets,⁷⁸ four

[Bakery of Love] (Seoul: Chosun Ilbo Sa, 2002).

⁷⁶Billy Kim, *JunKyoineghe Manwonssik Joowatoni* [I Gave Ten Dollars to the Church Members] (Seoul: Nachimvan, 2009); Kim, *Yuljung Bieum Grigo Sungchi* [Ambition, Self-Denying, and Success] (Seoul: Il Kok Moon Hwa Jae Dan, 2011); Kim, *Mokyange Teul* [Pasture Land] (Seoul: Asean Bang Song Chool Pan Boo, 1976).

⁷⁷Billy Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now] (Seoul: Nachimvan, 1997); Kim, *Gabjin Yousan* [Precious Heritage] (Seoul: Far East Broadcasting, 1995); Kim, *Hananimgua Hamke Seropke Choolbalhara* [Start New with God] (Seoul: Nachimvan, 1997); Kim, *Hannimgua HamKe Seachimeul Yulja* [Start Your Day with God] (Seoul: Nachimvan, 1993); Kim, *Noneun Irona Naega Neghe Jooneun Tangeuro Gara* [Rise and Go to the Land That I Will Give to You] *Kim Jang Hwan Moksawa Hamke Kyungonsenghwal 365 Il* [365 Days Quiet Time with Billy Kim] (Seoul: Nachimvan, 2006); Kim, *Hananimkeso Joeungosro Nae Sowoneul Manjoke Harira* [God Will Meet Your Desire with His Goodness] (Seoul: Nachimvan, 2008); Kim, *Sengmyungeul Gulgo Saranghara* [Love with Your Life] *Kim Jang Hwan Moks Solkyojip* [Written Sermons of Billy Kim] (Seoul: Kyujang, 1994); Kim, *Temada Ilmada Hananimi Jooshineun Malsseum* [The Word of God Given to Us in Our Daily Life] (Seoul: Nachimvan, 1998); Kim, *Hananimgua Hamke Seachimeul Yulja* [Start the Day with God] (Seoul: Nachimvan, 1994); Kim, *Ojik Kidowa Gangooro, Koohal Koseul Hananimke Arera* [Ask God with Prayer and Petition] (Seoul: Nachimvan, 2005); Kim, *Ojik Maeumeul Ganghagae Hago Damdeihara* [Fear Not] (Seoul: Nachimvan, 2004); Kim, *Naega Sesang Keutnalkaji Nowa Hangsang Hamke Isoorira* [I Will Be with You until the End of the Age] (Seoul: Nachimvan, 2007); Kim, *Noneun Dooryowamalgo Nolajimara* [Fear Not] (Seoul: Nachimvan, 2005); Kim, *Dooryowamala* [Do Not Be Afraid] (Seoul: Nachimvan, 2009); Kim, *Temada Ilmada Hananimi Jooshineun yaksokteul* [The Promises of God Given to Us in Our Daily Life] (Seoul: Nachimvan, 1998); Kim, *JunKyoineghe Manwonssik Joowatoni* [I Gave Ten Dollars]; Kim, *Sameul Wehan Joonbi* [Preparation for Your Life] (Seoul: Han Kuk Son Gyo Moon Jae Yon Koo So, 1990); Kim, *Bokeum Jondowa Booheung* [Evangelism and Revival] (Seoul: Han Kuk Bang Song Sen Ta, 1986); Kim, *Hanimgua Hamke Modoon Ire Nuknuki Ikirira* [Overcome All Hardships with God] (Seoul: Nachimvan, 2002); Kim, *Nareul Shimhe Changdeke Hasoso* [Make Me Great] (Seoul: Nachimvan, 2013); Kim, *Naeke Boke Bokeul Dohasoso* [Give Me Blessing upon Blessings] (Seoul: Nachimvan, 2013); Kim, *Hananimi Barabora* [Look upon God] (Seoul: Nachimvan, 2012); Kim, *Nuknuki Ikirira* [Overcome] (Seoul: Nachimvan, 2010); Kim, *Moouseul Heyahalji Moreulte Heyahalil* [Things We Should Do When We Do Not Know What to Do] (Seoul: Nachimvan, 1986); Kim, *21Sekireul Wehan Se Mokpyoreul Kajira* [Have New Vision for the New Millennium] (Seoul: Nachimvan, 1998); Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me] (Seoul: Han Kook Bang Song Sen To, 1983).

⁷⁸Billy Kim, *Himeul Dahayo Joonimke Bongsahara* [Serve the Lord with All Your Strength] (Seoul: Nachimvan, 1994); Kim, *Himeul Dahayo Joonimke Kidohara* [Pray to the Lord with All Your Strength] (Seoul: Nachimvan, 1993); Kim, *Himeul Dahayo Joonimeul Somkira* [Minister to the Lord with All Your Strength] (Seoul: Nachimvan, 1993); Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord with All Your Strength] (Seoul: Nachimvan, 1991); Kim, *Himeul Dahayo Joonimke Baeura* [Learn from the Lord with All Your Strength] (Seoul: Nachimvan, 1994); Kim, *Himeul Dahayo Joonimgua Kyojaehara* [Build a Relationship with the Lord with All Your

books of his sermon compilations,⁷⁹ two books written by an American evangelist that he translated,⁸⁰ one prayer book,⁸¹ one Masters thesis on his ministry in Korean, and one Masters thesis on his life and ministry, written in English.⁸² Moreover, I found a few chapters of a book examining his preaching ministry. Secondly, I visited three different institutions where Billy Kim has been ministering, such as Suwon Central Baptist Church (SCBC), Suwon Central Christian Academy (SCCA), and the Far East Broadcasting Company (FEBC). Visiting these institutions and meeting those who worked there enabled me to visualize Billy Kim's ministry and his evangelistic methodology. Last, I interviewed both Billy Kim and his wife, Trudy Kim. I received a confirmation from Billy Kim that he would answer any further questions via email.

Strength] (Seoul: Nachimvan, 1994); Kim, *Himeul Dahayo Joonimke Soonjonghara* [Obey the Lord with All Your Strength] (Seoul: Nachimvan, 1993); Kim, *Himeul Dahayo Joonimeul Jeungohara* [Witness for the Lord with All Your Strength] (Seoul: Nachimvan, 1992); Kim, *Himeul Dahayo Joonimke Hunshinhara* [Give Your Life to the Lord with All Your Strength] (Seoul: Nachimvan, 1992); Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord with All Your Strength] (Seoul: Nachimvan, 1992).

⁷⁹Billy Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple] (Seoul: Kyujang, 2012); Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Billy Kim: Celebrating 25 Years of Billy Kim's Ministry] (Seoul: Kyujang, 2012); Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me]; Kim, *Bokeumgua Solghyo* [Gospel and Preaching] *Hankook Jojik Shinhakhoe Pyun* [Korean Sythematic Theology Association] (Seoul: Han Deul, 2005).

⁸⁰Jonathan Chao, *Joongongeu Kidoky Jungchek* [The Christian Strategy of China], trans. Billy Kim (Seoul: Hankook Bangsong Sunkyo Senta Choolpanboo, 1984); M. F. Morris, *Baemanu Yunghoneul Koomkooneun Saram: Boo Heun Sa E. J. Daniel Baksaeu Junki* [He Who Dreams of One Million Souls: A Biography of Dr. E. J. Daniel], trans. Billy Kim (Seoul: Hankook Bangsong Sunkyo Senta Choolpanboo, 1983).

⁸¹Billy Kim, *Hanyoung Daepyo Kidomoon* [Korean and English Congregational Prayer] (Seoul: Han Kook Moon So Son Kyo Hwae, 2006).

⁸²Master's thesis in English: Kyo Sung Choo, "Suwon Jungang Chimlae Kyohoeu Sunkyoreul Tonghan Kyohoe Sung Jang Yunku [Examination of Suwon Central Baptist Church's Growth through Its Mission]" (M.A. thesis, Hoseo University and Theological Seminary, 2000). Master's thesis in Korean: Myuns Seo Kim, "Kim Jang Hwan Gwa Shin Hyun Kyun Eu Solkyo Bikyo Yunkoo [Comparison and Examination of Billy Kim's and Hyun Kyun Shin's Preaching]" (M.A. thesis, Presbyterian University and Theological Seminary, 2011).

In terms of understanding his theology, it was crucial to examine his sermons. Since there were only a handful of his written sermons, Billy Kim advised me to use his internet homepage.⁸³ Spanning from 1979 to 2014, 842 of his sermons in Korean, were available on his homepage. Moreover, a few of his audio sermons in English were available at the SBTS library archives and the Billy Graham Archives at Wheaton College. In addition to examining Billy Kim's ministry, I examined the history of Korea and the history of the Korean Protestant movement in the twentieth and twenty-first century in order to find out the background information and the impact of Billy Kim's ministry on Korean Christianity. I found many books and articles, both in South Korea and in the United States, by accessing the internet, the local library (Queens Library) and the SBTS library.

Regarding critiques on Billy Kim, I researched three topics. Billy Kim was known as "a friend of South Korean presidents and politicians."⁸⁴ There were three reasons why he was called "a friend of presidents and politicians." First, he had a strong desire to evangelize them personally. Secondly, he loved his own country and because of nationalism and patriotism, he wanted to support the political figures. Thirdly, Billy Kim experienced the Korean War firsthand. Therefore, his stand on anti-communism united him with the state policy of anti-communism. Billy Kim stood, not only for the gospel, but also for patriotism and anti-communism. He did not shy away from being involved in national politics. Therefore, I researched the following topics: church and politics, church and anti-communism, church and patriotism. I made a research trip to South Korea in May of 2014.

⁸³Billy Kim, accessed December 3, 2014, <http://www.billykim.net/>.

⁸⁴Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 17.

Tentative Plan for Writing

In chapter 2 of my dissertation, I began with the history of modern Korea in the twentieth and the twenty-first century and the history of the Korean Christianity in the same time period in order to provide the historical, socio-political, and religious context of Billy Kim's life and his ministry. In chapter 3, I wrote about the life of Billy Kim. In chapter 4, focused on Billy Kim's theology of evangelism. *The Word of the Cross*, written by Lewis A. Drummond, gave me an idea of how to present a person's theology of evangelism.⁸⁵ Based on Drummond's book, I began with Billy Kim's view on the authority of evangelism. Then, I presented Billy Kim's view on the Trinitarian God of the Bible, which was closely tied with evangelism. Additionally, I examined Billy Kim's soteriology and ecclesiology. In chapter 5, I focused on the methodology of his evangelism in his ministry, and how it was able to impact the growth Christianity in South Korea and around the world. In chapter 6, I concluded this dissertation with a summary of Billy Kim's theology and methodology in evangelism and how it impacted South Korea, the United States, and the world.

Definition and Limitation

This dissertation centered on Billy Kim's ministry from 1960 to 2010. Billy Kim began his ministry in South Korea in 1960; He retired from the pastoral office of SCBC in 2004, from the presidency of BWA in 2005, and from the presidency of FEBC in 2009. Although he preached the gospel in South Korea and around the world, this dissertation concentrated on the following areas. Although, Billy Kim retired from SCBC in December 17, 2004, he continued to preach on Sundays at his son's church, Wonchon Baptist Church.⁸⁶ His preaching ministry at Wonchon Baptist Church developed into a

⁸⁵Lewis A. Drummond, *The Word of the Cross: A Contemporary Theology of Evangelism* (Nashville: Broadman, 1992), 11.

⁸⁶Sang Mi Park, "Kim Jang Hwan Moksa Suwon Chungang Chimloe Kyohe Eunthoe [Billy Kim Retires from Suwon Central Baptist Church]," December 17, 2004,

sub-church of Wonchon Baptist Church called Antioch Church in April 2007.⁸⁷

As of 2017, Billy Kim's ministry at Antioch Church was limited to preaching the Sunday sermon; sometimes he missed his Sunday sermon when he had other preaching engagements. His associate pastor, Min Taek Hong, did the majority of the pastoring at Antioch Church.⁸⁸ Therefore, the examination of Billy Kim's ministry at Antioch Church was localized to mainly his preaching. Secondly, Suwon Central Christian Academy was founded by Billy Kim in 1992.⁸⁹ However, the groundwork was laid by his wife, Trudy Kim, and it was eventually taken over by their son, Joseph Kim. Therefore, Suwon Central Christian Academy was mentioned only in relationship with Billy Kim and his wife and son.

Last, Billy Kim had been preaching at numerous churches and events. I did not list all the churches and events where he preached, but rather, I sifted through his preaching ministry and disclosed the ones, which pertained to his theology and methodology of evangelism.⁹⁰ During the course of this research, important terminology were defined as the research progressed. Evangelism is the main theme of this dissertation, so it is defined below.

Evangelism

The word *evangelism* comes from the verb *evangelize* and the noun *good news*

accessed September 9, 2014, <http://www.christiantoday.co.kr/view.htm?id=162355>.

⁸⁷Wonchon Baptist Church, "History of Wonchon Baptist Church," accessed December 3, 2014, <http://www.wonchon.org/home/history>.

⁸⁸Wonchon Baptist Church, "Introduction of Pastors in Antioch Church," accessed December 3, 2014, http://www.wonchon.org/home/a_intro.

⁸⁹Suwon Central Christian Academy, "History of Suwon Central Christian Academy," accessed December 3, 2014, <http://suwoncca.ms.kr/doc.view?open=2011&mcode=1014&cate=1014>.

⁹⁰As outlined in chaps. 3 and 4 of this diss., which address his methodology and theology of evangelism.

or *the gospel*. The verb *evangelize* is an English transliteration of the Greek verbs εὐαγγελίζω.⁹¹ The noun *good news* or *the gospel* is in Greek word εὐαγγέλιον. Etymologically, these two words εὐαγγελίζω and εὐαγγέλιον are the combination of the two words εὐ and αγγέλειν.⁹² The word ‘εὐ’ means ‘good’ and the word αγγέλειν means “to bear, bring, announce, proclaim, report a message.”⁹³ Therefore, evangelism means bearing, bringing, announcing, proclaiming, or reporting a good message. The verbs εὐαγγελίζω occurs 22 times in the Septuagint (the Greek Old Testament) and 56 times in the Greek New Testament.⁹⁴ The noun εὐαγγέλιον does not occur in the Septuagint but it occurs 76 times in the New Testament.⁹⁵ The noun εὐαγγέλιον is translated as “gospel” 46 times, “gospel of Christ” 11 times, “gospel of God” 7 times, “gospel of the Kingdom” 3 times, and translated miscellaneously 10 times.⁹⁶ According to James Strong, the word ‘εὐαγγέλιον’ means ‘good tidings,’ which bears the following New Testament implications:

(It is) the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom... (It is) preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God. (It is) the glad tidings of salvation through Christ.⁹⁷

⁹¹David B. Barrett, *Evangelize! A Historical Survey of The Concept* (Birmingham, AL: New Hope, 1987), 77.

⁹²Ibid., 10.

⁹³Ibid.

⁹⁴Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1990-1993), 69, Logos Bible Software.

⁹⁵Ibid., 70.

⁹⁶James Strong, *The Exhaustive Concordance of the Bible*, electronic ed. (Ontario: Woodside Bible Fellowship, 1996), G2098, Logos Bible Software.

⁹⁷Ibid.

The Old Testament occurrences of the verb ‘εὐαγγελίζω’ carry the meaning “to bring good news.”⁹⁸ Likewise, the meaning “to bring good news” continues to dominate in the New Testament. However, the Old Testament meaning of “bringing good news” changes in the New Testament. The verb ‘εὐαγγελίζω’ was bringing any kind of good news in the Old Testament.⁹⁹ However, the verb ‘εὐαγγελίζω’ specifically refers to bringing “the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ Jesus.”¹⁰⁰

The definition of *evangelism* found in the Lausanne Covenant represents the biblical meaning of evangelism. Moreover, Billy Kim’s writings are in agreement with the definition of evangelism in the Lausanne Covenant. Therefore, I use the definition of evangelism written in paragraph 4 of the Lausanne Covenant in this dissertation.

To evangelize is to spread the Good News that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.¹⁰¹

⁹⁸Balz and Schneider, *Exegetical Dictionary*, 69.

⁹⁹Strong, *The Exhaustive Concordance of the Bible*, G2097.

¹⁰⁰*Ibid.*

¹⁰¹Lausanne Movement, “The Nature of Evangelism of The Lausanne Covenant,” accessed March 24, 2017, <https://www.lausanne.org/content/covenant/lausanne-covenant>.

CHAPTER 2
THE HISTORICAL CONTEXT OF BILLY KIM'S
EVANGELISTIC MINISTRY

Introduction

It is difficult to understand Billy Kim and the uniqueness of his ministry in South Korea without knowing its historical background. Billy Kim was born on July 25, 1934, into a turbulent time in Korea's history. By the time he was born, Japan had taken Korea and in his youth, the Korean nation was divided and at war against one another. Since the end of the Korean War, the country has worked diligently in order to build a prosperous and democratic country out of the ruins and ashes. The United States and American Christians played a central role in supporting South Korea during a time of instability. In addition to influencing Billy Kim's personal life, his theology, and his ministry, the United States shaped all areas of South Korean society—politics, economics, culture, and religion—throughout Billy Kim's lifetime, and even till the present day.

The success of Billy Kim's evangelistic ministry can be contributed to several overlapping factors. First, the U.S. and American Christians worked alongside Billy Kim. Second, the hearts of the South Korean people were opened towards Americans since they received U.S. aid during a time of great turmoil. Lastly, Billy Kim's own evangelistic zeal fueled his ministry. This chapter will illustrate the socio-political situation and religious climate of Korea during Billy Kim's lifetime in order to understand Billy Kim and his ministry to the nation of Korea.

History of Korea during the Japanese Colonization (1910-1945)

Socio-Political Situation: Oppression during the Japanese Colonization

In August 1910, Japan colonized Korea.¹ Three aspects characterize the Japanese colonization of Korea. First, Japan achieved direct rule by strategically positioning a large number of Japanese to serve deep in Korean society as bureaucrats, police, garrison soldiers, employees of state banks, companies, and schools.²

Second, the Japanese harshly oppressed and discriminated against Koreans. As part of an attempt to wipe out the Korean culture, Japan prohibited all Korean newspapers and public gatherings.³ Under the slogan “Japan and Korea as One Body” they enforced Japanese as the official language of the government and education.⁴ They segregated Korean and Japanese students, and limited the Korean school system to the secondary

¹David Rees, *A Short History of Modern Korea* (New York: Hippocrene, 1988), 63; Bruce Cummings, *Korea's Place in the Sun: A Modern History* (New York: W. W. Norton & Company, 1997), 145.

²By the late 1930s, nearly a quarter of a million Japanese served in Korea. This number was equal to the number of British in India, a country with twenty times the population of Korea. Japan's method of ruling Korea vastly differed from European colonies, which were governed by a small number of officials who used “native underlings and pliant elites” to rule the people. Michael J. Seth, *A Concise History of Modern Korea: From the Late Nineteenth Century to the Present* (New York: Rowman & Littlefield, 2010), 79.

³A Japanese press was set up in each Korean province, and the Korean press and publishing were carefully censored. Rees, *A Short History of Modern Korea*, 64. All Korean political groupings, all Korean newspapers, and all public gatherings were prohibited after the annexation treaty. Martin Hart-Landsberg, *Korea: Division, Reunification, and U.S. Foreign Policy* (New York: Monthly Review Press, 1998), 51.

⁴In addition, the Japanese renamed some Korean cities and towns and Koreans were forced to change their Korean names into Japanese. Rees, *A Short History of Modern Korea*, 64-65.

level.⁵ All Koreans were forced to become Shintoists.⁶ Police, outfitted in military uniforms and carrying swords, served as a visual reminder that the Japanese officials were relentlessly monitoring the locals.⁷

Lastly, once the Japanese established direct and discriminative rule in Korea, they systematically exploited the Korean people and country. Land was confiscated from Korean peasants who failed to register their estates with the Japanese.⁸ Massive quantities of rice were exported to Japan and the living conditions for Koreans fell drastically, despite the increase in rice production.⁹ In addition to taking Korea's land and raw materials, the Japanese saw the Korean population itself as a valuable asset. Men were used as soldiers and physical laborers, while girls were forcibly recruited to serve the Japanese troops as "comfort women" (sex slaves).¹⁰

⁵The Japanese colonial government established a highly discriminatory education system. Since Korean school system ended at the secondary level, students interested in higher education had no other alternative but to attend college in Japan. Hart-Landsberg, *Korea*, 55.

⁶All Koreans were required to register at Shinto shrines. The authorities required students and government employees to attend Shinto ceremonies. Seth, *A Concise History of Modern Korea*, 74.

⁷Every local policeman wore military uniform, carried a sword for intimidation, and had the power to judge and sentence those arrested for minor offenses with imprisonment, whipping, and torture. *Ibid.*, 49.

⁸The Japanese confiscated large areas of land through initiating a comprehensive land survey on national scale. Many Korean peasants, who tended their land by custom, failed to register their estates in the Western sense. As a result, the Japanese administration of Korea became Korea's largest landholder. Rees, *A Short History of Modern Korea*, 65. It held approximately 40 percent of the total land area of Korea by 1930. Hart-Landsberg, *Korea*, 52.

⁹Although Korean rice production had increased through the modern measures of agricultural improvement introduced by the Japanese, Korean per capita consumption of rice had declined almost half because of massive export of rice to Japan. Therefore, the living standard of Koreans fell drastically. Rees, *A Short History of Modern Korea*, 65.

¹⁰During the Second World War, the Japanese took Korean males from their homes, either voluntarily or by compulsion, and placed them in war zones and industrial cities in the East Asia as soldiers and physical laborers. Seth, *A Concise History of Modern Korea*, 70. Between 100,000 and 200,000 Korean girls were forcibly enrolled as "comfort women." They were often recruited under false pretenses, being told that they

There was a growing dissent amongst the people, as Japan stripped Korea of its national identity, raw materials and exploited its men and women. Koreans in Korea and those living abroad retaliated against Japan's oppressive rule and fought for the Independence of Korea. On March 1, 1919, there was a nationwide mass demonstration for independence triggered by two things: The right of national self-determination declared by President Woodrow Wilson and the death of King Kojong, which Japan was rumored to have a part in.¹¹

Large crowds were expected to gather in Seoul for King Kojong's funeral on March 3, 1919.¹² Thirty-three leaders of various groups signed a declaration of independence and two million Koreans gathered for a non-violent demonstration but the Japanese police retaliated with violence.¹³ The Korean people did not gain independence from Japan for another twenty-six years later, on August 15, 1945. The U.S. dropped atomic bombs on Hiroshima and Nagasaki some days prior and the Japanese emperor announced Japan's capitulation.¹⁴

Religious Situation: The Work of US Missionaries and Korean Protestants

US missionaries and Korean Christians were deeply influential in Korean

would be given well-paying jobs, when in actuality they lived in deplorable conditions as sex slaves to the Japanese troops. Seth, *A Concise History of Modern Korea*, 73.

¹¹First, the right of national self-determination proclaimed in President Woodrow Wilson's 'Fourteen Points' for a just settlement of the First World War inspired the independence movement in March 1, 1919. Rees, *A Short History of Modern Korea*, 63. Second, Kojong's death in January 21, 1919, because of rumors that the Japanese had poisoned him or that they had forced him to commit suicide. Seth, *A Concise History of Modern Korea*, 39.

¹²Seth, *A Concise History of Modern Korea*, 47.

¹³Yung Jae Kim, *Hankuk Kyohesa* [History of the Korean Church] (Seoul: Ire Su Won, 2005), 178-79.

¹⁴The US dropped atomic bombs on Hiroshima on August 6, 1945, and on Nagasaki on August 9, 1945. Rees, *A Short History of Modern Korea*, 72.

society during the Japanese colonial rule in Korea. Two examples are illustrated in this paper such as building Korean patriotism and the Great Revival Movement.

The foundation of Korean patriotism. Korean Christians were heavily involved in the Korean independence movement. Out of the two million demonstrators at the March First Independence movement, two thirds were Christian and out of thirty-three leaders who signed the declaration of independence, sixteen were Christian.¹⁵

American missionaries also made contributions to the Korean independence movement. While they decided to maintain a neutral stance on political matters, their ministries—publications, churches, and schools—served to boost the Korean independence movement.¹⁶ Despite the Japanese colonial rule, which strongly enforced the elimination of the Korean language and culture (“Japan and Korea as one body”), American missionaries fostered the use of the Korean language by translating and publishing the Bible, hymnbooks, and school textbooks into *Hangul*, the Korean common alphabet, which made the Bible accessible to all.¹⁷ Additionally, concepts—such as self-decision, self-reliance and the independence of the Korean people, which were taught in the

¹⁵Christians composed only 1.3 percent of the population in 1919. Kim, *Hankuk Kyohesa* [History of the Korean Church], 180.

¹⁶Kyoung Bae Min, *A History of Christian Churches in Korea* (Seoul: Yonsei University Press, 2005), 310.

¹⁷Although *Hangul* (the Korean alphabet) was made in 1443, and became official alphabet in 1894, most literate Koreans preferred to use Chinese alphabets and debased *Hangul*. However, *Hangul* was the common alphabet for the common people, including women and children. Missionaries decided to translate the entire Bible, school textbooks, and hymnals into *Hangul* to make it accessible to the masses. Missionary schools in Korea used the Bible translated into *Hangul* as the textbook of the Korean literature. Despite the Japanese effort to prohibit use of the Korean language, *Hangul* spread rapidly as the gospel was spread and churches and schools were established. Eun Sun Lee, *Hankuk Geundehwawa Kidokyo Yukal* [The Role of Christianity in Modern History of Korea] (Seoul: Durano Academy, 2011), 168-69.

American missionary-run churches and schools, played an indirect role in raising up Korean nationalists.¹⁸

The foundation of Korean revivalism. While Korea was in the midst of a national tragedy, revivals began to arise in several regions.¹⁹ In 1903, in the town of Wonsan, an American missionary by the name of R. A. Hardie confessed his lack of love for the Koreans he was supposed to minister to.²⁰ Revival spread rapidly throughout Korea as American missionaries and Korean Christians gathered together to repent and publically confess their sins.²¹

The revival generated a passion for evangelism. Korean Protestants made a slogan, “A Million Souls for Christ,” and began to reach out to unbelievers and saw great numerical growth of believers in Korea.²² The number of believers, churches, and

¹⁸Min, *A History of Christian Churches in Korea*, 311.

¹⁹Beginning with Wonsan in 1903, and spreading to Seoul in 1906, Mokpo in 1906, Songdo in 1906, and most notably, Pyongyang in 1907. Kim, *Hankuk Kyohesa* [History of the Korean Church], 117.

²⁰In 1903, in Wonsan, a group of American missionaries and Korean Christians held a Bible class. R. A. Hardie, a missionary sent by Canadian Colleges’ Mission, began to publicly confess his sin saying that he did not love the Korean people, but frequently looked down on them while he had been ministering to them. His confession revitalized his missionary work and the spiritual life of many Christians in Wonsan. Kim, *Hankuk Kyohesa* [History of the Korean Church], 122-26.

²¹The revival in Pyongyang in 1907, was the biggest and most well-known revival amongst the many revivals which took place between 1903 and 1907. It developed in 1906, when American missionaries and Korean Christians invited Hardie to Pyongyang in order to hear what had happened with him and the Korean Christians in Wonsan. Korean believers (Sunjoo Kil, Gaeun Chun, Choonsoo Chung) were greatly encouraged by the testimonies and began to pray for a revival in Pyongyang each morning at 4 a.m. Soon, about 500 people joined the 4 a.m. prayer meeting every day. In January 1907, a week-long Bible class began at Jangdaeyun Church in Pyongyang, with 1,500 people gathering to repent and confess their sins publicly. Revival spread to the Christian school nearby, and 300 students began to repent and confess their sins. *Ibid.*, 125-26.

²²*Ibid.*, 134.

evangelists in Korea doubled in two years, from 1905 to 1907.²³ The Great Revival Movement had both spiritual and moral effects as believers sought to focus on their personal salvation, as well as correct their outward manners and behaviors.²⁴ Lastly, the spiritual energy resulting from the Great Revival Movement gave the Korean people the strength to endure thirty years of severe persecution under the Japanese colonial rule.²⁵

History of Korea during the Foundation of the Republic of Korea (1945-1960)

Socio-Political Situation: Korea, a Nation Divided and the Korean War

Korea was set free from Japan's colonial rule in 1945, with help from the United States, which had an ever-increasing influence on South Korea. Prior to 1945, help from the U.S. came through the hands of American missionaries. After 1945, the U.S. as a country began to aid South Korea. Historian Michael J. Seth states, "The South Korean state would never have come into existence in 1948 without American intervention. Nor would it have survived the hardships brought on by national commission and the horrific war that followed the US military and economic assistance."²⁶ The United States played a pivotal role in South Korea. The U.S. brought about Korea's independence from Japan, established South Korea as the Republic of Korea, and provided vital aid during the Korean War and after when South Korea rebuilt itself after the war.

First, the United States' bombing of Hiroshima and Nagasaki caused Japan to surrender their hold on Korea. Secondly, the United States initiated the division of the

²³Min, *A History of Christian Churches in Korea*, 234.

²⁴Ibid., 233.

²⁵Kim, *Hankuk Kyohesa* [History of the Korean Church], 128.

²⁶Seth, *A Concise History of Modern Korea*, 83.

Korean peninsula.²⁷ President Franklin Roosevelt introduced the idea of a postwar Korean trusteeship, citing that Korea was not yet ready to stand on its own two feet.²⁸ In February 1945, the United States, Great Britain, and the Soviet Union agreed upon a postwar Korean trusteeship.²⁹ Truman succeeded Roosevelt and as agreed upon, on August 10, the peninsula was divided into North and South at the 38th Parallel.³⁰ The Soviet Army entered Pyongyang, North Korea on August 24, 1945 and implemented a Soviet political system.³¹ The Democratic People's Republic of Korea (DPRK), headed by Kim Il Sung, was established on September 9, 1948, after failed attempts at reunification.³²

U.S. troops arrived in South Korea on September 4, 1945, and on September 12, 1945, the American military government (USAMGIK) was formally established in Seoul, South Korea.³³ The U.S. searched for a leader who could govern the new

²⁷The international trusteeship of Korea caused the division. President Franklin Roosevelt was the one who came up with the idea of a postwar Korean trusteeship. Rees, *A Short History of Modern Korea*, 73.

²⁸Roosevelt believed that the Koreans needed some period of apprenticeship before full independence and that the Japanese colonization in Korea showed that Koreans were not capable to rule their country. Kim, *The History of Korea*, 146.

²⁹US President Franklin D. Roosevelt, British Prime Minister Winston Churchill, Soviet Premier Joseph Stalin, and Chinese President Chiang Kai Shek, agreed upon Roosevelt's idea of a post-war Korean trusteeship at the Yalta Conference, which ended on February 11, 1945. *Ibid.*, 143.

³⁰Truman actualized the agreement. A joint American-Soviet occupation of Korea would divide the peninsula on the 38th parallel pass north of Seoul and divided Korea into two halves. Rees, *A Short History of Modern Korea*, 78-79.

³¹*Ibid.*, 72.

³²Kim, *The History of Korea*, 153.

³³On September 4, 1945, US troops arrived and MacArthur, the commander of United States Army Forces in the Far East, declared Korea below the 38th Parallel as the new American occupation zone. United States Army Military Government in Korea (USAMGIK) was the official ruling body of the southern half of Korean Peninsula from September 12, 1945, to August 15, 1948. Rees, *A Short History of Modern Korea*, 81-82.

democratic nation. Syngman Rhee had their full support because he studied in the U.S. and was strongly anti-communist.³⁴ The Republic of Korea was formed on August 15, 1948.³⁵

The third reason why the U.S. played a pivotal role in South Korea's history was that they quickly provided aid when North Korean forces marched south on June 25, 1950, beginning the Korean War.³⁶ Urged by the United States, the UN Security Council adopted a resolution to condemn North Korean forces invading South Korea, and General Douglas MacArthur was chosen to lead the United Nations Command (military forces sent by UN member countries), in protecting South Korea.³⁷ The support of U.S. troops and funding to expand the South Korean Armed Forces resulted in the ROK emerging from the war with a secure hold on its territory, a stronger military that had a greater control over society. After one year of severe battle, talks of a truce negotiation were started by the United States on July 1951. On July 27, 1953, North Korea and South Korea signed the truce and there were immense damages on both sides, as well as to U.S. troops and UN troops who were fighting with South Korea.³⁸

³⁴Hart-Landsberg, *Korea*, 73-74.

³⁵The US gave Syngman Rhee almost total control over the election, and Rhee won in an overwhelming victory and was elected in a UN-supervised election. The Republic of Korea was inaugurated on August 15, 1948 in Seoul. *Ibid.*, 75.

³⁶In preparation for war, Kim Il Sung had visited Moscow and asked Stalin to endorse the plan of unification by military force in late January 1950. The Soviet Union decided to support Kim Il Sung on the condition that the Soviet Union remained officially uncommitted to a war among the two Koreans. After China sent 41,000 troops of the Korean volunteer army to North Korea and Soviet military advisors arrived with weapons and equipment, Kim Il Sung and his army were ready to begin the war. Kim, *The History of Korea*, 155.

³⁷The UN member countries that sent their forces to South Korea were Australia, Belgium, Canada, Colombia, Ethiopia, France, Greece, Luxembourg, the Netherlands, New Zealand, the Philippines, the Republic of South Africa, Thailand, Turkey, the United Kingdom, and the United States. *Ibid.*, 155-56.

³⁸Thirty million Koreans in the North and South perished in the war. Casualties for the United States were 33,629 killed, 103,284 wounded, and 9 missing. As for the UN

Lastly, the U.S. provided massive help to rebuild South Korea from its ashes. Brazinsky stated that Washington extended such resources because it “believed that the security of the United States and of its Asian allies would be jeopardized if southern Korea did not become a bulwark against the expansion of communism.”³⁹ After the war, there was extensive damage to property, industries and a severe shortage of food and jobs.⁴⁰ South Korea was in desperate need of rehabilitation and restructuring. The United States funded extensive economic assistance programs for South Korea. These programs supplied hundreds of millions of dollars, as well as prominent development planners to manage the money.⁴¹ The task of these experts was to restructure the South Korean economy so that it could achieve long-term self-sufficiency.⁴²

In order to ensure South Korea would be a self-sufficient democracy, the U.S. developed groups and institutions that would make an impact on the political climate. By the late 1950s they rebuilt the education system, professionalized the media and trained government servants.⁴³ Moreover, between 1946 and 1960, the United States transformed

forces, the reported casualties were 3,143 killed, 11,532 wounded, and 525 missing. Kim, *The History of Korea*, 156-57.

³⁹Gregg Brazinsky, *Nation Building in South Korea: Koreans, Americans, and the Making of a Democracy* (Chapel Hill: The University of North Carolina Press, 2007), 13.

⁴⁰Total property damage that resulted from the war in the Republic of Korea was estimated at over 3 billion dollars. Three years of fighting destroyed 900 industrial plants, reducing the textile industry by one third, and wiped out more than half the country’s freight cars, trucks, and locomotives. Small industries such as sawmills, paper mills, and metal plants all but disappeared. South Korea’s weakened industrial base and agricultural economy produced a severe shortages of jobs and food. In addition, a quarter of the country’s population (5 million) had to leave their homes. The war completely destroyed 600,000 homes and thousands more were uninhabitable. *Ibid.*, 31.

⁴¹*Ibid.*, 32.

⁴²*Ibid.*, 33.

⁴³Educational reform was crucial to the democratization of South Korea. US officials aimed to teach national responsibility and prepare young South Koreans for life in a democratic society. Extensive funding was intended to increase the number of schools and introduce new teaching methods. *Ibid.*, 41-42. In order to promote a print

the military of the Republic of Korea from a small, disorganized civil police force into the most dominant institution in South Korean society. The U.S. focused on building a powerful South Korean army to partner with in the Korean War, as well as be an ally once the war was over. Although the military was meant to defend the country, because of the expertise that the U.S. training programs imparted had set apart the officers from the rest of society, military rule became a possibility. U.S. training programs rigorously indoctrinated military officers with a sense of duty and patriotism.⁴⁴

Religious Situation: South Korea Re-Opens Its Doors to US Missionaries

Post-war Korea was left divided and vulnerable. Once Korea was liberated from Japan, the American-led South Korean regime, USAMGIK, encouraged a relationship with American missionaries. They saw Protestantism as the way to a Democratic nation. Douglas MacArthur, who established the USAMGIK, believed that spreading Christianity would counteract the spread of communism.⁴⁵ Thus, a mutually beneficial relationship between the new South Korean nation, Korean Protestants, and American missionaries, was established.

culture fit for a new democracy, the US provided financial support to foster growth of newspapers and journals, while training select reporters and writers in the responsibilities of the media in a free society. Media and print allowed people to express and engage burgeoning new ideas. Brazinsky, *Nation Building in South Korea*, 50. Political and economic progress would only happen if there were capable individuals leading the country. The Leader Program looked to develop South Korean bureaucrats, politicians, and business leaders by inviting them to the United States to study US legislative bodies. By observing the how the local government functioned in America, participants could carry their new understanding to implement it back in South Korea. The US encouraged these emerging leaders, such as future presidents Kim Young Sam and Kim Dae Jung, to pave the way for democracy and national development. Ibid., 59-60.

⁴⁴Ibid., 71.

⁴⁵Hankook Kidokyo Yuksa Hakoe, *Hankook Kidokyoeu Yuksa* [The History of the Korean Christianity] (Seoul: Hankook Kidokyo Yuksa Yunguso, 2009), 3:34.

John R. Hodge, the military governor of USAMGIK from 1945 to 1948, invited ten former missionary families to return to South Korea and assist the South Korean government.⁴⁶ There was a shortage of personnel who were familiar with South Korea because the Japanese colonial regime had expelled all American missionaries from Korea by 1942 due to tension between Japan and the United States.⁴⁷ The terms were favorable and the missionary families were encouraged to continue their missionary efforts. The South Korean government supported them by giving them estates to be used as Protestant churches and schools; this was land, which was previously used by the Japanese religious organizations.⁴⁸ They would have access to medical care through military hospitals.⁴⁹

American missionaries accepted the request and returned to South Korea. Aiding the South Korean government was seen as an extension of their missionary work.⁵⁰ They believed that Protestantism would contribute to the establishment of democracy in South Korea.⁵¹ Former American missionaries and their children, such as Arthur C. Bunce and H. H. Underwood, worked for USAMGIK.⁵² By having weekly

⁴⁶Jong Chul Ahn, “Mikunjung Chamyo Mikuk Sunkyosa Insadeuleu Hwaldongkwa Daehanminkuk Jungbusurib [The Involvement of American Missionaries in USAMGIK and the Establishment of ROK],” *Hankuk Kidokyowa Yoksa* [Korean Protestantism and History] 30 (March 2009): 10.

⁴⁷*Ibid.*, 24.

⁴⁸Hakoe, *Hankook Kidokyoewu Yuksa* [The History of the Korean Christianity], 3:35.

⁴⁹Ahn, “Mikunjung Chamyo Mikuk Sunkyosa Insadeuleu Hwaldongkwa Daehanminkuk Jungbusurib [The Involvement of American Missionaries],” 23.

⁵⁰*Ibid.*, 25.

⁵¹*Ibid.*

⁵²H. H. Underwood, an officer, assisted Archer L. Lerch, the second Military Governor of South Korea, from late 1945. *Ibid.*, 17. Arthur C. Bunce worked from 1928 to 1934 at Hamhung YMCA, which was located in the Korean countryside. After receiving his Ph.D. in the US, he went back to South Korea and worked as a US State Department officer in USAMGIK. He was in charge of the economic aid policy of

meetings with USAMGIK officers, they built a favorable relationship.⁵³

American missionaries played an important role in supporting South Korean Protestants who would enter the political arena. They recommended that the U.S.-led South Korean government work with South Korean Protestants because they were already friendly towards Americans and could speak English due to fifty years of the American missionary ministry in Korea.⁵⁴ In particular, both the USAMGIK and American missionaries supported Syngman Rhee, who was Protestant and studied in the U.S. Most American missionaries in Seoul favored Syngman Rhee.⁵⁵ USAMGIK favored him because he was an anti-communist Protestant. With their complete support, Syngman Rhee was able to become the first president of the Republic of Korea (ROK).⁵⁶

Syngman Rhee was eager to see a Christian presence in the newly established Republic of Korea.⁵⁷ A high percentage of the South Korean ruling class was Christians. His cabinet members were twenty-one percent Christian, although the Protestant

USAMGIK. He also served as the branch president of the Economic Corporation Administration in South Korea. Ahn, "Mikunjung Chamyo Mikuk Sunkyosa Insadeuleu Hwaldongkwa Daehanminkuk Jungbusurib [The Involvement of American Missionaries]," 20.

⁵³Ibid., 14, 17.

⁵⁴Hakoe, *Hankook Kidokyoeru Yuksa* [The History of the Korean Christianity], 3:33.

⁵⁵American missionaries, such as Oliver R. Avison and Homer B. Hulbert, supported the independence of Korea. Avison established Christian Friends of Korea in order to support the Korean Provisional Government and its president, Syngman Rhee, who was exiled in Shanghai. Hulbert established the Korean American Council in order to support Syngman Rhee. Ahn, "Mikunjung Chamyo Mikuk Sunkyosa Insadeuleu Hwaldongkwa Daehanminkuk Jungbusurib [The Involvement of American Missionaries]," 23-24.

⁵⁶Hart-Landsberg, *Korea*, 75.

⁵⁷Hakoe, *Hankook Kidokyoeru Yuksa* [The History of the Korean Christianity], 3:39, 41.

population was only five percent at that time.⁵⁸ As president, he fully supported the spread of Christianity by American missionaries and South Korean Protestants. He saw the fate of Protestantism as the fate of South Korea and believed that Communism would destroy both South Korea and Protestantism.⁵⁹

Rhee issued favorable policies in order to support the spread of Christianity in South Korea.⁶⁰ First, South Korean Protestants diligently adopted new evangelism strategies from the United States. They established chaplaincies in the armed forces, police departments, and prisons. They also began to use modern communication media, such as the radio, to reach the homes of unbelievers.⁶¹ This was only possible because Rhee's regime permitted it. Another way that Rhee supported the spread of Christianity was by welcoming American evangelists who initiated massive evangelistic campaigns in South Korea.⁶²

At this time, the South Korean population had a favorable attitude towards Christians and the U.S. because their felt needs were being met. Many social problems resulted through the Korean War.⁶³ One out of every two people in South Korea needed

⁵⁸Hakoe, *Hankook Kidokyoeu Yuksa* [The History of the Korean Christianity], 3:42.

⁵⁹Ahn, "Mikunjung Chamyo Mikuk Sunkyosa Insadeuleu Hwaldongkwa Daehanminkuk Jungbusurib [The Involvement of American Missionaries]," 24.

⁶⁰Ibid., 25.

⁶¹Lee, *Hankuk Geundehwawa Kidokyo Yukal* [The Role of Christianity], 90.

⁶²Billy Graham held his first Korean revival in Pusan in December 1952. After the war, Bob Pierce, a Baptist preacher from America, held revivals in Taegu, October 13-19, 1953. Pierce was one of the most active American revivalists in South Korea during this period. He held his first revival in South Korea in 1949 and many more after 1954. Everett E. Swanson was another American Baptist who took part in the most successful Korean revival of the 1950s. Ibid., 91.

⁶³Kim Heung Soo's article shows that in March 1952, a total of 10,406,000 needed aid with 2,618,000 displaced, 3,420,000 homes destroyed, and 4,368,000 suffering from starvation. The total population of South Korea in 1951, was 21,000,000. Heung Soo Kim, "Hankuk JunJeng Shiggi Kidokyo Woewondanchaeu Kooho

some kind of relief aid.⁶⁴ However, neither the South Korean government nor private organizations were able to provide relief on such a massive level. It was in this dire situation that a large-scale foreign aid relief effort began.⁶⁵ Around forty foreign relief organizations from around the world responded to South Korea's needs.⁶⁶ Of the forty, two agencies from the U.S., the Catholic Relief Service and Church World Service, conducted the largest scale of relief.⁶⁷ While relief operations were led by foreign relief organizations, South Korean churches became the channel between foreign aid and South Korean people.⁶⁸ Both South Korean Protestants and non-Christians, had a positive image of Christianity and of the United States, due to the massive support they received from the U.S. during and after the war.⁶⁹

Hwaldong [Foreign Protestant Relief Activities during the Korean War],” *Hankook Kidokyo Yuksa Hakoe* 30 (March 2009): 97.

⁶⁴Ibid.

⁶⁵Ibid., 98.

⁶⁶Hakoe, *Hankook Kidokyo Yeuksa* [The History of the Korean Christianity], 3:63, 65. From 1952, until the late 1950s, South Korea received foreign aid from 40 Christian organizations from Australia, UK, Switzerland, Belgium, Italy, Germany, Ireland, and the US. The majority of the Christian organizations were from the US. Heung Soo Kim, “Hankuk JunJeng Shiggi Kidokyo Woewondanchaeu Koocho Hwaldong [Foreign Protestant Relief Activities],” 101.

⁶⁷Kim, “Hankuk JunJeng Shiggi Kidokyo Woewondanchaeu Koocho Hwaldong [Foreign Protestant Relief Activities],” 98. From January to June 1951, the Church World Service sent 223,000 pound of clothes and 95,000 pound of food to South Korea. A total of 224,755 people in South Korea benefited from Church World Service from January to September 1951. Ibid., 106, 114.

⁶⁸Throughout South Korea, there were 125 local distribution committees consisting of pastors and elders of local Protestant denominations such as Presbyterian, Methodist, Holiness, and the Salvation Army. Ibid., 110.

⁶⁹Hakoe, *Hankook Kidokyo Yeuksa* [The History of the Korean Christianity], 3:69.

History of Korea during the Autocratic Regime (1960-1992)

Socio-Political Situation: Victim of Authoritarian Dictatorship

As of 1961, the Republic of Korea's national Army had grown to over 600,000 troops that had been trained, equipped, and maintained by US aid and expertise. In fact, by the end of the Korean War, the national Army had become more efficient than the government bureaucracy in South Korea; it became the strongest social organization.⁷⁰ With the military in power and with the help of his supporters, officer Chung Hee Park succeeded in a coup d'état on May 16, 1961.⁷¹ This was the start of thirty-two years of military dictatorship in South Korea.

Chung Hee Park was the first of three military dictators to lead South Korea. He set South Korea on a path to economic prosperity during his eighteen-year rule by initiating the five-year development plan, which focused on certain industries—electrical, coal, steel, petro, and chemical—every five years.⁷² He was successful in improving the South Korean economy, but at the cost of human rights and democracy.⁷³ The South Korean people began to retaliate through student demonstrations and riots by those living in poverty.⁷⁴ An Anti-Military Regime political campaign was organized by liberal intellectuals, radical religious leaders, opposition politicians, and student movement

⁷⁰Kim, *The History of Korea*, 160.

⁷¹His followers were Kim Jong Pil and fellow graduates of the Korean Military Academy. *Ibid.*, 161.

⁷²Park initiated his five-year development plans multiple times, in 1962, 1967, and 1972. He was in office for eighteen years because he won three elections in 1963, 1967, and 1971. *Ibid.*, 161, 164.

⁷³Lee, *Hankuk Geundehwawa Kidokyo Yukal* [The Role of Christianity], 87.

⁷⁴Kim, *The History of Korea*, 165.

leaders.⁷⁵ In 1978, President Jimmy Carter visited Seoul and put diplomatic pressure on Chung Hee Park over human rights issues.⁷⁶

Chung Hee Park's rule came to a sudden end the following year. On October 26, 1979, Chae Gyu Kim, director of the Korean Central intelligence agency and one of his longtime friends, invited Park to a private dinner party to discuss the issue with the protestors; there, Kim shot and killed President Park, ending his eighteen years of authoritarian rule.⁷⁷ Yet the military regime continued on through his successors.

On December 12, 1979, major general Doo Hwan Chun initiated a coup.⁷⁸ Chun violently crushed the uprising at the Kwangju Democratization Movement, and became president on September 1980.⁷⁹ The following years were turbulent. On June 10, 1987, the people were in outrage over the police torture death of a student protestor.⁸⁰ A large-scale demonstration ensued, one that even white-collar citizens joined and this time the people could not be ignored. Doo Hwan Chun, grudgingly yielded to the People's demand and on June 29, announced his acceptance of a presidential election by popular vote.⁸¹ In December 1987, an election for a five-year presidential term was held and won by Tae Woo Roh, who had aided Doo Hwan Chun's coming to power.⁸² His single five-

⁷⁵Kim, *The History of Korea*, 168.

⁷⁶Ibid.

⁷⁷Ibid., 169.

⁷⁸Ibid., 175.

⁷⁹The suppression of the Kwangju Democratization Movement happened from May 16 through May 27, 1980. Major general Doo Hwan Chun sent troopers to quell the democratization movement in Kwangju. Violence resulted in 240 civilians dead, 409 missing, and 2,052 injured. Ibid., 171, 175.

⁸⁰Ibid., 173.

⁸¹Ibid.

⁸²Ibid.

year term ended in 1992, and with it, autocracy along with military dictatorship, ended in South Korea.

Thirty-two years of political autocracy brought various social impacts. First, the autocratic regime was based on extreme anti-communism, which greatly restricted the peoples' freedom.⁸³ Up until this point, all the presidents of South Korea had made anti-communism their official ideology and relentlessly exploited it. They fiercely upheld a vaguely worded national security law and used it to accuse anyone who criticized them of being a communist. Fear of communism, an oppressive government and political instability created a tense atmosphere of unpredictability, insecurity and stress in South Korea for decades.⁸⁴

Second, although the economic development plan from 1962 to 1972 caused South Korea's economy to grow exponentially, the economic development brought on social problems—uneven distribution of wealth, poor working environment and low wages for manual laborers, governmental preference to particular economic firms, rural impoverishment, and chronic inflation.⁸⁵ The social and economic turbulence caused by the economic development plan caused people in South Korea to feel insecure and dissatisfied.⁸⁶

Third, industrialization caused people to move from rural towns into big cities, which generated various social issues in both places.⁸⁷ In rural towns, the industrialization

⁸³Hakoe, *Hankook Kidokyoeu Yuksa* [The History of the Korean Christianity], 3:121-22.

⁸⁴Lee, *Hankuk Geundehwawa Kidokyo Yukal* [The Role of Christianity], 87.

⁸⁵Hakoe, *Hankook Kidokyoeu Yuksa* [The History of the Korean Christianity], 3:124.

⁸⁶*Ibid.*

⁸⁷In a span of thirty years, from 1960 to 1990, there was rapid industrialization and urbanization in South Korea. *Ibid.*, 122-23. In 1960, only 28 percent of the

created a serious shortage of able-bodied men and women to farm the land since South Korea's population shrunk.⁸⁸ In the cities, it led to overcrowding, traffic congestion, housing shortage, and an abundance of unskilled and uprooted people in search of work. In both settings, traditional values and communal structures eroded.⁸⁹ During this time period, people in the cities were under a great deal of stress caused by political instability, fear of communist invasion, and societal restructuring. To deal with this stress they needed new meaningful structures and communities to orient themselves existentially and socially.⁹⁰

Religious Situation: The Work of U.S. Christians and South Korean Christians

Many liberal religious leaders opposed the military regime because they oppressed democracy and basic human rights.⁹¹ Although the South Korean presidents were not Protestants, conservative Protestants were able to foster a relationship with the military regime through an event called the National Prayer Breakfast, which was established 1966.⁹² The military regime embraced conservative Protestants and supported

population was considered urban, but by 1990, 74.4 percent was considered urban. Lee, *Hankuk Geundehwawa Kidokyo Yukal* [The Role of Christianity], 88.

⁸⁸Ibid.

⁸⁹Ibid., 89.

⁹⁰Ibid.

⁹¹Kyu Shik Chang, "Kunsa ChungkwonKi Hankuk Kyohoewa Kukagwalyuk: Jungkyo Yuchakwa Kwagosa Chungsan Yjerul Jungshimeuro [Church and State during the Military Regime: Alliance of Church and State and the Overcoming of the Past]," *Hankuk Kidokyoewa Yoksa* [Korean Protestantism and History] 24 (March 2006): 114-15. In an effort to prolong his presidency, Jung Hee Park attempted to change the constitution, which prohibited a third term of presidency. The NCKK (The National Council of Churches in Korea) criticized President Park for his attempt to change the constitution and his role in the persecution of the student movements for democracy on August 10, 1969, and September 14, 1969. Ibid.

⁹²Ibid., 115.

their activities since they needed the support of the South Korean Protestants who had strong ties with the majority of South Korean Protestants and Americans.⁹³

South Korea faced a time of political instability, oppression by the government, fear of communism, and massive social restructuring as a result of sudden industrialization. With permission from the South Korean government, South Korean Protestants were able to garner assistance from American Christians in order to meet the peoples' needs. South Korean Protestants also shared the gospel in the cities; the more South Korea became urbanized, the more Protestantism grew.⁹⁴

By the 1950s, South Korean revivalists continued the work of American revivalists and held large evangelistic campaigns. The first mass evangelistic campaign held in South Korea was called "Thirty Million to Christ," which targeted South Korea's total population at the time.⁹⁵ On August 11-20, 1961, revivalists from different denominations held the first revival in Seoul which drew over 10,000 people the first night. The "Thirty Million to Christ" campaign continued with over 2,239 meetings, which were held all over the country in 1965.⁹⁶

The 1970s saw exponential growth of South Korean Protestants through a series of mass evangelistic campaigns: Korean '73 Billy Graham Crusade, Explo '74,

⁹³Conservative Protestants such as Billy Kim, David Yonggi Cho, and Joon Gon Kim, supported President Park and were critical of the NCCCK, saying that according to the Scriptures, churches and pastors were meant to pray for those in authority, not to criticize them. Chang, "Kunsa ChungkwonKi Hankuk Kyohoewa Kukagwalyuk: Jungkyo Yuchakwa Kwagosa Chungsan Yjerul Jungshimeuro [Church and State during the Military Regime], 114.

⁹⁴Hakoe, *Hankook Kidokyoewu Yuksa* [The History of the Korean Christianity], 3:123.

⁹⁵Timothy S. Lee, *Born Again: Evangelicalism in Korea* (Honolulu: University of Hawaii Press, 2010), 92.

⁹⁶*Ibid.*

and '77 Holy Assembly for the Evangelization of the Nation.⁹⁷ While U.S. Christians supported South Korean Christians with this new strategy of evangelism, South Korean Christians also impacted church growth by using more conventional strategies. They handed out tracts, visited the homes of unbelievers, and held seasonal revivals.⁹⁸

South Korean Christians were on fervent believers and offered variety and frequency in their devotional services. Believers attended worship services on Sunday morning, Sunday evening, and Wednesday evening.⁹⁹ Prayer was emphasized and many attended the daily Daybreak Prayer Devotional, which was held at 5 a.m. and the Night-Long Devotional held each Friday night into early Saturday morning.¹⁰⁰ South Korean

⁹⁷The Billy Graham Crusade in 1973, in Seoul, took place in multiple phases. The first phase of preparatory revivals were held in eight large cities on May 16, 1973, through May 27, 1973. A total of 1.36 million people attended with 37,000 making the decision to believe for the first time. The second phase, led by Billy Graham himself, took place in Yeouido Plaza in Seoul on May 30, 1973, through June 3, 1973. With average attendance at 526,000 each night, the final evening drew an incredible crowd of 1.1 million people, with 4,000 people staying up all night to pray. In total, 44,000 people made the decision to believe for the first time at the second phase of the Billy Graham Crusade in 1973, in Seoul. Yeouido Plaza was the location of another major revival in Seoul the following year. Campus Crusade for Christ (CCC), the American evangelistic agency founded by Bill R. Bright, sponsored Explo '74 on August 13, 1974, through August 18, 1974. CCC had been established in South Korea in 1958, by Kim Chun Gon. Although CCC focused on college students, Explo '74 targeting the general public. The six-day event pooled together 3,400 trainees from 84 countries, as well as 320,000 South Korean trainees, who worked together for the event. Average daily attendance for the training sessions and evening service was 1,090,000 and total attendance was 6,550,000. On August 17, 200,000 participants spread out into Metropolitan Seoul and evangelized; there were 273,000 new believers that day. Explo '74 was another evangelistic success. Small evangelistic gatherings continued between 1974, and 1977. The next massive evangelistic campaign was August 15-18, 1976. '77 Holy Assembly for the Evangelization of the Nation was also held at Yeouido Plaza and was explicitly Korean-sponsored and Korean-led. For this reason, it addressed a matter keenly felt by the South Korean people—national insecurity due to the threat of communism. Participants were united in their belief that evangelism was necessary for their nation's security. Lee, *Born Again*, 93-101.

⁹⁸*Ibid.*, 90.

⁹⁹The main Sunday worship is the largest and most formal worship in South Korean Protestantism. *Ibid.*, 126.

¹⁰⁰Daybreak Prayer Devotional was a daily ritual held at 5:00 or 5:30 a.m. A time of corporate worship lasted about thirty minutes. Believers sang hymns, read Scripture, listened to a short preaching, and prayed together. Afterward, the participants remained as long as they wished for private prayer. On average, attendance was 10 percent

Protestants took part in regular fasting, often times as they prayed at the *Kidowan* or prayer house.¹⁰¹ In addition to these, South Korean Protestants also engaged in cell group meetings and Bible studies at each other's homes.¹⁰²

The number of Protestant Christians grew rapidly due to the enthusiastic effort made by South Korean Protestants and from the vital support of American Christians. From 1950 to 1980, the number of Protestants in South Korea roughly doubled every decade; the total growth from 1950 to 1985 was more than tenfold. By the mid-1980s, the numerical growth of South Korean Protestants held many records in categories of church growth.¹⁰³ In fact, 23 of the 50 largest churches in the world were located in South Korea.¹⁰⁴ By the mid-1990s, the growth of South Korean Protestantism began to slow down.¹⁰⁵

of the Sunday attendance for the average Protestant church in South Korea. Nightlong Devotional was held each Friday with the devotional starting anytime from 9:30 to 11:30 p.m. and lasting up until 2:00 a.m. or 4:00 a.m. the following morning. Attendance at Nightlong Devotional was about 10 percent to 20 percent of Sunday attendance. The structure of the devotional was similar to the Daybreak Prayer Devotional. Lee, *Born Again*, 130-31.

¹⁰¹Fasting prayer was common and done openly. South Korean Protestants believed that fasting was an effective means for coming closer to God. The prayer house ("Kidowon") was usually located on a remote mountain, where believers would come to engage in concentrated devotion for hours, days, or even weeks. It differed from contemporary retreats in that it was not about relaxation or fellowship; rather, it was a time for corporate worship and intensive prayer. Most prayer houses held scheduled services, which were open to visitors who wanted a break from private devotional time. *Ibid.*, 133-35.

¹⁰²In a cell group, a small number of believers came together for devotional and fellowship over a meal, provided by the host. *Ibid.*, 134-35.

¹⁰³Records of church growth for South Korean Protestants: 1981—fastest growing congregation in the history of the Protestant church worldwide; 1984—the world's largest single church, "Yoido Full Gospel Church" (350,000 members), and the world's first and second largest Presbyterian churches, "Yongnak Presbyterian Church (60,000 members) and Chunghyuan Presbyterian Church (19,730 members); 1985—the world's largest Baptist church "Songnak Church" (24,000 members). *Ibid.*, 85-86.

¹⁰⁴Baptist churches in South Korea grew from 200 churches prior to the 1960s, to about 1,000 in 1984, with 100 churches added annually up until 1990. Hakoe, *Hankook Kidokyoju Yuksa* [The History of the Korean Christianity], 3:117.

¹⁰⁵*Ibid.*, 3:121.

History of Korea during the Civilian Regime (1992-Present)

Socio-Political: Rapid Growth and New Challenges

After decades of effort in advancing democracy, economic development, and globalization, the 1990s were a time of tremendous change in South Korea. First, democracy finally took root after forty-four years in Korea. Young Sam Kim, the first civilian president, won the presidential election on December 18, 1992, following thirty-two years of military leadership.¹⁰⁶ A former democratic fighter under the authoritarian rule of the military regime, Young Sam Kim sought to demonstrate the political legitimacy of his democratic career by taking Tae Woo Roh and Doo Hwan Chun, the previous two military regime presidents, to trial. They were convicted for initiating the coup on December 12, 1979, and for the violent suppression of the Kwangju democratization movement on May 18, 1980.¹⁰⁷ Since then, Korea has produced four civil Presidents: Dae Jung Kim, Moo Hyun Roh, Myung Bak Lee, and Keun Hae Park.¹⁰⁸

Second, the economic development of South Korea transformed the nation. In 1997, several countries went through what came to be known as the Asian Crisis. Five countries were hit hard: Thailand, Korea, Indonesia, Malaysia and Philippines.¹⁰⁹ Despite

¹⁰⁶Kim, *The History of Korea*, 175.

¹⁰⁷Ibid.

¹⁰⁸Chung Wa Dae (Office of the President), "Dae Tong Lyung Ki Rok Kwan [President Records]," accessed March 23, 2016, <http://www1.president.go.kr/cheongwadae/introduction/pastPresident.php>.

¹⁰⁹South Korea's economy was weakened by persistent government interference and a close link between banks and conglomerates. International Monetary Fund, "Recovery from the Asian Crisis and the Role of the IMF," June 2000, accessed March 23, 2016, <https://www.imf.org/external/np/exr/ib/2000/062300.htm>. President Young Sam Kim's government asked the International Monetary Fund (IMF) to rescue South Korean banks from declaring a moratorium. In 1998, Kim Dae Jung began his presidency and led Korea in overcoming the financial crisis. In 2000, within two years, South Korea was able to pay back its IMF loan. The South Korean people, who had

the fact that South Korea went through an economic crisis from 1997 through 2000, it still ranked amongst the top thirty richest countries in the first decade of the twenty-first century.¹¹⁰ In 2008, South Korea ranked about twelfth or thirteenth in Gross National Product (GNP), out of over 180 countries; its trillion-dollar economy was the fourth largest in Asia, after China, Japan, and India.¹¹¹

With an improved economy came advancements in many areas of life. By 2008, South Korea had one of the world's lowest infant mortality rates and the average life span was among the longest—longer than Americans and longer than the Organization for Economic Cooperation and Development (OECD) average. A strong economy boosted education levels to among the highest in the world. In 2000, South Korea ranked second in the world for newspaper readership per capita. While Internet use was booming throughout the world, South Korea remains one of the most wired societies, with the highest percentage of homes with broadband Internet access.¹¹²

Third, with the advancement of globalization, South Korea has made an international impact. Korean brands such as Samsung, LG, and Hyundai have become internationally known. Taekwondo is practiced widely and is an Olympic sport. South Korean pop culture has a wide-reaching audience all over the world. A South Korean named Ki Moon Ban was elected Secretary-General of the United Nations in 2006.¹¹³ South Korea is an example of how a poor nation can rise out of poverty and develop

enjoyed prosperity during the previous two decades, suffered from the bitter layoffs caused by IMF's restructuring and high interest finance. Kim, *The History of Korea*, 178.

¹¹⁰Seth, *A Concise History of Modern Korea*, 267.

¹¹¹The economy is still growing at a faster rate than most developed nations, although not as fast as in the past. *Ibid.*, 266-67.

¹¹²A new form of wireless broadband, Wibro, gave the entire country access to high-speed Internet—even passengers riding between cities on trains. *Ibid.*

¹¹³*Ibid.*, 265.

stable political institutions.¹¹⁴ In addition, South Koreans travel across the world for education, business and missionary work.¹¹⁵

While South Korea held achievements in politics and the economy, it still faced many societal problems. First, South Koreans remained polarized in their stance on North Korea. One group was distrustful of North Korea and favored the United States, while the opposing group was more trusting of North Korea, rather than the United States.¹¹⁶ President Dae Jung Kim (1998-2003) proclaimed a “Sunshine Policy” towards North Korea. The policy gave substantial economic assistance to North Korea instead of putting military pressure on them.¹¹⁷ The Sunshine Policy continued under President Moo Hyun Roh (2003-2008).¹¹⁸

The Sunshine Policy caused a political and ideological division in South Korea. The older generation, who had been through the war, and conservative Protestants, were suspicious of North Korea and the effects of the Sunshine Policy.¹¹⁹ They had lingering memories of the Korean War and remembered America as their friend

¹¹⁴Seth, *A Concise History of Modern Korea*, 267.

¹¹⁵At the beginning of the twenty-first century, more than a 100,000 South Koreans were studying in foreign countries, thousands were working in business, and thousands were active missionaries in countries from Africa to China. Ibid.

¹¹⁶Ibid., 254. In December 2002, a Korean Gallup Poll conducted a survey of national attitudes. It reported that 53.7 percent of South Koreans held “unfavorable” and “somewhat unfavorable” views of the United States. Most holding these negative views were young, including upwards of 80 percent of the college students polled. David I. Steinberg, *Korean Attitudes toward the United States: Changing Dynamics* (Armonk, NY: M. E. Sharpe, 2005), 56.

¹¹⁷Kim, *The History of Korea*, 178.

¹¹⁸Seth, *A Concise History of Modern Korea*, 246.

¹¹⁹Kim, *The History of Korea*, 179.

and ally against their northern neighbor. Their perception of North Korea as a terrorist state was heavily influenced by the view held by America.¹²⁰

Another group—the younger generation, pro-North radical intellectuals, and progressive Protestants who had not experienced the Korean War—had much less hostility towards North Korea. To them, North Korea was like their poor cousin who needed their assistance.¹²¹ Moreover, they had reasons to resent the United States. They focused on the fact that it was the United States, which divided Korea in half before the Korean War.¹²² They believed that by failing to aid South Korea when Doo Hwan Chun and his military troops murdered hundreds who fought for democracy, the United States had allowed the Kwangju Massacre to occur.¹²³

Secondly, another problem was societal inequality. At one time, South Korea had boasted a strong middle-class society with an even distribution of wealth. The 1997 economic crisis reversed this trend. Businesses cut full time workers and brought in temporary workers who required less pay and fewer benefits. Companies would then fire the temporary workers before the two-year mark, when the law mandated that they become permanent workers. Older workers required higher pay, so many were forced into early retirement. After being pushed into early retirement, they took on part-time jobs since they couldn't survive on their retirement savings. Frequent layoffs and the greater use of temporary workers contributed to “a shrinking middle-class, greater

¹²⁰After September 11, 2001, the US began to focus on terrorism. Under the leadership of the Bush administration, the US regarded terrorism as rewarding bad behavior; instead, they made a clear stance against North Korea by isolating the regime. Seth, *A Concise History of Modern Korea*, 252.

¹²¹*Ibid.*, 249.

¹²²Steinberg, *Korean Attitudes*, 56.

¹²³*Ibid.*, 70.

poverty, and an ever-wealthier upper-middle-class.”¹²⁴ The problem of inequality rose in the twenty-first century.¹²⁵

The third societal problem that South Korea faced was that it lagged behind in social welfare benefits. In the 2000s, South Korea spent only ten percent of its annual budget on social welfare.¹²⁶ It was so heavily focused on economic growth that the state gave social welfare needs last priority.¹²⁷ A heavy burden was placed on the poor.¹²⁸

Religious Situation: Korean Protestants Rise in Influence

Within a century, the landscape of South Korea was transformed. Along with the rapid spread of democracy and economic growth, Protestantism rose to become a major religion in South Korea.¹²⁹ If success could be defined as attaining wealth, position and honor, there is no doubt that Protestantism succeeded over all other religions in South Korea.¹³⁰ The number of Protestant churches outpaced Buddhists and Catholics.¹³¹

¹²⁴Seth, *A Concise History of Modern Korea*, 257.

¹²⁵*Ibid.*, 258.

¹²⁶The lowest spent on social welfare of the 30 Organization for Economic Cooperation and Development (OECD) nations. *Ibid.*

¹²⁷*Ibid.*

¹²⁸*Ibid.*, 259.

¹²⁹According to a 1995 survey by the South Korean national statistics office, Christians constituted 26.3 percent of the population, surpassing Buddhists with 23.3 percent of the population. Among the Christians, Protestants dominated, accounting for 75 percent of the entire Christian population. Lee, *Born Again*, 139.

¹³⁰In the 1997 Gallup Korea survey, 53.2 percent of the nonbelievers stated that the influence of Protestantism on society was on the increase, whereas their responses regarding Buddhism and Catholicism were 40.6 percent and 43.0 percent, respectively. *Ibid.*, 142.

¹³¹In 1996, the Protestants owned 58,046 churches, compared to 11,561 Buddhist temples and 1,019 Catholic churches. In the same year, the Protestant clergy numbered 98,905, whereas the Buddhists and Catholic clergy numbered 26,037 and 10,151, respectively. Protestants possessed 69 institutions of higher education, whereas

The influence of South Korean Protestants reached beyond the scope of religion into politics.¹³² Of the five presidents elected from 1992 to 2015, two were Protestant and one Catholic with a Protestant wife.¹³³ In fact, Protestants were the most politically influential religious group in South Korea in the 1990s and 2000s.¹³⁴ During the 1997 presidential election, all the candidates visited churches and pastors. They paid special attention to the influential “king makers” such as David Yonggi Cho (Yoido Full Gospel Church) and Billy Kim (President of FEBC – Korea).¹³⁵

Protestants played an important role in South Korea’s economy as well. Since South Korea rapidly grew into an urban society, most of the wealth was concentrated where most Protestants lived—in the cities. The 1990s were a time when Protestants had great wealth and a greater influence on the economy than any other religious group in South Korea.¹³⁶

South Korean Protestantism faces challenges. Despite the initial rise of South Korean Protestantism, numerical growth slowed and they received criticism from other religious groups and unbelievers.¹³⁷ By the turn of the twenty-first century, the

Buddhists had two and Catholics had twelve institutions. Another study found that 225 of the 440 social work agencies (66 percent) in 2001, were Protestant. Lee, *Born Again*, 143.

¹³²Ibid.

¹³³Kim Yong Sam and Lee Myung Bak were Protestants. President Kim Dae Jung was a Catholic, but his wife was Protestant. Ibid.

¹³⁴Ibid., 144.

¹³⁵These Protestant leaders were so influential that the Protestant population in South Korea followed in their support of a certain presidential candidate. Ibid., 145.

¹³⁶According to the South Korean national statistics office, in 1995, Protestants constituted more than 25 percent of the population in the Seoul Metropolitan region. Moreover, they made up more than 30 percent of the population in the wealthiest districts of Seoul, Kangnam-gu, and Socho-gu. Ibid.

¹³⁷Ibid., 146.

number of South Korean Protestants moved from stagnation to decline.¹³⁸ The demographic that declined the most were the teens through thirties.¹³⁹ The younger generation was very different from the preceding generation. There was a lower birth rate, they were raised in relative prosperity compared to their parents' generation, and they were influenced by the rise of anti-Americanism.

In addition to the young, South Korean Protestantism had a tendency to alienate those who lived in rural areas and the urban poor.¹⁴⁰ Church leaders at the time believed that growth of the Christian population went hand-in-hand with the growth of the nation's economy. Exploitation of factory workers and the problem of poverty was a "matter of the 'process' of development and concentrated on their emphasis on church growth."¹⁴¹ Those marginalized by the urban middle and high class saw a decline in numbers because of the blatant neglect.¹⁴²

Although Protestantism became well-established in South Korean society, it faced many criticisms. Non-accredited, poorly equipped theological institutions churned out a high number of ill-trained seminary graduates in search for a pastorate.¹⁴³ Respect for clergy fell since many of these graduates were not well equipped for the role of a church leader. Also, because there were not enough open positions in existing

¹³⁸A national census published in 2005, found that between 1995 and 2005, the Protestant numbers had decreased by 1.6 percent (150,000). Lee, *Born Again*, 146.

¹³⁹About 300,000 teenagers, 400,000 in their 20s, and 300,000 in their 30s, left South Korean Protestantism. Hee Song Yang, *Dashi Protestant* [Again Protestant] (Seoul: Bok It Nun Sa Ram, 2012), 32.

¹⁴⁰Sebastian C. H. Kim, *Christian Theology in Asia* (New York: Cambridge UP, 2008), 138-39.

¹⁴¹*Ibid.*, 138.

¹⁴²Yang, *Dashi Protestant* [Again Protestant], 30, 35.

¹⁴³Lee, *Born Again*, 147.

congregations or in newly established ones, competition was high amongst clergy.¹⁴⁴

In 1997, a Gallup Korea study stated that 71.1 percent thought that Protestants were more interested in increasing size and influence, rather than in seeking truth. The same study revealed numbers at 33.8 percent for Buddhists and 32.1 percent for Catholics. It became clear that South Korean society was losing trust in Protestantism. In 1995, a Gallup Korea poll on the “honesty and professional attitudes of South Korean professionals” placed Protestant ministers in fifth place, behind Catholic priests, university professors, Buddhist monks, and television reporters.¹⁴⁵ Both studies reveal that society would not accept Protestants as readily as they had in the past.

The Protestant church faced a series of widely publicized scandals involving high-profiled clergy. David Yonggi Cho, a popular evangelist and pastor of the world’s largest church, was convicted on embezzlement of church funds; he was given a suspended sentence.¹⁴⁶ Chun Byung Wook, a mega-church pastor and best-selling author, battled rumors of sexual misconduct.¹⁴⁷

Protestants faced conflicts with other religious groups as well. In 1998, a Protestant man broke into a Zen center in Cheju Island, decapitating 750 granite Buddha

¹⁴⁴In 1995, for example, more than 310 theological institutions existed in Korea. Of these, the Ministry of Education only accredited 38. In total, these theological institutions produced about 8,000 graduates every year in the 1990s. Since only about 1,000 of them graduated from seminaries of six well-established denominations, the majority were products of either accredited but poorly equipped seminaries or, worse, non-accredited institutions and they lacked the knowledge and skills to minister to a highly educated society. Lee, *Born Again*, 147.

¹⁴⁵*Ibid.*

¹⁴⁶Min Sung Jang, “Embezzlement: Yonggi Cho Was on Probation and His Son Hui Joon Cho Was Sentenced to Three Years,” February 20, 2014, accessed September 4, 2014, http://www.newsis.com/ar_detail/view.html?ar_id=NISX20140220_0012737185&cID=10201&pID=10200.

¹⁴⁷Young Kwang Lee, “The Hidden Truth of the Sexual Molestation of a Pastor,” October 22, 2014, accessed March 23, 2016, http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0002044408.

statues. While under arrest, he confessed that he wanted to convert the temple into a church.¹⁴⁸

The landscape of Protestantism in the twenty-first century was vastly different from the beginning of the twentieth century. Although Protestants were still influential in the economy, politics and civil society, there was stagnation in growth, criticism and scandals faced by clergy, as well as conflicts with those of other religions.

Summary

Korea's history from 1910 through the present time shows how Billy Kim was able to be an effective minister. Born and raised during the Japanese colonization of Korea, Billy Kim had many aspirations for himself and for his nation.

In 1907, revival in Pyongyang sparked a yearning for continued revival and Korean Protestants eagerly participated in mass evangelistic campaigns from the 1950s through the present time. Billy Kim was uniquely positioned to lead since he was educated and deeply influenced by American revivalism at the Bob Jones University, and had the necessary skills to lead mass evangelistic rallies throughout Korea.

From the time of South Korea's independence from Japan, South Korea was heavily influenced by the United States in all areas of life: politics, military, economy, education, culture, and religion. South Koreans held a positive view of the United States, democracy, and American Protestantism, and a negative view of Communism. Billy Kim was trained and supported by American Christians in order to preach the gospel, as well as support democracy and anticommunism.

From the 1960s through 1980s, rapid industrialization, an oppressive government and fear of communism, caused instability among South Koreans. Korean autocratic leaders, such as Jung Hee Park, Du Hwan Chun, and Tae Woo Roh, needed

¹⁴⁸Lee, *Born Again*, 150.

Billy Kim in order to secure South Korea's tie with the United States, propagate Anti-communism, and demonstrate that South Korea boasted religious freedom.

In turn, Billy Kim needed the South Korean government's support in order to do his evangelistic ministry. Billy Kim's diligence in the gospel ministry, and the support of the South Korean government, contributed to the rapid growth of the Korean Protestantism in South Korea. From the 1990s to the present time, Billy Kim's reputation has risen along with the success of South Korean Protestantism and the South Korean economy. Yet on the other hand, the numerical stagnation of South Korean Protestants and evangelism of the young, socially marginalized, and rural Christians is a new challenge for both Billy Kim and South Korean Protestants.

CHAPTER 3

THE FORMATION OF BILLY KIM AS AN EVANGELIST, PASTOR, AND CEO

Introduction

This chapter will illustrate Billy Kim's life from the time of his birth to his entrance into the ministry. It is evident that certain circumstances and people influenced the formation of Billy Kim's worldview, personality, and work ethics, so that he could become an evangelist to South Koreans and to people across the world. This chapter is divided into five parts. The first part will show Billy Kim's childhood, and how he chased his dreams diligently despite the tragic historical circumstances that he and his nation faced. The second part will depict the two incidences, which completely changed Billy Kim's life. The third part will outline his training to become an evangelist. The fourth part will introduce a few supporters who were most instrumental in Billy Kim's life. Finally, the conclusion will demonstrate how each time period in his life contributed to the formation of Billy Kim, the evangelist, pastor, and CEO.

Billy Kim's Early Life

Billy Kim was born on July 25, 1934 in Hwasungoon, Kyungkido, Korea.¹ Billy Kim's father was a poor peasant farmer. His mother had given birth to ten children, five of whom died at birth or shortly after. Billy was the youngest child of the surviving

¹Keun Mi Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart When You Meet Him] (Seoul: Chosun Ilbo Sa, 2000), 1:17. Shin Woong Min, *Miracle: Celebrating Dr. Billy Kim's 50 Years of Ministry—Pictorial Review* (Seoul: Kim Jang Hwan Mok Sa Han Kook Sa Yuk 50 Joo Nyun Ki Nyum Joon Bi We Won Hwe, 2010), 165.

five children.² From his birth until fourth grade of elementary school, Korea was ruled by the Japanese colonial regime. Billy Kim describes this time period as a time of unhappiness, severe poverty, and hopelessness, for himself as well as for the Korean nation.³

At a young age, Billy Kim was strongly reminded that he and his nation lost its country, its language and fell into poverty. Billy Kim and other Korean students were only allowed to speak the Japanese at school, and would be punished severely if they were caught speaking their native tongue.⁴ Like other children in Korea, Billy Kim was forced to collect anything made out of metal in order to support the Japanese Arms factory during the Second World War.⁵ Lastly all Korean children, including him, were extremely poor because the Japanese confiscated most of the harvest from Korean farmers, including his family's harvest.⁶

Fighting for survival during the national tragedy and poverty, he desperately wanted to become a politician in order to help overcome poverty.⁷ He knew that education was the key to fulfilling his dream and he was ready to do everything in order to continue his education. However, Billy faced one obstacle after another.

After the country's liberation from Japan, his family moved to Suwon, which was 20 miles south of Seoul, the capital of South Korea. There, Billy attended a six-year

²Billy Kim, *The Life of Billy Kim: From Houseboy to World Evangelist* [The Promises of God Given to Us in Our Daily Life] (Chicago: Moody, 2015), 23.

³Billy Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others] (Seoul: Seng Gak Na Moo, 2003), 95.

⁴Keun Mi Lee, *Kim Jang Hwan Moksa Iyaki* [The Story of Billy Kim] (Seoul: Chosun Ilbo Sa, 2000), 10.

⁵Ibid.

⁶Ibid.

⁷Kim, *The Life of Billy Kim*, 50.

agriculture and forestry school in Suwon.⁸ During his middle school years there he identified his dream of becoming the minister of agriculture and forestry.⁹ However, his dream was in jeopardy during the second year of school when his father passed away.¹⁰ His family had no money to send Billy to school although the school charged no tuition but only a monthly supplemental fee.¹¹ They did not even have money to bury Billy Kim's father.¹² Yet Billy desperately wanted to continue his education and fulfill his dream. He asked his oldest brother and his mother to help him to pay the monthly fees for school.¹³ In return, Billy Kim diligently helped his oldest brother's business by loading cow-carts with rice and delivering food all around the rural area every day. Moreover, He had to get up at dawn to make gruel of beans and straw for the cattle.¹⁴ Despite his best efforts, he and his family were only able to pay the monthly supplemental fees for one year.¹⁵ He was unable to go to school anymore.

Without being discouraged by his circumstances, he relentlessly searched for other opportunities to continue his education. He eventually found out that the government-funded Railroad High School, located in Yongsan, Seoul, did not charge any tuition or supplemental fees.¹⁶ He decided to give up his dream of becoming the minister

⁸His course of study would be three years in middle school and three years in high school. Kim, *The Life of Billy Kim*, 23.

⁹Ibid., 50.

¹⁰Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 98.

¹¹Ibid.

¹²Ibid.

¹³Kim, *The Life of Billy Kim*, 24.

¹⁴Ibid.

¹⁵Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:24.

¹⁶Ibid.

of agriculture, and attend the Railroad High School in order to be a stationmaster in his hometown of Suwon.¹⁷ However another obstacle awaited him. On June 25, 1950, one day before he left for Seoul in order to take the entrance exam for the Railroad High School, the Korean War broke out.¹⁸

Billy Kim and his family were unaware of the war as he left his home.¹⁹ When he arrived at the Railroad High School in Seoul, he saw a public notice posted on the front gate of the school stating that the entrance exam was indefinitely postponed.²⁰ A man who was rushing by told him that the Korea war had broken out and that the North Korean army was already closing in.²¹ The Korean War completely took away his opportunity to continue his education and even his small dream to become a station master. In fact, most schools were so damaged by the bombings that they could not accept any students.²²

The Korean War became another tragedy that Billy Kim and his nation faced after the Japanese colonization. Billy Kim stated,

I saw about four North Korean airplanes come down and bomb the train station. I saw hundreds of little children, whose mothers and fathers had left them, as they ran separated from their mothers in the confusion of the bombing. It was the first time, I encountered the reality of death and dying right and left.²³

He and his family were under the Communist regime for three months.

Communists took everything that Billy and his family owned, such as every grain of rice,

¹⁷Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:24.

¹⁸Ibid., 1:25.

¹⁹Ibid.

²⁰Kim, *The Life of Billy Kim*, 25.

²¹Ibid.

²²Ibid., 26.

²³Billy Kim, *In God's Providence* (Seoul: Nachimvan, 1990), 10.

ox, and the ox-cart.²⁴ It was at this time that Billy personally experienced the negative effects of communism as he saw the pillaging by Communist North Koreans, and his Anticomunist beliefs began growing.

Suwon was set free from the Communist regime in December 27, 1950, as General Macarthur and U.S. soldiers moved in with the famous Incheon Beach Landing. They drove away the Communists from Suwon to the 38th Parallel.²⁵ The U.S. soldiers pushed Communist forces all the way back to the Yalu River on the Chinese border in North Korea.²⁶ It was during this time that the United States Army twenty-fourth Division, twenty-first Regiment moved into the area near Billy Kim's house.²⁷

Although the Korean War hindered his educational pursuits, Billy Kim worked diligently for his family and still yearned to continue his studies and fulfill his dreams. At home, Billy was responsible for chopping wood to use as household fuel. Every day after breakfast, he met with his friends to collect firewood.²⁸ The main logging area was four km away from home. After the logging, Billy Kim and his friends stopped by the Suwon prison on their way home, where the United States Army twenty-fourth Division, twenty-first Regiment was stationed. They stopped in hopes of receiving chocolate and chewing gum that the soldiers would sometimes give them.²⁹

One day, Billy Kim and his friends were waiting as usual when one soldier came to them and pointed directly at Billy Kim, asking him to come inside the barracks.³⁰

²⁴Kim, *In God's Providence*, 11.

²⁵Ibid.

²⁶Ibid.

²⁷Ibid., 12.

²⁸Kim, *The Life of Billy Kim*, 26.

²⁹Ibid.

³⁰Ibid.

The soldier communicated with Billy Kim, gesturing for him to “build a fire in the stove.”³¹ Billy Kim describes the incident:

I got him some wood and helped him build up the fire in the stove. When the fire was going well, he asked me to stick around so it wouldn’t go out while they were working. So, I watched their stove. While I was there, I saw in a corner the GI’s blankets and sleeping bags all wadded up and full of straw and dirt. So, I shook it out and hung it in the sun. I also saw some boots with lots of mud on them so I cleaned them up. I saw some of the GI mess kits just piled into one corner unwashed, with leftover food still in them. I took them, boiled some water in a bucket and washed them clean.³²

Billy was quick to anticipate what the soldiers needed. Although the soldier had only asked him to build a fire on the stove, Billy did beyond what was asked of him. When the soldier came back, he was surprised at Billy Kim’s work.³³ The soldier gave him a big “thumbs up,” told him to come back again tomorrow, and gave him a pack of cigarettes, chocolates, and stick candies.³⁴ This was the beginning of Billy’s days as a “houseboy.”³⁵ Billy’s entire family was able to live better because of his part-time job.³⁶

But only a week later, there was a shift in the state of the war. 100,000 soldiers from the Chinese Communist Army invaded Korea from the North. U.S. soldiers were forced to retreat to the southern part of Korea.³⁷ The United States Army twenty-fourth

³¹Kim, *In God’s Providence*, 12.

³²Ibid., 13.

³³Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:30.

³⁴Houseboys had no set wages. Instead, they were given cigarettes, chocolates, chewing gum, and stick candies, which were all part of the rations that they received every five days. Kim, *The Life of Billy Kim*, 27.

³⁵Ibid., 26.

³⁶American goods, such as cigarettes, were equivalent to five huge loads of wood when sold on the black-market. Kim, *The Life of Billy Kim*, 27.

³⁷Kim, *In God’s Providence*, 12.

Division, twenty-first Regiment began relocating to the South, as well.³⁸ The soldiers asked Billy to come with them. After persuading his mother, who did not want Billy to leave the family, Billy Kim jumped onto the Army truck and traveled 137 miles to a southern town called Kyungsan along with the soldiers on Christmas Day, 1950.³⁹

In Kyungsan, he was in charge of helping about twenty American soldiers.⁴⁰ The soldiers gave him the name “Billy” since his Korean name “Jang Hwan” was difficult to pronounce.⁴¹ As a houseboy, his lifestyle had not changed from his days in Suwon, except he didn't have a home to go back to in the evenings.⁴² Billy states: “Every morning I would bring a bucket of water and I would boil water so they (American G.I.s) could shave. I would wash their socks and some of their fatigues. I hung their blankets, shined their shoes and washed their mess kits.”⁴³

Turning Points in Billy Kim’s Life

Billy Kim’s Encounter with Carl L. Powers

Billy Kim’s childhood sheds light on his personality and work ethic. After his encounter with Carl L. Powers and Jerry Thompson, God was able to use Billy Kim’s strengths to do God’s kingdom work.

One day, as Billy Kim was taking a break from work, an American soldier came up to him and said, “Good morning, Billy! My name is Carl, Carl Powers. Would

³⁸Kim, *The Life of Billy Kim*, 27.

³⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:32.

⁴⁰Ibid.

⁴¹Ibid., 1:33.

⁴²Kim, *The Life of Billy Kim*, 28.

⁴³Kim, *In God’s Providence*, 13.

you like to go to America?” Billy Kim answered, “Yes!” to Sergeant Carl Powers.⁴⁴ Billy Kim loved to read the American Sears & Roebuck catalogue whenever he was bored in the barracks.⁴⁵ Inside the catalogue, he saw pictures of rare and precious American products, that he had never seen before.⁴⁶ He wanted go to America so that he could see them in person.⁴⁷

Yet, he did not believe that Sergeant Carl Powers would take him to America because of the following reasons. First, other American soldiers had offered him the same thing without keeping their promises.⁴⁸ Secondly, Billy Kim neither knew Sergeant Powers, nor had worked with him before.⁴⁹ Lastly, both Billy Kim and Sergeant Powers were sent to different places right after the conversation and Billy Kim was not able to see him for a while.⁵⁰ One day, Sergeant Powers suddenly came to Billy Kim with a document in English. It was an admissions application to an American high school called Bob Jones Academy.⁵¹ Carl filled out the document and handed it to Billy to sign.⁵² After

⁴⁴Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 107.

⁴⁵Kim, *The Life of Billy Kim*, 29.

⁴⁶Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 106.

⁴⁷Kim, *The Life of Billy Kim*, 29.

⁴⁸Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:36.

⁴⁹*Ibid.*, 39.

⁵⁰Kim, *The Life of Billy Kim*, 29. Billy Kim moved from Kyungsan to Boopyung. Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:37. As the South Korean Army was gaining northward, the US Army, including Carl Powers, moved to north as well. *Ibid.*

⁵¹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:38. Lee writes, “Public school was free, but BJA had its tuition charges, as most private schools do. If it wasn’t the cost, what could have been his motive? Carl had heard of the solid academic reputation of the academy and wanted the best for his loyal houseboy.” Kim, *The Life of Billy Kim*, 41.

⁵²Kim, *The Life of Billy Kim*, 31.

the signed document was sent to Bob Jones Academy, Carl brought back the letter of acceptance to Billy Kim on May 25, 1951.⁵³

As seeing the acceptance letter, Billy was shocked. He was afraid of leaving his friends and family and going to a country that he never seen before. He quickly made three excuses not to go.⁵⁴ Billy Kim said, “First, I’m too small; secondly, I can’t speak English; thirdly, my Mom won’t give me permission to go because I am the baby of the family.”⁵⁵ But Carl gave three rebuttals to Billy’s arguments. Carl said that Billy would eventually grow up, that he would learn to speak English and lastly, Carl said that he would visit Billy’s mother in order to get her permission.⁵⁶ Several hours later, Carl came back with an interpreter and drove with Billy Kim to meet Billy’s mother.⁵⁷ Billy’s mother was astonished to see her son with Carl and to hear the details from the interpreter.⁵⁸ After asking a few questions such as what school Billy would attend, how long he would be gone for, and hearing that Billy would return to South Korea, she gave Carl permission to take her son to America.⁵⁹

Now that Billy was committed to studying in America, he and Carl began to process the paperwork—little did they know how difficult it would be. Billy Kim states:

If you know anything about processing paperwork in Korea, you know the job was next to impossible. Furthermore it was illegal for man or boy to leave the country at that particular time. President Syngman Rhee declared that no male should leave the

⁵³Kim, *The Life of Billy Kim*, 31.

⁵⁴Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 111.

⁵⁵Kim, *In God’s Providence*, 14.

⁵⁶Kim, *The Life of Billy Kim*, 32.

⁵⁷Ibid.

⁵⁸Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 111.

⁵⁹Ibid., 112.

country because there was such a shortage of man-power to fight the war against the North Korea Communists.⁶⁰

Carl took Billy Kim to Busan where the South Korean Government was located at that time.⁶¹ He went to various ministries such as Education and Foreign Affairs in order to get a passport and a Student visa for Billy Kim to travel.⁶² He was determined to remain in South Korea and do what it took to bring Billy Kim back to the United States.⁶³

After three months of hard work, Billy Kim received a passport from the South Korean Government and a Student Visa from the American Embassy.⁶⁴ Carl bought a one-way ticket to America for Billy Kim. It was \$408, which was an enormous sum of money in 1951.⁶⁵ Carl gave Billy \$100 to travel from San Francisco to his home in Virginia. Billy also saved up \$30 so that he had a grand total of \$130. On November 12, 1951, he boarded a ship in Busan, which would take him to America.⁶⁶

On December 23, exactly six weeks after he departed from Pusan, he arrived in San Francisco.⁶⁷ Since Carl could not travel with Billy, he arranged for Lieutenant Heim to help him. Lieutenant Heim, whom Billy had met in South Korea, greeted him at the port, helped him through U.S. immigrations and customs, and drove him to his home.⁶⁸

⁶⁰Kim, *In God's Providence*, 14.

⁶¹Ibid., 15.

⁶²Ibid.

⁶³Every twelve months there was a rotation of personnel. He turned down three rotations. His mother wrote and asked him to come home, but Carl turned down five rotations during the misery of the Korean War where his fellow soldiers were being killed to his right and left. Ibid.

⁶⁴Ibid.

⁶⁵Kim, *The Life of Billy Kim*, 36.

⁶⁶Carl was not able to go with Billy Kim because his extension to serve in South Korea would not end until the beginning of December. Ibid.

⁶⁷Ibid., 37.

⁶⁸Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 117.

After three weeks had passed at Lieutenant Heim's home, the Powers family told Billy to come to Virginia.⁶⁹ Billy left the Heim's in mid-January and traveled to Dante, Virginia, where Carl Powers lived.⁷⁰ After spending a few weeks with Carl and his family, on February 3, 1952, he moved to South Carolina to begin his study at the Bob Jones Academy.⁷¹

Carl L. Powers' sacrificial help changed Billy Kim's life completely. A houseboy, living in hopelessness and poverty, Billy was finally able to receive an education. What more, he was one of a few Koreans in the 1950s, who were educated in the United States, the country which played a dominant role in establishing South Korea.

Billy Kim's Conversion

As soon as Billy Kim entered Bob Jones Academy, he faced one difficulty after another. Billy stated that he struggled with conversation, keeping up at school, and especially, with loneliness.⁷² Since he did not speak English, he couldn't talk with his classmates or understand what his teachers said during class.⁷³ He was lonely outside of class since he could not communicate with his roommates at the dormitory. Even the food in the cafeteria was strange to him.⁷⁴ Billy describes his feelings: "I cried frequently because I was homesick. I cried when I saw the moon; I cried when I saw rain drops; and I cried when I saw the sunset. I cried because I missed my mother and my family."⁷⁵

⁶⁹Kim, *In God's Providence*, 16.

⁷⁰Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 118.

⁷¹Kim, *The Life of Billy Kim*, 40.

⁷²Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:54.

⁷³Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 122.

⁷⁴Ibid.

⁷⁵Ibid., 122-23.

Billy persevered and soon he began to understand and speak a few English words. One day, his roommate Jerry Thompson, asked him, “You’re not a Christian, are you?” Billy Kim said, “No, Sir.” He opened his Bible to John 3:16 and asked Billy to read it. After reading the verse, Jerry asked Billy, “Would you like to trust Christ as your own personal savior?”⁷⁶ Billy said in tears, “Jerry, I cry every day. I can’t study anymore. I think I’ll go insane this way. Do you think that Jesus can help me?”⁷⁷ Billy continued, “If I trust Christ, will He take away my homesickness? Will He take away all this loneliness in my heart?”⁷⁸ Jerry answered, “Billy, Jesus will most definitely help you.”⁷⁹ Jerry assured Billy that Jesus would not only take away his loneliness and homesickness, but that he would also give him a new heart, peace, joy and happiness.⁸⁰ Jerry told him, “Believe in Jesus, and you will not cry in such despair anymore.”⁸¹

Jerry shared the gospel and asked Billy to accept Jesus into his heart.⁸² Billy said: “I have nothing to lose. I would like to accept Christ as my Savior.”⁸³ Jerry said: “Let’s kneel down and pray for you to accept Christ.”⁸⁴ As Billy and Jerry knelt down by the bunk-bed and Jerry asked Billy to pray, Billy said: “I’ve never prayed in my life. I don’t know how to pray.” Jerry said: “Can you pray in Korean?”⁸⁵ Billy said: “I will try.”

⁷⁶Ibid.

⁷⁷Kim, *The Life of Billy Kim*, 43.

⁷⁸Kim, *In God’s Providence*, 19.

⁷⁹Kim, *The Life of Billy Kim*, 43.

⁸⁰Kim, *In God’s Providence*, 19.

⁸¹Kim, *The Life of Billy Kim*, 43.

⁸²Ibid.

⁸³Kim, *In God’s Providence*, 19.

⁸⁴Ibid.

⁸⁵Ibid.

As Billy and Jerry knelt down, Billy prayed in Korean: “Oh God, I’m sinner. Please forgive my sins and come into my heart.”⁸⁶ After Billy prayed he felt peace in his heart.⁸⁷ On the third floor of the campus dormitory Billy Kim accepted Christ as his own personal savior.⁸⁸

Billy Kim’s Evangelistic Training

Billy Kim’s Training at Bob Jones University

After becoming a Christian, Billy was trained as an evangelist at the Bob Jones University. Mark Taylor Dalhouse states that BJU was a school that provided a religious fundamental education.⁸⁹ Therefore, elements of the various strands of nineteenth century Protestant belief—such as revivalism, holiness, premillennialism, and separatism—are found in BJU’s theology and educational philosophy.⁹⁰

Since Billy Kim became a Christian at BJU and had no encounter with Christianity while in Korea, it can be concluded that his theology was solely formed at the BJU. When interviewed, Billy Kim said, “In Korea, Christ is unknown to me.”⁹¹

Therefore, it can be inferred that the four elements of fundamentalism taught at BJU—revivalism, holiness, premillennialism, and separatism—began to influence Billy Kim during his education at BJA and BJU. Of the four elements above, separatism fades

⁸⁶Kim, *In God’s Providence*, 19.

⁸⁷Kim, *The Life of Billy Kim*, 43.

⁸⁸Kim, *In God’s Providence*, 19.

⁸⁹Mark Taylor Dalhouse, *An Island in the Lake of Fire: Bob Jones University, Fundamentalism, and The Separatist Movement* (Athens: The University of Georgia Press, 1996), 1.

⁹⁰Kim, *In God’s Providence*, 19.

⁹¹Billy Kim, “Bill Kim Writes Letter of Thanks to Public,” *Dickensonian* (Clintwood, VA), August 14, 1953.

away as Billy Kim's theological position moves from fundamentalism to neo-evangelicalism. This chapter will focus on the influence of formation revivalism and holiness in Billy Kim's theology.

Billy Kim's skills in public speaking and experience in revivalism was formed at the Bob Jones Academy. Although Billy Kim could read and comprehend the school textbooks after a year and half at Bob Jones Academy, he was not confident in his speaking.⁹² A unique opportunity to improve his speaking came in his sophomore year.⁹³ He decided to enter a national speech contest called the "Voice of Democracy." Not only did Billy enter to improve his English speaking skill, he also did it to make Carl happy since he had worked hard to support Billy.⁹⁴

After preparing a speech script titled "I Speak For Democracy," Billy received intense training for the speech contest from his teacher.⁹⁵ After speaking and winning the school contest, he entered the county speech contest and won first place there as well!⁹⁶ Public speaking was a gift that Billy honed and excelled at. He competed in the national speech contest and won first place.⁹⁷ Billy won the first prize, of the Eisenhower Award which was named after President Dwight Eisenhower.⁹⁸ Billy received prizes such as a trophy and a television, which he then gave to Carl as gifts.⁹⁹ He was glad that he could

⁹²Kim, "Bill Kim Writes Letter."

⁹³Kim, *The Life of Billy Kim*, 45.

⁹⁴Ibid.

⁹⁵Ibid., 46.

⁹⁶Ibid.

⁹⁷H. M. Sutherland, "Billy Kim Wins in Democracy Contest," *Dickensonian* (Clintwood, VA), December 3, 1954.

⁹⁸Kim, *The Life of Billy Kim*, 47.

⁹⁹Ibid., 48.

repay Carl in a small way.¹⁰⁰ The work that Billy put into his speech contests equipped him to be one of a few Korean preachers who were able to preach fluently in both English and Korean.

After participating in various speech contests, Billy gained confidence in speaking and in studying at school.¹⁰¹ During his high school years, he occasionally followed his college friends to rural churches in order to share his testimony. He assisted in various ways at these evangelistic events.¹⁰² However, as he entered his second quarter in college, he began to be invited to different small churches, evangelistic events, and even to the local Lions Clubs and Rotary Clubs, as their guest speaker.¹⁰³ Billy Kim learned revivalism through joining and leading many evangelistic events in the United States. One reason why Billy Kim was chosen as Billy Graham's interpreter for the Billy Graham Crusade '73 in Seoul, was that Billy Kim was one of few Korean preachers who were familiar with Billy Graham's altar call.¹⁰⁴

Billy Graham had his own experience at BJU as described by Mark Taylor Dalhouse in the following way:

Billy Graham, who before his new evangelical transformation had been a student at BJU for 1 long semester, remarked later that he just could not believe the rules there. No movie attendance, no rock music, on-campus dating done with a faculty or staff chaperone along, no interracial dating, six days a week required chapel attendance and require Sunday church attendance, and no griping tolerated.¹⁰⁵

Although Billy Graham was not fond of the strict regulations at BJU, the same strict rules had a positive impression on Billy Kim. Billy Kim wrote to H. M. Sutherland,

¹⁰⁰Kim, *The Life of Billy Kim*, 48.

¹⁰¹Ibid.

¹⁰²Ibid., 50.

¹⁰³Ibid., 50-51.

¹⁰⁴Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 199.

¹⁰⁵Dalhouse, *An Island in the Lake of Fire*, 3.

editor of *The Dickensonian*, the local newspaper of Dickenson county, Virginia, stating, “I hope and pray that it is God’s will for me to stay at BJU until I complete my education. I like BJU more than any other school.”¹⁰⁶ Billy Kim applied what he learned about living a life of holiness through obeying strict regulations in his family ministry, which will be outlined in Chapter 5. Song Yong Pil, one of his mentees, who also graduated from BJU testified that Billy Kim sets and abides by strict rules whenever he precedes a task, although he is very friendly man in person.¹⁰⁷

Receiving God’s Call as a Preacher

In his senior year at high school, Billy was concerned about what he should major in in college.¹⁰⁸ One day, his friend Wilkinson, told him that he would be joining the Billy Graham Crusade in New York. Wilkinson told him that Billy Graham was a great preacher who traveled around the world and preached the gospel. He even has a hotline with the U.S. president and gave spiritual counseling.¹⁰⁹ Wilkinson asked him, “Since you are good at public speaking, would you like to go with me?”¹¹⁰ Billy agreed and went with his friends. Afterwards, Billy was impressed by Billy Graham’s message and Billy told his friends that he would like to become a preacher, who gave hope and courage, like Billy Graham.¹¹¹

Afterwards, Billy went to Carl during the school break and told him about his experience at the Billy Graham Crusade in New York. Additionally, he told Carl that he

¹⁰⁶Kim, “Bill Kim Writes Letter of Thanks.”

¹⁰⁷Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:71.

¹⁰⁸Lee, *Kim Jang Hwan Moksa Iyaki* [The Story of Billy Kim], 121.

¹⁰⁹Ibid.

¹¹⁰Ibid.

¹¹¹Ibid., 123.

would like to become a preacher. Carl encouraged Billy Kim by saying that Billy could help many people as a preacher.¹¹² A few days later as Billy walked on the school grounds, contemplating his college course of study, he heard the command, “You, be my servant, and help the poor and young people.”¹¹³ It was at that moment that he firmly decided to become a preacher. Billy stated:

When I came to the U.S., I had only one ambition and that was to study Political Science. When I finished I wanted to go back to Korea to be a politician. Because my family had been poor all their lives, I didn’t want to be poor the rest of my life. In my country, if you want to get to the top fast, one gets into politics. So, I wanted to study Political Science and go back to Korea and be a politician. But God had another plan. He said “I want you to go back to Korea and tell your people about the saving knowledge of Jesus Christ and show them the love of Jesus Christ shed abroad in your heart.” I said, “Lord, if that’s what you want me to do, I will do that. I finished the Academy and went into college to prepare for the seminary.”¹¹⁴

Billy entered the school of theology at BJU with full conviction of God’s calling.¹¹⁵

Ordained and Sent Out to Korea

On February 2, 1959, Billy Kim was ordained at the Dante Baptist Church in Virginia; that May, he received his master’s degree in theology.¹¹⁶ Billy was ready to go to Korea. Billy bought two boat tickets—one for him and one for his wife—as soon as he graduated from school and was ordained as a minister.¹¹⁷ Afterwards, Billy and his wife, Trudy, prayed earnestly for financial support.¹¹⁸ They specifically asked God to find

¹¹²Lee, *Kim Jang Hwan Moksa Iyaki* [The Story of Billy Kim], 123.

¹¹³Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 143.

¹¹⁴Kim, *In God’s Providence*, 21.

¹¹⁵Kim, *The Life of Billy Kim*, 50.

¹¹⁶*Ibid.*, 55.

¹¹⁷*Ibid.*

¹¹⁸*Ibid.*

someone who would support them with fifty dollars each month.¹¹⁹

A few days later, Canton Baptist Temple in Ohio invited Billy to preach. After Billy's message, Pastor Henniger told Billy that Canton Baptist Temple would provide the fifty dollar monthly support for Billy Kim. Moreover, Waldo Yeager, the father of a classmate at BJU, established an organization called Christian Service, and appointed Billy Kim as the missionary of Christian Service and Trudy as the representative of Christian Service in Korea.¹²⁰

Another supporter was Rev. Patrick Donney, an alumnus of the BJU School of Theology, who did evangelistic outreach in the rural churches with Billy Kim during the college years in BJU.¹²¹ He donated a pickup truck to Billy saying that a car would be very useful in the mission field.¹²² Billy and Trudy left the United States on November 1959 with the support of many American Christians.¹²³

Billy Kim's Supporters

Many American individuals and churches supported Billy Kim and his ministry.¹²⁴ Paul H. Johnson donated \$75,000 to Billy as his ministry began to boom.¹²⁵ However, three supporters—Carl L. Powers, Trudy Kim, and Waldo Yeager—were the

¹¹⁹Kim, *The Life of Billy Kim*, 55.

¹²⁰Billy had previously worked part-time at his factory. *Ibid.*, 56.

¹²¹*Ibid.*

¹²²*Ibid.*

¹²³Keun Mi Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love] (Seoul: Chosun Ilbo Sa, 2002), 64.

¹²⁴For instance, in the beginning of Billy Kim's ministry, the Canton Baptist Temple in Ohio, decided to support Billy Kim with fifty dollars a month. Rev. Patrick Donney, an alumnus of the BJU, donated a truck to Billy Kim for the usage of Billy Kim's ministry in South Korea. Kim, *The Life of Billy Kim*, 55-56.

¹²⁵Paul H. Johnson, *My Cup Runneth Over* (Seattle: CreateSpace/Amazon, 2013), 347, Kindle.

most influential and longtime supporters in Billy Kim's life and ministry. Therefore, the influence and support of these three individuals will be illustrated in detail.

Carl L. Powers

Sgt. Carl L. Powers was not from a wealthy family. His father was a railroad worker and his mother plowed a small field and tended two cows.¹²⁶ Carl joined the Army fresh out of high school. He was a member of the 24th Division, which was sent from Japan to Korea, late in the summer of 1950.¹²⁷ He met and befriended Billy Kim, when Billy worked for the G.I.'s in the tent next to Carl's.¹²⁸ Carl was only twenty-two when he experienced the devastating effects of war, as people fled from the bombings and children were separated from their parents. He felt a constant desire to help at least one young Korean by taking him out of the senseless war.¹²⁹

Carl was most instrumental in transforming Billy from a houseboy into an evangelist. He brought Billy to the U.S. and provided financial support for Billy's entire education in the United States. Carl, as well as his entire family, took Billy in as one of their own family members.¹³⁰ Carl's statement shows that without his family's support, his intention to help Billy was not enough:

Bill, your adjustment to our way of life and the completion of my plans for you depended more than we have realized upon the priceless part Dad and Mom played

¹²⁶Lee, *Kim Jang Hwan Moksa Iyaki* [The Story of Billy Kim], 85.

¹²⁷Carl L. Powers, *A Heart Speaks: Story of Billy Kim's Early Life* (Seoul Nachimvan, 1996), 3.

¹²⁸*Ibid.*

¹²⁹*Ibid.*

¹³⁰Carl's two brothers, Carmen and Claude, openly told other people that Billy was their younger brother. Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 139. Moreover, Carl's two brothers even made a music band called Blue Grass and did fundraising for Billy's education at BJA. Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:98. Carl's parents also loved Billy and were proud of Billy that he adjusted his life well in the US. Kim, *The Life of Billy Kim*, 98.

in the whole program. They could have easily obstructed my plans by rebelling against them and tuning cold hearts to you, heaping scorn on you and turning your life into a miserable experience. Thank God, they were ideal parents in this matter. Like your mother, they trusted you as they trusted me... They prepared for your coming, met you with open arms and living hearts, swung open the doors of their home to you... I cannot ignore the pleasing part my brothers fulfilled in my plans for you. They received you in a brotherly way, even from the first moment onward.¹³¹

Carl and his family began to reach out to the community to raise support for Billy. Since Carl's pay was not enough to keep Billy in school, he appealed to H. M. Sutherland, editor of *The Dickensonian*, the local newspaper of Dickenson county, Virginia. Through his news columns, Sutherland asked for contributions for Billy Kim's education at BJU.¹³² *The Dickensonian* posted news of Billy Kim along with news of the war situation of Korea and young soldiers from Dickenson County, who were fighting for democracy in Korea.¹³³ The people in Dickenson County, such as miners and local school teachers, gave their donations of one, five, ten or fifteen dollars, which grew to become a thousand dollars and was used for Billy's school tuition.¹³⁴

The people in Carl's town helped Billy with a genuine heart. When Carl took Billy to a shopping mall in order to buy clothes, the owner gave Billy clothes for free, since they had read about his story in the newspaper.¹³⁵ The CEO of the newspaper once told Billy: "Don't forget the love that these poor miners gave to you. They showed their love to you, so that you could work for poor people in Korea."¹³⁶

Billy later asked Carl, "You have sent me to school for over 8 years and I owe you everything. How can I repay you?" Carl replied,

¹³¹Powers, *A Heart Speaks*, 40-41.

¹³²H. M. Sutherland, "Kim Jang Hwan Comes Here to Thank Friends," *Dickensonian* (Clintwood, VA), February 1, 1952.

¹³³*Ibid.* Kim, "Bill Kim Writes Letter of Thanks."

¹³⁴Kim, "Bill Kim Writes Letter of Thanks."

¹³⁵Kim, *Sungimyo Sanoon Kipeum* [Joy in Serving Others], 138.

¹³⁶*Ibid.*

You don't have to pay me back; but, if you want to pay me back, there are two things you can do. Number one, go back to your people and tell them about the wonderful love of Jesus Christ you have found in this country. Number two, tell them about the American way of life, the freedom, the democracy, and the liberty. If you do those two things, you will be paying me back four-fold.¹³⁷

When Billy heard this he made the following decision: "I could never repay Carl Powers in a monetary way, but I made a promise to him to return to my people and tell them about the wonderful story of the love of Jesus Christ and about the American way of life, of freedom, liberty and democracy."¹³⁸

When Carl and Billy first met, Carl was not a Christian, even though his family members were Christians. Shortly after Billy told him that he accepted Jesus Christ as his personal Savior, Carl decided to follow Christ.¹³⁹ On Christmas day in 1978, Carl was baptized at the Jordan River by Billy Kim, with his family to watch and congratulate him.¹⁴⁰

Carl did not want peoples' attention. After Billy returned to Korea, Carl visited Billy only three times in Korea during his entire life. In fact, he rarely corresponded with Billy after Billy went back to Korea.¹⁴¹ Trudy states that Carl continued to support Billy, who had been in Korea, with his heart.¹⁴²

In 2000, Billy made a visit to Carl's house. He saw that Carl had saved letters that Billy sent to him, photos that Billy took in the U.S., and awards that Billy received at schools. He even saved the pack of soil from Billy's hometown that Billy's mom gave to

¹³⁷Kim, *In God's Providence*, 22.

¹³⁸*Ibid.*, 25.

¹³⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:99.

¹⁴⁰*Ibid.*

¹⁴¹Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 175.

¹⁴²*Ibid.*, 174.

Billy in order to remember his hometown, whenever he feels homesick—Carl still saved it.¹⁴³ It was clear that Carl loved and trusted Billy.

Carl remained single, stating it was because no woman would want to marry him and live in a remote place like Dante, Virginia.¹⁴⁴ He taught at the Irvington Public School and supported students who could not receive further education because they were children of miners.¹⁴⁵ After he retired, he continued to volunteer helping students once a week.¹⁴⁶ Carl L. Powers passed away on September 21, 2013 in Bristol, TN, not far from his home, Hatchet, in Dante, Virginia. Billy flew in to take part in the memorial service held on September 25, 2013 and had the privilege of receiving the American flag for Carl's military honor which was draped over Carl's casket.¹⁴⁷

Billy experienced unconditional love from Carl Powers and he wanted to show his love to others in the same way. In memory of Carl's altruistic love to Billy, Billy and Trudy Kim founded Suwon Central Christian Academy (SCCA) in 1994 in Billy's hometown, for the purpose of educating the next generation of Christian leaders.¹⁴⁸ "Powers" (Scholarship Fund) is Carl Powers' namesake scholarship fund and also the name of the group that contributes regularly to student scholarship at SCCA. Awarding this scholarship allows SCCA to continue Carl's legacy of honoring the value of Christian education and making it accessible for students of lesser means.¹⁴⁹

¹⁴³Lee, *Kim Jang Hwan Moksa Iyaki* [The Story of Billy Kim], 177.

¹⁴⁴*Ibid.*, 176.

¹⁴⁵Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:104.

¹⁴⁶*Ibid.*

¹⁴⁷Powers, *A Heart Speaks*, 91.

¹⁴⁸*Ibid.*, 92-93.

¹⁴⁹*Ibid.*

In the spirit of continuing Carl Powers' love and sacrificial giving, the Powers Scholarship Fund calls others to give generously to educate future Christian leaders. The ministry of SCCA would not have been made possible had it not been for Carl Powers' generous giving and his determination to educate one young Korean boy named Billy Kim.¹⁵⁰

Trudy Stephens Kim

Billy never dated until he became a senior in high school for two reasons.¹⁵¹ First, he thought that female students would not like someone who came from a poor country and was living by himself, without family, in the U.S.¹⁵² Secondly, he wanted to meet a girl who was shorter than himself but could not seem to find one.¹⁵³ One day, however, he saw a girl, who was shorter him and said "Hi!" to him with a big smile.¹⁵⁴ It was a freshman female student named Trudy, who was in charge of serving at Billy's table at the school cafeteria that day.¹⁵⁵

After meeting her, Billy wanted to ask her on a date.¹⁵⁶ Billy went to the English teacher, who was the teacher on duty that day and asked if Trudy would accept a date and if the English teacher could help him to edit his letter to Trudy.¹⁵⁷ After the approval of the English teacher, Billy wrote a letter; the English teacher refined it with

¹⁵⁰Powers, *A Heart Speaks*, 93.

¹⁵¹*Ibid.*

¹⁵²Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:66.

¹⁵³*Ibid.*

¹⁵⁴Kim, *The Life of Billy Kim*, 48.

¹⁵⁵Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 141.

¹⁵⁶Kim, *The Life of Billy Kim*, 49.

¹⁵⁷*Ibid.*

more eloquent words; Billy rewrote it in his own handwriting.¹⁵⁸ Billy's plan was successful; Billy and Trudy began dating and building a good relationship.¹⁵⁹

Although both Billy and Trudy loved each other, they did not make any marriage plans.¹⁶⁰ Peggy, Trudy's older sister, who attended the same school as Billy and Trudy, was determined to make Billy the husband for Trudy.¹⁶¹ Peggy decided to introduce Billy to the members of her family as Trudy's prospective husband at her wedding.¹⁶² Therefore, Peggy invited Billy to recite a word of blessing at her wedding.¹⁶³ Billy was introduced to Trudy's family at Peggy's wedding.¹⁶⁴

Trudy's father liked Billy and called his church pastor at Asbury Methodist Church and asked if Billy could preach the sermon on Sunday morning service.¹⁶⁵ He also arranged for Billy to preach at the nearby Free Methodist Church on Sunday evening.¹⁶⁶ Moreover, he asked many of his friends to come to the Free Methodist Church on Sunday evening for worship.¹⁶⁷ Trudy's father seemingly had already accepted him as his future son in law. In contrast, Trudy's mother was not content that Billy, a poor Asian man, would be her son in law.¹⁶⁸ She visited BJA, met with Chancellor of the

¹⁵⁸Kim, *The Life of Billy Kim*, 49.

¹⁵⁹*Ibid.*, 50.

¹⁶⁰*Ibid.*, 52.

¹⁶¹*Ibid.*

¹⁶²*Ibid.*, 53.

¹⁶³*Ibid.*, 52.

¹⁶⁴*Ibid.*, 53.

¹⁶⁵*Ibid.*

¹⁶⁶*Ibid.*

¹⁶⁷*Ibid.*, 54.

¹⁶⁸*Ibid.*

school, and shared her concern about the relationship between Trudy and Billy.¹⁶⁹ The chancellor told Trudy's mother, "Whether he is American or Asian, Trudy will never be able to find a better husband than Billy."¹⁷⁰

Trudy and Billy married on August 8, 1958 at Greenville Methodist Church in Michigan.¹⁷¹ Just prior to this in May, Billy graduated from the School of Theology at the BJU.¹⁷² Marrying Trudy was gaining a life-long supporter and partner for his future evangelistic ministry.

Trudy Stephens Kim was born the third of four children in a middle class family in Lakeview, Michigan in 1938.¹⁷³ Her father, Russell Stephens, worked at Federal Mogul Corporation and her mother, Marry Thomson Stephens, worked as a high school Spanish and French teacher after they graduated from college.¹⁷⁴ Her family members were devout Methodists.¹⁷⁵ Her mother dreamt of becoming a missionary when she was young.¹⁷⁶ Her older brother, Roland Stephens, was a medical missionary in Zimbabwe after graduating

¹⁶⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:90.

¹⁷⁰Kim, *The Life of Billy Kim*, 54.

¹⁷¹*Ibid.*

¹⁷²*Ibid.*

¹⁷³Trudy Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted] (Seoul: Nachimvan, 2011), 16. Keun Mi Kim states that Trudy Kim was twenty years old, and Billy was twenty-four years old, when they got married in 1958. Since Billy Kim was born in 1934, Trudy must have been born in 1938. Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 91.

¹⁷⁴*Ibid.*

¹⁷⁵*Ibid.*, 17.

¹⁷⁶*Ibid.*, 22.

BJU and Medical school of Michigan State University.¹⁷⁷ Her niece was a missionary in Papua New Guinea.¹⁷⁸

Like Billy Kim, Trudy also went to Bob Jones Academy and Bob Jones University.¹⁷⁹ There, she majored in Christian Education because she wanted to teach children.¹⁸⁰ She was trained as a missionary at BJU. She was theologically equipped through eight theology courses that she took in BJU and read the Bible passionately. Her faith grew as she heard great preachers who spoke at chapel. Moreover, as a BJU student, she loved to evangelize to children regularly in small towns in Greenville, SC.¹⁸¹

Trudy's missionary work in Korea began on December 12, 1959, when she arrived in Korea.¹⁸² Trudy's missionary work is divided into two parts. First, she assisted Billy Kim and his ministry quietly with selfless sacrifice. For instance, the first goal of Billy Kim's ministry was to evangelize his family members. Trudy supported Billy Kim by living with her in laws and by showing her sacrificial love to her in laws despite the drastic change in her living condition.¹⁸³ She served Billy's family members, as she had learned Korean customs and the language from her in-laws.¹⁸⁴ She helped with house chores such as preparing meals for their fourteen family members three times a day, as

¹⁷⁷Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 25.

¹⁷⁸*Ibid.*, 30.

¹⁷⁹*Ibid.*, 25.

¹⁸⁰*Ibid.*, 36.

¹⁸¹*Ibid.*, 37-38.

¹⁸²Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 66.

¹⁸³*Ibid.*, 70-75.

¹⁸⁴*Ibid.*

well as help cleaning up, and doing laundry at a local creek.¹⁸⁵ Keum Mi Lee, the author of Billy Kim’s biography states: “Billy Kim’s family was deeply impressed by Trudy’s earnest effort to adjust into Korean culture and honor and serve the family with love. This became a stepping stone for the conversion of Billy Kim’s entire family.”¹⁸⁶

After living with in laws for six months, Trudy and Billy purchased land and built their own house.¹⁸⁷ There, Trudy began to support Billy Kim’s ministry by serving food to anyone who visited their home. Since Koreans were curious about how a Korean lived with an American lady, many people wanted to come and see Billy and Trudy.¹⁸⁸ About thirty students came to Billy’s house every Tuesday and Thursday.¹⁸⁹ American officers and soldiers came to Billy’s house every Saturday and Sunday.¹⁹⁰ Also, many prominent politicians, professors, and CEO’s visited Billy Kim’s house. Even three former presidents—Doo Hwan Chun, Tae Woo Roh, Yong Sam Kim—and the former first lady Hee Ho Lee, came for dinner.¹⁹¹ Trudy prepared meals for all their visitors and even taught English to students at home.¹⁹² Her willingness and hospitality was outstanding.

Lastly, Trudy sacrificially raised her three children with the word of God and love. Trudy’s daughter wrote a letter to Trudy and stated:

¹⁸⁵Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 70-75.

¹⁸⁶Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:134-35.

¹⁸⁷Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 84.

¹⁸⁸Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 166.

¹⁸⁹Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 92.

¹⁹⁰*Ibid.*

¹⁹¹*Ibid.*, 154.

¹⁹²*Ibid.*

Dad is good at preaching but mom is good at life-style evangelism. Mom inspired me. She taught me how to sacrifice and follow God through her exemplary life style. I would like to be like my mom... Thank you for being a loving, reliable, predictable, consistent, trustworthy, affectionate, Christ-like, patient mom. Always serving others, generosity is your strength. Your diligence has paved a smooth road for you all your life.¹⁹³

Trudy also had an effective evangelistic ministry as an educator alongside her husband. Trudy used teaching English as a method for evangelism. In 1962, she began to teach English to female students at Suwon Middle School.¹⁹⁴ She shared short devotional Scriptures before and after the English lesson. As a result, students took to her teaching without any resistance and many of them converted to Christianity.¹⁹⁵ She also taught English to the wives of several Korean military officers and presidential security officers, and to students at different colleges using the same teaching methods and leading many people to Christ.¹⁹⁶

In 1961, Trudy began teaching the Bible to female prisoners at Suwon prison and continued for fifteen years.¹⁹⁷ In 1999, she started giving her testimony in Korean at churches and schools.¹⁹⁸ She challenged people saying that they should go anywhere for Christ and gather the harvest, if they experienced God's free grace of salvation and ends here testimony with a phrase "bloom where you are planted."¹⁹⁹ She was also active in Billy Kim's ministry at SCBC by visiting church members frequently. She stated: "I

¹⁹³Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 285.

¹⁹⁴Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 115.

¹⁹⁵*Ibid.*, 116.

¹⁹⁶*Ibid.*, 117-25.

¹⁹⁷Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 85.

¹⁹⁸Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 174.

¹⁹⁹*Ibid.*, 174-77.

frequently visit my church members. I usually buy something the person needs and go to her place and listen carefully what she says and cry with them.”²⁰⁰

Trudy has been working as the director of Suwon Central Christian (SCCK) Kindergarten since 1976.²⁰¹ She started this ministry because she found that learning the Scriptures and English from an early age is very important for Korean children.²⁰² Soon, Trudy felt a need to provide further Christian education for the children who graduated from SCCK. Therefore, Trudy and Billy Kim sold all of their property such as their house and estate in order to build Suwon Central Christian Academy, and in 1944, SCCA was established.²⁰³ Trudy has been serving children at SCCK and her son, Joseph, serves as a Chaplain of SCCA.²⁰⁴

From the start, SCCK had distinct teaching methods. First, teachers from the U.S. and Canada taught English to children, which was a rare case in Korea at that time.²⁰⁵ Second, both children with disabilities and those without disability were both taught in the same class.²⁰⁶ Trudy believed that Romans 12:5 should be applied in the classroom.²⁰⁷ Last, she removed all chapel services and religion classes from the curriculum. Instead, teachers were to integrate Christian principles and share the love of Christ in the

²⁰⁰Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 153-54.

²⁰¹Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 99.

²⁰²Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 227.

²⁰³Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 99.

²⁰⁴Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 229.

²⁰⁵Ibid., 244.

²⁰⁶Ibid., 233.

²⁰⁷Ibid., 235.

classroom. Each class began and ended with prayer, and the students started each day with daily devotionals.²⁰⁸

Trudy also opened up a pie shop, “Trudy’s,” in order to fulfill three purposes. First, she started baking and selling pastries in order to raise funds to hire specialized teachers for students with disabilities.²⁰⁹ Secondly, she wanted to demonstrate a life of Christian service that Christians were to live.²¹⁰ Lastly, working at the pie shop provided her with the opportunity to get in touch with the parents of students and listen to them; she served as a counselor, so to speak.²¹¹ In 2006, Trudy was diagnosed with Multiple Myeloma.²¹² Currently, she has undergone both surgery and chemotherapy, and is in recovery.²¹³

Waldo and Wally Yeager

William Waldo Yeager and Olive Yeager had two sons, Waldo E. Yeager, who was known as “Wally,” and Nelson E. Yeager.²¹⁴ Waldo Yeager owned a poultry and egg business named Courtland in Toledo, Ohio.²¹⁵ He was a hard-working and rich businessman according to Billy and Trudy’s testimony.²¹⁶ At the same time, he was very

²⁰⁸Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 229-30.

²⁰⁹*Ibid.*, 257.

²¹⁰Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 142.

²¹¹Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 261-62.

²¹²*Ibid.*, 275.

²¹³*Ibid.*, 276.

²¹⁴Wally Yeager, phone conversation with author, October 29, 2015.

²¹⁵Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 173.

²¹⁶*Ibid.*, 174.

frugal. Billy witnessed: “He never spends money for himself. He wears the same shoes for ten years. He drives the same car until it dies.”²¹⁷ Trudy stated: “After he sent Billy and me as missionaries of Christian Service to Korea, he and his wife, Olive, did all the bookkeeping of Christian Service Inc. after they finished their own business until late night in order to save money for hiring extra personnel.”²¹⁸

Billy Kim met Waldo Yeager through his son, Wally (Waldo E. Yeager) when Billy became a college student at BJU. He wanted to take a job during the school break in order alleviate Carl’s financial burdens. He asked Wally Yeager, his friend at BJU, for any job opportunity. Wally asked his father and his father responded to his son: “If Billy and you can live in the same living condition, you can bring him here to work. You should not discriminate him. You eat with him on the same table; you go to baseball game with him during the off days.”²¹⁹ Yeager put his two sons in one room, and he gave Billy one of his son’s rooms to stay. He worked at Yeager’s factory. Billy was in charge of separating big eggs and small eggs so Yeager could pack the eggs and sell them to the grocery stores. He worked at Yeager’s factory during school breaks, for three years.²²⁰ Waldo Yeager’s exemplary work ethics—equality, diligence and frugality—inspired Billy Kim. Billy Kim’s value on equality, diligence, and frugality can be seen in his ministries, specifically, his ministry at FEBC.

Waldo went to church regularly but he was not born again until his early thirties when he went to a revival and heard about Christ in a testimony by a

²¹⁷Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:109.

²¹⁸Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 174.

²¹⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:106-7.

²²⁰*Ibid.*, 1:107.

businessman.²²¹ Afterwards, helped establish Christian Businessmen’s Committee USA in the mid 1930’s, whose mission and purpose was to build and develop stronger Christian businessmen and to share the Gospel.²²² He served CBMC as a president for three years.²²³ Moreover, in 1959 he established Christian Service Inc. in order to support Billy and Trudy’s ministry in Korea.²²⁴ Christian Service Inc. officially sent Billy and Trudy to Korea as the missionaries of Christian Service Inc. and managed all the supporting fund raised in the U.S. for Billy and Trudy.²²⁵ After Yeager sent them to Korea, he was worried about Trudy and he sent a package of American food and snacks to Korea every month.²²⁶ Moreover, he also came to Korea and supported Billy Kim’s ministry financially.²²⁷ He visited Korea along with other Christian businessmen, who were willing to help Billy Kim. He was glad seeing Billy and Trudy minister to so many young people. He visited Korea every two to three years, observing Billy’s ministry and giving his own personal testimony.²²⁸

Yeager made his last visit to Korea in 1985 with his wife, who had Alzheimer. In 1990, he and his wife moved to a nursing home and haven’t visited Korea since. His wife passed away in 1997, and he passed away in 2000. He made a total of twenty visits

²²¹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart], 1:109.

²²²Yeager, phone conversation.

²²³Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 173.

²²⁴*Ibid.*, 174.

²²⁵Yeager, phone conversation.

²²⁶Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 173.

²²⁷*Ibid.*

²²⁸*Ibid.*

to Korea and became a father-figure to Billy Kim.²²⁹ After Waldo Yeager retired from his business and Christian Service Inc., Wally succeeded his father and continued to support Billy Kim. He also made fifteen to sixteen trips to Korea to support Billy Kim.²³⁰ In 2006, Christian Service Inc. became Christian Service International and continued to support not only Billy Kim and Korea, but also those in Cambodia, whom Billy Kim introduced to Wally.²³¹

Conclusion

In his early life, Billy lived in the midst of national tragedies, such as the Japanese colonization national division, and the Korean War, yet he did not give into the tragic circumstances of his personal life or nation. Billy overcame his difficult circumstances by doing four things. First, he relentlessly chased after his dream and sought opportunities to further his education. Secondly, he sets realistic goals. Thirdly, he waited patiently for opportunities to open up, while diligently serving others. Notably, he intuitively picked up on what others needed and he met their needs quickly, working hard, even beyond their expectations. Fourthly, Billy Kim seized risky opportunities with unforeseeable outcomes.

Billy Kim supported the American way of life such as democracy and charity because of the love he received from Carl Powers, Carl's family, and the people in Carl's town. Billy was determined that his evangelistic ministry would go hand in hand with spreading democracy and charity in Korea. Moreover, Carl taught Billy to give unconditional love to others, especially the poor and needy.

In his time at the Bob Jones Academy, Billy was converted through the personal evangelism of his roommate Jerry. After his conversion, he was educated at Bob

²²⁹Lee, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 175.

²³⁰Yeager, phone conversation.

²³¹*Ibid.*

Jones Academy and University. His evangelism practice and evangelism theology was built there. His training of personal evangelism and his familiarity of revivalism and conservative Protestantism led him to work with Billy Graham Evangelistic Association and Youth for Christ. Moreover, his fellow alumni at BJU gave him the opportunity to lead Far East Broadcasting Company in Korea.

Not only was Billy trained in America, but he also gained supporters from the United States who continued to support him and his ministry while he was overseas in Korea. Carl was an American who showed Billy sacrificial love, who opened up new horizons for Billy by providing him an education in America, and bridged him with a network of other Americans who would support him.

Trudy served alongside Billy Kim as his lifelong partner in both his family and public evangelistic ministry. They worked together to witness Billy's entire family as well as be a good witness for their three children who later went onto ministries of their own. Since Koreans greatly admired and respected Americans, Billy was able to enjoy elevated social status in Korea because Trudy was always by his side.

Waldo Yeager was a father figure to Billy, who had lost his biological father at a young age. Waldo supported Billy and his ministry financially and modeled a life of integrity and frugality, which Billy applied in his ministry, especially as the CEO of FEBC-Korea. Under his frugal and transparent money management, FEBC rapidly expanded throughout Korea and East Asia.

Billy Kim's diligence and aspirations for his evangelistic ministry, buoyed his American education and supporters, created the synergy to build an effective evangelistic ministry, which promoted American Protestantism and democracy in Korea.

CHAPTER 4

BILLY KIM'S THEOLOGY OF EVANGELISM

Introduction

Billy Kim is not primarily a theologian; he is an evangelist, a pastor, and a CEO. However, his evangelistic ministry has been driven by his theology, specifically, evangelical theology. The primary emphasis of his evangelistic ministry has been sharing the gospel in order to lead individuals into a right relationship with God. This chapter will systematically explore Billy Kim's theology of evangelism on the basis of his sermon compilations, Bible study materials, and his audio-sermons in order to disclose his evangelical theology and the direct influence his theology has on his evangelistic ministry.

Billy Kim's Bibliology

Billy Kim's theology of evangelism begins with his firm belief in the authority of the Scriptures. Billy Kim points out that the Bible is different than any other books in the world because it is the revelation, inspiration, and the Word of God.¹ The Bible is the revelation of God. The Bible is the one and only book on earth through which God revealed himself to mankind.² The word 'revelation' means "disclosing the cover."³ God discloses himself in two different ways. First of all, he reveals himself to mankind in

¹Billy Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim: Celebrating 25 Years of Dr. Billy Kim's Ministry] (Seoul: Kyujang, 2012), 194.

²Ibid.

³Ibid., 195.

nature (Rom. 1:18-21), through the things of nature (Col 1:17), and through moral laws of mankind (Gen 1:26; Acts 17:29). This is called general revelation.⁴ The general revelation shows that mankind is fallen because of sin and is condemned by God.⁵ Second, God reveals himself through the Bible (1 John 5:9-12) and through Jesus Christ (John 1:18).⁶ This is called special revelation. The special revelation emphasizes that the fallen and condemned mankind can only be saved by trusting Jesus Christ as their Lord and Savior (Acts 4:12).⁷

Next, the Bible is inspired by God. The Bible is special and different than any other book in the world because it is the inspiration of God.⁸ The word ‘inspiration’ means the breath of God. Although the Bible was written by forty authors in a span of more than 1,500 years, every author of the Bible was inspired by God when they wrote the Bible. In other words, the God of truth (Rom 3:4) breathed the truth into the Bible as people were writing the Bible (2 Tim 3:16).⁹ This does not mean that God dictated every single word to the authors of the Bible.¹⁰ The Bible testifies that authors were inspired and led by the Holy Spirit while they were writing books of the Bible (2 Pet 1:21). The God of truth (Rom 9:1-3) inspired all the authors so they could write God’s revelation with their personal writing skills as they were filled by God’s Spirit. The Holy Spirit was the coauthor of the Bible along with all human authors of the Bible (Mark 11:36; Acts

⁴Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 195.

⁵Ibid.

⁶Ibid.

⁷Ibid.

⁸Ibid., 194-99.

⁹Ibid.

¹⁰Ibid.

1:16, 4:24-25; Heb 3:7; 10:15-16). Therefore, the Bible is the only book on earth that has no errors.¹¹

Last, the Bible testifies that it is the Word of God. Billy Kim points out that the following words are used in the Bible: ‘Scripture’ and ‘Word of God’ both in the Old and the New Testaments. The word ‘Scripture’ in the Bible means ‘inspired writings by the Holy Spirit’ (2 Tim 3:16; Rom 3:2). ‘Scripture’ also refers to all the books of the Old Testament and Paul’s epistles in the New Testament (2 Pet 3:16).¹² Moreover, the phrase ‘Word of God’ is used to pinpoint the Bible in the New Testament, which indicates both the Old Testament and the New Testament.¹³ Additionally, Billy Kim states that not only the New Testament is the Word of God, but also the Old Testament. Jesus quoted verses from twenty-two books of the Old Testament out of thirty-nine books.¹⁴ The New Testament quotes the Old Testament about 850 times.¹⁵ In sum, both the Old Testament and the New Testaments are the very Word of God.

Billy Kim believes that the Bible is inerrant and infallible because the Bible is the revelation, the inspiration, and the Word of God. He states, “I believe that the Bible is the word of God and it is accurate.”¹⁶ Moreover, Christ is the center of the Bible.¹⁷ He states in his sermon called “The Evidence of The Deity of Christ” as follows: “The Bible is all about Jesus Christ. The entire Bible introduces Jesus Christ. The Bible is useless, if

¹¹Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 194-99.

¹²Ibid.

¹³Ibid.

¹⁴Billy Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], (Seoul: Han Kook Bang Song Sen To, 1983), 16.

¹⁵Ibid.

¹⁶Ibid., 22.

¹⁷Ibid.

Jesus Christ is taken out of the Bible.”¹⁸ Therefore, people can know God in the right way only through the Bible as they take the Bible as the Word of God (Job 22:22, 23).¹⁹

Billy Kim also believes that knowing the Bible intellectually as “the inerrant and infallible word of God” is not enough for unbelievers.²⁰ Unbelievers should read the Bible as the Word of God, hear the Bible as the Word of God, and take the Bible to their heart as the Word of God (Rev. 1:2-3).²¹ Besides, Billy Kim encourages believers to study the Word of God systematically (2 Tim 2:15), to learn it by heart (Ps 119:9,11), to meditate on it (Ps 1:2; Jo. 1:8), and to apply it in their lives (Ps 119:105).²² Billy Kim also explains the results of reading the Bible for both unbelievers and believers. First, the Word of God gives salvation (2 Tim 3:15), regeneration (James 1:18), and eternal life (John 5:39). Second, the Word of God purifies both unbelievers and believers (John 15:3). Third, the Word of God gives passion for Christ to believers (John 24:32). Fourth, the Word of God provides spiritual growth to believers (1 Pet 2:2; Matt 4:1-10). Fifth, the Word of God gives victory in believers’ spiritual warfare (Matt 4:1-11; Eph 6:17). Sixth, the Word of God gives spiritual guidance (Ps 119-105). Seventh, the Word of God sanctifies believers (2 Tim 3:17-17). Last, the Word of God becomes the foundation of believers’ conduct (2 Tim 3:16).²³

¹⁸Billy Kim, “Yesu Grisdoeui Shin Sung Jeungo 1 [The Evidence of the Deity of Jesus Christ, Part 1],” April 5, 1989 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172788&CLIP_ID=0000000000000000.

¹⁹Billy Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now] (Seoul: Nachimvan, 1997), 17.

²⁰Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 98-99.

²¹Ibid.

²²Billy Kim, *Himeul Dahayo Joonimke Baeura* [Learn from the Lord with All Your Strength] (Seoul: Nachimvan, 1994), 15-16.

²³Ibid.

Billy Kim's Theology (God, The Father)

Billy Kim's main concern in his evangelistic ministry is to lead people into a right relationship with God.²⁴ Therefore, people need to know God in the right way.²⁵ Billy Kim sees God in Trinity. Although Trinity is difficult to explain, Billy Kim provides the following explanation on Trinity.²⁶ For instance, God is a father who provides power and authority to his children. Therefore, God is Father to all believers. Jesus is a bridegroom to all believers, who are his brides. Last, the Holy Spirit is a mother who gives comfort to her children. Therefore, the Holy Spirit is Mother of all believers.²⁷

God, the father and creator of the universe, who wants to have a right relationship with mankind, has two kinds of personality.²⁸ First, God is holy. Billy Kim explains in his sermon called "The Holy God" that God is holy (Rev 4:8), meaning that God is perfect (Heb 5:9) and sinless (Matt 5:25).²⁹ The holy God commands all mankind to become holy like him (Lev 19:2; 1 Pet 1:14-15). However, human beings are sinful despite all of their moral and religious good works because their works are measured by God's perfect standard.³⁰ God requires holiness not only from their works, but also from

²⁴Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 17. Myung Su Park, *Hankuk Kyo He Sulkyoga Yunku* [Analysis of Preachers in Korean Churches] (Seoul: Hankook Kyohesahak Yunkuwon, 2000), 1: 480.

²⁵Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 13.

²⁶Billy Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple] (Seoul: Kyujang, 2012), 255-56.

²⁷Billy Kim's analogy of the third person of the trinity, the Holy Spirit, as "Mother" is not based on the Bible. The concept of a triune God is difficult to grasp. It is likely that Billy Kim introduced the Holy Spirit as mother since the Korean culture emphasized the family unit. Ibid.

²⁸Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 123.

²⁹Billy Kim, "Gurookhashin Hananim [The Holy God]," January 1, 1997 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_viewer.asp?Item_ID=MI070705113455&CLIP_ID=0000000000000000.

³⁰Ibid.

their heart (Isa 6:1-8) since the holiness of works stems from the holiness of their hearts (Matt 15:11). People, who are sinful, cannot come to the holy God (Ps 24:3-5).³¹ Tragically, all mankind stands condemned before the holy God because of their sins.³² Billy Kim states in his sermon called “The Wrath of God” that God is also wrathful toward mankind because all human beings are sinners.³³ They are deceitful, unfaithful to God. They steal and lie (Lev 6:1-3).³⁴ God cannot tolerate with sin because he is just and upright (Deut 32:4).³⁵ Therefore, mankind faces God’s wrath and condemnation (Ps 5:6).³⁶

Second, God is love. Billy Kim asserts in his sermon called “Who is Yahweh?” that God is holy on one hand. Therefore, mankind cannot come close to him (Ps 19:1-6).³⁷ But God is love on the other hand, so that he wants to have a relationship with mankind (Ps 19:7-10).³⁸ Billy Kim characterizes the love of God in six points. First of all, God’s love is holy.³⁹ God’s love is pure, noble, and holy, whereas human love is not pure, noble, and holy. Love is divided in two parts in the New Testament. The Greek words for love, such as ἔρως (*eros*), στοργή (*storge*), and φιλέω (*phileo*), indicate human

³¹Kim, “Gurookhashin Hananim [The Holy God].”

³²Ibid.

³³Ibid.

³⁴Ibid.

³⁵Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 16.

³⁶Kim, “Gurookhashin Hananim [The Holy God].”

³⁷Billy Kim, “Yehowaneun Uton Buninga? [Who Is Yahweh?],” February 28, 1999 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_viewer.asp?Item_ID=MI60513172717 &CLIP_ID=00000000000000.

³⁸Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 32-33.

³⁹Kim, “Yehowaneun Uton buninga? [Who is Yahweh?].”

³⁹Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 32-33.

love; ἀγάπη (*agape*) points out God's love.⁴⁰ Ἀγάπη (*agape*) indicates sacrificial, dedicated, and holy love. God is love (1 John 4:8, 16).⁴¹ God loves all ethnicities in the same manner. Moreover, God's love has a purpose. God wants all mankind to repent and come to him (2 Pet 3:9).⁴² Second, God's love is dedicated. God rescued mankind with his dedicated and passionate love since mankind was dead in their sins (Eph 2:4-5).⁴³ Third, God's love is sacrificial love. God loved the world and gave his only son, Jesus Christ (John 3:16). His son, Jesus Christ, was crushed and pierced for the sin of the world (Is. 53:5-6).⁴⁴ Fourth, God's love is unconditional (John 15:9, 13) and unchanging (John 13:1).⁴⁵ God's love covers all of our sins no matter how big the sins are (1 Pt. 4:8). Fifth, the love of God is limitless (Eph 3:16-17).⁴⁶ Last, God's love is a mystery. Like the psalmist in Psalm 8:3-4, Billy Kim does not understand why God loves mankind, who are sinners (Rom 3:23) and are condemned (Rom 6:23). Moreover, Billy Kim cannot fathom God's unconditional love because he gave his son, Jesus Christ, to mankind (Gen 29:20).⁴⁷

⁴⁰Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 37.

⁴¹Ibid.

⁴²Ibid.

⁴³Ibid., 39.

⁴⁴Ibid., 40.

⁴⁵Ibid.

⁴⁶Billy Kim, "Hananimeui Sarang [The Love of God]," November 6, 1983 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172570 &CLIP_ID=00000000000000.

⁴⁶Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 14.

⁴⁷Kim, "Hananimeui Sarang [The Love of God]."

Billy Kim states, “God is love (1 John 4:16). I have experienced it and I’m still experiencing it.”⁴⁸ Billy Kim elaborates in his sermon called “The Love of God” that John 3:16 shows clearly that God is love. John 3:16 is his favorite Bible verse. He became a Christian through hearing John 3:16.⁴⁹ He emphasizes that God loves all mankind, even sinners. God demonstrated his love to mankind through sending his only son into the world.⁵⁰ Therefore, people need to know Jesus Christ, who is the second person in Trinity, in order to know God in the right way.

Billy Kim’s Christology

Billy Kim strongly believes that knowing God in the right way includes experiencing God’s love displayed on the cross.⁵¹ Therefore, Christology is strongly related to his theology. According to Alvin Reid, Christology comprises the person of Christ and the work of Christ.⁵² Likewise, Billy Kim discloses the person of Christ and the work of Christ in his Christology. Regarding the person of Christ, Billy Kim points out that Christ is both God and man. Regarding the work of Christ, Billy Kim asserts that Christ was incarnated: he suffered, he died, he has risen from the death, he was also ascended into heaven, and he will return to the world one day.⁵³ Above all, the deity of Christ and the cross of Christ are the most central doctrine in his Christology. To illustrate, in his view on the person of Christ, Billy Kim puts more emphasis on Christ as God than on Christ as a man for two reasons. First, many people in Korea think that Jesus

⁴⁸Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 14.

⁴⁹Kim, “Hananimeui Sarang [The Love of God].”

⁵⁰Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 14.

⁵¹Ibid., 43.

⁵²Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville: B & H, 2009), 134.

⁵³Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 43.

is a saint or a good moral teacher like Confucius, Buddha, and Mohammed.⁵⁴ Second, some people within the church practice prayer, services, donations, and charities without believing Christ as God.⁵⁵ Billy Kim asserts that church practices mentioned above are meaningless if believers do not acknowledge Jesus Christ as God because only those who believe Christ as God will be saved.⁵⁶

Jesus Is God

Billy Kim provides three reasons why Christ is God. First, the status of Christ shows that Christ is God. For instance, the will of God and the will of Christ are the same (John 5:19): God gives his authority to judge to Christ (John 5:21), both God and Christ receive glory from all mankind (John 5:22-23), and the origin of life belongs to both God and Christ (John 5:24-26).⁵⁷

Second, Christ's works testify that he is God. Christ said, "the very works that I am doing, bear witness about me that the Father has sent me (John 5:36)."⁵⁸ To illustrate, Christ created and upholds all things along with God, the Father (Col 1:16; Heb. 1:3); Christ does saving work (Heb 7:25); Christ is able to forgive sins (Luke 7:48); Christ provides grace (2 Cor 9:8); he helps people who are tempted (Heb 2:18); Christ protects believers (2 Tim 1:12); Christ answers prayer (Eph 3:20); Christ keeps the promise (Rom 4:21); Christ protects (Jude 1:24); Christ is the ultimate judge (2 Thess

⁵⁴Billy Kim, "Yesu Grisdoeui Shin Sung Jeungo 2 [The Evidence of the Deity of Jesus Christ, Part 2]," April 19, 1989 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172789 &CLIP_ID=0000000000000000.

⁵⁵Ibid.

⁵⁶Ibid.

⁵⁷Ibid.

⁵⁸All scripture references are from the English Standard Version, unless otherwise stated.

4:1); Christ raises people from death to life (John 6:39ff); Christ transforms the lowly human body to a glorious body (Phil 3:21); and Christ gives eternal life (John 10:28).⁵⁹

Last, many people in the Bible testified that Jesus was the son of God, who was sinless and righteous. For instance, Peter testified that Jesus was the son of God who was glorified by God (Matt 16:16; Acts 3:13). Paul also affirmed that Jesus was the Lord of Glory (1 Cor 2:8), the image of God (2 Cor 4:4), the returning Lord (1 Thess 4:6), the judge (2 Tim 4:1), and the conqueror of death (1 Cor 15:24-26).⁶⁰ John, Pilate, Paul, and Judas Iscariot testified that Jesus was sinless (1 John 3:5; John 19:4; 2 Cor 5:21). All the apostles testified that Jesus was the anointed one (Acts 4:27). The Roman centurion, the wife of Pilate, and a robber on the cross Ananias testified that Jesus was a righteous man (Luke 24:47; Matt 27:19; Luke 23:41; Acts 22:14). God and the Holy Spirit witnessed that Jesus would convict the world concerning sin and righteousness as a King (John 16:8; Heb 1:8-9).⁶¹

Jesus Is Man

Jesus is God, but he became a man (John 1:14; Phil 2:6-7). Isaiah prophesied that God would come through the birth of a virgin (Matt 1:18). Jesus was conceived by the Holy Spirit (Isa 7:14) and born of a woman (Gal 4:4; 2 Tim 3:16). After his birth, Jesus went through childhood (Luke 2:40), Jesus was sorrowful (Matt 26:38), Jesus was hungry (Luke 4:2), Jesus needed to sleep (Luke 8:23), Jesus went through poverty (Luke

⁵⁹Kim, “Yesu Grisdoeui Shin Sung Jeungo 2 [The Evidence of the Deity of Jesus Christ, Part 2].”

⁶⁰Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 148.

⁶¹Billy Kim, “Yesu Grisdoeui Shin Sung Jeungo 3 [The Evidence of the Deity of Jesus Christ, Part 3],” May 3, 1989 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172791 &CLIP_ID=0000000000000000.

5:28), and Jesus was tired in his ministry on earth (John 4:6). All these examples show the human nature of Jesus Christ.⁶²

The work of Jesus can be divided into three parts: Christ's birth, his suffering and death, and the resurrection of Christ. Billy Kim's view on the second coming of Christ will be illustrated in Billy Kim's Eschatology.

The Incarnation of Christ

Christ was God himself (John 1:1). Christ, the invisible God, took a form of flesh and came to the world as savior of the world (John 1:14).⁶³ Christ was born of a woman (Gal 4:4) and a virgin (Isa 7:14).⁶⁴ Billy Kim explains that incarnation is difficult to imagine and to believe, but it is God's supernatural work. Christ, who was the creator of the universe, was able to come to the world as a man (Matt 8:27; Col 1:16; John 1:3).⁶⁵ Billy Kim provides many reasons why Christ was incarnated and came to the world. To illustrate, Christ came to the world in order to tell the gospel (Mark 3:38), to call sinners to repentance (Luke 5:32), to burn all the evil (Luke 12:49), to provide division on earth (Luke 12:51), to bear witness to the truth (John 18:37), to show God the father (John 14:9), to shine the light to the world (John 8:12), to fill mankind with his life as he emptied himself (Phil 2:5), and to send believers into the world as he was sent by God (John 20:21).⁶⁶ But the ultimate reason for the incarnation of Christ is his redemptive

⁶²Kim, "Yesu Grisdoeui Shin Sung Jeungo 2 [The Evidence of the Deity of Jesus Christ, Part 2]."

⁶³Billy Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord with All Your Strength] (Seoul: Nachimvan, 1992), 71.

⁶⁴Ibid.

⁶⁵Billy Kim, "Sungtaneui Euimi [The Meaning of Christmas]," December 24, 1994 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172976 &CLIP_ID=00000000000000.

⁶⁶Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord], 71. Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 154.

work on mankind. Christ came to the world in order to die for sinners (John 12:27), to save the world from sin (John 3:16), and to become the savior of mankind (Luke 2:11).⁶⁷ Jesus Christ provided mankind eternal redemption through his blood (Heb 9:12) because “without the shedding of blood there is no forgiveness of sins” (Heb 9:22).⁶⁸

Christ’s Life on Earth

Billy Kim summarizes Christ’s life on earth with two key themes: self-denial and absolute obedience to God. Jesus did not come to live on earth as a mighty ruler (Phil 2:7). Billy Kim states: “Jesus left the throne of heaven and was born in a manger. He spent his childhood as a refugee. He lived as a carpenter for thirty years. He did not have any place to sleep during his ministry on earth.”⁶⁹ Christ’s self-denial brought suffering and through suffering, he learned obedience to God (Heb 5:8).⁷⁰ Christ obeyed God on earth as he fulfilled all of God’s command.⁷¹ Jesus was obedient to God, even unto death, so that he could glorify God (Phil 2:8; Joh 17:4).⁷²

Christ’s Suffering and Death

God allowed Christ to go through suffering and death on the cross (Jer 1:12). God also abandoned him when Christ was dying (Matt 5:36).⁷³ Therefore, Jesus had to go

⁶⁷Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 154.

⁶⁸Billy Kim, “Yesunim Oe Osiotna? [Why Did Jesus Come?],” December 25, 1994 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513173016 &CLIP_ID=00000000000000.

⁶⁹Billy Kim, *Himeul Dahayo Joonimke Hunshinhara* [Give Your Life to the Lord with All Your Strength] (Seoul: Nachimvan, 1992), 27.

⁷⁰Billy Kim, *Himeul Dahayo Joonimke Soonjonghara* [Obey the Lord with All Your Strength] (Seoul: Nachimvan, 1993), 16.

⁷¹*Ibid.*, 21.

⁷²*Ibid.*, 16.

⁷³Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord], 33, 36.

through suffering and death. Billy Kim provides examples of Christ's emotional suffering.⁷⁴ To illustrate, Jesus was betrayed by his disciple and sold for thirty silver coins (Zech 13:7; Matt 26:15-16), he was falsely accused by his fellow Jews (John 18:28-32), he was sentenced to death (Mark 15:12), and he was mistreated by the Romans (Matt 27:27).⁷⁵ Jesus was treated as a criminal on the cross (Matt 27:38) and abandoned by God (Mark 15:33-4).⁷⁶ Moreover, Billy Kim lists the physical pain of Christ as follows. The band of soldiers bound Jesus (John 18:12), put a crown of thorns on his head (Mark 27:29), spit on him and undressed him (Matt 27:30-31), thrust a spear in his side (John 19:34), and let him drink vinegar (Matt 27:34).⁷⁷

The Cross

The culmination of Christ's suffering was his death on the cross. The cross is in the center of Billy Kim's Christology. Billy Kim asserts that people must experience God's love displayed on the cross in order to know God in the right way.⁷⁸ The Bible mentions the cross more than 175 times.⁷⁹ On one hand, the cross pictures contempt, defeat, suffering, pain, and death.⁸⁰ On the other hand, the cross of Jesus Christ is a picture of reconciliation between God and mankind (Col 1:20), redemption (John 12:24), love,

⁷⁴Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord], 39.

⁷⁵Ibid., 39-40.

⁷⁶Ibid.

⁷⁷Ibid., 40-41.

⁷⁸Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 43.

⁷⁹Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 88-97.

⁸⁰Ibid.

forgiveness (Jer 2:16), the power of God, the wisdom of God (1 Cor 1:23), and the victory of Christ (Isa 53:1ff).⁸¹

Billy Kim especially emphasizes that the cross is a picture of victory because of the following reasons. First, the cross has victory over sin. Jesus conquered sin through his death on the cross and his resurrection (Isa 53:5-6; Col 2:13; John 1:29).⁸² Billy Kim points out that sin is a fearful thing in human history.⁸³ He states: “All human beings fell on the pit of sin and could not rescue themselves and others. It is only Jesus, who did not fall on the pit of sin, can rescue others (Jer 5:26). Therefore, people should hold the rescue hand of Jesus.”⁸⁴

Second, the cross has victory over the old nature of human beings. Believers’ old nature is crucified and died with Christ (Rom 6:6). The new nature was born along with the resurrection of Christ (Gal 2:19-20).⁸⁵ Third, the cross has victory over Satan. Billy Kim states: “Satan is stronger than human beings. People need someone who is stronger than Satan in order to defeat Satan (John 15:16-19).”⁸⁶ Jesus, who is stronger than Satan, defeated Satan on the cross (Col 2:15).⁸⁷ Therefore, believers can also defeat Satan in three ways. First, believers defeat Satan by the power of the Word (Matt 4:1-11).⁸⁸

⁸¹Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 160-61.

⁸²Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 48.

⁸³Ibid.

⁸⁴Ibid., 50.

⁸⁵Ibid., 54-56.

⁸⁶Ibid., 58.

⁸⁷Ibid., 57.

⁸⁸Ibid., 58.

Second, believers defeat Satan by singing praises and praying.⁸⁹ Last, believers can defeat Satan by being filled with the Holy Spirit (John 15:16).⁹⁰

Billy Kim continues to provide the following accomplishments of Jesus through the cross. First, the cross provides forgiveness of sin and new life. The forgiveness of sin and obtaining new life does not come through the good works of human beings, but rather through the cross of Christ (Col 2:13).⁹¹ All the religions and philosophies in the world cannot provide forgiveness of sin and new life.⁹² Only the cross can solve the human sin problem. Sin will be forgiven only through the cross (Heb. 9:22).⁹³ God forgave the sin of mankind in the court of heaven through the blood of Jesus Christ shed on the cross. Therefore, those who receive the pardon of God can be saved from eternal punishment (Rom. 5:8).⁹⁴ Second, the cross nullifies the accusation of the Mosaic Law.⁹⁵ Mankind can be righteous by keeping the law (Rom. 2:12-13). However, no one is capable of keeping the law. Therefore, the law accuses mankind to be sinful. And yet, Christ nullified the accusation of the law on the cross and removed all the sins of the world (Col 15:14; Isa 44:22). Christ fulfilled all the requirements of the law and saved mankind through his life

⁸⁹Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 59.

⁹⁰Billy Kim, "Shipjagaewi Teut [The Meaning of the Cross]," March 16, 1997 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513173016 &CLIP_ID=00000000000000.

⁹¹Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 90-91.

⁹²Ibid., 92.

⁹³Ibid., 90-91.

⁹⁴Ibid., 91.

⁹⁵Ibid., 92-93.

and death on the cross.⁹⁶ Last, the cross provided the reconciliation between God and mankind (Heb 9:22; Eph 2:16).⁹⁷

Christ's Resurrection

The life story of Christ did not end with a shameful death, but he rose again from the dead and declared that believers will rise from the dead (John 14:19).⁹⁸ Without resurrection, salvation, the deity of Christ, and eternal life are lies.⁹⁹ Billy Kim believes the resurrection of Christ as a historical fact and provides evidences. First, the Bible tells that Jesus rose from the dead. The empty tomb of Jesus Christ shows the resurrection of Christ (Matt 28:6-15).¹⁰⁰ Jesus appeared to many people after his resurrection.¹⁰¹ The Bible records at least twelve appearances to various people, including to Mary Magdalene (Mark 16:9), women (Matt 28:9), Peter (1 Cor 15:5), two disciples (Luke 24:15-31), ten disciples (John 20:19), Thomas (John 20:26-28), seven disciples (John 21:1-24), eleven disciples (Matt 28:16-17), five hundred people (1 Cor 15:6), James (1 Cor 15:7), Paul (1 Cor 15:8), and eleven apostles (Acts 1:2-9).¹⁰² Second, Jesus testified before his death that he would be resurrected after his death (John 11:25-26).¹⁰³ Third, Paul assured believers about the resurrection of all believers (1 Cor 15:13-20; 51-58).¹⁰⁴

⁹⁶Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 94.

⁹⁷Ibid., 89.

⁹⁸Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord], 43.

⁹⁹Ibid.

¹⁰⁰Ibid.

¹⁰¹Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 242-43.

¹⁰²Ibid., 243.

¹⁰³Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord], 42.

¹⁰⁴Ibid.

Additionally, Billy Kim explains about the importance of the resurrection.¹⁰⁵ First, the resurrection is a fulfillment of Old Testament prophecies (Ps 16:10; Acts 2:27). Second, it is the center of the gospel (1 Cor 15:1-4; Rom 4:22-25). Third, it is prerequisite of salvation (Rom 10:9). Fourth, it is evidence of regeneration (Rom 6:3-4; Col 2:12). Fifth, it is evidence of the deity of Christ (Rom 1:2-4; Acts 2:24). Last, the resurrection is a prerequisite of Christ's ascension and return.¹⁰⁶ Christianity is a religion of resurrection.¹⁰⁷ The difference between Christianity and other religions is that the bodies of the founders and saints of other religions are still in their tombs. But Christ conquered death and has risen from the dead (Matt 28:6).¹⁰⁸ Without the resurrection of Christ, Christians are the most pitiful human beings in the world. However, Christ and numerous people testify that resurrection is real. Therefore, the resurrection of Christ will remove three things from believers: sorrow (John 20:15-16), fear (John 20:19), and doubt (John 20:27).¹⁰⁹ After Jesus was resurrected, he assured his followers that he would send the Holy Spirit, and then he ascended to heaven (John 20:21).¹¹⁰

Billy Kim's Pneumatology

Billy Kim's view on the Holy Spirit is clear. Billy Kim believes that the Holy Spirit is active in unbelievers' salvation and believers' sanctification. A large number of

¹⁰⁵Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord], 47.

¹⁰⁶Ibid.

¹⁰⁷Ibid., 48.

¹⁰⁸Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 243.

¹⁰⁹Kim, *Himeul Dahayo Joonimeul Kiniomhara* [Remember the Lord], 46.

¹¹⁰Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 240.

Korean Protestant churches emphasize the Holy Spirit, which provides mysterious experiences.¹¹¹

Billy Kim points out that the Bible provides various symbols of the Holy Spirit such as oil (Heb 1:9), water (John 7:38), wind (Acts 2:2), fire (Acts 2:3), dove (Matt 3:16), and seal (Eph 4:30).¹¹² Among these symbols, Billy Kim focuses on the dove as a symbol of the Holy Spirit and provides the following reasons. The Bible presents the dove as a symbol of love (Song 1:15), peace (John 20:19-22), purity (Matt 10:16), and holiness (Lev 5:7).¹¹³ Billy Kim uses the characteristics of the dove, such as peace, purity, and holiness, in order to explain how the Holy Spirit works among unbelievers and believers.¹¹⁴

The Work of the Holy Spirit among Unbelievers

The dove is a symbol of peace. The Holy Spirit brings peace to mankind (John 14:27).¹¹⁵ Therefore, Jesus greeted to his disciples, saying “peace be with you” (John 20:19) and commanded them to “receive the Holy Spirit (John 20:22).”¹¹⁶ There is peace where the Holy Spirit rules. Therefore, Jesus told his anxious disciples to receive the Holy Spirit (John 20:19-20).¹¹⁷ As the dove symbolizes peace, mankind can only have

¹¹¹Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 101.

¹¹²Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 242-43.

¹¹³*Ibid.*, 257.

¹¹⁴*Ibid.*

¹¹⁵*Ibid.*

¹¹⁶Billy Kim, “Bidoolgigateun Sunglyung [The Holy Spirit like a Dove],” January 18, 1987 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172675 &CLIP_ID=0000000000000000.

¹¹⁷Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 257-60.

peace with God through the work of the Holy Spirit, for the relationship between God and mankind has been broken because of the sin of mankind. Human beings, who are sinful, can have a peaceful relationship with God only through the work of the Holy Spirit.¹¹⁸ The following works of the Holy Spirit show why the Holy Spirit can restore a peaceful relationship between mankind and God.¹¹⁹ The Holy Spirit converts unbelievers, making them born again (John 3:5). The Holy Spirit gives unbelievers new life (John 6:63) as he convinces unbelievers of their sin (John 16:8-11) and that Jesus Christ is Lord and savior (1 Cor 12:3).¹²⁰

Billy Kim illustrates how unbelievers become believers through the work of the Holy Spirit on the basis of people in the book of Acts. The Holy Spirit transformed Paul from a hater and persecutor of the church (Acts 8) to an apostle of Jesus Christ whose purpose has changed into propagating Jesus and his love (Acts 9). Moreover, people became followers of Jesus Christ (Acts 17:1-7) though they were once idol worshipers (Acts 17:4) and agitators of Jesus' crucifixion (Acts 2:41). Unbelievers' behavior also changed through the work of the Holy Spirit. For instance, Jason risked his life as he invited Paul and Silas to his house after he became a believer (Acts 17:7).¹²¹

The Work of the Holy Spirit among Believers

The Holy Spirit is not only working among unbelievers for their salvation, but is also working among believers for their sanctification. Billy Kim points out that the

¹¹⁸Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 257-60.

¹¹⁹Kim, "Bidoolgigateun Sunglyung [The Holy Spirit like a Dove]."

¹²⁰Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 101.

¹²¹Billy Kim, "Osoonjuleui Neunglyuk [The Power of the Pentecost]," December 3, 2000 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_viewer.asp?Item_ID=MI60513172579&CLIP_ID=0000000000 0000.

dove, which indicates the Holy Spirit, symbolizes purity and holiness (Matt 10:16).¹²² God is the origin of purity and holiness and he asks his people to be pure and holy (1 Pet 1:15-16). Therefore, the life of believers should be pure and holy.¹²³

Billy Kim provides a concrete explanation about how believers should live a pure and holy life through the help of the Holy Spirit. First, believers should follow the guidance of the Holy Spirit on a daily basis. The guidance of the Holy Spirit includes teaching, remembering, leading, and strengthening believers. For example, the Holy Spirit teaches all believers (John 14:26), the Holy Spirit reminds believers what Jesus taught (John 14:26), the Holy Spirit leads believers to the truth (John 16:13), and the Holy Spirit gives the disciples the ability to forgive people's sins (John 20:23).¹²⁴

Second, believers should imitate Jesus Christ in their daily lives (2 Cor 3:18).¹²⁵ This can only be done through the help of the Holy Spirit. To illustrate, Jesus is gentle and meek (Matt 11:29). Jesus is the example of gentleness to believers (1 Pet 2:23). Paul teaches that believers should be gentle (Eph 4:2). Peter also encourages believers to be gentle to others (1 Pet 3:4). The dove in Matthew 3:16 pictures the Holy Spirit, which has a symbol of gentleness. Therefore, the Holy Spirit, which is the spirit of gentleness, helps believers to become as gentle as Jesus.¹²⁶ Moreover, believers should serve others as Jesus washed his disciples' feet (John 13:4), believers should endure persecution as Jesus endured persecution (Matt 27:27), and believers should give their

¹²²Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 257-60.

¹²³*Ibid.*

¹²⁴*Ibid.*, 243-44.

¹²⁵Billy Kim, "Sunglyungeui Sokan Saram [A Person Belongs to the Holy Spirit]," July 21, 1991 [audio sermon], accessed October 27, 2016, [http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172861 &CLIP_ID=0000000000000000](http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172861&CLIP_ID=0000000000000000).

¹²⁶Kim, "Bidoolgigateun Sunglyung [The Holy Spirit like a Dove]."

lives to others as Jesus gave his life for others (John 12:24).¹²⁷ Only through the Holy Spirit can believers resemble Jesus Christ because the Holy Spirit pours out love to believers so they can love, serve, forgive, and die for others (Rom 5:5).¹²⁸

Last, believers should not grieve the Holy Spirit (Eph 4:30). Billy Kim explains what it means to grieve the Holy Spirit. First, believers should not test the Holy Spirit (Acts 5:3). Second, believers should not quench the Holy Spirit (1 Thess 5:19-20).¹²⁹ Third, believers should not blaspheme the Holy Spirit (Mark 3:29). Fourth, believers should not commit sin, which is the primary enemy of the Holy Spirit (Isa 43:24). Fifth, believers should not be divisive. The Holy Spirit unites believers. The last prayer of Jesus was that believers should be united (John 17) (Korean Protestants who are divisive should remember this). Sixth, believers should not be lazy (Eph 4:28; 1 Thess 3:10). Last, believers should grow spiritually and numerically. The Holy Spirit grieves when churches are not growing and believers are not maturing spiritually, just as earthly parents grieve when their children do not grow and mature.¹³⁰ Billy Kim asserts that the Bible provides the following promises to believers who walk with the Holy Spirit: believers obtain the hope of heaven (1 Thess 4:1ff), believers obtain God's protection (Matt 6:25), and believers have victory in the world (1 Cor 15:57). Believers have victory over their sins (2 Cor 2:14) and the sins of the world (1 John 5:4) through the help of the Holy Spirit.¹³¹

¹²⁷Kim, "Sunglyungeui Sokan Saram [A Person Belongs to the Holy Spirit]."

¹²⁸Kim, "Bidoolgigateun Sunglyung [The Holy Spirit like a Dove]."

¹²⁹Kim, "Sunglyungeui Sokan Saram [A Person Belongs to the Holy Spirit]."

¹³⁰Ibid.

¹³¹Ibid.

Billy Kim's Hamartiology/Anthropology

Billy Kim links both anthropology (doctrine of man) and hamartiology (the doctrine of sin) together in his view of mankind because he believes that all mankind are sinners. Therefore, mankind cannot have a right relationship with God by its own effort. Billy Kim states, "The entire humanity suffers because of sin. Sin made all mankind a betrayer of God."¹³² Billy Kim uses the Greek word for sin, ἁμαρτία (hamartia), in order to define sin. He explains that ἁμαρτία means anything that misses the mark; in other words, anything that strays from the Word of God is sin.¹³³ Moreover, all mankind strays from God because of their sin. They have lost their direction, orientation, and goal. They do not know where they are from, where they are headed, or what to do in this life. Disorientation is called sin.¹³⁴ Billy Kim distinguishes sin from original sin and actual sin.¹³⁵

Original Sin

Billy Kim explains original sin as follows. God created Adam and Eve in his image in order to have a relationship with them.¹³⁶ However, sin, which is originated from Satan (1 John 3:8), entered into Adam and Eve because of their disobedience to

¹³²Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 48.

¹³³Billy Kim, "Joeui Sseun Yulmae [The Bitter Fruit of Sin]," July 14, 2013 [audio sermon], accessed October 27, 2016, http://newfebc.febc.net/yaacast/vodview_2010.php?file_name=mms://live.febc.or.kr/vod1/bk_sermon/20130714_0.wmv&code=BK_sermonNew&no=95.

¹³⁴Kim, *Jaejaga Dweryomyon* [How Do I Become a Disciple], 90.

¹³⁵Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 113.

¹³⁶Billy Kim, "Hananimeui Shimpan [The Judgment of God]," February 23, 1997 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172644 &CLIP_ID=00000000000000.

God's command (Gen 3).¹³⁷ Due to the disobedience of Adam and Eve, mankind has fallen into sin and death (Rom 5:19).¹³⁸ As a result, mankind was bound by sin.¹³⁹ Sin ruined peoples' consciences (1 Tim 1:19) and sin destroyed peoples' souls and spirits (Mark 9:43).¹⁴⁰ Therefore, the Bible points out that the heart of mankind is full of lies (Jer 17:9), prone to evil (Jer 13:23), distrustful (Prov 28:26), full of evil (Matt 7:21-23), and is bold in doing evil (Eccl 8:11).¹⁴¹ All human beings are sinners (Rom 3:10, 23).¹⁴² Due to sin, not only human beings are fallen, but also the entire universe.¹⁴³

Actual Sin

Billy Kim points out that original sin causes actual sin, meaning that the sinful

¹³⁷Billy Kim, *Himeul Dahayo Joonimeul Jeungohara* [Witness for the Lord with All Your Strength] (Seoul: Nachimvan, 1992), 44. Billy Kim points out that the serpent, which is Satan, gave five kinds of temptation to allure Eve. First, the serpent made Eve mistrust the Word of God (Gen 3:2). Second, the serpent added his word on top of the Word of God (Gen 3:3). Third, the serpent lied to Eve (Gen 3:4). Fourth, the serpent made Eve exalt herself (Gen 3:5). Last, the serpent made Eve disobey God (Gen 3:6). Billy Kim, "Inganeui Joeaksang [The Sinful Nature of a Man]," April 5, 1981 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172552 &CLIP_ID=00000000000000

¹³⁸Kim, "Inganeui Jeaksang [The Sinful Nature of a Man]." Wayne A. Grudem writes that mankind is considered guilty due to Adam's sin, calling it "inherited guilt." He states, "God thought of us all as having sinned when Adam disobeyed . . . the fact that they (people in times of Adam through Moses) died is very good proof that God counted people guilty on the basis of Adam's sin (Rom 5:13-14)." Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 2004), Logos Bible Software, 494.

¹³⁹Kim, *Himeul Dahayo Joonimeul Jeungohara* [Witness for the Lord], 14.

¹⁴⁰Billy Kim, *Himeul Dahayo Joonimgua Kyojaehara* [Build a Relationship with the Lord with All Your Strength] (Seoul: Nachimvan, 1994), 19-34.

¹⁴¹Kim, *Himeul Dahayo Joonimeul Jeungohara* [Witness for the Lord], 14.

¹⁴²Ibid.

¹⁴³Kim, *Himeul Dahayo Joonimgua Kyojaehara* [Build a Relationship], 19-34.

nature of mankind causes all mankind to commit sin (Isa 53:6; Rom. 3:23).¹⁴⁴ Billy Kim also defines actual sin as “human thoughts and actions, which contradict God’s law.”¹⁴⁵ He states that there are fifty kinds of sin listed in the Bible.¹⁴⁶ It is a sin when people who know the good they ought to do and do not do it. Anything that does not come from faith is sin (Rom. 14:23).¹⁴⁷ Therefore, everyone commits sin.¹⁴⁸

The Nature of Sin

Billy Kim also describes the nature of sin in the light of leprosy mentioned in Leviticus 13. Billy Kim asserts that leprosy pictures the nature of sin and provides four reasons. First, like leprosy, sin adheres. Leprosy is a disease that is difficult to remove from the human body because of its adherence. At the same time, sin resides in every human being (Matt 7:21).¹⁴⁹ Like leprosy, sin will not disappear even after the human body dies (John 5:28-29). Sin can only be removed by the blood of Jesus Christ. Second, like leprosy, sin grows. As leprosy enlarges and spreads in the human body, sin also grows in human beings (James 1:15). Third, like leprosy, sin separates. If a man has leprosy and a priest has declared that he is unclean, then he is separated from friends

¹⁴⁴Kim, *Himeul Dahayo Joonimgua Kyojaehara* [Build a Relationship], 20.

¹⁴⁵Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 113.

¹⁴⁶Nine kinds of sins are listed in Exod 20:9; five kinds of sins are in 1 Cor 6; nineteen kinds of sins are in Rom 1; six different sins are in 1 Tim 1; seven different sins are in Col 3; five different sins are in Gal 5; seven kinds of sins are in Mark 7; therefore, fifty-eight kinds of sins are in the Bible. Kim, “Inganeui Jeaksang [The Sinful Nature of a Man].”

¹⁴⁷Kim, *Himeul Dahayo Joonimeul Jeungohara* [Witness for the Lord], 14.

¹⁴⁸Kim, “Inganeui Jeaksang [The Sinful Nature of a Man].”

¹⁴⁹Billy Kim, “Joereul Sangjinghanon Moondoongbyung 1 [Leprosy: The Symbol of Sin, Part 1],” April 13, 1986 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172644 &CLIP_ID=0000000000000000.

and family (Lev 13:46). Likewise, sin separates mankind from God (Isa 59:2). Last, like leprosy, sin destroys. Leprosy destroys the human body. Likewise, sin destroys the human body, soul, and spirit.¹⁵⁰ Therefore, the result of sin is death (Rom. 3:23; Ezek 18:4).¹⁵¹

Death

Billy Kim points out that sin does not result only in the physical death of individual persons; it brings destruction to individual souls (Mark 9:43), countries, and the entire race of mankind (Ezek 18:4).¹⁵² Everyone dies in sin. Everyone is dead though they are alive (Eph 2:1).¹⁵³ Billy Kim exclaims that human beings have tried to set themselves free from sin, but they cannot remove their sin with their own efforts (Titus 3:5) because sin is intrinsic to their nature (Rom 3:23; 6:23).¹⁵⁴ Therefore, human beings are incapable of saving themselves from sin (Eph 2:8-9).¹⁵⁵

However, Billy Kim points out that the Bible teaches how mankind should engage with sin on the basis of Leviticus 13. As the priest goes to the person with leprosy to examine him (Lev 14:3), so Jesus comes to the world to save mankind. It is not lepers who come to the priest, it is the priest who comes to them. Likewise, it is not mankind who come to Jesus, it is Jesus who comes to mankind. Moreover, it was not Adam who came to God when he sinned; it was God who came to Adam.¹⁵⁶ Therefore, as a person of

¹⁵⁰Kim, “Joereul Sangjinghanon Moondoongbyung 1 [Leprosy, Part 1].”

¹⁵¹Kim, *Himeul Dahayo Joonimgua Kyojaehara* [Build a Relationship], 20.

¹⁵²Ibid., 23-24.

¹⁵³Kim, *Himeul Dahayo Joonimeul Jeungohara* [Witness for the Lord], 52.

¹⁵⁴Ibid., 44-45.

¹⁵⁵Ibid., 14.

¹⁵⁶Billy Kim, “Joereul Sangjinghanon Moondoongbyung 2 [Leprosy: The Symbol of Sin, Part 2],” April 20, 1986 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_Audio_New.asp?Item_ID=MI50513172645 &CLIP_ID=0000000000000000.

leprosy cries out “unclean, unclean” (Lev 13:45), so should sinners confess their sins before God (Prov 28:13; 1 John 1:9).¹⁵⁷ As the hair of a person with leprosy was unkempt (Lev 13:45), sinners should wear the helmet of salvation through trusting Jesus Christ (Eph 6:17). As clothes of a person with leprosy were taken apart (Lev 13:45), so was the body of Jesus Christ torn apart in order to remove the sins of mankind (Isa 53:5ff). Additionally, as the priest offers sacrifices unto God on behalf of a person with leprosy (Lev 14:4f), so was Jesus offered as a living sacrifice unto God on behalf of mankind (Heb 9:13f).¹⁵⁸ Only the blood of Jesus Christ and the work of the Holy Spirit can set mankind free from sin (1 John 1:7; Heb. 9:22; Rom 8:1-2).¹⁵⁹

Billy Kim also provides the following practical advice to believers regarding resisting temptations of sin. First, believers meditate on the death of Jesus on the cross in order to resist the temptation of sin (2 Tim 3:12; 1 Pet 2:24).¹⁶⁰ Second, believers should love their brothers in Christ (2 Tim 3:12; 1 Pet 4:8). Third, believers should repent from their sin (2 Tim 3:12; 1 John 1:9).¹⁶¹ Last, believers should live a holy life (2 Tim 3:12).¹⁶²

Billy Kim’s Soteriology

According to Billy Kim, understanding soteriology is very important because the Bible asserts that people who teach a different gospel of salvation than the gospel of

¹⁵⁷Kim, “Joereul Sangjinghanoon Moondoongbyung 2 [Leprosy, Part 2].”

¹⁵⁸Ibid.

¹⁵⁹Kim, *Himeul Dahayo Joonimeul Jeungohara* [Witness for the Lord], 45-46.

¹⁶⁰Ibid., 46.

¹⁶¹Ibid., 47.

¹⁶²Ibid.

salvation mentioned in the Bible will be cursed (Gal 1:8).¹⁶³ Therefore, Billy Kim's soteriology begins with a clear definition of the word 'salvation.' Billy Kim defines it as follows: "Salvation is God's saving work for people, who are eternally condemned, through the sacrificial death of God's son, Jesus Christ."¹⁶⁴

Billy Kim explains the atoning work of Christ by using two Greek prepositions ἀντί (anti) and ὑπέρ (hyper) in the context of Christ's death. Both Greek prepositions ἀντί (anti) and ὑπέρ (hyper) can be translated 'for' or 'on behalf' in the following verses: Matthew 20:28, Mark 10:45, and 1 Timothy 2:6. They indicate that human sin demands a price to pay. Christ paid the price on behalf of human beings (1 Tim 2:6) through his blood shed on the cross (Heb 9:12). Therefore, Christ set human beings completely free from their sin so that they cannot return to their old sinful state again.¹⁶⁵ Moreover, Christ brought mankind, who were away from God, close to God through his work of reconciliation between God and mankind (2 Cor 5:19).¹⁶⁶ Billy Kim provides the meaning of the word 'reconciliation' as follows: reconciliation is satisfying and appeasing God. God's wrath was upon mankind due to the sin of mankind (Mark 3:29, 14:21). However, Christ's death appeased God's anger toward mankind so that mankind can come into a close relationship with God. Christ's work for the reconciliation is based on Christ's blood and it encompasses all mankind (John 2:2). Therefore, all kinds of efforts of human beings to appease God's anger are useless. No human works can please God.¹⁶⁷ Salvation is granted to mankind through Christ's atoning work; it is God's grace. Billy Kim points

¹⁶³Kim, *Himeul Dahayo Joonimgua Kyojaehara* [Build a Relationship], 47-58.

¹⁶⁴Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 224.

¹⁶⁵Ibid., 225.

¹⁶⁶Ibid., 226.

¹⁶⁷Ibid., 227.

out that if people receive something that they deserve, then it is not grace (Rom 4:4). However, if people receive something they do not deserve, then that is grace. The Bible says that people are saved by grace (Eph 2:8). That means God saved people who are not qualified for God's salvation. God made sinners righteous for free (Rom 3:24).¹⁶⁸

Since salvation is accomplished by Christ, the Bible requires two things from mankind in order to receive salvation. First, people should repent (Acts 3:19, Luke 13:5).¹⁶⁹ Repentance is what John the Baptist and Jesus Christ preached in their ministry. God will grant the joy of new life and the kingdom of God when people fear God and repent from their sin.¹⁷⁰ Second, people should believe in Jesus Christ. Believing in Christ means that people should trust Jesus Christ as their savior.¹⁷¹ In sum, salvation is granted to those who repent from their sins and trust Jesus Christ as their savior.¹⁷²

The Assurance of Salvation

Billy asserts that Christianity is a religion of assurance.¹⁷³ He states,

We are confident that God is alive. We are confident that there are hell and the Holy Spirit. We are confident that Jesus died on the cross and shed his blood to cleanse our sins. If someone asks me: are you married? I do not say "maybe" because I have a wife and children. I will answer: Yes, I'm married. Likewise, if people ask you, are you saved and you say maybe, then God will be very sad.¹⁷⁴

Billy Kim points out that believers can have assurance of salvation because of the following reasons. First, believers can have the assurance of salvation because the Bible

¹⁶⁸Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 146.

¹⁶⁹Kim, *Himeul Dahayo Joonimke Baeura* [Learn from the Lord], 25.

¹⁷⁰Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 51.

¹⁷¹Kim, *Himeul Dahayo Joonimke Baeura* [Learn from the Lord], 43.

¹⁷²*Ibid.*, 25.

¹⁷³Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 67.

¹⁷⁴*Ibid.*

tells us accordingly (John 1:12; 1 John 5:11; John 6:47; Rom 8:34; John 5:24). Second, believers can have the assurance of salvation due to the transformation of their life; for instance, through their obedience to the Lord (John 14:15; 1 John 2:3), through showing their love to others (1 John 3:14), through their desire for worshiping God (Ps 122:1), and through bearing fruits in their life (Gal 5:22-23).¹⁷⁵ Last, believers can have assurance of salvation because the Holy Spirit puts assurance in the hearts of all believers that they are children of god (Rom 8:16).¹⁷⁶

The meaning of salvation can be specified in three tenses: past, present, and future. First, salvation is God's work for the past. God saves people who believe in Christ from their sins. God declares that people are free from sin when they trust Christ as their savior, and he saves them from the punishment of sin. This is also called 'justification.'¹⁷⁷ Second, salvation is God's work for the present. In reality, believers are not completely free from sin in their present life, though God declares that they are free from the penalty of sin. Therefore, if believers should fight against sin and work out their salvation as they continue to become like Christ, then God will save them from the dominion of sin. This is also called 'sanctification.'¹⁷⁸ Last, salvation is God's work for the future. God saves believers from the existence of sin when Christ returns and accomplishes his work of salvation. Believers will dwell in the kingdom of God, free from the presence of sin (Rom. 8:23). This is also called 'glorification.'¹⁷⁹ God's work of salvation in the future will be elaborated in Billy Kim's Eschatology.

¹⁷⁵Kim, *Himeul Dahayo Joonimke Baeura* [Learn from the Lord], 31-32.

¹⁷⁶Ibid., 32.

¹⁷⁷Ibid., 26-27.

¹⁷⁸Ibid., 27-28.

¹⁷⁹Ibid.

Billy Kim's Eschatology

Billy Kim's eschatology comprises the following five topics: the imminent return of Christ, judgment, hell, heaven, and believers' reward. Billy Kim makes the imminent return of Christ the central topic of his eschatology and provides the following reasons.

The Imminent Return of Christ

The imminent return of Christ is a central theme of the Bible. To illustrate, there are more than three hundred biblical prophecies about the return of Jesus Christ.¹⁸⁰ Specifically, the return of Christ is mentioned 318 times in the New Testament.¹⁸¹ The entire books of the First and Second Epistles of Thessalonians and the book of Revelation, as well as entire chapters such as Matthew 24, 25, Mark 13, and Luke 21, all focus on the return of Jesus Christ.¹⁸² Additionally, Jesus taught his disciples about his return (John 14:1-3). He made his imminent return the last promise to his disciples mentioned through his angels as he ascended into heaven (Acts 1:11).¹⁸³

Billy Kim provides the following biblical evidences regarding the time of Christ's return. First, no one knows the exact time of Jesus' return (Acts 1:7); even Jesus and angels do not know (Matt 24:36-43). Only God knows about it (Acts 1:6-7; Mark 13:32).¹⁸⁴ Second, Jesus will return suddenly (Matt 25:1-10) when sins are prevalent in the world (1 Thess 5:3) and when faith dwindles on earth (Luke 18:8).¹⁸⁵ The time of

¹⁸⁰Billy Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord with All Your Strength] (Seoul: Nachimvan, 1991), 13.

¹⁸¹*Ibid.*, 21.

¹⁸²*Ibid.*

¹⁸³*Ibid.*, 21-22.

¹⁸⁴*Ibid.*

¹⁸⁵*Ibid.*

Jesus' return will be like in the days of Noah (Luke 17:26).¹⁸⁶ Last, Jesus returns in the time of difficulties (2 Tim 3:1-5).¹⁸⁷ The book of Revelation predicts that the anti-Christ will appear in the world (Rev 13:1-28; Matt 24:15; 2 Thess 2:3-10) and believers will be persecuted (Rev 13:7).¹⁸⁸ Severe famine will occur (Rev 6:6), natural disasters will appear (Rev 8:7-12), the economy will collapse (Rev 13:17), apostasy of believers will take place (Rev 9:1-21; 16:12-16), and the third war will take place (Rev 9:1-21; 16:12-16).¹⁸⁹

Billy Kim also illustrates the following events, which will transpire when Christ returns. Jesus will show himself to the world (Rev 1:7). Jesus will save the people of Israel (Zec 13:9; Jer 30:1-9; Rom 11:25-27).¹⁹⁰ Jesus will bind Satan (Rev 19:19-21;

¹⁸⁶Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 21-22.

¹⁸⁷*Ibid.*, 150.

¹⁸⁸*Ibid.*

¹⁸⁹*Ibid.*, 149-50. Billy Kim lists several passages that support the imminent return of Jesus Christ and the events which are to take place before the return of Jesus Christ. However, he does not address how it is possible for both of these seemingly contradictory ideas to occur. How is it possible to resolve Jesus' sudden return when we are given a list of signs that will take place leading up to the event? Grudem provides several reconciling solutions for the passages on the imminent return of Christ and of future events which will take place before Christ's return. The most plausible argument is that it is "unlikely but possible" that the signs have already been fulfilled, meaning, that we cannot be certain whether all the signs have been fulfilled or not. The purpose for the signs are to stir a yearning for Jesus' return and the purpose of the warning to be ready is saying that Christ can return at any moment, since there is never a point in history we can be certain the signs have been fulfilled. The only sign, which has definitely not occurred, is the darkening of the sun and moon and the falling of the stars, all of which could occur in one moment, making it possible for Christ's imminent return that no one can predict. Therefore the imminent return of Christ is supported since it is "unlikely but possible" that all of the remaining signs could have already been fulfilled. Grudem compares the idea of being ready for Christ's coming which we cannot expect, to wearing a seatbelt for an event that is unlikely but possible—the point is to be ready. Grudem, *Systematic Theology*, 1099-1101.

¹⁹⁰Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 15.

Rev 20:1-3).¹⁹¹ Jesus will rule over everything (Phil 2:10, 11).¹⁹² Jesus will fulfill all prophecies in the Bible regarding the return of Christ (Matt 5:18). Jesus will restore all creations (Rom 8:16).¹⁹³ Jesus will establish his kingdom here on earth (Rev 11:15).¹⁹⁴

Judgment

Billy Kim also explains that judgment will follow when Christ returns. Jesus will judge all nations and especially those who did not trust Jesus as their Lord and Savior (Matt 25:31; Rev 20:12-15).¹⁹⁵ The final judgment is not a new idea because God's Judgment occurs frequently in the Bible. For instance, the city of Sodom and Gomorrah received God's judgment. David received God's judgment when he committed adultery with Bathsheba and killed her husband Uriah. Billy Kim asserts that death and judgment come to every human being. The Bible points out that the Judgment Day is set (Acts 17:31) and Jesus will judge every human being (Rom 2:16). All mankind will be judged according to their deeds for a man reaps what he sows (Gal 6:7).¹⁹⁶ Jesus will set aside true believers from unbelievers (Col 3:4) as Jesus said that his wheat will be put into the barn, but the chaff will be cast into the fire (Matt 3:12). Jesus will cast unbelievers into hell,¹⁹⁷ for God's judgment is upon people with sin (Gen 6:5), people with arrogance (Isa 14:12ff), people with stubbornness and unrepentant hearts (Rom 2:5; Titus 1:7; Rev 2:22.), disobedient people (Gen 3:1ff), people who dishonor their parents

¹⁹¹Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 15.

¹⁹²Ibid.

¹⁹³Ibid., 26.

¹⁹⁴Ibid.

¹⁹⁵Ibid., 15.

¹⁹⁶Kim, "Hananimeui Shimpan [The Judgment of God]."

¹⁹⁷Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 25.

(Exod 20:12; Num 21:19-21; Deut 27:16), lazy people (Prov 27:1), and selfish people (1 Cor 9:25).¹⁹⁸

Hell

People with the sins mentioned above will be cast into hell. Billy Kim believes that hell is real (2 Thess 1:8-9; Rev 20:15; Matt 25:41; Matt 25:46; Mark 9:43-48).¹⁹⁹ The Bible provides the following evidences of hell. First, hell is made for Satan and his angels (Matt 25:41; 2 Pet 2:4; Rev 19:20). Second, hell is an everlasting place (Matt 25:46; Isa 33:14). Third, hell is a place of suffering (Matt 10:28; Rev 21:8).²⁰⁰ Fourth, hell is a place with fire and sulfur (Rev 14:9-10; Rev 20:15).²⁰¹ Fifth, hell is for wicked people (Ps 9:17), people whose names are not in the book of life (Rev 20:15), and people who disobey God's will (Matt 7:21).²⁰² Hell is a real place, as the Bible constantly asserts. Hell is the place where Satan and people who disbelieve in God go. There is everlasting fire, sulfur, and punishment in hell. Only those who believe in Christ will be exempt from hell.²⁰³

Heaven

Billy Kim believes not only in hell, but also in heaven as a real place. He provides the following reasons.²⁰⁴ Heaven is real, although some people say that there is no heaven because heaven is not visible to the human eye. Billy Kim points out that

¹⁹⁸Kim, "Hananimeui Shimpan [The Judgment of God]."

¹⁹⁹Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 55.

²⁰⁰*Ibid.*, 57.

²⁰¹*Ibid.*, 55-58.

²⁰²*Ibid.*, 58.

²⁰³*Ibid.*, 81.

²⁰⁴Kim, *Kim Jang Hwan Moksa Sulkyojip* [The Sermon Compilation of Billy Kim] (Seoul: Sung Kwang Moonhwas, 1981), 82.

people in Korea cannot see the United States with their eyes in Korea. That does not mean that the United States is nonexistent. The Bible tells that heaven is a real place (Luke 10:20; Heb 12:23). Moreover, Billy Kim denies some people's arguments that heaven is in people's hearts. He states that the Bible tells that people are sinners and their hearts are also corrupted (Jer 17:19; Luke 6:45; Obad. 1:3; Ezek 18:31; James 4:8). Therefore, heaven cannot dwell only in people's hearts.²⁰⁵ Last, Billy Kim provides biblical evidence of the existence of heaven. First, heaven is a place where God is (Col 1:16, 17; Rev 21:11; 22:1-4).²⁰⁶ Second, heaven is the place where people of multi-ethnicity reside (Rev 7:9). Third, heaven is place where people who are prepared can go (1 Tim 4:16). This means that people who repented and trusted in Christ as their Savior and Lord and became children of God can go to heaven (Luke 15:7).²⁰⁷

Unity with Christ

Billy Kim asserts that people who are saved; namely, those who have received Jesus Christ as their Lord and Savior, have their citizenship in heaven (Rom 5:9; Eph 2:8-9; John 1:12; Heb 11:6) and will not go to hell (Phil 3:20).²⁰⁸ Billy Kim points out that the following things will happen to believers, while God punishes unbelievers. First, Jesus will raise and transform dead and living believers into the likeness of Jesus (1 Thess 4:16-17; 1 John 3:2).²⁰⁹ Second, Jesus will have union and fellowship with believers (1 Thess 4:17-18).²¹⁰

²⁰⁵Kim, *Kim Jang Hwan Moksa Sulkyojip* [Sermon Compilation], 78.

²⁰⁶Ibid., 81.

²⁰⁷Ibid., 82.

²⁰⁸Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 58-60.

²⁰⁹Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 15.

²¹⁰Ibid.

Reward

Jesus will also reward believers who served him faithfully (1 Cor 3:11-15; 1 Cor 4:5; 2 Cor 5:9-10).²¹¹ The Bible tells us that believers will receive praise, glory, and honor (1 Pet 1:7).²¹² Specifically, believers will receive an everlasting crown (1 Cor 9:25), a crown of hope and joy (1 Thess 2:19), a crown of righteousness (2 Tim 4:8), a crown of glory (Heb 2:9; 1 Pet 5:4), a crown of life (James 1:12; Rev 2:10), and a crown of gold (Rev 14:14).²¹³

Billy Kim points out that eschatology teaches people who are living in the last days and waiting for the imminent return of Christ about judgment, hell, heaven, the unity with Christ, and rewards. On one hand, the return of Christ is bad news to unbelievers.²¹⁴ Judgment and eternal condemnation will be waiting for unbelievers (Matt 24:32-44). Therefore, believers should diligently evangelize so that unbelievers would receive Jesus as their Lord and Savior, be cleansed from their sins, have assurance of salvation, live according to God's will, and avoid judgment and condemnation.²¹⁵ On the other hand, the return of Christ comforts believers who are suffering and provides strength to overcome the suffering (1 Thess 4:15-18).²¹⁶ Jesus will take away sorrows and worries of believers when he returns.²¹⁷ The return of Christ is hope and joy for all believers who are in pilgrimage away from home (Titus 2:13; Phil 3:20-21).²¹⁸ Therefore,

²¹¹Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 15.

²¹²*Ibid.*, 49.

²¹³*Ibid.*, 49-50.

²¹⁴*Ibid.*, 3.

²¹⁵Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 60-61, 147.

²¹⁶Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 13.

²¹⁷Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 147.

²¹⁸Kim, *Himeul Dahayo Joonimeul Kidarira* [Wait on the Lord], 13, 51.

believers should long for the return of Christ. They should cry out to God like John did, “Come, Lord Jesus!” (Rev 22:20).²¹⁹

Billy Kim’s Ecclesiology

Billy Kim defines church not as a place, but as a group of believers, for the Greek word for church, ἐκκλησία (*ekklessia*), means “something or someone called out of.” Greeks in the Bible era used the word ἐκκλησία (*ekklessia*) as an assembly of people who came out of their homes and work places in order to do some public work. The same word in the Bible indicates the assembly of believers of Christ (Acts 19:32; Acts 19:39; Acts 19:41). Therefore, church is an assembly of people who were brought out of sin through the blood of Jesus Christ and belong to God. Church is not a building or a place.²²⁰ The church was nonexistent in the Old Testament (Eph 3:4-5).²²¹ It was “the mystery” hidden by God until the New Testament era (Col 1:26).²²² Jesus proclaimed that he would establish the church on the confession of Peter, “You are the Christ, the Son of the living God” (Matt 16:16). Peter’s confession is the foundation of the church. Both Paul and Peter approved it (1 Cor 3:11; 1 Pet 2:3-5). The church was born when the Holy Spirit descended and dwelt in every believer and made every believer as the temple of the Holy Spirit during Pentecost (Acts 2:1-47).²²³

The church is divided into two types, the universal church and the local church. The universal church consists of all believers in the world from past, present, and future.

²¹⁹Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 147.

²²⁰Billy Kim, *Himeul Dahayo Joonimke Bongsahara* [Serve the Lord with All Your Strength] (Seoul: Nachimvan, 1994), 13.

²²¹Ibid.

²²²Ibid., 14.

²²³Ibid.

The local church is a part of the universal church located in a certain area.²²⁴ As a Baptist, Billy Kim delivers the following reasons why the autonomous local church is important. First, the word ‘church’ in the Bible refers to the local church four times more than it refers to the universal church.²²⁵ Second, the local church is the center of God’s redeeming work on earth. The church of Antioch sent Paul and Barnabas on a foreign mission assignment (Acts 13).²²⁶ Paul’s ministry was interdependent with the local church.²²⁷ Third, apostles work diligently for the local church (Col 1:24-25).²²⁸ Fourth, the true fellowship of saints takes places in the local church (1 John 2:12-14; 4:20).²²⁹

Billy Kim provides that the central ministries of a local church should be worship (John 4:23-24), teaching the Word of God (Matt 28:19-20), fellowship of the saints (Heb 10:24-25; Eph 4:12), charity (Acts 6:1-7), baptism, the Lord’s Supper (Matt 28:19-20; 1 Cor 11:23), and especially evangelism (Mark 16:15; Acts 1:8).²³⁰ Worship, fellowship, and teaching the Word of God are important ministries in a local church, but sharing the gospel with people who do not know Christ is one of the most important duties of a local church because God wants all people to be saved (1 Tim 2:4).²³¹ The first church in Jerusalem started with 120 believers (Acts 1:15). However, it grew to three thousand

²²⁴Kim, *Himeul Dahayo Joonimke Bongsahara* [Serve the Lord], 18.

²²⁵Ibid., 19.

²²⁶Ibid.

²²⁷Ibid., 20.

²²⁸Ibid., 19-20.

²²⁹Ibid., 19.

²³⁰Ibid., 21-23.

²³¹Ibid., 21.

on Pentecost (Acts 2:41-42); and it grew more and more because believers preached the gospel.²³²

In addition to evangelism, Billy Kim views baptism and the Lord's Supper as church ordinances mandated by Jesus Christ.²³³ Billy Kim clearly states that the Lord's Supper is a commemoration of the atoning death of Jesus Christ (1 Cor 11:24-25). The bread and the wine are only symbols of the body and the blood of Jesus Christ (Luke 22:9; Luke 22:20).²³⁴ Moreover, Billy Kim uses the word βάπτισμα (*baptisma*) in order to distinguish the Korean common word for baptism called *Saerae* since *Saerae* means "baptism by sprinkling." Billy Kim tries to hold on to Baptist and biblical tradition.²³⁵ Billy Kim believes in the believer's baptism and baptism by immersion. He states that baptism does not save people (Eph 2:8-9). Baptism is a confession of believers' faith in Christ (Acts 2:38; 9:18; 15). Therefore, people should receive a baptism when they believe in Jesus as their Lord and Savior and out of obedience of Jesus' commands. Moreover, baptism should be an immersion baptism (Matt 3:22, 23).²³⁶

Prayer and Church Growth

Billy Kim believes that church growth is strongly related to prayer because prayer is "the premise to revival of church."²³⁷ Billy Kim emphasizes that Korean churches grew exponentially from 1955 to 1975 because Korean Protestants prayed. He states,

²³²Kim, *Himeul Dahayo Joonimke Bongsahara* [Serve the Lord], 28.

²³³*Ibid.*, 93.

²³⁴*Ibid.*, 95.

²³⁵*Ibid.*, 99-102.

²³⁶*Ibid.*

²³⁷Billy Kim, "The Evangelist and the Revival We Need," October 17, 1986 [audio sermon], accessed October 27, 2016, http://media.billykim.net/template/1/viewer/MOD_viewer.asp?Item_ID=MI070227093701&CLIP_ID=00000000000000.

You will find more prayer meetings in the Korean church than (pardon my expression) a dog has fleas! We start at 4:30 every morning – not only in our church, but in all the churches. . . . Every Friday night there is an all-night prayer meeting. They have prayer and fasting meetings; they have mountain prayer meetings; they have prayer retreat centers everywhere; they have the forty-day prayer meetings; they have the one hundred day prayer meetings. They have more titles for prayer meetings than anything in the church program.²³⁸

Billy Kim also points out that prayer brings not only revival to churches, but also to individuals, families, and nations. Individuals can overcome problems and obstacles of their life through prayer.²³⁹ As one nation was saved through the prayers of Moses, God will bring revival and salvation to families, churches, and nations when believers wholeheartedly pray (Jer 33:3).²⁴⁰ Therefore, Billy Kim encourages believers to pray for revival (2 Tim 4:2).²⁴¹

Moreover, believers should pray to God in all matters without ceasing.²⁴² As Billy Kim states, “Prayer is believers’ communication with God. Believers, who became children of God through their faith in Christ, can ask (Luke 11:9), call (Jer 33:3), and fellowship with God, who became their father through Jesus Christ (Rom 8:15).”²⁴³ Billy Kim points out that prayer is a great privilege for believers because God does not listen to the prayers of unbelievers, except for their petition of forgiving their sins.²⁴⁴ Therefore, Billy Kim asserts that believers should pray in the following manner. First, believers should pray in the name of Jesus Christ because God hears and answers believers’ prayers

²³⁸Kim, “The Evangelist and the Revival.”

²³⁹Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 171.

²⁴⁰Ibid., 200.

²⁴¹Kim, “The Evangelist and the Revival.”

²⁴²Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me], 201.

²⁴³Billy Kim, *Ojik Kidowa Gangooro, Koohal Koseul Hananimke Arera* [Ask God with Prayer and Petition] (Seoul: Nachimvan, 2005), 15.

²⁴⁴Ibid., 15-16.

in the merit of Christ's redemption (John 14:13; 16:23-24).²⁴⁵ Second, believers should pray in a place where they can focus on prayer to God (Matt 6:6).²⁴⁶ Third, believers should pray always (Luke 18:1) and "without ceasing" (1 Thess 5:17).²⁴⁷ Fourth, believers should pray about the following topics: daily food (Matt 6:11), victory over temptation and sin (Matt 6:13), forgiveness of sin (Matt 6:12; 1 John 1:9), authorities in the world (1 Tim 2:1-4), sick people (James 5:13-16), believers' wisdom and knowledge (1 Kgs 3:5-9; James 1:5), persecutors of believers (Matt 5:38-48), and all the needs of believers.²⁴⁸ The following attributes are required as believers pray to God humility (James 4:6; 2 Chr 7:14), faith (Heb 11:6; Mark 11:24; James 1:6-7), obedience (Ps 66:18; John 14:15), ceaselessness and patience (Luke 18:1), and earnestness and fervency (Luke 18:1-8).²⁴⁹ Finally, Billy Kim asserts that believers should pray for lost souls following the examples of Paul and Jesus, who prayed for lost souls (Matt 23:37; Rom 9:1-3, 1 Thess 3:8-9).²⁵⁰

Analysis of Billy Kim's Theology

Evangelical Theology

Billy Kim's theology of evangelism is gospel-oriented. Billy Kim's theology focuses on the gospel and the spreading of the gospel. The main concern of his evangelistic ministry is to lead each person into a right relationship with God.²⁵¹ In order

²⁴⁵Kim, *Ojik Kidowa Gangooro, Koohal Koseul Hananimke Arera* [Ask God with Prayer and Petition], 16.

²⁴⁶Ibid.

²⁴⁷Ibid., 17.

²⁴⁸Ibid.

²⁴⁹Ibid.

²⁵⁰Kim, *Himeul Dahayo Joonimke Bongsahara* [Serve the Lord], 32.

²⁵¹Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 17. Myung Su Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers in Korean Churches] (Seoul: Hankook Kyohesahak Yunkuwon, 2000), 1:480.

to do that, people need to know who God is.²⁵² Billy Kim emphasizes in his bibliology that the Bible is the Word of God and God’s revelation to mankind, which is inspired and inerrant. Moreover, Jesus Christ is in the center of the Bible. Therefore, people can know God in the right way only through the Bible.²⁵³ However, Billy Kim states that just knowing God intellectually does not lead people into a right relationship with God.²⁵⁴ People should know “practically” and “empirically” how loving and holy God is.²⁵⁵ Therefore, Billy Kim provides two characteristics of God –love and holiness – in his theology (God, the father) so that people can know God in the right way.

Billy Kim points out in his Christology that love and holiness of God are revealed to mankind through Jesus Christ. Jesus Christ, who was God, was born of a virgin, suffered, died, and rose again from death in order to restore the broken relationship between God and mankind. The redemptive work of Christ is central in Billy Kim’s theology. Billy Kim also emphasizes in his pneumatology on the work of the Holy Spirit in evangelism that the Holy Spirit is working on unbelievers’ salvation and believers’ sanctification, meaning that the Holy Spirit brings both unbelievers and believers into a right relationship with God. In evangelical theology, theology of evangelism begins with theology, not with anthropology.²⁵⁶ Likewise, Billy Kim discloses who human beings are after he describes who the triune God is (the Father, the Son, and the Holy Spirit). Billy Kim asserts in his hamartiology and anthropology that mankind is sinful, condemned, and in need of salvation. Billy Kim asserts in his soteriology that “salvation is God’s saving

²⁵²Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now], 13.

²⁵³Ibid., 17.

²⁵⁴Ibid., 13.

²⁵⁵Ibid., 14, 16.

²⁵⁶Lewis A. Drummond, *The Word of the Cross: A Contemporary Theology of Evangelism* (Nashville: Broadman, 1992), 98.

work for people, who are eternally condemned, through the sacrificial death of God's son, Jesus Christ."²⁵⁷ Moreover, Billy Kim states in his eschatology that God's saving work will be completed when Jesus Christ returns to the world and takes believers to God and judges unbelievers and sends them to hell. Until God's salvation is completed, God places the local church as the center of his redeeming work on earth. Therefore, believers should proclaim God's salvation work to unbelievers and pray that God will send revival to individuals, families, churches, and nations.

Billy Kim's theology of evangelism is evangelical because it is gospel-focused and evangelism-focused. Both Collin Hansen and Michael F. Bird point out that the evangelical theology focuses on the gospel and evangelism.²⁵⁸ Billy Kim's theology of evangelism also reflects four streams of evangelical theology –American Fundamentalism, American Baptist Theology, Korean Protestantism, and American Neo-evangelicalism.

American Fundamentalism

Billy Kim's theology was predominately influenced by the theology of fundamentalism due to his theological training at Bob Jones University. Kin Hur, the formal president of the Korean Baptist Theological Seminary, states that "Billy Kim was not a believer when he grew up in Korea. His theology was shaped in BJU, a school of

²⁵⁷Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim], 224.

²⁵⁸Collin Hansen points out, "Evangelicals take their name from the koine Greek word *euangelion*, translated into English as 'good news.' . . . An evangelical testifies to the evangel, the good news that the one and only Son of God has come into the world to save sinners. We pass along a message of first importance: 'that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures' (1 Cor 15:3-4)." Collin Hansen, introduction to Kevin Bauder et al., *Four Views on the Spectrum of Evangelicalism*, ed. Andrew David Naselli and Collin Hansen (Grand Rapids: Zondervan, 2011), loc. 33, Kindle. Michael F. Bird defines evangelicalism as "a historic and global phenomenon that seeks to achieve renewal in Christian churches by bringing the church into conformity to the gospel and by promoting the gospel in the mission of the church." Michael F. Bird, *Evangelical Theology: A Biblical and Systematic Introduction* (Grand Rapids: Zondervan, 2013), locs. 255-59, Kindle.

extreme Fundamentalism, where he became and was matured as a believer.”²⁵⁹ Bob Jones Academy and Bob Jones University are known as institutions of Fundamentalism. Mark Taylor Dalhouse states that “‘Fundamentalist’ is a badge that Bob Jones University has worn proudly for more than sixty years.”²⁶⁰ George M. Marsden defines fundamentalists as a broad coalition of evangelicals who are belligerent to theological liberalism and modernism in America in the twentieth century.²⁶¹ They hold on to fundamentals of Protestant orthodoxy that affirm the “supernatural or miraculous origins of Christianity,” such as the virgin birth of Christ, his miracles, his bodily resurrection, his substitutionary atonement of sin, and the authority of Scripture.²⁶² Indeed, both BJU and Billy Kim uphold the supernatural or miraculous origins of Christianity, such as the creation of man by God, the virgin birth of Christ, his miracles, his identification as the Son of God, his substitutionary atonement of sin, salvation of men through the power of Christ, his bodily resurrection, the new birth of men through the Holy Spirit, the gift of eternal life, and the authority of Scripture.²⁶³

²⁵⁹Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:427.

²⁶⁰Mark Taylor Dalhouse, *An Island in the Lake of Fire: Bob Jones University, Fundamentalism, and the Separatist Movement* (Athens: The University of Georgia Press, 1996), 1-2.

²⁶¹George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids: Eerdmans, 1995), 4, 10.

²⁶²*Ibid.*, 145.

²⁶³BJU affirms and teaches the following doctrines as it is stated in its bylaws (effective May 27, 1952): “The inspiration of the Bible (both the Old and the New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Savior, Jesus Christ; His identification as the son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the Cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God.” Bob Jones University, Revised and Amended Bylaws of Bob Jones University (Greenville: Bob Jones University, 1952), 2-5. These BJU doctrines are still cherished at BJU. Nathan Crockett, a professor at BJU, in his sermon regarding the creed, clearly states that BJU believes in the creation of men by God, incarnation, virgin birth, substitutionary atonement of Christ, salvation of men through Christ, and the bodily resurrection of Jesus Christ. Nathan Crockett, “His Power to Save Men from Sin,”

American Baptist Theology

Billy Kim's theology is also influenced by Baptist theology. Billy Kim was ordained at the Dante Baptist Church in Virginia in February 2, 1959, and served Suwon Central Baptist Church from January 1, 1960, to December 31, 2004.²⁶⁴ Billy Kim preserves the major marks of Baptist theology, including traditional Protestant biblicism, non-creedalism, the autonomy of local churches, and the two ordinances mandated by the Scriptures: believers' baptism and the Lord's Supper.²⁶⁵ Hur Kin points out that both Baptists and Billy Kim believe in the absolute authority of the Bible and the inspiration of the Bible. Therefore, they believe all the miracles in the Bible and they distrust Higher Criticism. Additionally, for them, besides the Bible, any man-made creeds and

September 20, 2010 [audio sermon], accessed October 27, 2016, <http://www.sermonaudio.com/search.asp?seriesOnly=true&currSection=sermons+topic&SourceID=chapelhour&keyworddesc=BJU+Creed&keyword=BJU+Creed>. Nathan Crockett also points out that BJU believes in the inspiration of the Bible, both the New and the Old Testaments, because God breathed out his word into the Bible (2 Tim 3:16). Therefore, the Bible is inerrant. Nathan Crockett, "I Believe in the Inspiration of the Bible," September 20, 2013 [audio sermon], accessed October 27, 2016, <http://www.sermonaudio.com/search.asp?seriesOnly=true&currSection=sermonstopic&SourceID=chapelhour&keyworddesc=BJU+Creed&keyword=BJU+Creed>. Moreover, Mark Minnick says in his sermon regarding BJU's creed that Jesus Christ showed that he is the Son of God through performing seven miracles written in the book of John (John 2; 4; 5). BJU clearly believes in the miracles of Jesus Christ and that Jesus Christ is the Son of God. Mark Minnick, "His Identification as the Son of God," September 17, 2013 [audio sermon], accessed October 27, 2016, <http://www.sermonaudio.com/search.asp?seriesOnly=true&currSection=sermonstopic&SourceID=chapelhour&keyworddesc=BJU+Creed&keyword=BJU+Creed>. Jim Berg also explains in his sermon regarding BJU's creed that eternal life will be given to those who receive Jesus as their Savior. Jim Berg, "The Gift of Eternal Life," September 22, 2010 [audio sermon], accessed October 27, 2016, <http://www.sermonaudio.com/search.asp?seriesOnly=true&currSection=sermonstopic&SourceID=chapelhour&keyworddesc=BJU+Creed&keyword=BJU+Creed>. Last, Gary Reimers asserts in his sermon regarding BJU's creed that men are dead and the only Holy Spirit can give new birth to men when men receive it by faith (John 3:1-15). Gary Reimers, "The New Birth," September 21, 2010 [audio sermon], accessed October 27, 2016, <http://www.sermonaudio.com/search.asp?seriesOnly=true&currSection=sermonstopic&SourceID=chapelhour&keyworddesc=BJU+Creed&keyword=BJU+Creed>.

²⁶⁴Billy Kim, "Profile History," accessed October 28, 2016, <http://www.billykim.net>.

²⁶⁵Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:442.

confessions cannot be the norm for Christian belief.²⁶⁶ Furthermore, Billy Kim is neither a Calvinist nor an Arminian. Both Calvinism and Arminianism abide in harmony in his sermons. This is typical for Baptist theology, which does not gravitate towards any one doctrine.²⁶⁷ Billy Kim also asserts the autonomy of individual churches. Individual churches are the center of God's ministry in this world. Apostles work to build the local church. The fellowship of believers takes place in a local church.²⁶⁸ Billy Kim believes that only baptism and the Lord's Supper are ordinances of the church mandated by the Scriptures.²⁶⁹ Billy Kim also believes in believers' baptism by immersion, and not pedobaptism by sprinkling.²⁷⁰

Korean Protestant Theology

Billy Kim's theology was shaped by Korean Protestantism, which emphasizes prayer. As a Korean evangelist, Billy Kim proudly points out that Korean Protestants are prayer warriors. Moreover, he firmly believes that God brought revival to Korean churches because Korean Protestants fervently prayed. Therefore, Billy Kim is a man of prayer and he encourages not only Korean believers, but also believers around the world to pray so that God would unleash revival to his people (2 Tim 4:2).²⁷¹

American Neo-Evangelicalism

Neo-evangelicalism influenced Billy Kim's theology and shifted his theology from Fundamentalism to Neo-evangelicalism. In the beginning of Billy Kim's ministry,

²⁶⁶Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:442.

²⁶⁷Ibid., 443.

²⁶⁸Ibid., 446-47.

²⁶⁹Kim, *Himeul Dahayo Joonimke Bongsahara* [Serve the Lord], 99.

²⁷⁰Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:447.

²⁷¹Kim, "The Evangelist and the Revival."

he worked both with fundamentalists and the neo-evangelicals. Many of Billy Kim's supporters were Bob Jones University alumni, who were fundamentalists and he also worked with neo-evangelical institutions, such as Youth for Christ. However, working with the Billy Graham Evangelistic Association in 1973 as an interpreter of Billy Graham became a decisive moment to break his ties with fundamentalists and go entirely with the neo-evangelicals.²⁷² Marsden states that neo-evangelicals came out of the fundamental evangelical tradition, when belligerent fundamentalists lost the battle against modernists in the U.S. in the twentieth century.²⁷³ Like fundamentalists, they hold on to the fundamentals of evangelical Christianity and oppose liberalism in theology. Marsden asserts,

[Neo-Evangelicals] dropped militancy as a primary aspect of their identity. . . . They were willing to reevaluate some of their own theological heritage, often dropping dispensationalism, though not usually premillennialism, and allowing debate at least on the question of the inerrancy of Scripture. Aspiring to be a broad coalition of theologically conservative Protestants, they usually tolerated some other doctrinal differences, including Pentecostalism. Evangelism, as epitomized by Billy Graham, remained their central activity. Socially and politically, evangelicals remained predominantly conservative and patriotic.²⁷⁴

Likewise, Billy Kim not only drops characteristics of Fundamentalism, such as militancy and separation, but also widens his coalition with the neo-evangelicals, such as Youth for Christ, the Billy Graham Evangelistic Association, and the Far East Broadcasting Company. Billy Kim also imitates Billy Graham's evangelism methods, such as supporting South Korean presidents and the South Korean military. He not only works with the neo-evangelicals, he also broadens his coalition with more progressive

²⁷²Marsden states, "During the 1950s and 1960s the simplest, though very loose, definition of an evangelical in the broad sense was 'anyone who likes Billy Graham.' Moreover, in the narrow card-carrying sense, most of those who called themselves evangelicals during that period were affiliated with organizations that had some connection with Graham." George M. Marsden, *Understanding Fundamentalism and Evangelicalism* (Grand Rapids: Eerdmans, 1991), 6.

²⁷³*Ibid.*, 147.

²⁷⁴*Ibid.*, 148-49.

Christian institutions, such as the Baptist World Alliance (BWA) and the World Christian Council (WCC).²⁷⁵ Although both the BWA and the WCC are allegedly susceptible to liberal theology, Billy Kim worked with them for two purposes, evangelism and patriotism, which are the characteristics of neo-evangelicalism.

Billy Kim worked with the BWA and the WCC so he could broaden and heighten his evangelistic ministry; namely, spreading the gospel worldwide and elevating the status of South Korean Protestants in the world. Billy Kim asserted at the inaugural ceremony of his presidency at BWA: “Lord, I will use this enormous official post for the spread of the gospel.”²⁷⁶ Moreover, Billy Kim’s autobiography includes David Yonggi Cho’s statement regarding Billy Kim’s patriotic act: “I congratulate Billy Kim along with Korean Protestants for elevating the status of Korea in the world as he was leading

²⁷⁵To illustrate, Billy Kim worked with BWA when he became the president of BWA from 2000 to 2005, after dropping marks of Fundamentalism, such as militancy and separation. Dr. Billy Kim, “Profile,” October 17, 1986, accessed October 27, 2016, http://billykim.net/html/profile/profile_01.asp. Helge Stadelmann, the former president of a German seminary called Freie Theologische Hochschule, pointed out that the BWA was influenced by liberalism. Stadelmann observes, “An increasing influence of positions contrary to the New Testament and to Baptist doctrines . . . [are] being advocated in the various commissions and committees of the BWA.” Bob Baysinger, editor of *Baptist Press*, asserts that the Cooperative Baptist Fellowship (CBF), which is headed in a theologically liberal direction, would be accepted as a member of the BWA. Bob Baysinger, “German Theologian Confirms Liberalism’s Influence on BWA,” *Baptist Press*, February 4, 2004, accessed April 14, 2015, <http://www.bpnews.net/17569/german-theologian-confirms-liberalisms-influence-on-bwa>. As a neo-evangelical, Billy Kim also collaborates with the WCC. Billy Kim helped out as an advisor of the Korean Arrangement Committee for the Tenth Assembly of the WCC held in Busan on November 8, 2013. In general, South Korean conservative Protestants are anti-ecumenical; therefore, many conservative Christians criticized Billy Kim, along with other evangelical pastors who supported WCC, saying that they endorsed religious pluralism. Regarding WCC, Hyung-Ryong Park states, “This movement is guided by a doctrinally confused liberalism that has as its final goal the political establishment of constituting one church in the world. The ecumenical movement of the World Council of Churches, like liberal theology and the social gospel, cannot help becoming susceptible to heresy and heterodoxy. Therefore, it is very dangerous for churches on the conservative side to participate and come under the ecumenical influence.” Hyung Ryong Park, *The Problem of Compromise with the Other Religion* (Seoul: Shin Hak Ji Nam Sa, 1966), 13.

²⁷⁶Billy Kim, *The Life of Billy Kim: From Houseboy to World Evangelist* (Chicago: Moody, 2015), 18.

Baptists around the world during his presidency in BWA.”²⁷⁷ In the same manner, Billy Kim spoke regarding his collaboration with the WCC at a special symposium held in Busan in March 2012:

Hosting the Tenth Assembly of the World Council of Churches will upgrade the image of Protestants in Korea amongst believers around the world. May this event be a great opportunity for church leaders around the world to learn the spiritual heritage of Korean Protestants, such as early Morning Prayer meeting, Friday night prayer meeting, and Bible-centered spirituality.²⁷⁸

Obviously, Billy Kim focuses on spreading the gospel worldwide and elevating the status of Korean Protestants in the world by widening his coalition with globally well-known Christian organizations such as BWA and WCC.

Billy Kim not only discards a few marks of Fundamentalism, but he also deemphasizes on a few characteristics of Baptist tradition in order to widen his evangelistic ministry. Billy Kim believes in baptism by immersion. He uses the word βάπτισμα (*baptisma*) in order to distinguish the Korean common word for baptism called *Saerae* since *Saerae* means “baptism by sprinkling.”²⁷⁹ However, Billy Kim sometimes uses the word *Saerae*. Kin Hur advocates: “For the word ‘Baptism’ Billy Kim uses the word ‘*Chimrae* (baptism by immersion)’ and ‘*Saerae* (baptism by sprinkling)’ simultaneously because he respects the tradition of Korean Protestantism (dominated by Presbyterians) and he is aware of the fact that he is a preacher of inter-denomination.”²⁸⁰

Billy Kim also deemphasizes an aspect of Baptist church polity. In general, both Baptist churches in the United States and Korea follow either the single elder form

²⁷⁷Yong Ho Kim and Jae Sung You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen When You Meet God] (Seoul: Nachimvan, 2010), 122.

²⁷⁸Shinaegae Soljiki. “2013 WCC Busan Chonghoe Teugjip Joadam [Special Forum of WCC Busan 2013],” June 9, 2013, accessed October 28, 2016. <http://goodsaram.tistory.com/211>.

²⁷⁹Kim, *Himeul Dahayo Joonimke Bongsahara* [Serve the Lord], 99-102.

²⁸⁰Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:447.

of congregational church government, in which a pastor (elder) leads in the church with an elected board of deacons under his authority, or the plural elder leadership form where multiple pastors (elders) lead the church with elected deacons serving under them.²⁸¹ Likewise, Suwon Central Baptist Church (SCBC) follows the plural elder form of congregational church government. According to Baptist theology, pastors and deacons are the only two scriptural offices of the New Testament church.²⁸² In contrast, Billy Kim appointed multiple elders in his church in addition to pastors and deacons when he was pastoring SCBC.²⁸³ Billy Kim adopted what is called the *Hoching Jangro* (title elder), meaning that some deacons can be appointed as elders by title, but not by function, as a pastor. Therefore, SCBC used the plural elder form of congregational church government, where Billy Kim and his assistant pastors ministered with an elected board of deacons and “title elders” who functioned only as deacons.²⁸⁴

Billy Kim’s incorporation of the word *Saerae* (baptism by sprinkling) and *Hoching Jangro* (title elder) in his evangelistic ministry is due to his broadened ministry in Presbyterian-dominated Korea. Sebastian Kim points out: “The majority of Protestants are Presbyterians, but there is also a strong presence of Methodist, Baptist and Holiness

²⁸¹Wayne Grudem points out that the single elder form of congregational church government is common in Baptist churches in the United States. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 2004), 928. Moreover, Mark Dever emphasizes that the plural elder form of congregational church government is also practiced both in the New Testament and in Baptist church history. Mark Dever, “Baptists and Elders,” February 6, 2004, accessed April 14, 2015, http://www.alliancenet.org/CC/article/0,,PTID314526_CHID598026_CIID1744980,00.html.

²⁸²Charles S. Kelley, Jr., Richard Land, and R. Albert Mohler, Jr., *The Baptist Faith & Message* (Nashville: LifeWay, 2007), 90-92. Herschel H. Hobbs, *What Baptists Believe* (Nashville: B & H, 1964), locs. 1206-39, Kindle.

²⁸³Jae Kwon Park, “Kim Jang Whan Moksaga Ishidei Jinsonghan Mento? [Is Billy Kim a Real Mentor in This Age?],” accessed December 3, 2014, http://www.biblemaster.co.kr/bbs/board.php?bo_table=B48&wr_id=83&page=3.

²⁸⁴*Ibid.*

churches; altogether there are 230 different denominations and groups.”²⁸⁵ Despite of a presence of Baptists in Korea, the Baptist identity has not been strong. Seung Jin Kim provides the following reasons:

First, Malcolm Fenwick, who is regarded as the founder of the Baptists working in Korea, did not have a strong Baptist theological background and was himself deeply influenced by other denominations. . . . Second, because the Baptist churches were founded chiefly in the region of Manchuria and in the northern part of the Korean Peninsula during the early period of the Baptist Mission in Korea, Baptist history had to be temporarily discontinued because of the Korean War. . . . Third, after the Korean War, Southern Baptist missionaries who served actively in mainland China came over to Korea and took over Baptist work in the country. However, their level of theological education was relatively low. Fourth, because of this, they emphasized only the cultivation of pastors and placed little emphasis on . . . producing native theologians.²⁸⁶

Therefore, Seung Jin Kim continues,

In the 1950s in the Korean Baptist theological college and seminary, among faculty, almost all of the native Korean professors who were former Presbyterian pastors, were ignorant with regard to Baptist faith and doctrine. . . . People were utterly ignorant of what becoming a Baptist meant. Rapid and careless acceptance of proselyte preachers from other denominations, and hasty ordinations without close examination or inculcation of the Baptist ideals during and after the Korean War, also ushered in serious problems in leadership among Korean Baptists. As a result, an increase of non-Baptist elements and radical differences in faith became convention wide problems.²⁸⁷

Billy Kim de-emphasizes certain aspects of Baptist theology in order to widen his evangelistic ministry in Korea, where the presence of Presbyterians is strong and the presence of Baptists is weak.

Conclusion

Billy Kim’s theology is evangelical, meaning that his theology emphasizes the

²⁸⁵Sebastian C. H. Kim, ed., *Christian Theology in Asia* (New York: Cambridge University Press, 2008), 130.

²⁸⁶Seung Jin Kim’s use of strong language such as “ignorant” and “utterly ignorant” seems to be hyperbolic in order to show how weak the Baptist identity was in Korea. Seung Jin Kim, “Development of Protestant Theologies in Korea” (Th.M. thesis, The Southern Baptist Theological Seminary, 1986), 75.

²⁸⁷*Ibid.*, 68, 70.

gospel and evangelism out of strong biblicism. Moreover, Billy Kim stresses prayer, which he claims to be the premise to revival. Billy Kim's evangelical theology made him to be a pastor and an evangelist who fervently preaches the gospel in order to win lost souls and who passionately prays for revival. Additionally, his evangelical theology is well taken by a majority of South Korean Protestants who are conservative in character and are also known as "Bible Christianity" and "Revival Christianity" because of their emphasis on the Bible and prayer.²⁸⁸ Billy Kim's emphasis on a broad coalition of his evangelistic ministry contributed to the gospel being spread to nations worldwide and to elevating the status of South Korean Protestantism, both in South Korea and around the world. However, Billy Kim's theology, which emphasizes individual sin and salvation, neglected the corporate sin and salvation in South Korea. During the 1960s and 1970s, South Korea experienced a rapid growth of economy. However, the rapid growth of economy produced the urban poor in the society.²⁸⁹ Sebastian Kim states, "The majority

²⁸⁸Regarding the Bible Christianity, Sebastian Kim states, "The distinctive mark of Korean Christianity as Bible Christianity was due to the fact that the Korean education system was heavily influenced by the Confucian traditional method of teaching and learning. People were taught to accept Confucian texts as the authority for socio-political principles as well as the daily practice of ethics and moral conduct. There was no critical evaluation of the texts, nor of their validity in the context of Korea. People read them aloud or memorized them and recited them and tried to follow their teaching literally. . . . When the Bible was introduced to the Koreans, and once Korean Christians accepted it as the sacred text, it was revered as the authority above others." Kim, *Christian Theology in Asia*, 132, 134. Regarding the Revival Christianity, Kim points out, "A series of revivals in the early twentieth century has resulted in several dynamics in the practices of the Korean church in which Korean Christians experience an outpouring of the Holy Spirit, genuine, repentance and forgiveness, and this gives them confidence to preach the gospel and keep the faith in times of difficulty. One of the most distinctive characteristics of Korean churches, resulting from the revivals, is the prayer meeting with Tongsung Kido (the whole congregation praying aloud individually but simultaneously). These take place daily in the early morning, in weekly house groups and all night long on Fridays." Ibid., 150.

²⁸⁹Ibid., 138. A progressive Korean Protestant asserted in the Korean Christian Manifesto, "We believe in God who, by his righteousness, will surely protect people who are oppressed, weak and poor, and judge the power of evil in history. We believe that Jesus, the Messiah, proclaimed that the evil power will be destroyed and the kingdom of the Messiah will come, and this kingdom of the Messiah will be a haven of rest for the

of pastors saw this problem as a simple matter of the ‘process’ of development and concentrated on their emphasis on church growth . . . others realized that there was a need for a new theological paradigm to meet the needs of the urban poor who were victims of the highly competitive capitalist market.”²⁹⁰ A minor group of South Korean Protestants developed *Minjung Theology* in order to challenge the government and the capitalist market economy of *Jaebul* (family-run mega-companies), which allegedly exploit and unjustly treat factory workers and the urban poor.²⁹¹ Seun Jin Kim points out “*Minjung theology* errs in attempting to understand the gospel in a sociological sense.” *Minjung Theology*, by interpreting the event of the cross not as revelation but merely as a political accident, errs greatly. Yet, Seun Jin Kim acknowledges that *Minjung Theology* was “a sounding trumpet against the existing social and structural evils” in South Korea in 1960s and 1970s.²⁹²

Billy Kim’s evangelical theology led him to emphasize the conversion of individuals through the gospel, which impacted individuals in his family, his hometown, his nation, and around the world. However, his theology of evangelism, which focuses on the conversion of individuals, neglected the corporate and systemic sins and salvation of people in South Korean society. Billy Kim’s theology of evangelism, which emphasizes the conversion of individuals through the gospel and de-emphasizes the corporate and systemic sins and salvation of people in South Korean society, will be exposed in his evangelism methodology in chapter 5.

poor, oppressed and despised.” Deok Joo Rhie and Yee Jei Cho, *Creed and Confession of Korean Church* (Seoul: Han Deul, 1997), 270.

²⁹⁰Kim, *Christian Theology in Asia*, 138.

²⁹¹*Ibid.*, 139.

²⁹²*Ibid.*

CHAPTER 5

BILLY KIM'S METHODOLOGY OF EVANGELISM

Introduction

Billy Kim's evangelistic ministry spread starting from his family, people in his home town, Suwon, nationwide and to worldwide from the beginning of Billy Kim's evangelistic ministry in 1959 until present time. The result of his a half century long ministry was generated by the synergy of Billy Kim's diligent and passionate work and the support of American Evangelicals. In this chapter, Billy Kim's evangelistic effort will be illustrated in first three methods. Afterwards, the support and the influence of American Evangelicalism to Billy Kim's evangelistic ministry will be presented in the last method. At the end of this chapter, the impact of Billy Kim's methodology of evangelism to the growth and the stagnation of South Korean Protestantism will be elucidated.

Method 1: Passion and Fervency

Upon his return to South Korea, Billy Kim had no Korean friends or family who could assist him in his evangelistic ministry. He only had his wife Trudy and a few American missionary friends. Astoundingly, the evangelistic ministry that began with his family, expanded to his hometown of Suwon, across the country, and around the world. The vast scope of his ministry and influence was possible because he was passionate, fervent, and hard working in evangelism. Billy Kim stated, "I and my wife decided to propagate the gospel twenty-four hours a day."¹ Billy Kim's passion and fervency are

¹Billy Kim, *Sumgimyoo Sanoon Kipeum* [Joy in Serving Others] (Seoul: Seng Gak Na Moo, 2003), 224.

evident in three areas of his evangelistic ministry, such as his personal evangelism, preaching ministry, and management leadership.

Personal Evangelism

Billy Kim's fervency for evangelism stems from his own experience of having been saved through the personal evangelism of Jerry Thompson, his roommate at Bob Jones Academy.² At once, he wrote letters to home and told his mother what had happen to him. He asked his brothers, sisters, nephews and nieces to accept Jesus Christ as their Lord and Savior.³ His primary reason for moving back to South Korea was to return to his hometown of Suwon and evangelize his entire family.⁴

Billy and Trudy moved in with his extended family and began evangelizing to each member, leading every person—altogether twenty-four members—of his family to Christ.⁵ Billy and Trudy also led their three children to Christ, each going on to study in seminary.⁶

²Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 122-23.

³Billy Kim, *In God's Providence* (Seoul: Nachimvan, 1990), 20.

⁴Keun Mi Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace in Your Heart When You Meet Him] (Seoul: Chosun Ilbo Sa, 2000), 1:130-31.

⁵Ibid., 1:135. Billy Kim's mother, his oldest brother and his wife, their nine children, the second older brother with his wife and their five children, his older sister and her husband and their three children; and the third older brother with his wife and their three children came to Christ. Billy Kim, *The Life of Billy Kim: From Houseboy to World Evangelist* [The Promises of God Given to Us in Our Daily Life] (Chicago: Moody, 2015), 63.

⁶Billy Kim's first son, Joseph, entered and graduated from high school as the second best of the entire grade. He received his Ed.D. from Trinity Divinity School when he was 29 years old. Trudy Kim, *Sarangi BooPooneun Paigaghe* [Bakery of Love] (Seoul: Chosun Ilbo Sa, 2002), 234. He planted a church called Won Chun Baptist Church with 5 families and it grew to eight hundred members. He also serves Suwon Central Christian Academy as a chaplain. He is married to Annie and has four children. Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:192-93. Billy Kim's daughter, Mary Kay, studied Christian music at The Southern Baptist Theological Seminary and Education at the Concordia University. Kim, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 258-59. She worked at Macmillan/McGraw-Hill as an education consultant. However, after she got married and had children, she resigned from her work

Billy and Trudy reached out to the young people of Suwon by teaching the Bible and English in their home.⁷ They called this ministry the Good News Club.⁸

Billy was also able to establish a wide range of relationships with military officers, CEOs, politicians, and even the past and present presidents of South Korea. He sought to influence even the leaders of other countries. For instance, Billy Kim met President Castro, when he was installed as the new Baptist World Alliance (BWA) president in Havana, Cuba, in July 5, 2000. There, he gave a Spanish Bible to President Castro as a gift and prayed for him.⁹

Moreover, Billy Kim established a wide relationship with people in politics, economy, and culture and entertainment businesses in South Korea, so that he could lead them to Christ.¹⁰

and became a full-time housewife. Kim, *Saranggi BooPooneun Paigaghe* [Bakery of Love], 259. Billy Kim's second son, John, received a M.Div. from Trinity Divinity School and D.Min. from Northern Baptist Theological Seminary. Ibid., 237. He planted a church called Hamkehanoon, in Daejun, South Korea. Ibid., 248. He is in charge of the Willow Creek Association in South Korea. Ibid., 249. He also provides seminars and information regarding biblical church health. Ibid. He is married to Jenny and has two children. Ibid., 253.

⁷Kim, *Sumgimyoo Sanoon Kipeum* [Joy in Serving Others], 222.

⁸Shin Woong Min, *Miracle: Celebrating Dr. Billy Kim's 50 Years of Ministry-Pictorial Review* (Seoul: Kim Jang Hwan Mok Sa Han Kook Sa Yuk 50 Joo Nyun Ki Nyum Joon Bi We Won Hwe, 2010), 50.

⁹Kim, *The Life of Billy Kim*, 17-19.

¹⁰Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:160. In order to evangelize them and give spiritual guidance, Billy Kim has kept a tight relationship with many South Korean politicians and presidents, including Tae Jung Kim, a former secretary of the Justice department in South Korea; Young Hae Kwon, a former director of Central Intelligence Agency of South Korea; Jin Young Kim, a former South Korean Army General; Joong Kun Cho, the vice president of South Korean Air; Young Nam Cho, a prominent pop-star; Chung Hee Park, the third president of South Korea; Doo Hwan Chun, the fifth president of South Korea; Tae Woo Roh, the sixth president of South Korea; Young Sam Kim, the seventh president; Dae Jung Kim, the eighth president; Moo Hyun Roh, the ninth president; and Myung Bak Lee and the tenth president. Ibid., 1:223. Yong Ho Kim and Jae Sung You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen When You Meet God] (Seoul: Nachimvan, 2010), 238-41. Kim, *The Life of Billy Kim*, 181, 207, 213, 218.

Personal evangelism was a part of Billy Kim’s everyday life. He shared the gospel at every occasion with anyone he met, often inviting the person to church after having a few words of small talk.¹¹ Those he spoke with were not offended by him because of his friendly and considerate approach to evangelism.¹² Ernie Tailor, the founder of Vision Trust International, comments on his experience with Billy Kim as they traveled together. “Billy Kim is a soul winner...every time he meets a stewardess on a plane or store owner on the street, he talks with them friendly a few minutes and switch the topic and talk about Jesus Christ. He is gifted to switch a banal conversation into spiritual conversation.”¹³

Billy Kim modeled personal evangelism to his church members at the Suwon Central Baptist Church so that they too could show God’s love toward unbelievers through evangelism.¹⁴ It was evident through his conviction that personal evangelism was the most important thing in his forty years of ministry at Suwon Central Baptist Church.¹⁵ Most of the congregation at SCBC knew about Billy Kim’s passion for evangelism and were quick to follow his model.¹⁶

Preaching Evangelism

Billy Kim was gifted in public speaking as evident in his placing first at a national speech contest called the “Voice of Democracy” when he was yet a high school

¹¹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace, 1:251.

¹²Ibid., 1:215.

¹³Ibid., 1:253.

¹⁴Ibid., 1:215.

¹⁵Ibid., 1:212.

¹⁶Ibid., 1:215.

student at BJA.¹⁷ His gift of public speaking was honed into a gift of preaching as he took classes in theology, attended chapel, and had opportunities to speak at evangelistic events at local towns.¹⁸

Billy had a strong desire to return to South Korea and serve God as an itinerant evangelist.¹⁹ After his return to South Korea, he preached the gospel in the market places on weekdays and he preached to the young people in his town of Suwon each Saturday.²⁰ About a thousand students gathered each Saturday to hear him speak at the weekly Youth For Christ-Suwon revivals.²¹ His involvement in Youth For Christ-Korea opened doors for him to preach to young students all over South Korea.

Billy Kim was president of YFC-Korea from 1966 to 1986, and the chief director of the board from 1987 to 1992.²² He preached at numerous YFC rallies in South Korea and internationally, and trained YFC-Korea leaders and young students through revivals, retreats and workshops.²³ Those he trained, he mobilized for nationwide evangelism.²⁴ In addition to YFC-Korea, he carried out his itinerant preaching ministry

¹⁷H. M. Sutherland, "Billy Kim Wins in Democracy Contest," *Dickensonian* (Clintwood, VA), December 3, 1954, 3.

¹⁸Myung Su Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers in Korean Churches] (Seoul: Hankook Kyohesahak Yunkuwon, 2000), 1:428. For instance, while in high school, Billy shared his testimony as he joined BJU college students. During college, he led evangelistic events and preached at local churches. He even gave his testimony at the local Lions Clubs and Rotary Clubs. During school breaks, he traveled with YFC and preached the gospel at many churches. Kim, *The Life of Billy Kim*, 50-52.

¹⁹Keun Mi Lee, *Keun Kyohe Moksa Iyaggi: 120 Man Shindoreul Ikuneun Yulyusot Moksa* [The Story of Mega Church Pastors: Sixteen Pastors Who Lead 1.2 Million Christians] (Seoul: Wol Gan Cho Sun, 2005), 148.

²⁰Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 224.

²¹*Ibid.*, 225.

²²Min. *Miracle*, 51, 74.

²³*Ibid.*

²⁴Hyun Wook Choi, e-mail message to author, August 12, 2015.

by leading revivals and conferences throughout South Korea.²⁵

One pivotal event among his numerous preaching opportunities was the Billy Graham Crusade '73 in Seoul. Billy Kim's interpretation of Billy Graham's sermon was well received and made him famous across the nation and the world. As with anything, Billy Kim prepared diligently and displayed an exceptional work ethic. He prepared for the event by reading Billy Graham's books, and sermon notes, as well as watching videotapes of his preaching in order to familiarize himself with his accent, gestures and intonations.²⁶

Billy Kim's goal was to faithfully deliver God's message given through Billy Graham. His hard work paid off, as he was able to interpret Billy Graham's preaching 'naturally' and in 'perfect sequence.'²⁷ The two preachers were so in sync that Billy Kim states, "During Billy Graham's speech, I was confused that I was preaching and Billy Graham was interpreting for me. Even audiences got confused who was preaching and who was interpreting. We were one."²⁸ An average of 526,000 came each night, and the final evening drew an enormous crowd of 1.1 million people.²⁹ The gospel message was powerfully preached and each evening 4,000 people stayed up all night to pray. In total, 44,000 made the decision to believe for the first time at the Billy Graham Crusade held in

²⁵He preached at the Compassion Korea Conference in 1965, at a rally for the evangelization of Gyeonggi Province in 1982, and at the Seventeenth Annual Korea National Prayer Breakfast in 1985. Min, *Miracle*, 51, 74, 77,78, 82.

²⁶Kim, *The Life of Billy Kim*, 77.

²⁷*Ibid.*, 79.

²⁸Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 103.

²⁹Timothy S. Lee, *Born Again: Evangelicalism in Korea* (Honolulu: University of Hawaii Press, 2010), 95.

Seoul.³⁰ The Billy Graham Crusade '73 in Seoul was “the greatest number ever gathered at a single evangelistic event.”³¹

Prior to the event, Billy Kim had preached internationally on a smaller scale.³² However, after his involvement in the BGEA 1973 Seoul Crusade, many more international preaching opportunities opened up. He was invited as the main speaker for large-scale revivals and evangelistic conferences due to the recognition he received in the BGEA 1973 Seoul Crusade.³³

In 1986, a conference for evangelists was held in Amsterdam, Netherlands. Billy attended this event as a main speaker. More than 10,000 evangelists from 185 countries gathered to hear Billy Kim.³⁴ Fifteen years later, Billy returned as a main speaker for “Amsterdam 2000.”³⁵ In 1996 and 1997, Billy was invited as a main speaker at Promise Keepers conferences in Atlanta, Chicago, Honolulu, and Los Angeles. Between 40,000 and 70,000 men attended the weekend gatherings.³⁶

In addition to his ministry as an itinerant preacher, Billy Kim preached regularly at his local church, Suwon Central Baptist Church (SCBC). At first, Billy had

³⁰Lee, *Born Again*, 95.

³¹Kim, *The Life of Billy Kim*, 78.

³²He was invited to preach at the Evangelistic Conference in Indonesia in 1968, the International CBMC in Australia in 1970, Evangelistic Outreaching in the U.S. and Canada in 1971, and Evangelism Conference in Japan in 1972. Min, *Miracle*, 52, 58, 59.

³³Kim, *The Life of Billy Kim*, 84.

³⁴*Ibid.*, 85.

³⁵*Ibid.*, 86.

³⁶The Promise Keepers movement started in America in 1990, when University of Colorado football coach Bill McCartney and his friend Dave Waddell had the vision to train men to demonstrate lives of integrity. One year later, 4,200 men gathered at the University of Colorado Arena. In 1992, 22,000 men from every state gathered at the school's football stadium and more than 50,000 men gathered the following year. Promise Keeper conferences were held throughout America's major cities, in stadiums and grand convention centers, where tens of thousands of men gathered at each large venue.” *Ibid.*

no intention of pastoring a local church. He states, “I have made a decision to serve God in South Korea as an itinerary evangelist. Therefore, pastoring a local church was not my ministry option.”³⁷ Billy Kim began ministering at SCBC because of the Holy Spirit’s leading. First, Billy first attended SCBC because it was the only Baptist church in town.³⁸ There the senior pastor Sang Yup Choi, who was elderly and could barely walk, pleaded with Billy to help him in his ministry, saying, “Do not turn down this old man’s request.”³⁹ Billy could not refuse.

Secondly, when asked to preach, many South Korean people asked him which church he was pastoring at. He recalls that the “South Korean people saw me as odd, whenever I tell them that I’m a full time itinerary evangelist, I do not pastor a church. Therefore, I decided to minister a local church so that I can be an effective itinerant evangelist in South Korea as well.”⁴⁰ In 1960, as associate pastor of SCBC, Billy Kim preached at the Sunday evening service, the Wednesday service, and at Sunday school.⁴¹ Since becoming senior pastor in 1966, he also began preaching the main Sunday morning service.⁴²

Within eight months of accepting the role of senior pastor, the congregation at SCBC grew from twelve to 200 members.⁴³ After another six months, the congregation

³⁷Lee, *Keun Kyohe Moksa Iyaggi* [The Story of Mega Church Pastors], 148.

³⁸Kim, *The Life of Billy Kim*, 63-64.

³⁹Ibid.

⁴⁰Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 232.

⁴¹Kim, *The Life of Billy Kim*, 64.

⁴²Ibid., 70. Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 201.

⁴³Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 232.

doubled from 200 to 400 members, becoming the largest church in Suwon.⁴⁴ The congregation consisted mostly of students, with 100 older members.⁴⁵ In 2000, the congregation numbered over fifteen thousand. Today, SCBC is considered one of the biggest churches in South Korea in proportion to the population of the city of Suwon.⁴⁶

Management Leadership

Billy Kim was a diligent and responsible worker from early age. As a houseboy, Billy gained the trust from the GI's stationed in South Korea because he always fulfilled his responsibility and often did more than people expected of him.⁴⁷ When he was a student, Billy Kim took a part time job at a poultry and egg business named Courtland in Toledo, Ohio, which was owned by Waldo Yeager.⁴⁸ Billy Kim had a hard time keeping up with his workload compared to those who had been working there for long time. However, he worked diligently and did not go home until he met the daily quota that others would usually meet.⁴⁹ Billy Kim went above and beyond what was asked or expected of him.

Billy Kim did not aspire to become the pastor of a local church, SCBC, or to become the CEO of Far East Broadcasting Company-Korea (FEBC-Korea). However, he worked hard at whatever responsibility and task that was given him and when presented

⁴⁴Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 235.

⁴⁵Kim, *The Life of Billy Kim*, 70.

⁴⁶Since the population in Suwon reached about 900,000 in 2000. Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:135.

⁴⁷Ibid., 1:29-30.

⁴⁸Ibid., 1:107.

⁴⁹Ibid.

the opportunity to lead SCBC and FEBC-Korea, he decided to accept, and continued to work hard.⁵⁰

As president of FEBC-Korea, Billy Kim had the following vision. First, he envisioned that FEBC-Korea would be the center of Korean missions to overseas.⁵¹ Second, he wanted FEBC-Korea to strengthen inland broadcasting in South Korea. Third, he aimed for FEBC-Korea's financial independence.⁵² Through his diligence and wise management, FEBC-Korea was able to fulfill all three of his visions.

FEBC-Korea broadcasts the gospel in six languages—Chinese, Russian, Mongolian, Japanese, English, and Korean—to countries throughout Northeast Asia, such as China, Russian Mongolia, Japan, and North Korea.⁵³ In 1988, the signal strength was raised from 50,000 watts to 100,000 watts, in order to transmit the gospel with improved clarity.⁵⁴ During the Cold War, FEBC-Korea focused on fundraising and collecting gifts and Bibles to distribute to their listeners in communist countries such as China and Russia.⁵⁵ In addition, they distributed portable radios called “Mannao” to those living in communist China.⁵⁶ In the 1980s, when Protestant churches began showing interest in foreign missions to communist countries, FEBC-Korea hosted seminars and shared how to do missions in communist countries.⁵⁷

⁵⁰Kim, *The Life of Billy Kim*, 63-64. Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:68.

⁵¹Billy Kim, *Keuk Dong Bang Song Sa Shib Nyun Sa* [Forty Year History of Far East Broadcasting Company] (Seoul: Far East Broadcasting, 1996), 249.

⁵²Ibid.

⁵³Ibid., 256.

⁵⁴Kim, *The Life of Billy Kim*, 277-78.

⁵⁵Kim, *Keuk Dong Bang Song Sa Shib Nyun Sa* [Forty Year History], 256.

⁵⁶Ibid., 277-78, 327.

⁵⁷Ibid., 275.

Prior to Billy Kim's arrival, FEBC-Korea had focused solely on reaching out to Northeast Asia. He realized his vision of strengthening FEBC-Korea's domestic ministry by establishing twelve new broadcasting stations throughout South Korea.⁵⁸ In addition to reaching Koreans in South Korea, the Korean broadcast reached out to Korean diaspora living in Washington D.C., Chicago, Los Angeles, and throughout the Middle East.⁵⁹ FEBC-Korea broadcasted the gospel message through sermons, counseling programs, Bible study classes and Christian music. In addition, they published Bible study materials to send to listeners, and hosted Christian music concerts.⁶⁰ Billy Kim envisioned establishing a FEBC broadcasting station in Pyongyang in the future.⁶¹

Up until the end of the 1970s, FEBC-Korea was financially dependent on the U.S.⁶² However, through Billy Kim's leadership, they were able to realize financial independence starting in the 1980s.⁶³ Moreover, FEBC-Korea moved beyond financial independence to stewardship as they raised funds in South Korea to establish FEBC-Russia in the Khabarovsk region near China's Heilongjiang province.⁶⁴

Billy Kim's visionary leadership and management at FEBC-Korea, as well as other evangelistic organizations such as YFC-Suwon, YFC-Korea, and SCBC, eventually

⁵⁸Kim, *The Life of Billy Kim*, 139. FEBC-Korea has established twelve broadcasting stations throughout South Korea, such as *FEBC-Seoul*, *FEBC-Dejun*, *FEBC-Changwon*, *FEBC-Mokpo*, *FEBC-Youngdong*, *FEBC-Jeju*, *FEBC-Wulsan*, *FEBC-Busan*, *FEBC-Daegu*, *FEBC-Kwangju*, *FEBC-Chunam Dongbu*, and *FEBC-Junnam DonBu* in order to reach the Korean nation with the gospel in Korea. FEBC-Korea, "FEBC-Korea Network," accessed November 15, 2016, http://about.febc.net/?page_id=4499.

⁵⁹Kim, *Keuk Dong Bang Song Sa Shib Nyun Sa* [Forty Year History], 319.

⁶⁰*Ibid.*, 277-78, 327.

⁶¹Kim, *The Life of Billy Kim*, 143.

⁶²Kim, *Keuk Dong Bang Song Sa Shib Nyun Sa* [Forty Year History], 292.

⁶³*Ibid.*, 293-96.

⁶⁴Kim, *The Life of Billy Kim*, 135.

led to his role as president of the Baptist World Alliance from 2000 to 2005.⁶⁵ It was expected that the president of the Baptist World Alliance would be a visionary who successfully pastored a church, prayed, diligently served others, brought unity, and proclaimed an evangelistic message—all requirements that Billy Kim met.⁶⁶ On January 2000, Billy Kim was elected as the president of the Baptist World Alliance at the 19th BWA General Convention in Melbourne, Australia.⁶⁷ He was the first Korean and first representative from an Asian country, to be elected president of BWA.⁶⁸

Method 2: Prayer

Billy Kim's diligence in his evangelistic ministry has always gone hand in hand with his prayer life. Ever since he was a new believer, he prayerfully sought after God's guidance and strength, especially in important moments of his life. Billy made the decision to follow Christ through his prayer with Jerry Thompson.⁶⁹ He decided to become a fulltime evangelist while praying on the campus of BJU.⁷⁰ Billy Kim prayed and asked God for guidance when SCBC asked him to step up as a pastor.⁷¹ Billy Kim also prayed for God's assurance when BGEA asked him to become the interpreter for

⁶⁵Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 14.

⁶⁶In July 1999, the BWA nominated Billy Kim as the president of BWA in Dresden, Germany, since he met the expectations of a BWA president candidate. Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 14.

⁶⁷Kim, *The Life of Billy Kim*, 87-88.

⁶⁸Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 14. Kim, *Keuk Dong Bang Song Sa Shib Nyun Sa* [Forty Year History], 325-27. Prior to Billy Kim, David Wang was elected as the president of BWA as an Asian, but he was a citizen of the US. Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 14.

⁶⁹Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 48.

⁷⁰*Ibid.*, 60.

⁷¹*Ibid.*, 87.

Billy Graham during the Billy Graham Crusade '73 in Seoul.⁷² He prayed to God asking how he could help the relocation of FEBC from Japan to South Korea.⁷³ Moreover, he prayed and decided to accept the role of president of FEBC-Korea when David Wilkinson suddenly passed away.⁷⁴ Billy Kim's walk with God in prayer can also be seen in his personal evangelism, preaching evangelism, and management leadership.

Personal Evangelism

Billy's prayer life is evident in the area of personal evangelism, where Billy saw much success. His relentless effort in personal evangelism would not have resulted in conversions without the help of the Holy Spirit. Moreover, his persevering efforts in evangelism would have burn him out, had he not received supernatural strength from God. The Holy Spirit guided each meeting and the words he shared. Therefore, Billy Kim's personal evangelism goes hand in hand with prayer.

Billy Kim was prayerful in his approach to personal evangelism. For example, during the time that he and Trudy lived with his family, he did not force them to convert to Christianity.⁷⁵ He knew that if he rushed them, his family would keep a distance from him since had been worshipping ancestors for centuries and never heard about the gospel. Therefore, he just kept on praying for each of his twenty-four family members.⁷⁶ As he patiently prayed, he found the right occasion to share the gospel with his family members.

⁷²Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 93.

⁷³Ibid., 133-34.

⁷⁴Ibid., 138.

⁷⁵Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:135.

⁷⁶Ibid.

One day, his entire family gathered around his father's grave and bowed down in order to pay respect; but Billy refused to bow down before his father's grave. His oldest brother was shocked and asked him why he didn't show respect for their father and their family tradition. Billy said to his oldest brother that he could not bow down because of his faith and shared about his faith and the gospel with his entire family. Some members of his family showed their interest in the gospel. His third brother, Joon Hwan, came home and asked Billy Kim to tell him more about the gospel. Afterwards, Joon Hwan decided to follow Jesus Christ.⁷⁷

Moreover, through Billy and Trudy's prayers, their children came to Christ and dedicated their lives to serving God. Billy and Trudy raised their children with prayer and presented the gospel to their children through their words and deeds. For example, Trudy prayed on daily basis for Joseph in his bedroom after Joseph had fallen asleep.⁷⁸ One morning, she made a sandwich for Joseph to take for lunch to school.⁷⁹ In the afternoon, Joseph came back from school complaining to his mother about why she packed him a sandwich.⁸⁰ He was crying because his friends at school had teased him. Joseph was the only one who had a sandwich for lunch and his classmate had never seen a sandwich before, since it was American food.⁸¹ Joseph asked Trudy, "Why are we here in South Korea, why did you marry a Korean man, why don't we live in America?" Trudy answered, "Because of Jesus." She hugged Joseph and told him: "When I came to

⁷⁷Kim, *The Life of Billy Kim*, 61.

⁷⁸Trudy Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted] (Seoul: Nachimvan, 2011), 187.

⁷⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:164.

⁸⁰Joseph Kim, *Salmooro Garchineun Gutmany Namneunda* [Only What We Teach with Our Lives Will Last] (Seoul: Duranno, 2006), 29.

⁸¹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:164.

South Korea, people looked at me weird. But I overcame it through the help of Jesus. Joseph, you can overcome this through the help of Jesus because Jesus loves you as you are. Jesus also loves your classmates, who laughed at you.” Joseph came to trust Jesus as his Lord and Savior through this incident.⁸²

Later in his life, Joseph received a calling for ministry through his father’s prayer. Joseph testified:

I respected my father and mother. But becoming a pastor cannot be persuaded by my parents. It was my personal decision. . . . When I was studying at Trinity Divinity School, my father visited me. . . . He had a preaching schedule at the Moody Bible College. . . . I was spending a night with my father at a hotel. . . . During the night, I got up from my bed, I went to the restroom. In front of restroom, through the slightly open door, I could see my father praying inside of the restroom, and I overheard that he was praying for me. At that moment, I prayed to God, Lord, I cannot become a famous preacher like my dad, but I would like to live like my dad. Through this incidence, becoming a preacher turned from burden to attractiveness.⁸³

Prayer was a crucial part of Billy Kim’s evangelization to presidents because he interceded for them with prayer. Billy Kim states, “The Bible says that we should pray for rulers (Rom. 13:1-7; 1 Pt. 2:13-17). We should pray for our rulers, so that they can minister to people well. The country and the nation will be prosperous when rulers rule well.”⁸⁴ He prayed with South Korean presidents—Jung Hee Park, Doo Whan Chun, Tae Woo Roh—while holding their hands as he witness Christ to them and blessed them with prayer. With believing presidents, such as Yung Sam Kim, he started their meetings with prayer.⁸⁵

Billy Kim also prayed for many leaders of other countries. For instance, he prayed with Shimon Perez, the Israeli foreign minister, and other Israeli political leaders

⁸²Kim, *Salmooro Garchineun Gutmany Namneunda* [Only What We Teach with Our Lives], 30-32.

⁸³Ibid., 66-69.

⁸⁴Kim, *Sumgimyoo Sanoon Kipeum* [Joy in Serving Others], 67.

⁸⁵Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:202.

when he visited Israel as the president of BWA in 2001, because Billy Kim strongly believed that “Unity or peace in the Middle East will only happen through persistent prayer.”⁸⁶

Billy Kim continually intercedes for the individuals that he meets. He also blesses people and comforts them through prayer as he does personal evangelism. Professor Jae Gon Choi states, “Whenever he meets with people in need, whenever someone shares his or her prayer request with him in a meeting or on a phone call, he prays for them right away.”⁸⁷

Preaching Evangelism

Billy Kim is dependent on God through prayer in his preaching ministry. Whether Billy preaches at SCBC or somewhere overseas, he prays to God before standing in front of his congregation. For instance, as pastor of SCBC, Billy Kim believes that the sermon is one of the most important elements of corporate worship. Moreover, he believes that preaching must be prepared for with prayer. On Monday night, he brainstorms the passage for the Sunday sermon, on his way from FEBC to Suwon. On Tuesday, he collects his materials and studies the passage. Throughout the week he organizes his sermon and on Saturday night he prays for God’s blessing on his sermon.⁸⁸

Likewise, Billy Kim also prays and depends on God as an itinerant evangelist. He states, “During my overseas preaching events, I avoid meeting people right before

⁸⁶Billy Kim, “President’s Corner,” *Baptist World: A Magazine of the Baptist World Alliance* 48, no. 3 (2001): 4.

⁸⁷Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:463.

⁸⁸Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:201.

preaching. . . . I would rather pray, fast, and focus on the word of God in order to deliver a Spirit-filled message to the audience.”⁸⁹

Billy Kim is very thankful because his regular preaching at SCBC pushes him to go on knees before God. He asserts, “I’m involved in different ministries such as ministry for youth and radio ministry. My pastoring ministry at SCBC is the foundational for all my other ministries. It forces me to study the Bible and pray. My SCBC ministry spiritually binds me with God.”⁹⁰

Billy Kim strongly believes that prayer is essential for his preaching ministry. Therefore, he not only prays before he preaches, but he also asks supporters to pray for him when he is scheduled to preach. He points out that, “My church members are partners and supporters of my evangelistic ministry. They pray for me, even forty days straight, whenever I tell them that I’m on an important ministry.”⁹¹

Even Werner Buerklin, who worked with BGEA and YFC, witnessed how Billy Kim’s preaching impacted many preachers and evangelists who participated the International Conference for Itinerant Evangelists in 1983 and 1986, and attributed to the fact that about a thousand of Billy Kim’s friends and church members prayed for him.”⁹²

Billy Kim also frequently preaches about just how important prayer is for believers. Billy Kim emphasizes that prayer is the premise to revival. He preached at the Southern Baptist Theological Seminary on March 13, 2001: “The only way that God will

⁸⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:64.

⁹⁰Billy Kim, *Kim Jang Hwan Yoyak Solkyo: Sungyuk 25 Joonyun Kinyum* [Sermons of Dr. Billy Kim: Celebrating 25 Years of Dr. Billy Kim’s Ministry] (Seoul: Kyujang, 2012), 186.

⁹¹Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 242.

⁹²Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:52-53.

send revival across the United States is (if) Christian people begin to take prayer seriously.”⁹³

Management Leadership

Leading organizations and institutions is not easy. As the president of FEBC-Korea, Billy Kim has faced difficulties time and time again. But Billy Kim has overcome these difficulties by relying on God in prayer.

One illustration is when FEBC-Korea faced financial shortage in 1978. It was June 30, 1978, pay day for the employees of FEBC-Korea, but money was short \$5,000. Billy describes the situation as follows: “I envisioned the faces of the employees one by one, including the faces of their family, whom I see time to time... They have to pay rent, bills, tuitions for their children... tears came down without ceasing, and I knelt down and tried to pray. But all I could do was weep.”⁹⁴ After a while, Elder Lim, the head of the Korea Naval Intelligence Advisory Board, called Billy Kim and told him that he would like to help FEBC-Korea. Billy Kim told him that he had to pay the FEBC-Korea employees their salary but that he still needed five thousand dollars. Elder Lim gladly told him that he would send \$5,000 dollars to him. Through God’s intervention, Billy Kim was able to give all of the employees of FEBC-Korea their salary.⁹⁵

Billy Kim led FEBC-Korea through prayer. San Woong Min, vice president of FEBC-Korea witnesses:

Whenever we went on a business trip for official work or to lead a conference, I would always share a room with Pastor Billy Kim. It was arranged this way to cut

⁹³Michael Foust, “BWA leader Billy Kim Underscores America’s Need for Prayer & Revival,” *Baptist Press*, March 14, 2001, accessed October 27, 2016, <http://www.bpnews.net/10483/bwa-leader-billy-kim-underscores-americas-need-for-prayer-and-revival/>.

⁹⁴Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 169-70.

⁹⁵Kim, *The Life of Billy Kim*, 125.

down on expenses. Once we had an opportunity to visit the U.S. together. On that trip we shared a room as usual and I was awakened in the early morning hours. Pastor Billy Kim had quietly gotten up and taken his Bible with him to the bathroom. What I saw through the crack of the bathroom door that early morning was truly admirable. He had closed the lid of the toilet and sat there for a long time, reading his Bible and then praying until the bright hours of the morning. He had flown over ten hours the previous night and had no opportunity to adjust to the time difference, so it should've been really hard for him to do that.⁹⁶

Billy Kim also emphasized prayer at the Baptist World Alliance. Bruce Milne, vice president of BWA from Canada states, “He has an infectious passion for global evangelism and the prayer ministry.”⁹⁷ Billy Kim asked members and churches of BWA to join him “in prayer for a lost world that needs Christ above all else” and says how he values their prayers.⁹⁸

Moreover, Billy Kim prayed and encouraged BWA members to pray for unity between the Southern Baptist Convention and BWA, when the SBC was about to withdraw from the BWA. He repeatedly stated his support: “Our Baptist family needs to be committed to pray, encourage, to support and to be sensitive to the needs of our brothers and sisters so that we can live and work as one in unity.”⁹⁹ “Join me in praying for our SBC brothers and sisters, that they will continue to join with the BWA in reaching a lost world for Jesus Christ.”¹⁰⁰ “Continue to pray that our SBC will rejoin our organization.”¹⁰¹

⁹⁶Kim, *The Life of Billy Kim*, 89-90.

⁹⁷“BWA Vice Presidents Praise Billy Kim,” *Baptist World: A Magazine of the Baptist World Alliance* 52, no. 3 (2005): 20.

⁹⁸Billy Kim, “President’s Corner,” *Baptist World: A Magazine of the Baptist World Alliance* 47, no. 3 (2000): 4.

⁹⁹Billy Kim, “President’s Corner,” *Baptist World: A Magazine of the Baptist World Alliance* 49, no. 2 (2002): 23.

¹⁰⁰Billy Kim, “President’s Corner,” *Baptist World: A Magazine of the Baptist World Alliance* 51, no. 1 (2004): 23.

¹⁰¹Billy Kim, “President’s Corner,” *Baptist World: A Magazine of the Baptist World Alliance* 50, no. 4 (2003): 4.

The vice presidents of the BWA gave a general summary of Billy's BWA presidency tenure, from 2000 through 2005, by saying, "...with an unrelenting emphasis on prayer and unity, Billy led the BWA during what can easily be called one of the most difficult chapters in its history."¹⁰² Those who surrounded Billy Kim during his presidency in BWA recollect his leadership: Dorothy Selebano, vice president of BWA from South Africa, states that Billy Kim is a "prayer warrior" and Zac Patnaik, vice president of BWA in India points out that "his greatest asset is that he is a man of prayer."¹⁰³ It was clear that Billy Kim's leadership emerged from his dependence on God through prayer.

Method 3: Being Relational and Loving

Billy Kim had always been relational, even from a young age. During the Korean War when he served about twenty GI's, his personable demeanor and diligence gained their affection. He recalls that, "Astoundingly, many American soldiers, that I served, liked me and cared for me. They tried to give me so many things as a gift. One soldier even wrote a letter to his mother in the U.S. and asked for a baseball jersey and a cowboy suit in order to give them to me as a gift."¹⁰⁴

In addition to his natural personality, Billy Kim was able to extend unconditional love and service to others because of the sacrificial love he received from Carl Powers. He states, "I decided to be a stepping stone for others since I myself have reached this far with the help of others."¹⁰⁵ Billy Kim's relational personality, along with his unconditional love toward others, were crucial to his method evangelistic ministry, which is displayed through his personal evangelism, preaching evangelism, and management leadership.

¹⁰²"BWA Vice Presidents Praise Billy Kim," 20-21.

¹⁰³Ibid., 20.

¹⁰⁴Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:32-34.

¹⁰⁵Ibid., 246.

Personal Evangelism

Billy Kim attracted many people through his unique background. Here was a man who was educated in America, married to an American woman, and had connections with American people—something unheard of in 1960s South Korea. Therefore, many were drawn to him and wanted to befriend him. Billy Kim used this opportunity to build relationships with these individuals by being with them, loving, and serving them. Moreover, his wife, Trudy Kim, was by his side to assist him. Their relational ministry began at home, as they showed unconditional and sacrificial love to Billy’s family, then the young people of Suwon, then extending to various people they met in South Korean society and beyond.

Billy’s first step in his South Korean ministry was in the most familiar context—back home with his mother and siblings. He and his wife Trudy moved into the extended family’s cramped, rural quarters, they began to evangelize to each member of the family. Trudy showed love to her in-laws by serving them, as she eagerly learned the Korean language and customs from them.¹⁰⁶

For instance, she joined in house chores, such as meal preparation three times a day for the fourteen-member family, cleaning, and doing laundry at the creek with other local women.¹⁰⁷ Keum Mi Lee, the author of Billy Kim’s biography states, “Billy Kim’s family was deeply impressed by Trudy’s sacrificial effort to adjust into South Korean culture and honor and serve their family members with love. This became a stepping stone for the conversion of Billy Kim’s entire family.”¹⁰⁸

During the time Billy and Trudy lived with Billy’s extended family, more and more young people were coming to their home to learn English and the Bible from the

¹⁰⁶Kim, *The Life of Billy Kim*, 61.

¹⁰⁷Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 77.

¹⁰⁸Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:134-35.

couple.¹⁰⁹ Billy made the decision to move out of his family home and build a new house that could better accommodate the burgeoning ministry to the young people of Suwon. As they opened up their home, they welcomed the young people who came to learn English and the Bible; some who were poor or persecuted by their own families came to live with Billy and Trudy who supported their education.¹¹⁰

For example, Sul Ja Hong, a high school student, was unable to attend college due to financial need. Billy invited her to their home to study the Bible and eventually helped her attend Bible college. When Sul Ja was kicked out of her home because she decided to go to Bible college, she ended up living with Billy and Trudy for seven years. Billy supported her throughout Bible college and she went on to become a professor at a Bible college in South Korea.¹¹¹

Through Billy Kim's guidance, numerous South Korean students went to the U.S. for further education; However, as a minister, Billy was not able to support them financially. Instead, he found American sponsors in his broad circle of friends and connected them with South Korean students who wanted to study in the U.S., so that they could help the South Koreans students financially, just as Carl Powers supported Billy Kim.¹¹²

In 2008, Billy Kim established the Powers Scholarship Fund.¹¹³ The purpose of the Powers Scholarship Fund was as follows: "Powers Scholarship Fund is Carl

¹⁰⁹Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 222.

¹¹⁰Ibid.

¹¹¹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:238.

¹¹²Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 229-32.

¹¹³Carl L. Powers, *A Heart Speaks: Story of Billy Kim's Early Life* (Seoul: Nachimvan, 1996), 92-93.

Powers' namesake scholarship fund...Giving to this fund allows SCCA (Suwon Central Christian Academy) to continue in Carl's legacy of honoring the value of Christian Education and makes possible Christian education for students of less means."¹¹⁴ In total, 1,691 students received the Powers scholarship.¹¹⁵

In addition to engaging in student ministry, Billy Kim also invited people of various social groups to his home. In fact, his home was the prime location for his personal evangelism. Many people wanted to visit Billy's home because they were curious about how a Korean lived with an American woman. Billy knew that food prepared by an American lady would impress his guests because it was a singular experience they could not have elsewhere. Trudy hosted countless guests, such as South Korean presidents, politicians, CEOs of South Korean conglomerates, and both South Korean and American military commanding officers.¹¹⁶

God used Trudy's hospitality and cooking to build the foundation for relationships with everyone, from high school students, to the leaders of South Korea. For instance, Trudy testifies that President Doo Hwan Chun loved having dinner at Billy's house because Trudy prepared Korean-American fusion food for him and served the food with an American table manner.¹¹⁷

In addition to inviting students to his home in order to build relationships and create opportunities to share the gospel, Billy Kim also visited local high schools to share the gospel with students.¹¹⁸ In fact, Billy Kim went anywhere there was a need, both high

¹¹⁴Powers, *A Heart Speaks*, 92-93.

¹¹⁵Suwon Central Christian Academy, "Powers Scholarship," accessed October 28, 2016, <http://suwoncca.org/scholarship/ps11.php>.

¹¹⁶Kim, *Shimkyojin Kgosae kotpighe hashipsio* [Bloom Where You Are Planted], 166.

¹¹⁷Kim, *Sarangi BooPooneun Paigaghe* [Bakery of Love], 155.

¹¹⁸Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 223.

and low, even meeting with presidents whenever they called him. To illustrate, Billy Kim is considered a representative of Korean Protestants, along with David Yonggi Cho. Therefore, both Billy Kim and David Yonggi Cho have been officially invited to The National Prayer Breakfast and to the Blue House in order to meet with politicians, specifically the president of South Korea.¹¹⁹ Billy Kim states, “Whenever I and David Yonggi Cho visit the president at Blue House, I usually read the Bible passage and David prays for the president. The core message of the Bible passage and prayer is that the president should rule our nation with a right and keen insight. Occasionally, David and I also provided advice to the president, if necessary.”¹²⁰

In addition to attending official meetings with the presidents of South Korea, he also paid visits when they were going through hardships, in order to share in their burdens and give a timely word of encouragement. For instance, Billy went to Baekdamsa, a Buddhist temple, in December of 1988 to visit President Doo Hwan Chun, who had retreated there after his prison sentence due to embezzlement.¹²¹ He talked with the former president and his wife, comforting them with the word of God from John 3:16-17, and praying for their salvation. After sharing a meal with them, he promised to visit again with his wife, Trudy. A few days later, Billy and Trudy visited them, bringing some of Trudy’s homemade food.¹²²

Billy Kim also visited the former president Tae Woo Roh thirteen times during his imprisonment for embezzlement.¹²³ He tried to comfort the former president and wholeheartedly prayed for him. Billy read the Bible to him, sharing the hope of the

¹¹⁹Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 85.

¹²⁰Ibid., 86.

¹²¹Kim, *The Life of Billy Kim*, 188.

¹²²Ibid., 189.

¹²³Ibid.

gospel. Roh was thankful to Billy, remarking that Billy had always treated Roh the same, whether it was before he became the president or after he had become president, whether he was in office or after he had been imprisoned.¹²⁴ Roh also said that even though he did not attend church, he thought a lot about Jesus.¹²⁵

Preaching Evangelism

Billy Kim aims to make his preaching both biblical and relational, so that his congregation at SCBC could understand the Bible easily and apply it directly to their lives. First, Billy Kim's sermon is biblical. Billy Kim exegetes each passage of the Scripture in order to deliver an accurate interpretation of the Bible to his listeners.¹²⁶ He does not use the Bible passage to merely support a subjective argument regarding the topic.¹²⁷ Moreover, he uses many biblical references in order to provide a biblical overview regarding the topic.¹²⁸

Secondly, Billy Kim's sermon is relational. Billy Kim begins his sermons with an excellent introduction, which captivates the audiences' attention immediately.¹²⁹ Afterwards, Billy Kim also uses suitable illustrations and frequently references accurate statistics. Often, he even uses illustrations and statistics to support each point in his sermon, in order to drive the truth home.¹³⁰ Billy Kim's literacy in Korean and English helps him find various illustrations in both languages—an invaluable resource. He even

¹²⁴Kim, *The Life of Billy Kim*, 192-93.

¹²⁵*Ibid.*, 193.

¹²⁶Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:485.

¹²⁷*Ibid.*

¹²⁸*Ibid.*, 1:488.

¹²⁹*Ibid.*, 1:467.

¹³⁰*Ibid.*, 491-92.

authored twenty-five daily devotional books, containing numerous illustrations.¹³¹

Moreover, Billy Kim avoids using concepts, ideas, and theories, which may be hard to apply in daily life. He even avoids using English words in Korean sermons, although he is fluent in English, because he wants his audience to clearly grasp the message of his sermon without mulling on unnecessary information.¹³² Moreover, Billy Kim provides precise applications, so that people can apply biblical principles into their lives.¹³³ Lastly,

¹³¹Twenty-five daily devotional books: Billy Kim, *Jigeum Majimakeul Debihara* [Prepare the Last Day Now] (Seoul: Nachimvan, 1997); Kim, *Gabjin Yousan* [Precious Heritage] (Seoul: Far East Broadcasting, 1995); Kim, *Hananimgua Hamke Seropke Choolbalhara* [Start New with God] (Seoul: Nachimvan, 1997); Kim, *Hannimgua HamKe Seachimeul Yulja* [Start Your Day with God] (Seoul: Nachimvan, 1993); Kim, *Noneun Irona Naega Neghe Jooneun Tangeuro Gara* [Rise and Go to the Land That I Will Give to You] *Kim Jang Hwan Moksawa Hamke Kyungonsenghwal 365 Il* [365 Days Quite Time with Billy Kim] (Seoul: Nachimvan, 2006); Kim, *Hananimkeso Joeungosro Nae Sowoneul Manjoke Harira* [God Will Meet Your Desire with His Goodness] (Seoul: Nachimvan, 2008); Kim, *Sengmyungeul Gulgo Saranghara* [Love with Your Life] Kim Jang Hwan Moksaw Solkyojip [Written Sermons of Billy Kim] (Seoul: Kyujang, 1994); Kim, *Temada Ilmada Hananimi Jooshineun Malsseum* [The Word of God Given to Us in Our Daily Life] (Seoul: Nachimvan, 1998); Kim, *Hananimgua Hamke Seachimeul Yulja* [Start the Day with God] (Seoul: Nachimvan, 1994); Kim, *Ojik Kidowa Gangooro, Koohal Koseul Hananimke Arera* [Ask God with Prayer and Petition] (Seoul: Nachimvan, 2005); Kim, *Ojik Maeumeul Ganghagae Hago Damdeihara* [Fear Not] (Seoul: Nachimvan, 2004); Kim, *Naega Sesang Keutnalkaji Nowa Hangsang Hamke Isoorira* [I Will Be with You until the End of the Age] (Seoul: Nachimvan, 2007); Kim, *Noneun Dooryowamalgo Nolajimara* [Fear Not] (Seoul: Nachimvan, 2005); Kim, *Dooryowamala* [Do Not Be Afraid] (Seoul: Nachimvan, 2009); Kim, *Temada Ilmada Hananimi Jooshineun yaksokteul* [The Promises of God Given to Us in Our Daily Life] (Seoul: Nachimvan, 1998); Kim, *JunKyoineghe Manwonssik Joowatoni* [I Gave Ten Dollars to the Church Members] (Seoul: Nachimvan, 2009); Kim, *Sameul Wehan Joonbi* [Preparation for Your Life] (Seoul: Han Kuk Son Gyo Moon Jae Yon Koo So, 1990); Kim, *Bokeum Jondowa Booheung* [Evangelism and Revival] (Seoul: Han Kuk Bang Song Sen Ta, 1986); Kim, *Hanimgua Hamke Modoon Ire Nuknuki Ikirira* [Overcome all Hardships with God] (Seoul: Nachimvan, 2002); *Nareul Shimhe Changdeke Hasoso* [Make Me Great] (Seoul: Nachimvan, 2013); Kim, *Naeke Boke Bokeul Dohasoso* [Give Me Blessing upon Blessings] (Seoul: Nachimvan, 2013); *Hananimeul Barabora* [Look upon God] (Seoul: Nachimvan, 2012); Kim, *Nuknuki Ikirira* [Overcome] (Seoul: Nachimvan, 2010); Kim, *Moouseul Heyahalji Moreulte Heyahalil* [Things We Should Do When We Do Not Know What to Do] (Seoul: Nachimvan, 1986); Kim, *21Sekireul Wehan Se Mokpyoreul Kajira* [Have New Vision for the New Millennium] (Seoul: Nachimvan, 1998); Kim, *Neunglyuk Jooshineunja Aneso* [In God, Who Strengthens Me] (Seoul: Han Kook Bang Song Sen To, 1983).

¹³²Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:490.

¹³³*Ibid.*, 1:489.

he frequently gives an altar call at the end of his sermons so that believers and unbelievers can respond to God's leading in the moment.¹³⁴

Music plays an important role in supporting Billy Kim's preaching; he uses it as a tool to help the message further penetrate the heart of his listeners. For instance, each song is chosen in relation to the sermon message for that day. Every Tuesday, Billy Kim sends his Sunday sermon to the choir conductor, soloist, and praise team so that they could prepare music according to the sermon. This way, on Sunday, the praise team can sing about the theme of Billy's sermon, along with the choir and soloist who all deliver the same message before Billy preaches about the same theme.¹³⁵

Suwon Central Baptist Church has an extensive music department with seven professional musicians and pastors who oversee four adult choirs, two women's choirs, two children's choirs, an orchestra, a brass ensemble, and many solos, duets, trios, and quartets.¹³⁶ In total, there are about eleven hundred members who are involved in SCBC's music ministry. The SCBC music ministry goes hand in hand with SCBC's preaching ministry and SCBC's outreach ministry. Worship is not limited to Sundays, as those involved in the music ministry actively partake in Billy Kim's national and international crusades, FEBC events, military missions, orphan and nursing home missions, and prison missions.¹³⁷

Billy Kim teaches his congregation at SCBC to reach out to unbelievers in the community by fostering relationships. One example of this is his sermon about the

¹³⁴Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:470.

¹³⁵Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:217.

¹³⁶*Ibid.*, 1:216-17.

¹³⁷*Ibid.*, 1:218.

Parable of the Talents in Matthew 25:14-25. Following the sermon, he held up three ten dollar bills to the congregations and said,

Consider this money as the talents God has given each one of us. Please, feel free to take it and bring it back in March 31st. You can hide it under the ground or work with it in the community and make it thirty, sixty, and one hundred fold. We will eventually collect it and use it for the community service and mission.¹³⁸

In addition, Billy Kim also asked members of his church to reach out to their community by choosing organizations and churches that they wanted to support financially. Eventually, SCBC was able to help about one hundred organizations and churches with the money that was collected.¹³⁹

Billy Kim clearly models what he preaches with his own relational community outreach to unbelievers. For instance, Billy Kim built a facility called The Christian Center. This facility is used for evangelism as well as for general community service. The indoor gym on the first floor became the first of its kind in Suwon. Additionally, Billy opened up a vocational school and a night school. Forty voluntary teachers provide free technical and Christian education to poor teenagers.¹⁴⁰

Billy Kim places further emphasis on evangelistic outreach by utilizing Christian education to reach students. Central Christian Kindergarten had its beginnings at the Christian Center after the building was expanded.¹⁴¹ Trudy has been in charge of the Central Christian Kindergarten since the 1960s. Once the children graduated from kindergarten, parents from the twelve kindergarten classes asked Trudy if she planned to

¹³⁸Kim, *JunKyoineghe Manwonssik Joowatoni* [I Gave Ten Dollars], 7-9.

¹³⁹*Ibid.*, 9.

¹⁴⁰Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:228-29.

¹⁴¹*Ibid.*, 1:229.

establish an elementary school for SCCK graduates.¹⁴² There was a clear need and desire in the community for further quality Christian education.

Around the same time, Billy's son, Joseph, received his Doctor of Education degree (Ed.D) from Trinity Divinity School and returned to South Korea with a vision. He wanted to establish an institution, which would combine church and school.¹⁴³ He strongly believed that Christian education should incorporate teaching the Bible at church and teaching a Christian worldview at school.¹⁴⁴ After Joseph shared his vision with his father, Billy sold his house and surrounding property giving the money to Joseph to establish a school; Billy ended up living janitor's housing for awhile, since he was temporarily homeless.¹⁴⁵

Billy and Joseph established Suwon Central Christian Academy, which consists of an elementary school and a middle school. SCCA emphasizes three things—Christian faith, an English program, and an integrated education for all children, even those with disabilities. SCCA emphasizes Christian faith in education in order to raise future Christian leaders.¹⁴⁶ SCCA boasts one of the best English programs for elementary age students in the country. Billy Kim explains the reason for this: “To maintain a continuing leadership in the international Christian community South Korean young people should be properly trained to communicate beyond language barriers. That's the reason why I

¹⁴²Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:255.

¹⁴³Kim, *Salmooro Garchineun Gutmany Namneunda* [Only What We Teach with Our Lives], 78.

¹⁴⁴*Ibid.*, 79.

¹⁴⁵*Ibid.*, 88.

¹⁴⁶*Ibid.*

emphasized English education at the Academy.”¹⁴⁷ Lastly, SCCA is also one of the first schools in South Korea to provide an integrated education that places children with disabilities in the same classroom as others in order to integrate them into the regular school system.¹⁴⁸ Billy Kim empowered his son Joseph to be in charge of SCCA.

In addition to the establishment of Christian Center and SCCA, Billy Kim also founded Suwon Christian Hospital (SCH) with a team of Christian medical doctors in 1964, although they did not have their own facilities. After fundraising in the U.S. in 1965, Billy built a four-floor hospital in 1966. SCH provided free medical care for the poor and offered thirty percent discount for Christians.¹⁴⁹ Two hundred to three hundred patients visited SCH on a daily basis where they received gospel tracts and heard the gospel message preached in the waiting area. For example, in 1970, the gospel was presented to 4,982 people and 314 were converted. Billy did not join in the management of the hospital. He only served as a chaplain, teaching the Bible to those who worked at SCH.¹⁵⁰ Unfortunately, SCH closed in 1974 due to disputes among the board of directors.¹⁵¹

Billy Kim wanted to use any available avenue to connect with the unreached in his community. He established the Suwon Christian Home for the Aged in 1984.¹⁵² There, senior citizens in need were provided with good food, comfortable clothes, and peaceful shelter. Lastly, Billy Kim celebrates Thanksgiving Sunday Worship with the

¹⁴⁷Kim, *Salmooro Garchineun Gutmany Namneunda* [Only What We Teach with Our Lives], 89. Ji-Young Soh, “Kim Calls More Effort to Help People in Need,” *Baptist World: A Magazine of the Baptist World Alliance* 47, no. 2 (2000): 8.

¹⁴⁸Powers, *A Heart Speaks*, 92.

¹⁴⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 1:251.

¹⁵⁰*Ibid.*, 1:252.

¹⁵¹Kim and You, *Hanim Manamyun Kijuki Omnida* [Miracles Happen], 150.

¹⁵²Min, *Miracle*, 76.

common folk in his town—cleaners, poor elderly people, and soldiers—as he shows his appreciation to them.¹⁵³

Management Leadership

Billy Kim’s hallmark relational approach can be seen in his role as CEO of FEBC-Korea and how he places value on the people he meets. First, Billy Kim values each individual, regardless of his or her appearance, and this principle is upheld in the work culture of FEBC-Korea.¹⁵⁴ For instance, an elderly couple visited FEBC-Seoul office unannounced on a Saturday afternoon in order to take a tour of the FEBC-Seoul office building. There was no one in the building except for one security guard who was on duty. The security guard kindly served them cup of hot tea and showed them around. The elderly couple appreciated his friendliness, gave him an envelope, and told him that they had wanted to support a gospel broadcasting organization. They had visited another gospel broadcasting organization right before coming to FEBC-Korea, but they were dismissed at the front gate. When the guard opened the envelope, he found \$20,000 in donations from the unassuming couple.¹⁵⁵

Secondly, Billy demonstrates how he values FEBC-Korea employees by trusting, validating and taking care of the employees as well as their families. FEBC-Korea is a merger between the Asia Broadcasting Company and the Far East Broadcasting Company. When Billy Kim became the president of FEBC-Korea, he was handed a list of people who needed to be laid off after the merger of the two broadcasting

¹⁵³Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 245.

¹⁵⁴Kim, *The Life of Billy Kim*, 113.

¹⁵⁵Ibid.

companies. However, Billy Kim did not layoff anyone from that list. Rather, he gave them another chance to serve God at the newly formed FEBC-Korea.¹⁵⁶

Moreover, Billy Kim motivated his FEBC-Korea employees to consider themselves as missionaries propagating the gospel through the broadcasting company.¹⁵⁷ He encourage them saying, "...a missions broadcast can only be possible through self-sacrifice."¹⁵⁸ As a result of Billy Kim's trust and encouragement, his employees wholeheartedly worked together, donating money to raise funds for FEBC-Korea and expand their ministry to other regions.¹⁵⁹

Billy Kim treats his employees fairly, promoting them on the basis on their abilities, rather than according to their academic background—something commonly done throughout South Korean society.¹⁶⁰ He also takes responsibility for the welfare of his employees and their family. To illustrate, when a faithful staff member had passed away suddenly, Billy gave his wife a position in the FEBC cafeteria and helped their son continue in college, eventually hiring the son to work at FEBC.¹⁶¹ Billy stated that, "If any staff member who greatly contributions to the development of the broadcast resigns, and if that person wishes, the company will hire one of the children to continue working here."¹⁶²

The third way his emphasis on relationships is reflected in his management style is demonstrated in how he values FEBC-Korea's supporters. Billy Kim follows up

¹⁵⁶Kim, *The Life of Billy Kim*, 111.

¹⁵⁷Ibid., 112.

¹⁵⁸Ibid.

¹⁵⁹Ibid.

¹⁶⁰Ibid.

¹⁶¹Ibid., 113.

¹⁶²Ibid.

with FEBC-Korea's donors by writing thank you notes and receipts. Moreover, many facilities and programs are named after financial donors.¹⁶³ He also shows appreciation to supporters by sending frugal but heartfelt gifts. For instance, Billy Kim states,

In South Korean culture, companies and individuals alike are required to give gifts to personal or business associates on major holidays. During these times, FEBC staff are busy making and delivering egg baskets at Easter, Korean rice cake baskets during Thanksgiving, and cookie baskets for Christmas. Personally delivering these baskets demonstrates our heartfelt gratitude toward the dedicated people who have helped FEBC.¹⁶⁴

Billy Kim's emphasis on a relational approach is evident in his management leadership at the Baptist World Alliance. He saw the great importance in how building relationships would help him advocate meaningful causes, giving a voice to those in need. For example, during his presidency at the BWA, he focused on building relationships with BWA representatives, presidents, politicians, and religious leaders from many countries, asking for their support for the improvement of the human rights in North Korea.

For instance, Billy Kim, Denton Lotz, General Secretary of the BWA, along with other BWA representatives, devised and adopted a BWA resolution for securing international social standing for North Korean refugees during their executive committee meeting in March 2002. They also agreed to establish international-level support for human rights and religious freedom for North Korea.¹⁶⁵ Moreover, Billy Kim visited former communist countries such as Russia, Ukraine, Poland, Romania, and Bulgaria. He met with presidents, politicians, and religious leaders, asking them for their support to improve the life condition of those in North Korea.¹⁶⁶

¹⁶³Kim, *The Life of Billy Kim*, 118-19.

¹⁶⁴Ibid.

¹⁶⁵Ibid., 88.

¹⁶⁶Ibid., 88-89.

Method 4: An Ambassador of American Evangelicalism

The global reach of Billy Kim's evangelistic ministry can be attributed to his evangelistic efforts, as mentioned above, coupled with support from American evangelicals. Billy Kim was educated and trained as a preacher at the Bob Jones University in the U.S. Billy Kim promised Carl Powers that he would return to South Korea and share what he learned in the U.S., namely the gospel of Jesus Christ, and American freedom, liberty, and democracy.¹⁶⁷ Indeed, as Billy Kim shared the gospel of Jesus Christ, he implemented the evangelism methodology that American evangelicals, specifically the Neo-Evangelicals, used in the twentieth century.

Personal Evangelism

Billy Kim's methodology of personal evangelism is similar to other prominent neo-Evangelicals, such as Bill Bright and Billy Graham. Therefore, Billy Kim's methodology of personal evangelism, illustrated below, would have been inspired by the neo-Evangelicals. For instance, Bill Bright, a neo-Evangelical, dedicated his life to evangelizing to college students, who were the future leaders of America. Bill Bright observed the personal evangelism style of Henrietta Mears and her students at the campuses of University of California, Los Angeles (UCLA) and University of Southern California (USC). They prioritized sharing the gospel with the student body presidents and star athletes on the campus. He also saw that new students were coming to church after being converted through their campus leaders.¹⁶⁸

¹⁶⁷As an American soldier, Carl Powers traveled to South Korea to fight against North Korean Communism. Billy had promised Carl that he would go to South Korea and share American democracy while sharing the gospel with the South Korean people. Kim, *In God's Providence*, 25.

¹⁶⁸John G. Turner, *Bill Bright and Campus Crusade for Christ: The Renewal of Evangelicalism in Post War America* (Chapel Hill: The University of North Carolina Press, 2008), 22.

Bill Bright implemented the method that he saw Henrietta Mears utilize with Campus Crusade for Christ (CCC). He focused on first evangelizing student leaders in order to reach “the broader campus population.”¹⁶⁹ CCC staff members confirmed the effectiveness of this methodology saying, “We know from experience, when these leaders accept Christ, they can help to influence a whole campus for the Lord Jesus Christ.”¹⁷⁰ Likewise, when Billy Kim began his ministry in his hometown of Suwon, South Korea, he also focused on evangelizing young students, who were the future leaders of South Korea.

Billy Kim held a unique status because he was educated in the U.S., married an American woman, and had strong ties with people in the U.S.. This attracted many South Koreans of various social statuses. With his special status, he put priority on evangelizing the student president of every high school in Suwon.¹⁷¹ Billy Kim reasoned, “I knew that if I led the student president in a school to Christ, most likely the other groups underneath would be automatically evangelized.”¹⁷² Billy Kim reached out to numerous young students, who eventually became the leaders of South Korean Protestantism and leaders in various areas of South Korean society.¹⁷³ For instance, Daniel Lee, a student from Suwon, was not a believer at the time but he attended a Bible study led by Billy Kim. He was attracted to Billy Kim because he spoke fluent English, drove an American car, and

¹⁶⁹Turner, *Bill Bright and Campus Crusade for Christ*, 44.

¹⁷⁰*Ibid.*, 53.

¹⁷¹Kim, *Sumgimyong Sanoon Kipeum* [Joy in Serving Others], 223.

¹⁷²*Ibid.*

¹⁷³Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 237-44. These are few of many people who met Billy Kim when they were students. Billy Kim trained them and sent them to America to study further. Jin Su Hwang became a pastor of a local church in South Korea; Geum Sub Song is a music professor in the Southwestern Baptist Theological Seminary in the US; Jung Bum Shin is the president of YFC-Korea. Sul Ja Hong is a professor of The Korean Bible University; Young Nam Cho is a prominent pop-star in South Korea. *Ibid.*, 238-41.

was married to American woman. He wanted to learn English from this “successful person.” Eventually, Daniel became a believer and studied theology. Afterwards, Billy Kim helped him to study theology in the U.S. Daniel Lee became the pastor of Global Mission Church in Seoul, South Korea which became a mega church under his leadership. He also established an organization called Korean Student All Nation (KOSTA) in the U.S., which spread internationally with branches all over the world.¹⁷⁴

South Korean economic, military, and political leaders were primarily attracted to Billy Kim because of his educational background and connection with friends in the U.S. Billy intentionally built relationships with these leaders for the sake of evangelism. Billy Kim states, “We have to think about the effectiveness of evangelism. If you lead presidents to Christ, than it is easier to lead ministers to Christ, who will work under the president’s authority. Likewise, if you evangelize the parent, it is easier to evangelize the children. If you evangelize the heads of large corporations, then it is easier to evangelize the employees who work under them.”¹⁷⁵

Billy Graham, a representative of neo-Evangelicals in America and worldwide, was an important role model for Billy Kim. In 1957, Billy had attended a Billy Graham Crusade in New York while he was a student at the Bob Jones University. There, he developed a vision to become an evangelist like Billy Graham.¹⁷⁶ Billy Graham was his hero and role model. Sometime later, Billy Kim wrote to Billy Graham, urging him to hold a crusade in South Korea.¹⁷⁷ In 1966, he traveled to Berlin to attend events led by the BGEA.¹⁷⁸

¹⁷⁴Kim, *The Life of Billy Kim*, 176-77.

¹⁷⁵Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 247.

¹⁷⁶Kim, *The Life of Billy Kim*, 73.

¹⁷⁷*Ibid.*, 74.

¹⁷⁸*Ibid.*

Billy Graham was Billy Kim's role model for preaching ministry and for personal evangelism. Billy Graham bridged friendships with numerous economic, military, and political leaders in the U.S. on the bases of his reputation as a well-known evangelist through numerous crusades held in the U.S. and around the world. Billy Graham was able to build relationships with presidents through personal visits, by praying for them, and by regularly attending the National Prayer Breakfast meeting where he often spoke and mingled with the president and other politicians.¹⁷⁹ Billy Kim also followed in Billy Graham's footsteps by working to build a good relationship with the leaders of the South Korean society, especially the South Korean president.

Billy Kim's outstanding English skills and his strong ties with Christians in the United States opened the door to approach South Korean politicians and presidents. For example, in May 1970, he was invited to the Korea National Prayer Breakfast in order to interpret for a foreign guest speaker.¹⁸⁰ This venue provided him a unique opportunity to build relationships with politicians. Moreover, his wife, Trudy, taught English to the wives of South Korean military officers and all the security guards in Blue House twice a week.¹⁸¹ Billy Kim eventually seized the opportunity to build a personal relationship with President Jung Hee Park, which led him to build relationships with subsequent South Korean presidents.

The opportunity for Billy Kim and President Jung Hee Park to become close came through political tensions between South Korea and America. President Jimmy

¹⁷⁹Billy Graham talks about his relationship with oil Baron Sid Richardson, Dwight Eisenhower, and Douglas MacArthur in his biography. Billy Graham talks with Sid Richardson about Dwight Eisenhower as a presidential candidate at a dinner in 1952. Later, Billy Graham met Dwight Eisenhower personally and told him to run for the presidency. Moreover, Billy Graham met Douglas MacArthur in New York, and talked about Douglas MacArthur's military duty in Japan. Billy Graham, *Just as I Am: The Autobiography of Billy Graham* (New York: Harper, 1997), 220-27.

¹⁸⁰Kim, *The Life of Billy Kim*, 99.

¹⁸¹*Ibid.*, 186.

Carter was scheduled to visit South Korea in 1979. Tensions ran high as President Carter planned to cut diplomatic aid to South Korea by removing U.S. Army troops in response to President Park's severe dictatorial government and oppression of human rights.¹⁸² Sensing the escalating tension, President Jimmy Carter, through the South Korean Ministry of Foreign Affairs, asked that the religious leaders of the nation be in attendance at his first meeting with President Park.¹⁸³ Billy Kim and his wife were among those invited to the Blue House Reception Hall.¹⁸⁴ To President Park's surprise, President Carter greeted Billy Kim as an old friend. Billy was personally acquainted with President Carter since they had met at a revival conference in the U.S. while Carter was the governor of Georgia.¹⁸⁵

On Sunday, Billy Kim took President Carter to Yoido Baptist Church and on the way, he addressed the tense situation. Billy said, "I am trying to evangelize President Park. Please help me. President Park is not an ill-willed person. He is a great patriot. I have kept Present Park in my prayers, especially to share the gospel. I believe it would be better for you, President Carter, to evangelize him, than myself."¹⁸⁶ After the service, President Park asked Billy Kim what he discussed with President Carter. Billy's advice was, "Please respond favorably when President Carter shares the gospel with you. Then, I believe, you will have a good result from the summit meeting."¹⁸⁷ The meeting between

¹⁸²Kim, *The Life of Billy Kim*, 185.

¹⁸³On arrival, President Jimmy Carter refused the offer from the South Korean president to stay at the South Korean government's guesthouse, the Blue House. Instead he lodged with the US soldiers at the Army base. President Park expressed his strong disapproval on the interference in domestic human rights issues by a foreign nation. *Ibid.*, 185-86.

¹⁸⁴*Ibid.*, 186.

¹⁸⁵*Ibid.*, 185.

¹⁸⁶*Ibid.*, 187.

¹⁸⁷*Ibid.*, 186.

presidents ended well and afterwards they sat side-by-side in the car on the way to the airport.¹⁸⁸

Billy Kim played a pivotal role in improving the relationship between the leaders of the two countries, and through his efforts, the gospel was preached to President Jung Hee Park. Mediating between President Jung Hee Park and President Carter gave him the opportunity to solidify his relationship with President Park, as well as other future South Korean presidents such as Du Hwan Chun and Tae Woo Roh.¹⁸⁹ Billy Kim was able to maintain good relationships with many South Korean politicians.

Preaching Ministry

In his book *Piety and Politics: Evangelicals and Fundamentalists Confront the World*, James Davidson Hunter points out that the neo-Evangelicals in the mid-twentieth century used certain methods to create a strong neo-Evangelical subculture amongst American Protestantism. For instance, neo-Evangelicals emphasized evangelism through youth evangelistic organizations such as Youth for Christ (YFC), the Miracle Book Club, and Inter-Varsity Christian Fellowship that coupled evangelism with alternative forms of teen-targeted entertainment.¹⁹⁰

Likewise, when Billy Kim arrived in South Korea, he began his evangelistic ministry by focusing on the young people in his hometown of Suwon. He established Youth For Christ in Suwon using the methodology he learned from YFC in the U.S. Billy Kim states, “I had worked with several branches of YFC in the United States. Therefore,

¹⁸⁸Kim, *The Life of Billy Kim*, 187.

¹⁸⁹Billy Kim’s relationship with Du Hwan Chun, and Tae Woo Roh originated from the Korea National Prayer at the Blue House, when both were in attendance as military officers under the leadership of President Jung Hee Park. Kim, *Sumgimyo Sanoon Kipeum* [Joy in Serving Others], 56, 74.

¹⁹⁰James Davidson Hunter, *Evangelicals and Fundamentalists Confront the World*, ed. Richard John Neuhaus and Michael Cromartie (Washington, DC: Ethics and Public Policy Center, 1987), 47-48.

I established YFC-Suwon on the basis of my experience with YFC in the U.S. in December 1960.”¹⁹¹

Coincidentally, both YFC in America and YFC-Suwon were established right after periods of war, with YFC in America forming after World War II, and YFC-Suwon forming after the Korean War. In his book *A Prophet With Honor*, William Martin points out that the Great Depression and World War II generated an enormous concern over the welfare of the young people in the U.S.¹⁹² Youth For Christ was established in America shortly after the war to save young people from ‘modernists,’ ‘communists,’ and ‘worldliness.’¹⁹³ Billy Kim had the same concerns for the South Korean young people, especially those in Suwon.

Billy also states a similar situation that he faced in Suwon in 1960s. “In 1960s, South Korean students had nowhere to go to enjoy. Suwon was worse because it was a rural town.”¹⁹⁴ Therefore, YFC in the U.S., along with Billy Graham, began to present the gospel in the 1940s.¹⁹⁵ In South Korea, Billy Kim held rallies in schools in both Suwon and other regions throughout South Korea. William Martin elaborates the methodology of YFC rallies in the U.S.:

Bible quizzes, patriotic and spiritual testimonies by famous and semi-famous preachers, athletes, entertainers, military heroes, business and civic leaders, magicians, ventriloquists have performed... The sermon, of course, was the climax toward which all the preliminaries pointed. Graham said, “We used every modern means to catch the attention of the unconverted and then we punched them right between the eyes with the gospel.”¹⁹⁶

¹⁹¹Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 222.

¹⁹²William Martin, *A Prophet with Honor: The Billy Graham Story* (New York: William Morrow and Company, 1991), 89.

¹⁹³*Ibid.*, 88.

¹⁹⁴Kim and You, *Hananim Manamyun Kijuki Omnida* [Miracles Happen], 225.

¹⁹⁵Martin, *A Prophet with Honor*, 92.

¹⁹⁶*Ibid.*, 93.

Likewise, during YFC-Suwon's evangelistic gatherings, Billy Kim offered different events such as sports activities, quizzes, musicals, and seminars before and after his gospel presentation. Billy invited various American YFC groups such as the YFC praise team called Teen Team and Christian Basketball team consisted of former NBA players to perform during the evangelistic meetings.¹⁹⁷ The YFC-Suwon evangelistic gathering was a sensation with junior high and high school students.¹⁹⁸

Neo-Evangelicals in America emphasized mass evangelism, as evidenced by events such as the Billy Graham Crusades.¹⁹⁹ Billy Graham wanted to work with Billy Kim for the Billy Graham Crusade '73 in Seoul. Billy Kim seemed to be a suitable interpreter for Billy Graham because of the following reasons. William Martin states, "He (Billy Kim) was equipped with fundamentalist fire and southern-revivalist technique... He (Billy Graham) believed no one else could communicate Graham's offer of the invitation as well as he could..., and no other Korean Baptist had sat through hundreds of pleas for sinners to come to Jesus just as they were."²⁰⁰

The revivalism evidenced in Billy Kim's preaching evangelism can be traced to his education at the Bob Jones University. Mark Taylor Dalhouse points out that both Billy Graham and Bob Jones Sr. started their ministry as Fundamentalists who were the "heirs of the tradition of revivalism."²⁰¹ Bob Jones Sr.'s revivalism was passed down to his son and grandson as both Bob Jones Jr. and Bob Jones III "preached old-time

¹⁹⁷Kim, *The Life of Billy Kim*, 225.

¹⁹⁸Ibid.

¹⁹⁹Hunter, *Evangelicals and Fundamentalists*, 47-48.

²⁰⁰Martin, *A Prophet with Honor*, 416.

²⁰¹Mark Taylor Dalhouse, *An Island in the Lake of Fire: Bob Jones University, Fundamentalism, and The Separatist Movement* (Athens: The University of Georgia Press, 1996), 9.

revivalism.”²⁰² In fact, revivalism is still found at BJU in their theology and educational philosophy.²⁰³

At the Billy Graham Crusade Seoul ‘73, Billy Kim and Billy Graham introduced common American revivalism techniques such as the altar call and the sinner’s prayer in South Korea.²⁰⁴ Billy Kim led many people to Christ through the methods of American revivalism. He also became a popular evangelist in both South Korea and the U.S. through his partnership with Billy Graham.

In fact, Billy Kim was at a crossroads as whether to remain a fundamentalist affiliated with BJU or to become a Neo-Evangelical working with Billy Graham. He knew that many BJU alumni, who worked with Billy Graham, were removed from the BJU alumni records. If he decided to partner with Billy Graham, not only would his name be erased from the alumni records, but the financial support from his BJU graduate friends would cease as well.²⁰⁵ In the end, Billy Kim prayerfully decided to work with Billy Graham in order to spread the gospel as wide as possible throughout South Korea.²⁰⁶

Billy Kim’s decision to move from beyond Fundamentalism and his strong ties with BJU, to Neo-Evangelicalism and a partnership with Billy Graham, dramatically changed the course of his evangelistic ministry. First, Billy Kim was involved in one of the largest Billy Graham Crusades in history. He became known throughout South Korea

²⁰²Dalhouse, *An Island in the Lake of Fire*, 9.

²⁰³*Ibid.*, 19.

²⁰⁴Iain H. Murray points out that revivalism is a human attempt to bring revival through man made revival techniques such as mass meeting called “camp meeting,” the encouragement of physical response to preaching called “the invitation of altar,” meeting carried on through long hours called “protracted meetings” instead of seeing revival as a gift of God, which only God can bestow to people. Iain H. Murray, *Revival & Revivalism: The Making and Marring of American Evangelicalism 1750-1858* (Carlisle: The Banner of Truth Trust 2002), 183-86, 242.

²⁰⁵Kim, *The Life of Billy Kim*, 74.

²⁰⁶*Ibid.*, 76-77.

and America because 1.36 million attendees witnessed his interpretation of Billy Graham's messages; in addition, he was broadcasted throughout South Korea and the U.S. Moreover, the Billy Graham Crusade generated a momentum for mass evangelism in South Korea. Other mass evangelism events such as Explo '74 and '77 Holy Assembly for the Evangelization of the Nation were held back to back after the Billy Graham Crusade and motivated Protestants to pray and evangelize to the nation.²⁰⁷

Management Leadership

In addition to serving in traditional ministry positions as a pastor and evangelist, Billy Kim came to serve God at the Far East Broadcasting Company as CEO; his leadership at FEBC-Korea shows the influence that American Evangelicalism had on his management leadership. James Davidson Hunter points out how Neo-Evangelicals utilized religious radio programs on religious radio stations such as Moody Radio Chicago and WMUU, for evangelism.²⁰⁸ Likewise, Billy Kim worked with an American Evangelical Radio Broadcasting Company called FEBC to evangelize to those in South Korea and in East Asian countries—such as North Korea, China, Russia, Mongolia, and Japan.

At the time, Billy Kim became an effective point person to establish an FEBC radio broadcasting station in South Korea. Robert Reynolds, the former vice-president of FEBC states, “The establishment of FEBC in South Korea was impossible without Billy Kim. Billy Kim connected us with the South Korean government officials in order to establish FEBC in South Korea.”²⁰⁹ Moreover, Billy Kim was so effective in his management responsibilities at FEBC that it became financially autonomous and

²⁰⁷Lee, *Born Again*, 97-103.

²⁰⁸Hunter, *Evangelicals and Fundamentalists*, 47-48. A radio station called WMUU was owned by BJU.

²⁰⁹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:78.

expanded throughout South Korea and East Asia. Yet he had no aspirations for lead the growing ministry at FEBC.²¹⁰ Billy Kim was trained and passionate about personal evangelism and preaching evangelism. But he could not ignore God's leading him into the role of CEO and described the incident saying, "God has put it on my lap."²¹¹

On May 1970, Billy Kim met with David Wilkinson, a fellow alumnus of the Bob Jones University, at a Korean National Prayer Breakfast.²¹² Wilkinson worked for FEBC in Japan and asked for Billy's help in relocating the FEBC radio-transmitting base from Okinawa, Japan, to Jeju Island, South Korea.²¹³ Billy Kim agreed to help and began contacting South Korean politicians in order to receive governmental permission.²¹⁴

After receiving the necessary clearance, Billy began looking for an estate in Jeju Island where they could build the FEBC radio station. His military friend, General Man Ho Ock, the chief staff for ROKAF (Republic of Korea Air Force), lent Billy an airplane to survey the site for broadcast station from the sky.²¹⁵ Afterwards, identifying a plot of land, Billy Kim personally met with forty-three property owners living on the property and persuaded them one by one to sell the estate.²¹⁶ Eventually, FEBC bought the land and the legal registration was finalized on February 11, 1971.²¹⁷ As Billy was working diligently on the relocation of FEBC to South Korea, he was notified that his

²¹⁰Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:68.

²¹¹Ibid.

²¹²Kim, *The Life of Billy Kim*, 99.

²¹³Ibid., 100.

²¹⁴Billy contacted politicians he befriended, such as Chi Young Yun, the head of the Republican Party in Korea, and Congressman Ik Jun Kim. Ibid., 101-2.

²¹⁵Ibid., 102-3.

²¹⁶Ibid., 103.

²¹⁷Ibid.

friend David Wilkinson had passed away suddenly. As Billy Kim grieved his friend's death, it became clear that he was the only candidate to continue FEBC's work in South Korea, something he and David Wilkinson had worked so hard towards. Therefore, Billy Kim stepped up as the person in charge of FEBC-Korea.²¹⁸

Billy Kim's leadership style at FEBC-Korea displayed a decidedly American work ethic, translated into a Korean setting. James Davidson Hunter points out that the ethical orientation of American Protestantism is expressed in frugality, industry, and pragmatism—all evidenced in Billy's management at FEBC-Korea.²¹⁹ Notably, Billy Kim made efforts to strive for FEBC-Korea's financial independence and introduced improved radiobroadcasting technology.

Up until the end of the 1970s, FEBC-Korea was financially dependent on FEBC based in America.²²⁰ With the exponential growth of Korean Protestants, Billy Kim knew that FEBC-Korea should strive for financial independence.²²¹ Moreover, the funds that were raised in America quickly lost value due to the rapid rise of inflation in Korea.²²² Billy took action and implementing the fundraising mindset he learned from America—volunteerism, transparency, and frugality through efficient spending.²²³

To create a culture of volunteerism, he promoted the concept that FEBC-Korea was a mission field “where one pays and works.”²²⁴ As president of FEBC-Korea, he

²¹⁸Kim, *The Life of Billy Kim*, 104.

²¹⁹Hunter, *Evangelicals and Fundamentalists*, 22.

²²⁰Kim, *Keuk Dong Bang Song Sa Shib Nyun Sa* [Forty Year History], 292.

²²¹Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:80.

²²²*Ibid.*

²²³*Ibid.*, 2:81.

²²⁴Kim, *The Life of Billy Kim*, 123.

modeled this by working hard by fundraising throughout South Korea and overseas, without receiving and travel expenses of any other payment from FEBC-Korea.²²⁵ In addition, when he preached, he would ask the churches in South Korea and the United States to take up an offering for FEBC-Korea's ministry; then he would send the entire sum of the donation to FEBC-Korea.²²⁶ Billy Kim made the decision to receive his salary from only one organization—first Christian Service, and later Suwon Central Baptist Church. He did not receive any money from other ministries, including FEBC-Korea.²²⁷

In addition to setting an example for his employees, Billy Kim cultivated a culture of proactive giving by implementing the following things. First, instead of hiring pastors who received an honorarium for working on the board of trustees, Billy recruited Christian businessmen who were willing to donate their resources to FEBC.²²⁸ Secondly, Billy also created a committee consisting of 1,148 people across the nation, who wanted to help and support FEBC-Korea.²²⁹ Thirdly, he also acknowledged listener supporters who sponsored airtime as “Broadcasting Missionaries.”²³⁰ Fourthly, he implemented a “Time Donation Plan Program (TDP),” where local churches would buy airtime to broadcast their preaching and worship services through FEBC-Korea radio airwaves.²³¹ Fifthly, Billy Kim constantly emphasized that FEBC-Korea was a missions organization

²²⁵Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:89.

²²⁶Ibid.

²²⁷Ibid., 72, 82.

²²⁸Ibid., 82.

²²⁹Ibid., 82-83.

²³⁰Ibid., 84.

²³¹Ibid.

and that its employees were missionaries.²³² As a result, FEBC-Korea's employees took pride in their role to propagate the gospel. In addition to fundraising, they even donated money from their own pockets to further FEBC-Korea's work.²³³

Billy trained his FEBC-Korea staff on precisely how to conduct fundraising events. He said that the most important part of the event was to win people's hearts so that they could become partners in the ministry. They held banquets, invited possible donors, and presented the purpose and importance of the ministry through video clips and sermons. Billy emphasized that they should communicate with donors, showing the tangible results of their donations. At the end of his fundraisers, Billy had possible donors fill out pledge sheets, since not many would be carrying cash at the event.²³⁴ Moreover, Rev. Jung Wook Lee, former staff of YFC-Korea, points out that it was Billy Kim's efforts which allowed a fundraising culture to take root in Korean Protestantism.²³⁵

FEBC-Korea was further enhanced by Billy Kim's management leadership because Billy took the initiative to bring better radio technology from the U.S. For example the Ana-Duo System, was a radio program production system, which enabled one individual to play the role of announcer, producer, and operator.²³⁶ Additionally, the APC (Automatic Program Control) lowered overall costs for FEBC-Korea and enabled it to run more efficiently.²³⁷

²³²Kim, *The Life of Billy Kim*, 112.

²³³Ibid.

²³⁴Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace], 2:90-91.

²³⁵Ibid., 91.

²³⁶FEBC pioneered the Ana-Duo System in Korea. In the US, many local radio stations already used this idea. Kim, *The Life of Billy Kim*, 119-21.

²³⁷APC (automatic program control) was the latest in technological equipment with computer systems that allowed for a higher level of efficiency in production. APC was the "shortest path to low cost management." Kim, *The Life of Billy Kim*, 119-21.

Billy Kim and the Growth of Korean Protestantism

Following the Korean War, the goal of the entire South Korean nation was economic growth. The entire nation worked diligently while also relying on support from America in order to transform the country from poverty to prosperity. South Korean politicians were Pro-America, American Capitalism, and anti-Communism, as were the majority of South Korean Protestants.²³⁸

As the South Korean economy experienced growth from the 1960s through 1980s, Korean Protestants emphasized the numerical growth of Korean Protestantism as well.²³⁹ During this period, Billy Kim's evangelistic ministry grew rapidly parallel with the growth of Korean Protestantism and South Korean economy. In fact, Billy Kim became one of the main contributors to the growth of Korean Protestantism. He was passionate about evangelism, possessed a diligent work ethic, displayed sacrificial love, and relied on God through prayer. This, coupled with the support of American Evangelicals in finance, work force, evangelism theology, and methodology, greatly bolstered the rapid numerical growth of his evangelical ministry and of Korean Protestantism as a whole. Each step in his evangelical ministry served to build a positive image for the Baptist denomination and for Korean Protestantism.

Billy Kim evangelized and discipled numerous young people in his hometown of Suwon through ministries such as the Good News Club, Suwon Youth for Christ, and Suwon Central Baptist Church. He mobilized the young believers for his evangelistic ministries and equipped hundreds of students to serve Christ in South Korea and overseas by supporting their education in South Korea and in the U.S.

His evangelistic ministry in Suwon extended into his community through the establishment of the Christian Center, Suwon Central Christian Kindergarten, Suwon Central Christian Academy, Suwon Central Hospital, and the Christian Home for the

²³⁸Yang, *Dashi Protestant* [Again Protestant], 155-56.

²³⁹*Ibid.*, 172.

Aged. Despite working hard for the community at large, Billy Kim still made time to meet with individuals to share the gospel and encouraged those at YFC-Suwon and SCBC to actively engage in personal evangelism as well. His ministry went beyond the formal programs and institutions he helped build.

He passionately preached at the market places in Suwon, YFC-Suwon events, and at his home church. His preaching extended beyond Suwon and spread across the nation and the world through his itinerant preaching ministry, mass-evangelism ministry, and radio broadcasting ministry. As a result, Billy Kim's evangelistic ministry generated numerous conversions of those who met and heard Billy Kim and his gospel message—starting with his own family, his hometown of Suwon, and across the nation and the world. The general success of his evangelistic ministry had the side effect of producing a positive image of himself, the Baptist denomination, and Korean Protestantism to the South Korean community—to both believers and unbelievers.

Billy Kim's family life was a powerful testimony for Christ. Both South Korean believers and unbelievers alike were fascinated by Billy Kim's success story—the houseboy who became an internationally known top religious leader. They praised Billy Kim and his wife Trudy on how well they raised their three children despite the challenges they faced. Sung Hoon Myung, an expert in church growth, states, “Billy Kim's ministry to his own family created a good image of Billy Kim among believers and nonbelievers in South Korea, for Billy Kim raised his children well despite his international marriage.”²⁴⁰ He became a role model to parents in South Korea by raising three godly children and evangelizing to his extended family.

Additionally, Billy Kim's evangelism to his hometown became a good example for church planters and local church pastors. Billy Kim's evangelistic ministry in Suwon was successful because he was active in serving and advancing his community.

²⁴⁰Yang, *Dashi Protestant* [Again Protestant], 96.

He reinforced a positive image of Korean Protestantism to believers and nonbelievers in Suwon by establishing various community services, such as a high-quality kindergarten, elementary school, middle school, which integrated children with disabilities, nursing homes for the elderly without family, and a hospital for poor and low-income families.²⁴¹

Prior to Billy Kim's ministry in South Korea, the Baptist denomination in Korea was small and relatively unknown. His participation in the historic Billy Graham Crusade and his work at FEBC-Korea helped bring the Baptist denomination to light. Baptist churches and the denomination as a whole were able to grow rapidly because of the positive image that Billy Kim created through his evangelistic ministry across the nation and the world.²⁴²

Billy Kim helped shape Korean Protestantism into what it is today by introducing new American Protestant approaches such as fundraising "know how," improved radio broadcasting equipment and systems, Christian music, and Christian events. Billy Kim was one of a few South Korean people in his generation who could speak English fluently, which opened doors to work internationally. His global ministry made the South Korean people proud of the impact that his ministry made all around the world.²⁴³ Sung Hoon Myung writes,

Korean Protestantism grew phenomenally. Therefore, the biggest churches in the world are located in Korea. However, Korean Protestants have not been able to produce world-renowned theologians or Christian artists. Billy Kim is one of the few Korean pastors who became a president of an organization, which represent the

²⁴¹Yang, *Dashi Protestant* [Again Protestant], 93.

²⁴²Ibid., 92. Billy Kim's evangelistic ministries contributed to the growth and popularity of Baptist churches in Korea. However, Billy Kim had to deemphasize the traditional Baptist view on some aspects of baptism and church office, which were mentioned in chap. 4.

²⁴³Sung Hoon Myung, *Booheung Bank* [Revival Bank] (Seoul: Kyujang, 1999), 96.

biggest denomination of the world. This is honor for him, his church, and his nation.²⁴⁴

Billy Kim's efforts in evangelism along with his positive image contributed to the rapid growth of Korean Protestantism in the 1960s through the 1980s.²⁴⁵ The Institution of Korean Religion and Society notes that Korean Protestantism grew sevenfold from 1960 through 1990.²⁴⁶ The Institute of the History of Christianity in South Korea points to six factors that contributed to the rapid growth of Korean Protestantism during this time period: "Competitive and active mass-evangelism, emphasis on church growth, community service, and foreign mission, focusing on the spiritual growth of believers, and active evangelism of parachurch ministries."²⁴⁷ These six factors were all emphasized in Billy Kim's evangelistic ministry.

In the 1990s, South Korean society underwent a massive shift politically, economically, and in ideology. With the changing times, those who formerly had only praise for Billy Kim began to criticize him. Whereas Billy Kim's evangelistic efforts and his positive image contributed to the rise of Korean Protestantism from the 1960s to the 1980s, a shift in South Korean society in the 1990s, coupled with a critical and often negative view of Billy Kim, influenced the stagnation of Korean Protestantism from the 1990s to the present.

²⁴⁴Park, *HankukKyoHe Sulkyoga Yunku* [Analysis of Preachers], 1:455.

²⁴⁵The statistics in 1993, which were provided by the Institution of Korean Religion and Society, show that Korean Protestantism grew seven times between 1960 and 1990. The Institute of the History of Christianity in South Korea points out four factors that contributed to the rapid growth of Korean Protestantism between 1960 and 1990: "Competitive and active mass-evangelism, emphasis on church growth, community service, and foreign mission, focusing on the spiritual growth of believers, and active evangelism of parachurch ministries." Hankook Kidokyo Yuksa Hakoe, *Hankook Kidokyo Yuksa* [The History of the Korean Christianity] (Seoul: Hankook Kidokyo Yuksa Yunguso, 2009), 3:115, 126. Billy Kim's evangelism ministry revolved around these four ministries as well. He was active in mass evangelism, church growth, training believers, and para church ministries.

²⁴⁶Statistics from 1993. *Ibid.*, 3:115.

²⁴⁷*Ibid.*, 3:126.

Billy Kim and the Stagnation of Korean Protestantism

Since the mid-1990s, Korean Protestantism has been facing stagnation and a slight recession after thirty years of rapid growth.²⁴⁸ Coincidentally, both South Korean and American Protestantism face recession. Eun Sun Lee states,

Whether we like it or not, the U.S. is a forerunner of South Korea in many areas of society. Many things that happen in the U.S. culturally, politically, economically, and religiously also happen in Korea in a later time period. Especially, Korean Protestantism, which is heavily influenced by American Protestantism, has been going through a similar path that American Protestantism has gone.²⁴⁹

John S. Dickerson summarizes, in his book called *The Great Evangelical Recession*, the recession of American Evangelicalism in three words: ‘inflated,’ ‘bleeding,’ and ‘hated.’ First, he points out that the number of American Evangelicals is “inflated,” meaning that they are not as numerous as people believe. He states, “Maybe you’ve heard that 70 to 80 percent of Americans are Christian. Or, chances are, you’ve heard the claim that 40 percent of Americans are born again. . . . By multiple accounts, evangelical believers are between 7 and 9 percent of the United States population.”²⁵⁰ Likewise, the number of Korean Protestants is also inflated. *The World Factbook* by the Central Intelligence Agency (CIA) reports that 31.6 percent are Christians and 24 percent are Protestants in South Korea in 2016.²⁵¹ However, when it comes down to Evangelicals in

²⁴⁸According to Hankook Jongkyo Sahoe Yongooso (Korean Institute of Religion and Society), the number of Protestants in South Korea lost almost 140,000 believers in ten years, from 1995 to 2005. Hakoe, *Hankook Kidokyoeu Yuksa* [The History of the Korean Christianity], 3:121.

²⁴⁹Eun Sun Lee, *Hankuk Geundehwawa Kidokyo Yukal* [The Role of Christianity in Modern History of Korea] (Seoul: Durano Academy, 2011), 356.

²⁵⁰John S. Dickerson, *The Great Evangelical Recession: 6 Factors That Will Crash American Church . . . and How to Prepare* (Grand Rapids: Baker, 2013), locs. 25-26, Kindle.

²⁵¹Central Intelligence Agency, *The World Factbook*, “East and Southeast Asia: Korea, South,” accessed November 3, 2016, <https://www.cia.gov/library/publications/the-world-factbook/geos/ks.html>.

Korea, only 16.8 percent are Evangelicals in Korea in 2016, according to *Operation World*.²⁵²

Second, Dickerson asserts that American Evangelicals are bleeding as the numbers of American Evangelicals are declining, especially the number of young Evangelicals. He states, we're losing millions of our own people—about 2.6 million per decade, just from one generation studied.”²⁵³ Moreover, he points out: “I found that in separate studies Josh McDowell, LifeWay Research, the Barna Group, and secular researchers, including at UCLA, have all landed at figures between 69 and 80 percent of evangelicals in their twenties who leave the faith.”²⁵⁴ Likewise, the number of Korean Protestants has begun to decline since 1990s.²⁵⁵ According to 2005 National Census, 144,000 people left Korean Protestantism from 1995 to 2005.²⁵⁶ Out of 144,000, about 100,000 are young people from the age of 10 to their thirties. That means 69 percent of evangelicals between the age of 10 and 40 left Korean Protestantism from 1995 to 2005.²⁵⁷

Third, Dickerson points out that American Evangelicalism is hated. He states, The broader “host” culture of the United States is changing faster than most of us realize. The direction of that change includes pro-homosexuality and anti-Christian reactionism.”²⁵⁸ Similarly, Both Korean Protestantism and Billy Kim have been facing antagonism from

²⁵²Operation World, “South Korea,” accessed October 27, 2016, <http://www.operationworld.org/kors>.

²⁵³Dickerson, *The Great Evangelical Recession*, “Inflated,” loc. 22.

²⁵⁴*Ibid.*, loc. 98.

²⁵⁵Yang, *Dashi Protestant* [Again Protestant], 28.

²⁵⁶Sun Joo Kim, *Hankuk Kyoheeu Ilgobgaji Joeyak* [Seven Sins of Korean Church] (Seoul: Samin, 2009), 34-35.

²⁵⁷Yang, *Dashi Protestant* [Again Protestant], 32.

²⁵⁸Dickerson, *The Great Evangelical Recession*, loc. 41.

unbelievers as the society has been changing since 1990s.

In the beginning of the 1990s, an autocratic military regime went down and a civil democratic regime rose up. People have political freedom to reevaluate the autocratic government of the past. People in South Korea are convinced that the autocratic regime sacrificed democracy and human rights in order to achieve the security of its power and economic growth. The autocratic regime oppressed people who stood up for democracy. People in South Korea began to see that the majority of Korean Protestants were silent when the autocratic regime exercised its dictatorship to South Koreans. Many leaders of Korean Protestantism even supported the autocratic regime in order to secure their evangelistic ministries.²⁵⁹ Moreover, people criticized the autocratic government, which made few owners of big companies rich and neglected the rights of poor laborers. As they criticized rich politicians and company owners, they also criticize Protestant leaders who achieved rapid growth of their churches by partnering with people who were rich and powerful.

Billy Kim is also seen as one of the key leaders of Korean Protestants who became a supporter of the autocratic regime and a friend of the rich and powerful. On one hand, Billy Kim's methodology of evangelism, which focuses primarily on current and future leaders of South Korean society such as presidents, politicians, military officers, and leaders of students, made his evangelistic ministry grow fast and wide. For instance, students who have been evangelized and discipled by Billy Kim became leaders in various areas of South Korean society and influenced many people in South Korea. Moreover, political leaders created a friendly environment for Billy Kim to broaden his ministry as they have provided legal permission for mass evangelism, establishment of local radio stations, importing radio transmitters, strengthening radio signals, and evangelizing and baptizing thousands of South Korean soldiers during their military

²⁵⁹Lee, *Hankuk Geundehwawa Kidokyo Yukal* [The Role of Christianity], 301-2.

service.²⁶⁰ Additionally, economic leaders have been supporting Billy Kim financially as his ministry has been spreading widely and rapidly.

Billy Kim and South Korean presidents and politicians were able to help each other because of friendships built on a solid ground of mutual belief in pro-Americanism and anti-communism. They both believed that the proclamation of the gospel was a strong defense against the influence of Communism in society. Additionally, Billy Kim became a role model for numerous young people who wanted to become successful and influential leaders like him. As a result, many young people became successful and influential in various areas of South Korean society and exercised their influence in South Korean society.

On the other hand, Billy Kim's methodology of evangelism focusing primarily on current and future leaders of South Korea was seen critically and negatively as South Korean society began to change from the 1990s. First, Billy Kim was criticized by both believers and unbelievers concerning his friendships with South Korean presidents who suppressed democracy in South Korea during the autocratic regime from the 1960s through the 1980s. People in South Korea know that presidents during the autocratic regime did their best to secure the country from the threat of North Korea and develop the South Korean economy in order to make South Korea economically prosperous. However, they also absolutized their power as they crushed, imprisoned, and even killed numerous people who stood up for democracy.²⁶¹ Unfortunately, Billy Kim's evangelism emphasis on top leaders of South Korean society was seen as his support of the autocratic

²⁶⁰Billy Kim and other pastors and military chaplains baptized thousands of Korean soldiers at the training center of the Korean Army. More recently, he joined the baptism of four thousand Korean soldiers on August 6, 2016. Kook Min Il Bo, "Keuk Dong Bang son 6 il Yondemoon Goonin Kyohoeaeso Jangbyung 4000 yomyong deasang jinju chimraeshik [FEBC-Korea Baptizes about 4,000 Soldiers at Yondemoon Goonin Church]," accessed on November 3, 2016, <http://news.kmib.co.kr/article/view.asp?arcid=0923597705&code=23111111&sid1=chr>.

²⁶¹Kim, *Hankuk Kyoheeu Ilgobgaji Joeyak* [Seven Sins], 43.

regime and military dictators who persecuted civilians who stood up for democracy.

Moreover, Billy Kim was also criticized that he did not give a prophetic voice to presidents when they were committing many atrocities. For instance, Steve Brouwer, Paul Gifford, and Susan D. Rose report that the military regime quelled the civilian demonstrators who stood up against military the dictatorship and “killed as many as 2000 people” during the Kwang Joo Massacre.²⁶² Many people in South Korea, both believers and unbelievers, wonder why Billy Kim did not tell the truth regarding the Kwang Joo Massacre to president Doo Hwan Chun, who was the commander in chief at that time and responsible for hundreds of civilian deaths in Kwang Joo.

Billy Kim gave an account about the Kwang Joo Massacre that happened in May 1980. Doo Hwan Chun, the commander in chief at that time, asked Billy Kim to go to Kwang Joo and be informed about what was going on.²⁶³ Billy Kim went and saw the turbulence, but when he came back, he did not meet with Doo Hwan Chun. He made an excuse that Du Hwan Chun had not called him after he came back from Kwang Joo. Therefore, he did not have a chance to talk with him about the Kwang Joo Massacre.²⁶⁴ Later on, as he befriended President Doo Hwan Chun, he did not mention about the Kwang Joo Massacre. Instead, he just comforted him with prayer and encouragement, although he was imprisoned after his presidency.

Billy Kim’s actions were understandable because of three reasons. First, many political and religious leaders who raised their voice for human rights and social justice, which opposed the stand of the autocratic regime, were persecuted, imprisoned, and even killed at that time, whereas being on the side of the autocratic regime and focused on only

²⁶²Steve Brouwer, Paul Gifford, and Susan D. Rose, *Exporting the American Gospel: Global Christian Fundamentalism* (New York: Routledge, 1996), 107.

²⁶³Lee, *Keureul Manamyun Maeume Pyungani Onda* [You Will Have Peace, 2:180-81.

²⁶⁴*Ibid.*

the conversion of people could bring many benefits such as security and support to his ministry. Second, Billy Kim, as a patriot, wanted to support leaders of South Korea in order to make South Korea strong and prosperous. Therefore, he consistently supported the ruling presidents, parties, and politicians for the sake of his own country. Last, Billy Kim wanted to focus on the personal conversion of presidents on the basis of a friendly relationship. Like Jesus, who built relationships with tax collectors and sinners on the basis of love, Billy Kim built relationships with presidents as he served them and helped them instead of criticizing their wrongs. While Billy Kim was successful in building a friendly and pastoral relationship with presidents as he served and loved them, he was not able to confront them with the truth, which could have led them to a conviction of their personal sins and repentance and also to a reformation of the systemic injustices in South Korean politics. Therefore, being only a friend with autocratic presidents and not a prophet, who tells the truth, tarnished his personal reputation along with the reputation of Korean Protestantism in South Korea.

Second, the autocratic regime worked with a few big companies called *Chaebol* in order to make its “planned economy” successful. As a result, a few *Chaebols* became rich, but many working class people were mistreated under bad working conditions. Many workers rose up for better working conditions and an equal distribution of wealth. However, their demands for human rights and social justices were frequently quelled brutally.²⁶⁵

Billy Kim was silent about social justice and human rights in South Korea during the autocratic regime between 1960s and 1980s. Like South Korean presidents and ruling politicians, Billy Kim was convinced that social justice and human rights could be sacrificed in order to achieve national economic growth, national security, the numerical growth of his evangelistic ministry, and the growth of Korean Protestantism by focusing

²⁶⁵Brouwer, Gifford, and Rose, *Exporting the American Gospel*, 107-8.

on individual conversion, which does not collide with the policies of the South Korean government. However, Billy Kim was criticized that he was on the side of top leaders and did not show more sympathy for marginalized people, such as those in the working class and in poverty. To be fair, Billy Kim has been a friend with the rich and powerful. Simultaneously, he helped the marginalized in society as well. Billy Kim was able to help the poor and marginalized through his community work in his evangelistic ministry. However, he was silent about the systemic injustices in South Korean economy as he sided with the autocratic regime rather than with many South Korean laborers, students, and a few religious and political leaders who stood up for the systemic injustices of the South Korean economy.

Third, Billy Kim's self-image as a successful person and his friendships with successful people drew other successful people, and people who were seeking success, into his ministry. Unfortunately, Billy Kim indirectly contributed to a success-driven culture in Korean Protestantism. Since the majority of Korean Protestants have been suitable partners of South Korea's industrialization, Korean Protestants became wealthier as the Korean economy grew rapidly. Korean Protestantism became a religion for the rich, urban, and professionals.²⁶⁶ According to the Nation Census in 2005, Korean Protestants were rated 18 percent of the total population.²⁶⁷ However, the percentage of Korean Protestantism goes up to 20 percent in the capital, Seoul, and Suburban, and 30 percent in Gangnam, the richest part of Seoul.²⁶⁸

Doo Shik Kim points out, "Somehow, the South Korean church made personal success in the world equal with the glory of God. The more believers become successful

²⁶⁶Yang, *Dashi Protestant* [Again Protestant], 29-32.

²⁶⁷Kim, *Hankuk Kyoheeu Ilgobgaji Joeyak* [Seven Sins], 191.

²⁶⁸Yang, *Dashi Protestant* [Again Protestant], 34.

in the world, the more they think they can glorify God.”²⁶⁹ He continues, “Most of South Korean churches preach to have a bigger vision, to seek a higher position, to be more successful in the world, so that you can maximize Christian influence in the world.”²⁷⁰ However, “The direction of Jesus was downward whereas the direction of the world was upward. According to the gospel that South Korean pastors are preaching, Jesus had to come as a Roman emperor so that he could easily evangelize the whole world with his high status and power.”²⁷¹ “Church is supposed to be salt and light in the world. But the world came inside of the church and church became of the world.”²⁷²

Hee Song Yang made the following comments on how South Korean society thinks about the growth of Korean Protestantism today:

Korean Protestants focused primarily on numerical growth. They claimed to transform the world through the gospel but they only have a handful of mega-churches. People cannot see that society became better because the existence of Korean Protestantism. . . . Unbelievers do not care about how big Protestant churches are. They care about if the Protestant churches bring justice, peace, and love to society.²⁷³

As Korean Protestantism grew and many Korean Protestants became influential in South Korean society, the negative conducts of Korean Protestantism rose as an important social issue. For instance, a department store in Seoul called Sam Pung collapsed on June 29, 1995. Inspectors of the building had warned the owner that the building should not exceed a limited capacity of people. But the owner, who has been a deacon of one of the biggest Protestant churches in South Korea, Yong Lak Presbyterian

²⁶⁹Doo Shik Kim, *Kyohesokeui Saesang, Saesangsokeui Kyohe* [The World in the Church: The Church in the World] (Seoul: Hong Sung Sa, 2010), 36.

²⁷⁰*Ibid.*, 64.

²⁷¹*Ibid.*, 51.

²⁷²*Ibid.*, 154-55.

²⁷³Hee Song Yang, *Dashi Protestant* [Again Protestant], 270.

Church, ignored the warning in order to make more money. As a result, 937 people died because of the collapse of the department store.²⁷⁴

People in South Korea are well aware of the fact that many Korean Protestants say that they are holy and have higher moral standards than other South Koreans. However, by deeds they are as greedy, success driven, and as worldly as anybody else in South Korean society.²⁷⁵ Yang points out that Korean Protestants have become untrustworthy in South Korean society. Their passionate and intellectual gospel presentation is not effective any more. People do not believe that Korean Protestants would pursue the truth even if they lose their own rights and interests. Their life contradicts their speech and their integrity is damaged.²⁷⁶

People in South Korea not only have a second thought about Billy Kim and Korean Protestantism, but also about Americans, the main supporter of Billy Kim and Korean Protestantism. To illustrate, people in South Korea began to reevaluate their stand for pro-Americanism and anti-communism. During the Kwang Joo Massacre in 1980s, People in South Korea hoped that America would help South Koreans who stood up for democracy and fought against the autocratic regime. But the U.S. did not intervene in the collision between civilians and the South Korean military, and many civilians were killed by the South Korean military.²⁷⁷ This incident generated a big shift of people in South Korea, especially young people who were used to holding pro-Americanism views.²⁷⁸ Moreover, People in South Korea began to see the North Koreans as their brothers and not as their enemies when the Cold War ended.

²⁷⁴Kim, *Hankuk Kyoheeu Ilgobgaji Joeyak* [Seven Sins], 201.

²⁷⁵Ibid., 204-6.

²⁷⁶Yang, *Dashi Protestant* [Again Protestant], 175.

²⁷⁷Lee, *Hankuk Geundehwawa Kidokyo Yukal* [The Role of Christianity], 370.

²⁷⁸Ibid.

In sum, South Korean society has begun to change from an autocratic military dictatorship to an egalitarian civil democracy, from growth of personal and national wealth to equal distribution of wealth and equal rights of all people, and from a dualistic society emphasizing pro-Americanism and anti-communism to pluralistic society. But Korean Protestantism is struggling to adjust to the changing society of South Korea and is not able to meet the expectations of its people. As a result, Korean Protestantism has begun to face stagnation and recession since 1990s.

Both American and Korean Protestantism are facing recession. Dickerson points out that American Protestants should “revalue” biblical principles and should apply them during this time of recession, and this can be also apply to Korean Protestantism. First, Korean Protestants should humbly admit their sins and weaknesses and should rely on God’s strength. Dickerson states, “Let us pray that in our weakness, in insults, in hardships, in persecutions, in difficulties, Jesus Christ might be strong. For His power is made perfect not in the strong, not in those who think that nothing is wrong, but in the weak, and in those aware of their weakness (2 Cor. 12:9-10).”²⁷⁹

The numerical growth of Korean Protestantism stagnates whereas Roman Catholics grew from 1995 to 2005.²⁸⁰ The 2005 National Census reports that 144,000 people left Korean Protestantism from 1995 to 2005, and that 57 percent of those who left converted to Roman Catholicism in South Korea.²⁸¹ There are many reasons why Korean Protestants converted to Roman Catholicism. One of the main reasons was that people saw that many Roman Catholics leaders in South Korea stayed on the side of the marginalized and fought against the suppression of the autocratic regime between 1960s

²⁷⁹Dickerson, *The Great Evangelical Recession*, loc. 128.

²⁸⁰Yang, *Dashi Protestant* [Again Protestant], 28.

²⁸¹Kim, *Hankuk Kyoheeu Ilgobgaji Joeyak* [Seven Sins], 34-35.

and 1980s.²⁸² Moreover, leaders of Korean Protestants appeared to be worldly, focusing on building bigger churches and gathering more people into their churches, which are considered as successful. In contrast, Roman Catholic priests appeared to be transcendent and not obsessed with money and worldly success.²⁸³

In this time of stagnation, Korean Protestants should admit and repent of their sins of the past instead of boasting about their rapid numerical growth and their influence among top leaders of South Korean society. Korean Protestants focused on the conversion of individuals but neglected social justices. Their interest was numerical growth rather than transforming individual lives through discipleship. They used the gospel in order to climb up the ladder of higher social status instead of humbly climbing down and dwelling with the marginalized and sharing the gospel and love with them.

Korean Protestants should not only praise Billy Kim's evangelism to top leaders of South Korea and the world and his influence of thousands of people nationwide and worldwide, but should also follow his example. Billy Kim had left the U.S., a wealthy country, and had come back to South Korea, which was destroyed by the Korean War, serving and sharing the gospel with a small group of people such as his family members and young students in Suwon. He sold his house and all estates to build a school in order to serve the community with his sacrificial love.

Second, Dickerson advises that American Protestants should be proactive in a culture hostile toward "Bible believing Christians" and should not be defensive or oppositional to the hostile culture.²⁸⁴ He states, "He [Jesus] tells us to actively live such

²⁸²Kim, *Hankuk Kyoheeu Ilgobgaji Joeyak* [Seven Sins], 31-32.

²⁸³Sook Hee Jung, *Kudureun Oe Kyohereul Tonaseulka?* [Why Did They Leave from Church?] (Seoul: Gozwin, 2007), 14-15.

²⁸⁴Dickerson, *The Great Evangelical Recession*, loc. 134.

‘good’ lives among the pagans that those who hate us cannot deny we are busy doing a lot of ‘good’ (1 Peter 2:12, 15).”²⁸⁵ Dickerson also states,

Successful evangelicals will learn to take the same biblical approach to the foreign tribes now growing in the United States. When we send missionaries to foreign tribes in Africa or New Guinea, we don’t expect those tribes to immediately embrace evangelical values. We understand the missionary must first demonstrate love, show God’s goodness, build relationships, learn the language, and invest in individuals and leaders. We expect that the missionary will be misunderstood and likely hated or suspected.²⁸⁶

This principle is also applicable to Korean Protestants. Yang points out that the most important thing for Korean Protestants is regaining trust from people in the South Korean society. Korean Protestants have focused primarily on church growth. As a result, a handful of mega-churches have been established in South Korea. However, Korean society has not changed much through the existence of Korean Protestants. People in South Korea are interested if peace, love, and justice flow to the South Korean society through the existence of Korean Protestantism.²⁸⁷ Therefore, Korean Protestants should emphasize not only personal conversion by evangelism, but also spreading love and justice in the South Korean society.²⁸⁸ Yang points out that Korean Protestants should, both individually and as a group, spread love and justice in South Korean society. For instance, every Korean Protestant should love, serve, and wrestle with other community members on the problems of community and give biblical advice to them.²⁸⁹ Moreover, Korean Protestants should form a network, particularly three networks, in order to impact South Korean communities not only as individuals, but also as a group. First, the local churches should build a network in order to serve the community. Second, a local church

²⁸⁵Dickerson, *The Great Evangelical Recession*, loc. 134.

²⁸⁶*Ibid.*, loc. 135.

²⁸⁷Yang, *Dashi Protestant [Again Protestant]*, 172-73.

²⁸⁸*Ibid.*, 174.

²⁸⁹*Ibid.*, 161, 180.

should build a network with groups and individuals to support those who want to transform the places where they are working and living. Last, local churches should build a network in order to share ideas, knowledge, and experiences for better evangelism and community service.²⁹⁰

Third, Dickerson states that American Evangelicals should emphasize the personal evangelism of every believer on the basis of discipleship of a small number of people.²⁹¹ Dickerson points out that disciples cannot be “mass-produced,” they are “handmade, one relationship at a time.”²⁹² Moreover, disciples are made by “shepherding” individual believers.²⁹³ Dickerson asserts that discipleship was not well done in the twentieth century and gives the following reasons: “We have neglected it [discipleship]. Not because we don’t believe in it. But because the energy has been flowing where our attention has been going—programs, budgets, productions, advertising, events, vision catching, and vision casting.”²⁹⁴

Therefore, the discipleship should be emphasized primarily and evangelism should be shown and taught to every believer in discipleship. Dickerson states,

Our rate of new converts is not keeping pace with population growth. Each ensuing generation of Americans has fewer evangelicals than the previous generation . . . every individual follower of Christ relearning what it is to share the Good News with their neighbors, coworkers, family members, and friends. This is the only fuel combustible enough to re-ignite the stalled engine of evangelism in the United States.²⁹⁵

Billy Kim’s early ministry in Suwon consisted of the discipleship of a small group of people called Good News Club, YFC-Suwon, and SCBC where Billy Kim could

²⁹⁰Yang, *Dashi Protestant* [Again Protestant], 211.

²⁹¹Dickerson, *The Great Evangelical Recession*, loc. 131

²⁹²*Ibid.*, loc. 184.

²⁹³*Ibid.*, loc. 196.

²⁹⁴*Ibid.*, loc. 189.

²⁹⁵*Ibid.*, loc. 202.

teach the Bible and train them to do evangelism. However, the emphasis of his evangelistic ministry gradually changed from discipleship of small numbers of people to do personal evangelism to preaching to thousands of people in mass evangelisms.

Dickerson points out that mass evangelism is needed, but personal evangelism of all believers is the key to stopping the stagnation and recession of American Protestantism. He states,

Mass evangelism has always played a role in God's spread of His message. In the United States, Billy Graham's crusades likely marked the peak of mass evangelism. We can pray for more such evangelists going forward. But we cannot rely on a handful of big hitters to get the job done for the entire United States. As we will see, God did use mass evangelism to build the New Testament church, but He primarily grew the church through thousands of individual believers—each one radically committed to Christ. . . . Each individual evangelical will not be winning hundreds or thousands to Christ. But if each one wins just one, then the 22 million of us in the Long Tail can win more than any one evangelist.²⁹⁶

Billy Kim was active in both personal evangelism and mass evangelism. Billy Kim's personal evangelism and discipleship could be easily replicated to every Korean Protestant. But not every Protestant in South Korea can become like Billy Kim, who preached to thousands of people both in South Korea and in the world. Therefore, Korean Protestants should train every Protestant to do evangelism as they shepherd and disciple every Protestant in small group settings, so that all Protestants in South Korea can reach out passionately to unbelievers by serving, caring, and loving them as they rely on the power of God through prayer.

Conclusion

Billy Kim's passion for evangelism; his diligence in work; his relational personality; his sacrificial love for others; his dependency on God through prayer; his desire to expand his evangelistic ministry wide and high; and the support of American Evangelicals in theology, methodology, finance, and work forces contributed to the conversion of numerous people, starting in his family, his home town, his nation, and the

²⁹⁶Dickerson, *The Great Evangelical Recession*, loc. 202.

world, which also contributed to the numerical growth of Korean Protestantism from the 1960s to the 1980s. Unfortunately, some of Billy Kim's methodologies of evangelism, such as his involvement in partisan politics, his association with the autocratic regime, his image as a friend of the rich and powerful rather than a friend to the poor and marginalized, has been criticized, which also contributed to building a negative image of Korean Protestantism generating stagnation of Korean Protestantism as South Korean society has been changing since the 1990s.

Therefore, Korean Protestants should admit and repent of their mistakes as they were driven by worldly success and the numerical growth of Protestantism, and they have neglected marginalized people in South Korean society. All Protestants in South Korea should join the personal evangelism as they humbly love and care for their neighbors in their houses, work places, and schools, those especially marginalized in South Korean society, and make them disciples so that they can also do personal evangelism.

CHAPTER 6

CONCLUSION

The first half of the twentieth century was a tragic time in the history of Korea. The Korean people lost their country and were ruled by Japan from 1910 through 1945. Prior to the official colonization of Korea by Japan, the Japanese influence was already oppressing the Korean people. They had lost their country. It was during this time that the Great Revival movement (1903-1907) took place in the Northern Province of Korea. It caused Korean Protestants to focus on evangelical theology such as Biblicism and revivalism. Even though Korea was liberated from Japan in 1945, they faced further hardships as the country was divided into north and south. During the Korean War, which took place from 1950 through 1953, the Korean people fought and killed one another. Despite intense periods of suffering, God utilized this time to prepare the nation to readily receive the gospel.

South Koreans had a positive national sentiment towards Americans during this time. South Korea was dependent on America because of the strong involvement of the U.S. in the independence of Korea from Japan (1945), the establishment of the Republic of Korea (1948), the Korean War (1950), and the rebuilding of Korean society (1954-present). Since America played a pivotal role in providing aid to South Korea, South Koreans were open to American influences, one being, American Protestantism.

It was during this time period that Billy Kim received his American education at the evangelical and fundamental Bob Jones University, where Biblicism and revivalism were emphasized. He met and married Trudy, his American wife, and returned to South Korea with support from his American Evangelical friends. When he returned to South Korea, he had much to his advantage. Since he was born and raised in South

Korea, yet studied and trained in America, Billy was able to navigate both languages, cultures and people, and effectively channel support from American Protestants for fit the South Korean people. His American supporters were eager to work with him in order to expand their ministry into South Korea, and Korean Protestants were attracted to his American education and social ties.

American Protestants sent Billy Kim and Trudy Kim to South Korea to do evangelistic ministry. They established an organization called Christian Service, so that they could financially support Billy Kim's evangelistic ministry. Moreover, American Protestant organizations such as Youth For Christ (YFC), Far East Broadcasting Company (FEBC), and the Billy Graham Evangelistic Association (BGEA) chose Billy Kim as their partner to expand their ministry in South Korea and East Asia. American Protestant organizations also sent short-term missionaries to South Korea in order to provide ongoing support for Billy Kim's evangelistic ministry in South Korea.

Additionally, Billy Kim's passion for evangelism, his diligence in work, his relational skills, his sacrificial love, and his reliance on God through prayer, caused a rapid growth in his evangelistic ministry and contributed to the rapid growth of Korean Protestantism from 1960s through 1980s.

Not only did Billy have the support of other Korean Protestants, he had the support of the South Korean autocratic regime, which relied on the U.S. for economic aid and national security against communists in North Korea. They favored Billy Kim's stand on Pro-Americanism, anti-communism, and the fact that his evangelistic ministry emphasized the conversion of people, rather than aiming to transform society by promoting social justice and human rights. Therefore, the South Korean autocratic regime was a good partner for Billy Kim's ministry.

After a period of rapid growth, Korean Protestantism began to stagnate and decline by the 1990s into the present time. Billy Kim and Korean Protestantism as a whole faced criticism from believers and non-believers. The South Korean people were

critical of the focus on numerical growth through individual conversions. They wanted Korean Protestants to take care of the marginalized people in South Korea, and take part in addressing social injustice.

Moreover, after the Cold War, the previously unanimously favorable view of the United States diminished and more were sympathetic towards their brothers in North Korea. Ideologies such as Pro-Americanism and anti-communism, which bound Korean Protestants and the South Korean regime together, were decidedly weaker after the Cold War. Lastly, American Protestants, who had been great supporters of Korean Protestantism, began to decrease in the U.S.

Times were changing and Korean Protestants received less help from American Protestants and less favor from the South Korean regime. It is likely that the criticism and antagonism that Korean Protestants received will continue until the people see a real change happen in Korean Protestantism. Additionally, the influence of American Evangelicalism on South Korea will continue to reduce with the recession of American Evangelicalism.

Therefore, Korean Protestants should do following things in order to overcome the stagnation and recession of Korean Protestantism. First, they should acknowledge their shortcomings and repent from their past sins. They sought worldly success and focused only on numerical growth while neglecting to minister to the marginalized in the society and did not care to address social injustices that were happening before them. Secondly, they should find ways to consistently minister to the socially marginalized and victims of social injustice, and their communities. Thirdly, Korean Protestants should adopt an evangelistic model, which trains each individual believer to evangelize and disciple, enabling the new believer to go out and do the same. These are all things that Billy Kim focused on in his evangelistic ministry.

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ABSTRACT

AN ANALYSIS OF THE EVANGELISM THEOLOGY AND METHODOLOGY OF BILLY KIM (JANG HWAN KIM)

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The Southern Baptist Theological Seminary, 2017

Chair: Dr. Timothy K. Beougher

This dissertation examines Billy Kim's evangelism theology and methodology. Chapter 1 introduces Billy Kim's half-century evangelistic ministry in Korea and points out how his evangelism theology and methodology are related with the growth and stagnation of Korean Protestantism. Chapter 2 points out the historical context of Billy Kim's childhood and his ministry in Korea. Chapter 3 illustrates his journey from a houseboy, to a pastor, evangelist, and CEO. Chapter 4 examines Billy Kim's theology, which drove his evangelistic ministry. It pinpoints how evangelical theology influenced the formation of his theology.

Chapter 5 examines the methodology of his evangelistic ministry. Billy Kim's fervor for evangelism, along with the timely support of American Evangelicals, contributed to the rapid growth of Korean Protestantism. Yet, changes in Korean society brought challenges to Billy Kim's evangelistic ministry and slowed the growth of Korean Protestantism. Chapter 6 provides a conclusion and recommendations for overcoming the stagnation of the growth of Korean Protestantism in the present day.

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