

LIBERTY BAPTIST THEOLOGICAL SEMINARY

AN EFFECTIVE LEADERSHIP IN RAISING
EVANGELICAL LEADERS FOR KOREAN CHURCHES:
A CASE STUDY OF C. DANIEL KIM'S LEADERSHIP

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

AN EFFECTIVE LEADERSHIP IN RAISING EVANGELICAL LEADERS FOR KOREAN CHURCHES: A CASE STUDY OF C. DANIEL KIM'S LEADERSHIP

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Liberty Baptist Theological Seminary, 2010

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The purpose of this project is to illuminate the process and results of how one man facilitated the transition from a denominational church leader to become an “evangelical leader.” The man is C. Daniel Kim at Liberty Baptist Theological Seminary. The researcher of this project was a student and was assigned one of committee members, serving Korean Baptist Church of Lynchburg under his evangelical leadership. Based on literature reviews, surveys, and personal perspectives this paper will delineate influences of C. Daniel Kim's leadership as evidenced by Korean graduates.

Abstract length: 88 words.

DEDICATION

I dedicate this work to God our Father in heaven, Christ Jesus my personal savior and the Lord, and the Holy Spirit my helper. By the grace of God I have only done what was my duty to do. “Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen.” (Revelation 7:12)

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CHAPTER 1

INTRODUCTION

In February 2009, the Korea National Statistical Office published a book named *2008 Social Indicators in Korea*.¹ This 2008 report consists of 487 indicators in 13 areas. Essential data and statistics are very valuable indicators and the compiled materials help the researcher figure out not only the social, economical, cultural and religious developments but also the current situation of Korean society. This report introduces “Distribution of population by religion” as below. (Table 1 and Figure 1)

T O T A L	Population with religion						Ratio(%)
	Composition of population by religion						No religion
	Buddhism	<u>Christianity</u>	Catholic	Confucianism	Won-Buddhism	Others	
	22.833	18.3195	10.9386	0.2124	0.2655	0.0531	
	<u>53.1</u>						<u>46.5</u>

Table 1 - Distribution of population by religion

¹ Dae Ki Kim, *2008 Social Indicators in Korea* (Daejeon: National Statistical Office, 2009), 583.

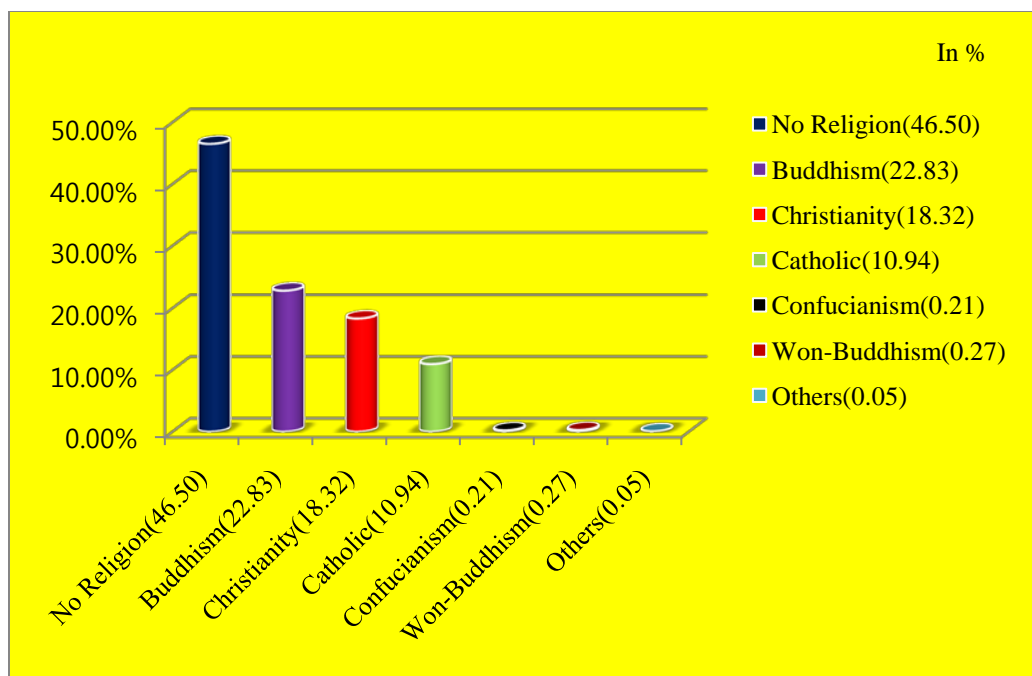


Figure 1 - Composition of Population by Religion

Table 1 and Figure 1 present two obvious facts. The first fact is that 46.5% respondents did not have any religion. The second one is that Christianity in Korea is merely 18% of the total population. It means that about 82% of the population belongs to unsaved people. Many people in Korea still need the gospel for their salvation.

The Korean church has grown up very rapidly since the first Protestant mission began in 1884. The Korean church was the exemplary illustration of significant growth in the shortest time in the 2000-year history of Christianity. The Korean church had about 20,000 believers in 1903. In 1910, the number of Korean Christians reached 0.2 million among a population of 13 million. After the Second World War, the number of Korean Christians had increased to 0.3 million. It kept growing to about 0.6 million in 1955, about 1.2 million in 1965, and about 2.3 million in 1975. And then there were about 7.2

million Christians living in Korea in 1980. More than 20,000 churches existed at that time.² (Table 2)

Year	1903	1910	1945	1955	1965	1975	1980
Believers	20,000	200,000	300,000	600,000	1,200,000	2,300,000	7,200,000

Table 2 - The number of Korean believers from 1903 to 1980

Samuel Moffett also described the growth of the early Korean church as follows:

Between 1905 and 1960 the Protestant Church in Korea grew ten times as fast as the population. The number of Protestants increased by 2,600 percent, while the number of population increased by about 250 percent.³

The Korean church had an amazing growth history, however, presently Korean churches are now experiencing significant decline. With church growth, materialism and an extensive entertainment culture have infiltrated current Korean churches.

As a result, the percentage of Christians in Korea from 1995 to 2006 continually has declined. Each percentage is 25% (1995), 22.5% (1999), and 20.7% (2006).⁴ The percentage of Christianity in 2008 reported by the Korea National Statistical Office is just about 18%.⁵ (Figure 2)

² Chul Ha Han, "Involvement of the Korean Church in the Evangelization," in *Korean Church Growth Explosion: Centennial of the Protestant Church (1884-1984)*, ed. Bong-Rin Ro and Marlin L. Nelson (Seoul: Word of Life Press, 1983), 56.

³ Samuel H. Moffett, *The Christians of Korea* (New York: Friendship Press, 1962), 2.

⁴ Hyung Woo Park, "An Effective Strategy for Church Revitalization through a Case Study of Hosanna Church" (D.Min, diss., Liberty Baptist Theological Seminary, 2009), 1.

⁵ Dae Ki Kim, *2008 Social Indicators in Korea*, 583

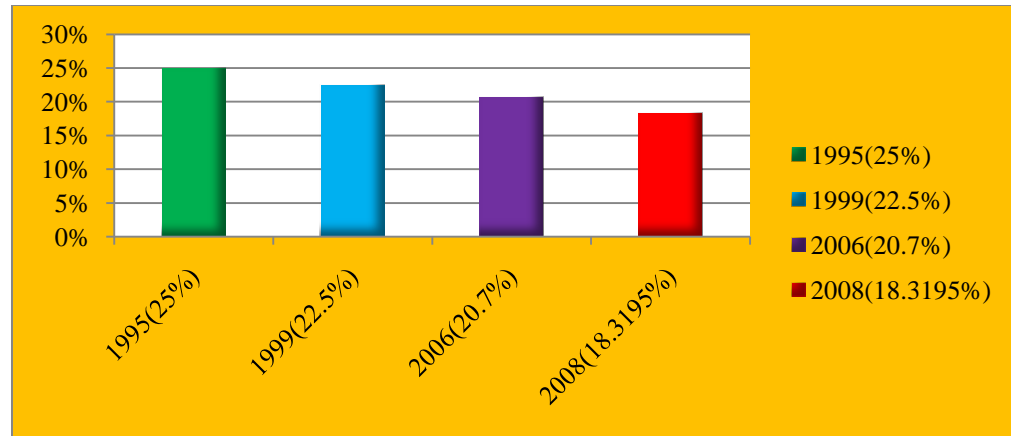


Figure 2 - The Percentage of Christianity in Korea from 1995 to 2008

Many pastors in Korea conduct funerals and other ceremonies more than baptisms by conversion. A very few churches still experience growth, but generally Korean churches are declining gradually. Il Wong Chung introduces five reasons for the decline as follows:

1. Korean Christianity has absence of social responsibility of Christians.
2. It is dualism in believers' lives. They live different lives in the church and in the world.
3. They have wrong ministry philosophy on numerical church growth.
4. They are seen by unbelievers as struggling and competing, not cooperating.
5. They have problems of leadership.⁶

Even though these five reasons for decline of the Korean church are very reasonable, the leadership problem is the primary reason among them. John Maxwell, an expert on leadership, states as follows:

Everything rises and falls on Leadership. Most people don't believe me when I say that, but it's true. The more you try to do it, the more you will find that

⁶ Il Wong Chung, "The Proposal and Diagnosis of the Minus Growth in the View of Theology" *Ministry and Theology* (February 2007), 137-139.

leadership makes the difference. Any endeavor you can undertake that involves other people will live or die depending on leadership.⁷

Jonathan Falwell,⁸ in his book, *Innovate-church*, says, “I have seen the importance of having godly leaders around me and developing godly lay leaders through the entire church. My dad, who was also discerning in placing godly men in his midst, regularly stated, everything rises or falls on leadership.”⁹

Leadership is the main thing. Leadership is not only everything for all church ministries, but also family life, business area, and all of society. No matter what the situation, leadership always determines the success or failure of all efforts.

The phenomenon of decline in the Korean church ultimately began from church leaders. A pastor stands in the center of church leaders. Han Heum Oak, an emeritus pastor of Sarang Community Church¹⁰ (SCC), said, “The cause of stagnation of Korean church is 100% responsibility of pastors and seminary to train pastors.”¹¹

C. Daniel Kim, a professor of church history, predicted the crisis of Korean church more than 30 years ago. He had already experienced through American churches that liberalism based on secular system and humanism was beginning to destroy evangelical churches and seminaries. When he worked in Evangelical Covenant

⁷ John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville: Thomas Nelson, 1998), 225.

⁸ Senior pastor of Thomas Road Baptist Church (TRBC) and second son of the late Jerry Falwell

⁹ Jonathan Falwell, “Everything rises and falls on leadership” in *Innovate-church*. (Nashville: B & H Publishing Group, 2008), 41.

¹⁰ Sarang Community is one of the representative churches of Korea. Church membership includes 9,000 children, 31,000 young adults, and 40,000 adults. (Web site, <http://english.sarang.org/>)

¹¹ Han Heum Oak, “The cause of stagnation of Korean church,” in *Christianity Today: Korean version* (January 2010), <http://www.theveritas.co.kr/contents/article/sub.html?no=5831>, (accessed January 21, 2010)

Church,¹² he studied in North Park Seminary for five weeks. And he related awkwardly for five weeks with the professors and students in the school, which had been contaminated with liberal theology. He learned thoroughly the importance of the seminary while he stayed in North Park Seminary. His experiences made his mission for raising evangelical leaders.¹³

Kim's evangelical passion and exact prediction about Korean church by learning from American church's lesson let him pursue a valuable mission to protect Korean churches from liberalism. He believed that the best way to transform Korean churches into evangelical churches is in raising evangelical leaders. And he has been practicing for more than 30 years.

The Korean church always has been influenced by the American church since 1884. Kim often said, "Liberalism has been killing the evangelical churches in Korea because liberalism has spoiled lots of theological seminaries."¹⁴

Another serious problem is the secularization of the Korean church. This phenomenon has appeared as the church has been assimilated into the world culture. The church is no longer changing the world's culture, but rather the world's culture is changing the church with many compromises. The American church already has experienced the phenomenon of secularization in the church. And the American church has overcome the recession of church growth with business marketing strategies. The Korean church has also followed the way of the American church.

¹² It is an American Church in Missoula, Montana. He served this church from 1963 to 1966.

¹³ C. Daniel Kim, *Evangelical Passion for 55 Years* (Seoul: Book Communication, 2007), 106-112. He is senior pastor of Korean Baptist Church in Lynchburg, Professor at Liberty University and Founder of Love Foundation for North Korea.

¹⁴ Ibid., 7.

Myeong Hyeok Kim, senior pastor and theologian, published a column titled “10 Suggestions to Reform Korean Church.” In his third suggestion, he says, “The pastors’ preaching message has to replace from the outward success and the earthly blessing into the gospel message based on the cross of Jesus Christ.”¹⁵

Han Heum Oak criticizes current Korean church because it has become contaminated by secularism. He says, “The most serious situation of the Korean church is the Secularism.”¹⁶ The main problem of the Korean church comes from the problem of pastors and theological seminaries.

Joo Chae Chung says, “Korean church is facing a severe level of damage and distortion of the gospel both evangelicals and liberals. To recover the true meaning of the gospel is a very urgent task of current Korean church.”¹⁷

Byeong Yeon Kim, a professor of economics at Seoul National University, wrote an article called “The Result of 2009 Social Credibility Survey of the Korean Church.” This survey was conducted by telephone surveys by Global Research targeting 1,000 men and women over the age of nineteen.¹⁸

¹⁵ Myeong Hyeok Kim, “10 Kinds of Reforms for Korean Church”, <http://www.usaamen.net/news/board.php?board=datas&command=body&no=2134> (accessed February 24, 2010)

¹⁶ Oak.

¹⁷ Joo Chae Chung, “What is a Biblical Position about the Social Responsibility?” in Hope Forum for Korean church (December, 2009), <http://www.usaamen.net/news/board.php?board=data&command=body&no=2049> (accessed January 10, 2010)

¹⁸ Byeong Yeon Kim, “The Result of 2009 Social Credibility Survey of the Korean Church,” http://trusti.kr/2008/bbs/board.php?bo_table=2007_data_cemk&wr_id=208&page=2 (accessed February 20, 2010)

Two of the most significant questions are “How much do you trust the Korean church?” and “What should the Korean church change first to recover credibility?” Their answers are as follows: (Figure 3 and Figure 4)

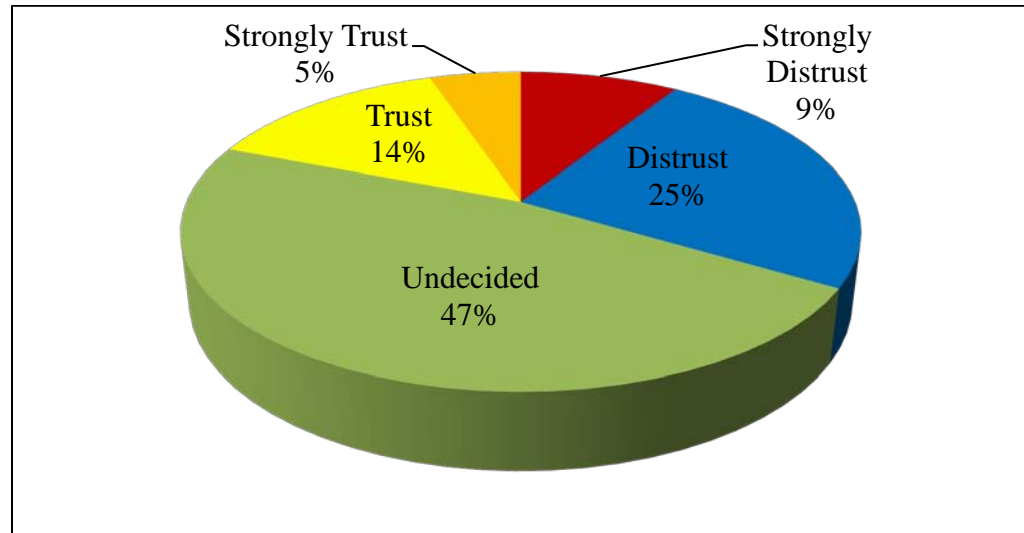


Figure 3 - How much do you trust the Korean Church?

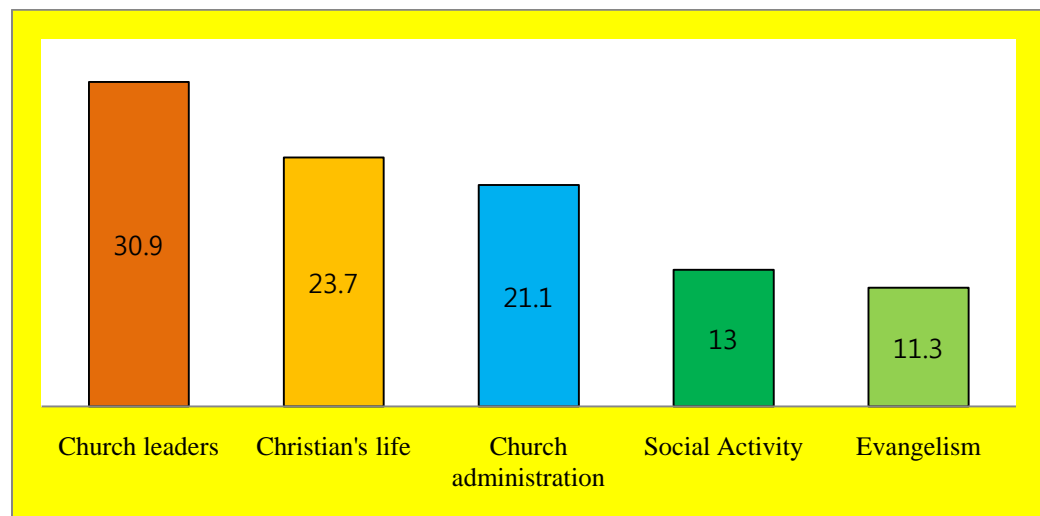


Figure 4 - What should the Korean church change first to recover credibility?

Christians must resist looking to the pattern of this world to provide the tools to minister. Instead, Christians need to look to Jesus. In John 20:21 Jesus said, “As the Father has sent me, I also send you.” The leaders who guide the church into the future will not be CEOs. They will be shepherds who look to God and point their congregations to Him.

This is the primary reason why C. Daniel Kim has been bringing Korean students to Liberty Baptist Theological Seminary, which is a biblical and evangelical school. Evangelical leadership is a very important factor to protect Korean churches as evangelical churches, fulfilling the Great Commission.

SIGNIFICANCE OF THE STUDY

C. Daniel Kim came to Liberty Baptist Theological Seminary (LBTS) 32 years ago. Exactly, it was April 23, 1978 when he arrived in Lynchburg, Virginia.¹⁹ Since his time of arrival, he has recruited more than 1000 Korean student to LBTS to train evangelical leaders. He has served Korean students as professor, pastor, and mentor.

More than 629 pastors who have graduated LBTS are now serving for God’s kingdom faithfully as evangelical leaders in Korea, U.S.A, and various mission fields. Also currently there are more than 230 seminary students studying at LBTS. Many Korean students will be evangelical leaders for God’s kingdom in the near future.

It is not only Kim’s gospel-centered life, but also his evangelical leadership has had a powerful influence on Korean pastors and churches. The author expects that all

¹⁹ C. Daniel Kim, 121.

readers can find out how wonderful God is through C. Daniel Kim's life and ministries at LBTS.

STATEMENT OF THE PROBLEM

The primary purpose of this thesis is first to evaluate a man named C. Daniel Kim who has been serving Korean churches as an evangelical leader. And it will examine his leadership in raising up evangelical leaders for Korean churches at Liberty Baptist Theological Seminary (LBTS) for more than 30 years.

For this primary purpose, this thesis first will present theoretical bases on biblical basis, theological basis, and practical basis. And then this paper will introduce the brief history of Kim's life, theology, ministry, mission, and vision for raising evangelical leaders. And finally it will evaluate the influence of Kim's leadership.

This thesis has a secondary purpose. It will challenge Korean churches, which want to be the church God desires in the present time. Success in ministry is not just apparent and numerical growth; rather it is evangelical life and mature ministry based on the Bible. This thesis also will challenge Korean pastors to be evangelical leaders beyond various barriers including denomination.

STATEMENT OF LIMITATIONS

As statement of the problem implies, this thesis will be limited in the following ways. First, this project will not cover the whole process of C. Daniel Kim's life and ministries. It will just focus on brief history related on his life, studies, ministry, and mission.

Secondly, this project will not deal with all kinds of leadership. It will be concerned with only the effective qualities displayed by C. Daniel Kim's leadership in the process of raising evangelical leaders.

Thirdly, this thesis will not research the whole background on evangelicalism. It will focus on definition and usage of the term *evangelical*.

Finally, the subjects of this project will not be all of C. Daniel Kim's disciples. Especially, the researcher will contact seminarians who have graduated or are presently studying at LBTS.

STATEMENT OF METHODOLOGY

This thesis will present four main factors to support an effective leadership in raising evangelical leaders for Korean churches. First, this thesis will review three important theoretical bases – *Biblical basis*, *Theological basis*, and *Practical basis*.

Secondly, this thesis will introduce a brief history of C. Daniel Kim's life, theological studies, and ministries because this paper is a case study about Kim's leadership.

Thirdly, it will attempt to introduce effective factors in raising evangelical leaders.

Finally, it will examine the influence of Daniel Kim's leadership in raising evangelical leaders through a questionnaire answered by the Korean graduates of Liberty Baptist Theological Seminary.

For this:

1. Chapter 1 will provide introduction.
2. Chapter 2 will review the theoretical bases: *biblical*, *theological*, and *practical*.

3. Chapter 3 will introduce a brief history of C. Daniel Kim's life and academic and ministerial background.
4. Chapter 4 will inspect effective factors in raising evangelical leaders.
5. Chapter 5 will examine the influence of C. Daniel Kim's leadership as evidenced by the Korean graduates and current students of LBTS.
6. Chapter 6 will give conclusion and suggestions to those who want to be evangelical leaders.

THE REVIEW OF SELECTED LITERATURE

Based on the research topic of this thesis, the review of the literature will be classified into three parts as follows. The first part is on the foundational reference and the next is on leadership. The last is on evangelicalism.

On the Foundational Reference

The foundational book for this thesis is *Evangelical Passion for 55 Years*, written by C. Daniel Kim. This book is Kim's autobiography. Kim really wanted to give the glory to God through his book because everything in his life was only due to the grace of God. His book is divided into three parts: Evangelical life of 85 years, three evangelical sermons, and his friends' testimony. And his evangelical life can be summarized by the following outline:

- I. Love for Christ
- II. Love for Evangelicalism
- III. Love for Korean Church
- IV. Love for North Korea²⁰

²⁰ C. Daniel Kim, 20-21.

On Leadership

J. Oswald Sanders' book *Spiritual Leadership* is very valuable to the researcher. He read this book several times to remind himself of leadership principles. When he read it in Korea, it influenced his pastoral ministries very much. This book introduces 22 aspects of leadership principles. Oswald Sanders says in chapter 4, "Natural and Spiritual Leadership," "Leadership is influence, the ability of one person to influence others to follow his or her lead."²¹ One good example of Sanders' statement is C. Daniel Kim. This researcher could understand characteristics of Kim's leadership very clearly through this book.

John Maxwell's books were very helpful: *Developing the Leader within You*, *Developing the Leaders around You*, *The 360 Degree Leader*, and *Be a People Person*. These books are very practical. Anyone who reads these books can understand easily the following concepts: who is a leader, how to be a leader, how to be a leader people respect.

C. Gene Wilkes' book *Jesus on Leadership*, David Stark's book *Christ-Based Leadership*, and *Lead like Jesus* written by Ken Blanchard and Phil Hodges are very supportive books for this thesis because C. Daniel Kim has a Christ-centered spirit. The most effective leader on earth is absolutely Jesus Christ. These books provide many insights to those who want to be a leader like Jesus, the greatest leader.

²¹ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Press, 1994), 27.

On Evangelicalism

In the book *The Evangelical Left*, Millard J. Erickson offers a balanced critique of trends which concern him greatly. This book provides an excellent overview of various trends in neo-evangelical theology.

One Faith: The Evangelical Consensus, written by James I. Packer and Thomas C. Oden is a book structured around 16 chapters, each addressing a theological topic. For each topic, the authors offer numerous portions of various evangelical statements of faith that address that particular topic. Thus, one can see for oneself the broad agreement between these different groups. *One Faith* arises out of the hope that it may not only edify the evangelical church but also provide a potential foundation for a new ecumenism that gives glory to the God of the Lord Jesus Christ according to the good news of his gospel.

Donald G. Bloesch's book *The Future of Evangelical Christianity* is a good survey of the varieties of theologies within evangelical Christianity. Bloesch does a great service to the evangelical communions by calling for a rediscovery of the historical tradition of Christianity and a turn away from fundamentalism and obscurantism.

Evangelicalism and the Future of Christianity and *A Passion for Truth: The Intellectual Coherence of Evangelicalism* written by Alister E. McGrath explain in a succinct manner where the evangelical church came from, what it believes, what its importance is for the present and future, and why it is today's "successor" to the traditional church of church history. McGrath urges Evangelicals to move beyond the past defensiveness and toward the active engagement with the academic world. For McGrath, intellectual coherence of Evangelicalism is grounded upon its two truth claims

about Jesus Christ and Scripture. Firstly, Jesus Christ is the unique, in that sense, the absolute Truth. This means that a particular and historical person rather than a universal axiom or proposition has the right to be the Truth. Secondly, Scripture as the Word of God has supreme authority to witness the Truth. McGrath stresses the trustworthiness of the record of Scripture.

Robert P. Lightner's book *Evangelical Theology: A Survey and Review* gives the historical perspective and from there it introduces the agreements held by traditional Christians. This study presents evangelical theology as a God-centered system of beliefs. Theology is all about God. Evangelical theology is Theo-centric in its emphasis. Those who embrace it ought also to live lives that are God-centered.

QUESTIONNAIRE

For this project, the author will use a questionnaire to examine the impact and characteristics of C. Daniel Kim's leadership in raising evangelical leaders for Korean churches during the last thirty-two years (1978-2009). The research questionnaire can be found in Appendix A.

SUMMARY

Jesus Christ, who is the head of church, started his ministry with proclaiming the good news. His disciples also went into the world to preach the good news according to the Great Commission of Jesus Christ. And now Jesus Christ seeks people who will spread the gospel to accomplish the mission of God's kingdom continually.

The Korean church growth was a very well-known story throughout the world. Since the 1960s, however, many Korean church leaders extremely have emphasized earthly blessings rather than an absolute biblical blessing based on the kingdom of God. Furthermore, churches have relied upon greater sums of money, better techniques, bigger numbers and facilities, and more impressive credentials as the means to influence society at large. As a result, today the Korean church's secularization is one of its most serious problems. The Korean church has been assimilated into the world culture. Churches were no longer changing the world's culture, but rather the world's culture began to change churches with many compromises.

The writer believes that the evangelical leaders can renew churches against the liberalism and secularism that threaten the integrity of the historic Christian faith.

CHAPTER 2

THEORETICAL BASES

The purpose of this chapter is to review the theoretical bases of the study -- *biblical basis, theological basis, and practical basis*, and these three bases will be reviewed one by one.

BIBLICAL BASIS

The biblical foundation of evangelical leadership begins with Jesus Christ because Jesus brought the gospel into this world. Jesus Christ came to the earth to proclaim the gospel of the kingdom of God. The term *evangelical*, which means the gospel or message of good news comes from the New Testament.²²

God sent Jesus as His gospel to save this world. John explained the reason why God sent him: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”²³ When Jesus came to this world and the time had come, he proclaimed the gospel of the kingdom of God. Luke introduces the beginning of Jesus’ ministry of the gospel in Luke 4:18-21 below:

²² Donald G. Bloesch, *The Future of Evangelical Christianity* (Garden city: Doubleday & Company, 1983), 15.

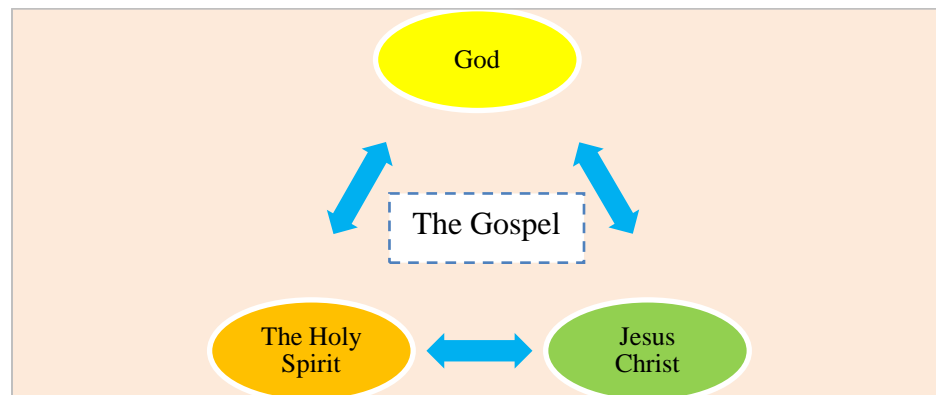
²³ John 3:16. All Scripture quotations taken from the *New King James Version* (Nashville, TN: Thomas Nelson, Inc., Publishers, 1982), unless otherwise noted.

The Spirit of the LORD is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD. Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, today this Scripture is fulfilled in your hearing.²⁴

God anointed Jesus Christ to preach good news to the poor. This Scripture was found in the relevant passage in Isaiah.²⁵ The main point of Jesus' ministry was to proclaim the good news. After reading Isaiah's prophecy in the synagogue to a multitude of Jews, Jesus shut the book and said, "Today this Scripture is fulfilled in your hearing."²⁶

Through Luke 4:18-21, the researcher can develop the following procedures of the gospel ministry of the triune God. And those procedures can be illustrated in Figure 5.

1. God has anointed and sent Jesus Christ
2. The Holy Spirit was upon Jesus Christ
3. Jesus Christ preached the gospel



²⁴ Luke 4:18-21.

²⁵ Isaiah 61:1-2, "The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn."

²⁶ Luke 4: 21.

Figure 5 – The Gospel ministry of the triune God

Jesus Christ began to preach the gospel to the poor. The poor, like the prisoners, the blind, and the oppressed, are not only the unfortunates of this world but also those who have special need of dependence on God. Jesus Christ preached the gospel and he fulfilled his ministry. But his ministry was not over with his death because he chose his disciples for the evangelical ministry. William Hendriksen explained the reason why Jesus appointed 12 disciples as follows:

He appointed twelve disciples to be his heralds. Receivers must become givers. Disciples must become apostles. They must publish the message of salvation through Jesus Christ. They were sent first to the lost sheep of the house of Israel; later, to all the nations, into all the world.²⁷

According to the above comment of Hendriksen, Jesus needed people to carry the message as he did. Luke says, “Jesus went out to the mountain to pray, and continued all night in prayer to God.”²⁸ Jesus prayed to God for the messengers and he called his disciples to him. He carefully selected twelve men, trained them, and spent much time with his disciples.²⁹ The gospel of Mark describes the process and purpose of selecting the twelve disciples as follows:

And He went up on the mountain and called to Him those He Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach. And to have power to heal sicknesses and to cast out demons: Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, “Sons of Thunder”; Andrew, Philip, Bartholomew, Matthew, Thomas,

²⁷ William Hendriksen, *New Testament Commentary: Exposition of the Gospel According to Mark* (Grand Rapids, MI: Baker Book House, 1975), 123.

²⁸ Luke 6:12.

²⁹ Gene A. Getz, *Sharpening the Focus of the Church* (Wheaton, IL: Victor Books, 1984), 56.

James the son of Alphaeus, Thaddaeus, Simon the Cananite; and Judas Iscariot, who also betrayed Him.³⁰

Jesus chose twelve disciples with three purposes. The first purpose is that they might be with him. The second one is that they might go out to preach. And the last one is that they might do ministry (healing and recovering). Jesus gave them a message to preach and power to heal sicknesses and to cast out demons. Jesus sent his disciples into the world as God sent him into the world.³¹ Before he ascended into heaven, the risen Lord Jesus left the message called the Great Commission to his disciples as follows:

And Jesus came and spoke to them, saying, “All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.³²

In the Great Commission, Jesus did three things: Jesus ensured his disciples of his power (v18); he gave them a commission (v19); and he promised them a presence (v20). He sent them out to make disciples of all the nations. This Great Commission is given not only to his disciples, but also to all believers. William Hendrickson says that the Great Commission is first of all to the eleven disciples and to all ordained teachers, and also to all the church, the body of Jesus Christ.³³

³⁰ Mark 3:13-14.

³¹ John 17:18.

³² Matthew 28:18-20.

³³ William Hendriksen, *New Testament Commentary: Exposition of the Gospel According to Matthew* (Grand Rapids, MI: Baker Book House, 1982), 1002.

Through Matthew 28:18-20, the researcher can develop the following procedures of the gospel ministry through discipleship. And those procedures can be illustrated in Figure 6.

1. Jesus ensured the disciples of his power.
2. Jesus gave them a commission: Make disciples of all the nations
3. Jesus promised them a presence.

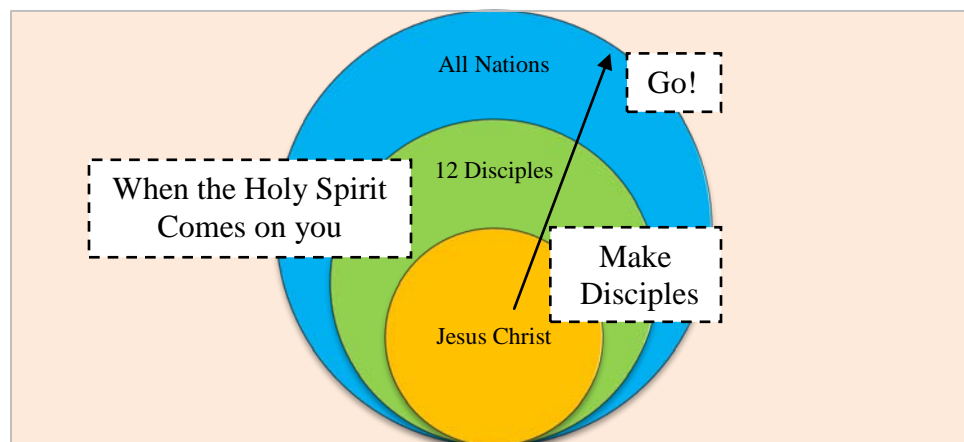


Figure 6 – The gospel ministry through discipleship

The Apostle Paul introduces a specific strategy to proclaim the gospel of Jesus Christ to all the nations as follows:

You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.³⁴

The Apostle Paul received the gospel not from any human, but by a personal revelation of Jesus Christ.³⁵ After he accepted Jesus Christ, he dedicated his whole life to only one thing, to testify the gospel of God's grace. Paul says, "But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy,

³⁴ 2Timothy 2:1-2.

³⁵ Galatians 1:11-16.

and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.”³⁶

Paul reminded Timothy of the things that he had heard from Paul. And Timothy received a challenge from Paul to delegate the things to faithful men. Towner says, “The things given to Timothy identify the gospel in the Pauline expression.”³⁷ Therefore, the two things Paul emphasized in this passage are that the gospel has to be passed down continually and that the faithful people who are able to keep the gospel are very important.

Through Acts 20:24 and 2 Timothy 2:2, the researcher can develop the following procedures of the succession of the gospel ministry. And those procedures can be illustrated in Figure 7.

1. The Lord Jesus gave Paul the task to testify to the gospel of God’s grace
2. Paul entrusted to Timothy the gospel of God’s grace.
3. Timothy committed to faithful men the things that he had heard from Paul.
4. Faithful men will commit to others what they received from Timothy.

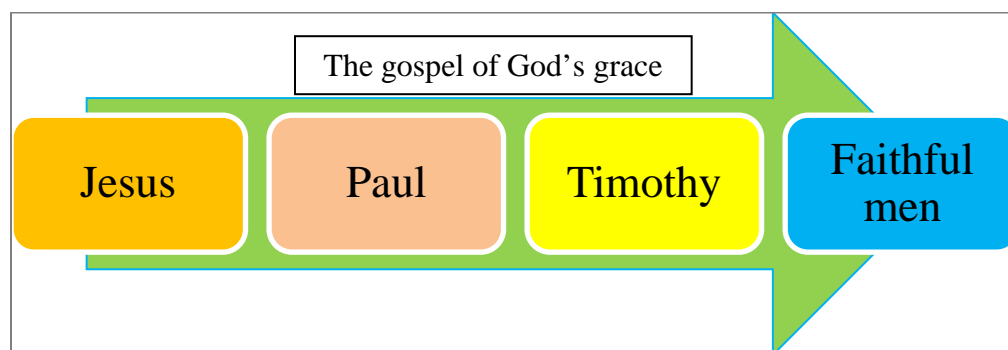


Figure 7 – The succession of the gospel ministry through the commitment

³⁶ Acts 20:24.

³⁷ Philip H. Towner, *The Letters to Timothy and Titus: The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 489.

The importance of succession of the gospel ministry can be found in church history. When the church is faithful to the Gospel, the church transforms the world, but when the church goes away from the spirit of the gospel, the church is secularized by the world. This is the imperative reason why the church needs the message (the gospel of God's grace) and the evangelical leader who can preach the message. From this point (Figure 5, 6, and 7), the author can customize "The gospel ministry through the evangelical influence of C. Daniel Kim" as Figure 8 below.

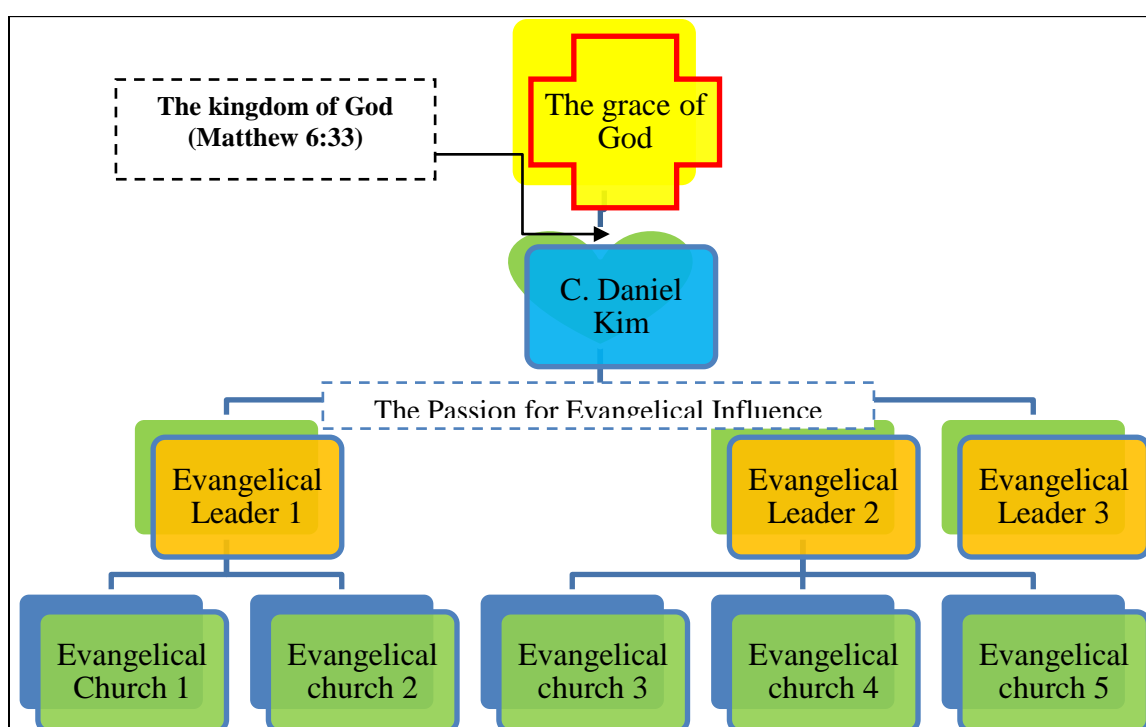


Figure 8 – The gospel ministry through the evangelical influence of C. Daniel Kim

THEOLOGICAL BASIS

Definition of the term *evangelical*

Today, the term *evangelical* is an extremely difficult word to identify because its usage is much diversified. So the author first will examine the etymological meaning because etymologically its meaning is very clear. Secondly, he will look at definitions of several scholars. Lastly, he will define an inherent meaning related to this paper.

Basically, this term *evangelical* comes from the New Testament. The Greek word *euangelion* (*eu-* ‘good,’ *angelion-* ‘message’) which means the gospel or message of good news concerning what God has done for sinners in Jesus Christ is *evangelical* in English.³⁸ As well, this Greek word *euangelion* is the origin of the term *evangelist*.³⁹ In etymological sense, therefore, evangelical means good news or a person who proclaims the good news. Guelich says, “Jesus was both the one who proclaimed the good news from God in terms of the coming of God’s promised redemptive rule and the one through whom this good news was affected in history.”⁴⁰

Scholars who define *evangelical* are broadly classified into three groups. The first group is those who define *evangelical* as the message or good news. Bloesch says, “Evangelical means the message of salvation through the redemption of Christ.”⁴¹ New

³⁸ Donald G. Bloesch, *The Future of Evangelical Christianity* (Garden city: Doubleday & Company, 1983), 15.

³⁹ *Ibid.*, 17.

⁴⁰ Robert A. Guelich, *Word Biblical Commentary: Mark 1:1~8:26* (Nashville: Thomas Nelson, 1989), 46.

⁴¹ Donald G. Bloesch, *Essentials of Evangelical Theology* (NY: Harper and Row, publishers, 1978), 7.

Testament scholar Vine also notes, “Evangelical in the New Testament indicates good news of the kingdom of God and of salvation through Christ.”⁴²

The second group is those who define *evangelical* as a person. Bebbington, a British historian, defines an evangelical as a person having the following four attributes: conversionism (born again), activism (missions), biblicism (sola scriptura), and crucicentrism (cross-center).⁴³ Barry Hankins says, “Evangelical is a Christian who believes that the Bible is the supreme and authoritative foundation for truth and that Christ’s death on the cross was a sacrifice for the sins of the world.”⁴⁴ Packer and Oden explains characteristics of the evangelical.

Evangelicals, they see themselves as sinners saved by grace through faith for the glory of God. They practice loyal obedience to God every day. They are active both in grateful, hopeful communion with the triune God by prayer, and in neighbor-love, with a lively commitment to disciple-making according to the Great Commission.⁴⁵

The third group is a person who defines *evangelical* as a religious group in Christianity. Erickson says, “Evangelical is a branch of Christianity which places a strong emphasis on the gospel. So most evangelical movement actually represents a return to the original teaching and experience that Jesus himself introduced.”⁴⁶ So the word *evangelical*, in the historical viewpoint, is a group of Christians who have focused on the

⁴² W. E. Vine, *Expository Dictionary of New Testament Words*, vol. 2 (Old Tappan: Fleming H. Revell, 1966), 167.

⁴³ David W. Bebbington, *Evangelicalism in Modern Britain* (New York, USA: Routledge, 2005), 2-4.

⁴⁴ Barry Hankins, *American Evangelicals* (NY: Rowman & Littlefield, 2008), 2-3.

⁴⁵ J. I. Packer and Thomas C. Oden, *One Faith: The Evangelical Consensus* (Illinois: Inter Varsity Press, 2004), 19.

⁴⁶ Millard J. Erickson, *The Evangelical Left* (Grand Rapids: Baker Books, 1997), 16.

biblical and theological meaning of the word in a fresh discovery of the presence and power of Jesus.

In relation to the above definitions of the evangelical, the author defines *evangelical* as follows: Evangelical, in this paper, means a person who devotes his life to fulfill the Great Commission of Jesus Christ for the kingdom of God. And evangelical leader means a person who reproduces the Gospel-centered people to accomplish the Great Commission.

The usage of the term *evangelical*

The term *evangelical* has been used very differently biblically, historically, and theologically. Foremost, as mentioned above, biblically *evangelical* was used to refer to the good news or the gospel. The word *good news* or *gospel* appears 113 times in the New Testament. And five expressions frequently modify the gospel or the good news.

They are as follows:

1. The gospel (or good news)⁴⁷
2. The gospel of Jesus Christ.⁴⁸
3. The gospel of the kingdom of God.⁴⁹
4. The gospel of the grace of God.⁵⁰
5. The gospel of God.⁵¹

⁴⁷ Matthew 11:5, “The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have *the gospel* preached to them.”

⁴⁸ Mark 1:1, “The beginning of *the gospel of Jesus Christ*, the Son of God.”

⁴⁹ Mark 1:14, “Now after John was put in prison, Jesus came to Galilee, preaching *the gospel of the kingdom of God*.”

⁵⁰ Acts 20:24, “But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to *the gospel of the grace of God*.”

⁵¹ Romans 1:1, “Paul, a bondservant of Jesus Christ, called to be an apostle, separated to *the gospel of God*.”

The Apostle Paul clarified his viewpoint about the gospel of Christ as follows: “I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”⁵² Biblically, therefore, *evangelical* was used to refer to the message related to God, the kingdom of God, the grace of God, and Jesus Christ.

Theologically, anyone who says he or she is Christian and takes the Great Commission seriously could be considered to be evangelical. Ronald H. Nash characterizes contemporary American evangelicals:

They share a commitment to the New Testament gospel and to the essential truths of that gospel that were rediscovered in the Reformation of the sixteenth century. They also share a commitment to the values that inspired the evangelical awakenings in the eighteenth and nineteenth centuries.⁵³

Historically, the term *evangelical* is deeply rooted in the history and beliefs of the early Christianity because the evangelical movement was derived from the gospel based on Jesus Christ’s ministry. Morris Inch notes, “Some persons prefer to trace the modern evangelical movement from the Reformation. But the evangelical principle derives from Scripture itself and not from some subsequent historical event.”⁵⁴

In the context of the first century, an evangelical means someone who believed and shared the good news of the gospel.⁵⁵ And the term was expanded to include not only

⁵² Romans 1:16.

⁵³ Ronald H. Nash, *Evangelicals in America*, 24.

⁵⁴ Morris A. Inch, *The Evangelical Challenge* (Philadelphia: The Westminster Press, 1978), 10.

⁵⁵ Ronald H. Nash, *Evangelicals in America*, 22.

the message, but also the New Testament which contained the message, as well as more specifically the four gospel books of the Bible by the English Middle Ages.⁵⁶

In the sixteenth century, the word *evangelical* was used by certain groups of Protestants to distinguish themselves from Roman Catholics. People who had rediscovered the gospel were called evangelicals.⁵⁷ The Reformers thought of themselves as representatives of the true church founded by Jesus Christ and based on the biblical gospel.

Mark Noll characterized the Protestant Reformation below:

It stood for justification by faith instead of trust in human works as the path to salvation; It defended the sole sufficiency of Christ for salvation instead of the human mediations of the church; It looked to the once-for-all triumph of Christ's death on the cross instead of the repetition of Christ's sacrifice in the Catholic mass; It found final authority in the Bible as read by believers in general instead of what the Catholic Church said the Bible had to mean; and It embraced the priesthood of all Christian believers instead of inappropriate reliance on a class of priests ordained by the church.⁵⁸

The term *evangelical* began to be widely used in the early eighteenth century.⁵⁹ During the eighteenth century, *evangelical* was used to describe the great revivals or awakenings that swept first England and then the American colonies.⁶⁰

Geographically, in Europe, *evangelical* has been synonymous with Protestant. In North America, however, it has highly different meanings according to the background

⁵⁶ Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesley* (Inter Varsity Press, 2004), 16

⁵⁷ James I. Packer, *Fundamentalism and the Word of God*, 23.

⁵⁸ Ibid., 16~17.

⁵⁹ John Stott, *Evangelical Truth* (Downers Grove, Illinois: I.V.P, 1999), 15.

⁶⁰ James I. Packer, *Fundamentalism and the Word of God*, 23.

theologically, historically, sociologically, and politically.⁶¹ And in Korea, generally *evangelical* means those who emphasize the Word, prayer, and evangelism.

Evangelicalism

Evangelicalism is a historical Christian movement. Alister MacGrath says, “It is one of the powerhouses of the modern Christian church in the western world.”⁶²

Evangelicalism is not a new phenomenon in the history of the Christian church because it is rooted in the beliefs of historic Christian Orthodoxy. James Packer says, “Evangelicalism is the oldest Orthodoxy, grounded four-square upon the teaching of Christ and His apostles.”⁶³ Evangelicalism focuses a strong emphasis on the gospel. Most evangelicals would uphold their heritage back to the New Testament itself.⁶⁴ John Stott mentioned on evangelical faith in his book: “Evangelical Christianity is original, apostolic, New Testament Christianity.”⁶⁵

Evangelicalism stands for the fundamentals of the historic faith, but as a movement it transcends and corrects the defensive, sectarian mentality commonly associated with fundamentalism. Though most fundamentalists are evangelicals, evangelical Christianity is wider and deeper than fundamentalism. In the classical sense, it fulfills the basic goals and hopes of fundamentalism, but rejects the ways in which

⁶¹ Ibid., 24.

⁶² Alister McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove, Illinois: I.V.Press, 1995), 17.

⁶³ James I. Packer, *Fundamentalism and the Word of God* (Grand Rapids: Eerdmans, 1958), 22.

⁶⁴ Millard J. Erickson, *The Evangelical Left* (Grand Rapids: Baker Books, 1997), 16.

⁶⁵ John Stott, *Evangelical Truth* (Illinois: Inter Varsity Press, 1999), 14-17.

these goals are realized.⁶⁶ Evangelicalism is broader and older than the term *Fundamentalism*.⁶⁷ Ronald H. Nash explains three relations to understand Evangelicalism as follows:

There are three important roots between contemporary Evangelicalism and developments in the history of Christianity. Three links are the early Christian Consensus, the attempt by Protestant Reformers to set the Christianship back on course, and the effects of the various periods of revival upon the church in the eighteenth and nineteenth centuries.⁶⁸

Contemporary evangelicalism develops within Protestantism after the Reformation. And then during the eighteenth century, *evangelical* took on some additional nuances. There were religious awakenings: Pietism in Germany, The Methodist Movement in England, and the two Great Awakenings in America.⁶⁹ Evangelicalism is not different from Christian Orthodoxy, but it became widespread to use only from the 18th century in relation to the evangelical revival movements.⁷⁰ Evangelical movements are developing in Britain, but much more slowly and always in a complex connection with the Church of England. On the other hand, in America, it is very fast expanding because there is no complicated system like the Church of England.

Evangelicalism may take a particular form within the church, but its meaning is always to work as a catalyst that unifies the whole church according to the gospel. It is

⁶⁶ Donald G. Bloesch, *The Future of Evangelical Christianity*, 22.

⁶⁷ Robert P. Lightner, *Neo-Evangelicalism* (Findlay, Ohio: Dunham Publishing Company, 1961), 16.

⁶⁸ Ronald H. Nash, *Evangelicals in America*, 40.

⁶⁹ *Ibid.*, 51.

⁷⁰ John R. W. Stott, *Evangelical Truth*, 15.

not a denomination in the traditional sense. So it is a trans-denominational movement because it transcends traditional denominational boundaries.⁷¹

C. Daniel Kim is a conservative (fundamental) evangelical. He stands firm on the fundamental doctrines of the Christian faith, especially the five fundamentals as key doctrines of evangelicalism. To him, evangelicalism is to live according to the five fundamentals as follows:

1. The inerrancy of the Bible.
2. The deity of Jesus Christ.
3. Christ's virgin birth and incarnation.
4. The substitutionary atonement.
5. The bodily resurrection and the Second coming of Christ.⁷²

He also emphasizes the authenticity of biblical miracles. Actually the above five fundamentals represent everything that the church has always held to be Christian throughout the centuries. The late Jerry Falwell had the same position with Kim, but the expression is slightly different as follows:

1. The inspiration and infallibility of Scripture.
2. The deity of Christ (including His virgin birth).
3. The substitutionary atonement of Christ's death.
4. The literal resurrection of Christ from the dead.
5. The literal return of Christ in the Second Advent.⁷³

Kim often challenges students to have a trans-denominational ministry through evangelicalism based on the five fundamental tenets. At the same time, he says, today there is only evangelical ministry or liberal ministry, not denominational ministry.

⁷¹ Ronald H. Nash, *Evangelicals in America*, 27.

⁷² C. Daniel Kim, "Church History" (lecture, Lynchburg, VA, Fall 2007).

⁷³ Ed Dobson, *The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity*, ed. Jerry Falwell (Garden City, N.Y.: Doubleday, 1981), 7.

Because he has experienced that many American evangelical churches have been destroyed by liberalism. As well, liberalism has destroyed the evangelical churches in Korea. That is why he always teaches the importance of evangelical ministry to his students to protect churches from liberalism, which denies the basic message of the Christian faith. Kim identifies liberalism as follows:

Liberalism is a theological movement rooted in the Renaissance, Enlightenment, and Idealistic movement. It tends to emphasize ethics over doctrine and encouraged the higher biblical criticism of modern Biblical scholarship. Theologically, liberalism denied historical Christian faith, inspiration of the Scriptures, and deity of Christ. Liberalism rejects religious beliefs based on authority alone. Liberal theologians believe that the Bible is neither supernatural nor an infallible record of divine revelation and thus does not possess absolute authority. They entirely denied the five fundamentals, key doctrines of the evangelicals.⁷⁴

Kanzer says, “Liberalism was a religion movement, threatened the churches and changed the nature of the Christian faith.”⁷⁵ Nash notes, “It denies the creative power of God in the origin of Christianity. This new religious movement spreads rapidly throughout Europe and gradually began to influence religious thinking in America.”⁷⁶ J. I. Packer identified the basic characteristics of American liberalism as follows.

1. God’s character is one of pure benevolence that is without standards.
2. There is a divine spark in every man.
3. Jesus Christ is man’s Savior only in the sense that He is man’s perfect teacher and example.
4. Just as Christ differs from other men only comparatively, not absolutely, so Christianity differs from other religion not generically, but merely as the best and highest type of religion that has yet appeared.

⁷⁴ C. Daniel Kim, interview by author, Lynchburg, VA, February 20, 2010.

⁷⁵ Kenneth S. Kanzer, ed. *Evangelical Roots* (Nashville: Thomas Nelson Inc., Publishers, 1978), 36.

⁷⁶ Nash, 63.

5. The Bible is not a divine record of revelation, but a human testament of religion; and Christian doctrine is not the God given word which must create and control Christian experience.⁷⁷

In relation to the list above, therefore, Kim calls all denominational leaders who have demonstrated the love of Christ into evangelical ministry to accomplish the Great Commission of Christ. The late Jerry Falwell, a man of great faith, emphasized the same thing as follows: “Let us work to reach the world for Christ. We conservative fundamentalists and evangelicals can be used of God to bring about a great revival of true Christianity in American and the world in our lifetime.”⁷⁸

PRACTICAL BASIS

Leadership definition

Leadership is one of the most important issues all over the world. There are multiple definitions of leadership. Rodney W. Dempsey introduces fifty-two definitions of leadership.⁷⁹ Among them, there are many well-known definitions. The researcher selected twelve definitions related to this paper. And he classified the twelve definitions into five key words connected with leadership or leader – influence, ability, qualification, vision, and reproduction. They are as follows:

1. Influence

“Leadership is influence, the ability of one person to influence others to follow his or her lead.”⁸⁰ (Oswald Sanders)

⁷⁷ James I. Packer, *Fundamentalism and the Word of God*, 25-26.

⁷⁸ Ed Dobson, 223.

⁷⁹ Rodney W. Dempsey, *Leadership Lecture Notes* (2008)

⁸⁰ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Press, 1994), 27.

“Leadership is influence – nothing more, nothing less.” (John C. Maxwell, he adds four more words with Sanders’)

2. Ability

“Leadership is the ability to know where you are going and the ability to convince others to go along with you.” (Howard Hendricks)

“Leaders must know where they are going, why they are going there, and how to get there.” (Elmer Towns)

3. Qualification

“A leader is a person who exerts special influence over a number of people”⁸¹
(Emory Bogardus)

“A leader is a quality person who knows where he is going and how to take others with him and beyond him.” (Dave Earley)

“A Spiritual Leader is a quality person who knows God (and His ways) and influences others to do great things for God’s glory.” (Rodney W. Dempsey)

“Spiritual leadership is moving people onto God’s agenda.” (Henry Blackaby)

4. Vision

“Christian leadership starts with vision from God. A leader sees it first, farther and clearer. He or she takes that vision and influences and develops others to pursue God’s priorities for their lives.” (Rodney W. Dempsey)

“Leadership is a function of knowing yourself, having a vision that is well communicated, building trust among colleagues, and taking effective action to realize your own leadership potential.” (Warren Bennis)

5. Reproduction

“I start with the premise that the function of leadership is to produce more leaders, not more followers.” (Ralph Nader)

“Leadership projects the vision, influences the follower, defines the future and reproduces new leaders.” (Eddie Verstraete)

In this paper, through these five key words, the author defines leadership as follows: Leadership is the influential ability of a qualified person to reproduce vision messengers for the kingdom of God.

Servant Leadership as an effective leadership model

⁸¹ Emory S. Bogardus, *Leaders and Leadership* (New York: Appleton-Century-Crofts, 1934), 3.

Gene Wilkes, in his book *Jesus on Leadership*, describes seven principles of servant leadership to lead as Jesus led:

1. Humble your heart.
2. First be a follower.
3. Find greatness in service.
4. Take risks.
5. Take up the towel.
6. Share responsibility.
7. Build a team.⁸²

Jesus was a servant leader as well as the most effective leader. Through Jesus Christ, Christian leaders could teach a true leadership to lead their congregations effectively. Jesus said, “I have come down from heaven not to do my will, but to do the will of Him who sent me.”⁸³ Jesus’ mission always was focused on the will of God, not his own will. Jesus was a servant of God the Father first on the earth. Also God entrusted those people to Jesus.

According to Jesus’ leadership, a servant leader is a person who has received a call from God. He is cleansed and commissioned by God. He is empowered and guided by the Holy Spirit. And he is one who willingly obeys Jesus Christ for the people of God. The marks of a servant leader are humility, integrity, and faithfulness to the word of God as Jesus showed. Elliston says, “A servant leader is a leader whose capacity, role, status, placement, and tenure are all under the sovereign authority of Jesus Christ and overseen by the Holy Spirit.”⁸⁴

⁸² C. Gene Wilkes, *Jesus on Leadership* (Carol Stream, Illinois: Tyndale House Publishers, Inc., 1998), 11-12.

⁸³ John 6:38.

⁸⁴ Edgar Elliston, *Home Grown Leaders* (Pasadena, CA: William Carey Library, 1992), 23.

Robert K. Greenleaf says, “The servant leader is servant first. It begins with the natural feeling that one wants to serve, to serve first.”⁸⁵ Actually, Christ will know a servant leader for his or her faithfulness to Christ and to fellow servants because servant leaders give others the trust they need to follow the leaders. And they have the responsibility to take risks, which may be necessary in the church. They will live simply and serve sacrificially. A servant leader will encourage and help followers to mature by modeling discipline and training.

By modeling, leaders provide opportunities for the followers to practice. Jesus directly commanded the disciples to follow him: “Follow me, and I will make you fishers of men.”⁸⁶ The apostle Paul tells Timothy and the churches to follow his example which included what he said and did: “Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you.”⁸⁷ And he also said to the Corinthians, “Follow my example, as I follow the example of Christ.”⁸⁸

The leadership style of Jesus Christ is servant leadership. Jesus came to the world to serve others. He demonstrated the servant leadership style which is in Mark 10:45: “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” And then Jesus Christ sacrificed his life and died on the cross as he said. Jesus was a servant leader. Jesus Christ demonstrated servant leadership through washing his disciples’ feet:

⁸⁵ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1991), 27.

⁸⁶ Matthew 4:19.

⁸⁷ Philippians 3:17.

⁸⁸ Corinthians 11:1.

So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.”⁸⁹

Jesus Christ emphasized that a servant leader’s greatness is not found in high status, but in service for others. Therefore, a true servant leader emphasizes service and lives a life following Christ’s example. Elliston suggests that Christian leaders submit voluntarily to the sovereign authority of Jesus Christ and obey him.⁹⁰

The work of Christian leaders is not self-serving, but builds up the church to be God’s voice in the world. Gene Wilkes also says, “Jesus was never self-serving. He led first as servant to his Father in heaven, who gave him his mission. His personal mission was to serve not his own will but the will of his Father.”⁹¹

Jesus Christ, the author of the Christian faith, called all Christians to live the life of a servant, not a master. And then Christian leaders are servants of Christ commissioned by Him to serve as servants in the church. Servant leaders have a God-given responsibility to serve God’s people and influence them towards his purpose.⁹² Gene Wilkes explains the four operative concepts of servant leadership. They are distinguished as Mission, Vision, Equipping, and Team. And he introduces the servant leadership model of Jesus with the four operative concepts below.

⁸⁹ John 13:12-17.

⁹⁰ Edgar Elliston, *Home Grown Leaders* (Pasadena, CA: William Carey Library, 1992), 23.

⁹¹ C. Gene Wilkes, *Jesus on Leadership*, 10.

⁹² J. Robert Clinton, *Handbook I: Leaders, leadership and the Bible* (Altadena, CA: Barnabas Publishers, 1993), 127.

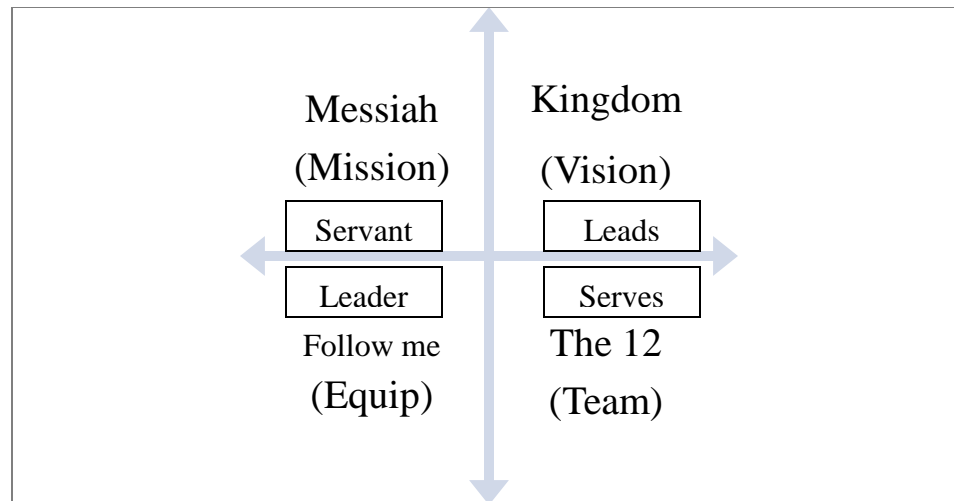


Figure 9 – The Servant Leadership Model of Jesus.⁹³

From Wilkes's perspective (figure 9), the author can customize C. Daniel Kim's leadership as Figure 10 below.

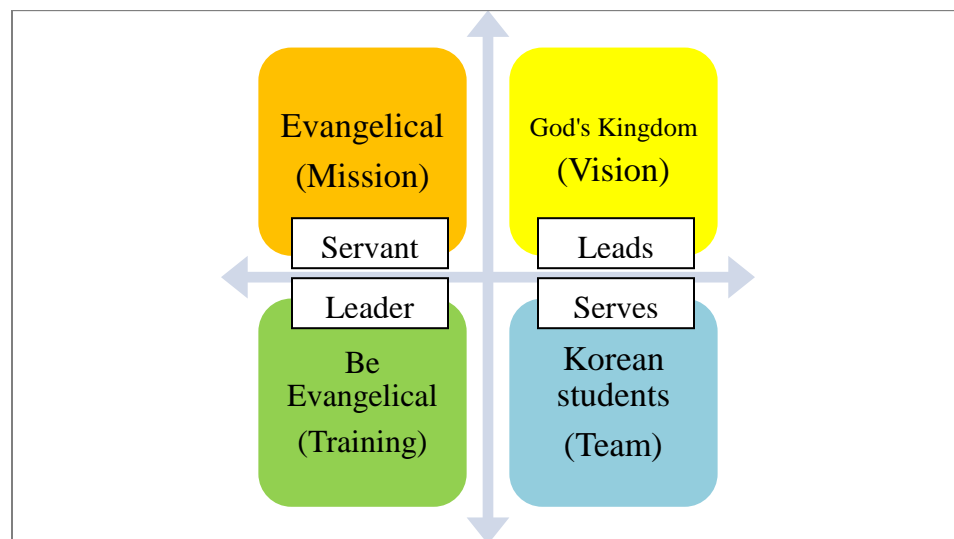


Figure 10 – The Evangelical Leadership Model of C. Daniel Kim as servant leader

⁹³ C. Gene Wilkes, *Jesus on Leadership*, 20.

SUMMARY

E. M. Bounds said, “The church is looking for better methods; God is looking for better men.”⁹⁴ God sent Jesus Christ into the world to save all sinners and God demonstrated His love through Jesus Christ. Jesus is the good news of the kingdom of God. Jesus completed the work God gave him to do because Jesus was God’s way to save lost souls.

When Jesus was on the earth, he selected twelve disciples for the ministry of the kingdom of God. Jesus disciplined them as messengers of the gospel and gave them the message. When the time had come, Jesus Christ sent his disciples into the world as God had sent him into the world. The disciples of Jesus Christ began to accomplish the Great Commission from Jerusalem.

To overcome the effects of secularization, therefore, all pastors must become evangelical leaders participating in God’s mission to rebuild evangelical communities, as the body of Christ. Billy Graham says, “I replied that I did indeed want to set religion back-not just 100 years but 1900 years, to the book of Acts, where first century followers of Christ were accused of turning the Roman Empire upside down,”⁹⁵ Therefore all Christian leaders indeed must go back to the time of first century followers of Christ to dedicate themselves to the gospel of the kingdom of God.

⁹⁴ E. M. Bounds, *Power Through Prayer* (Grand Rapids: Zondervan Publishing, 1962), 11.

⁹⁵ Billy Graham, *Just As I Am* (Grand Rapids, Michigan: Zondervan, 1997), 60.

CHAPTER 3

C. DANIEL KIM

BORN TO GOD'S CALLING

C. Daniel Kim was born in Chongju-goon, Pyonganbukdo, North Korea on August 10, 1921. But his father suddenly died by unknown illness before he was born. So he never saw his father face to face.⁹⁶ This means that his mother was both mother and father to him while he was growing up.

After his father died, his mother, thankfully, began to attend church and became a deaconess in the Presbyterian Church. Also he had two older sisters. His mother sacrificed all her life to raise her three children without a husband. The main reason he accepted Jesus Christ as savior was his mother's love. His mother demonstrated to him the love of God.⁹⁷

The place he was born and grew was a typical country town, even though his hometown was a center of Christianity. He entered the Osan School (OS), a Christian school based on Christ-centered vision. All teachers were Christian. He could learn God's love very well from faithful Christian teachers. He described his time spent at the school

⁹⁶ C. Daniel Kim, *The Evangelical Passion for 55 years: Seek First God's Kingdom and Righteousness* (Seoul: Book Communication, 2007), 27.

⁹⁷ Ibid.

as follows: “I realized what God wants me to do with my life through teachers who love our nation.”⁹⁸ He recalled that the teachers’ teaching was not only speech but also the example of their life.

Also he went to church with his mother and sister since he was born. So when he was a young boy, he never was absent from Sunday school for children. He greatly enjoyed church life. He recalled he always waited for Sunday school every week because everything was very interesting to him including many Bible stories.⁹⁹

In November 1935, he went to church for Sunday worship service. The day became the most memorable day in his whole life. He heard an amazing story through the pastor. The pastor preached a sermon on the gospel from John 3:16-17:

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. Because God did not send His Son into the world to condemn the world, but that the world through Him might be saved.¹⁰⁰

Actually he already had known these verses, but they shook his mind on that day. When the pastor mentioned that Jesus Christ died for mankind’s sin and all are sinners, this impacted Kim’s mind deeply. He confessed all his sins and really wanted to accept Jesus Christ, crucified to solve the problem of sin by the blood of Jesus. He believed in Jesus Christ as his personal Savior and Lord.¹⁰¹

After conversion, he lived a faithful Christian life. His life was a Christ-centered life. Jesus Christ was everything in his life. Also he read the Bible every day. When he

⁹⁸ Ibid., 31.

⁹⁹ Ibid., 32-33.

¹⁰⁰ John 3:16.

¹⁰¹ Ibid., 34.

read Matthew chapter 6, he stopped his reading at verse 33: “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”¹⁰² Matthew 6:33 gave him a strong impression and a powerful desire to be a man of God as Jesus Christ lived. And he wanted to be a pastor. For a while Kim’s mother did not allow his desire, but he strongly embraced in his mind the word God promised. It has been his motto from that time on.¹⁰³

He was living according to that word. And then he always emphasizes Matthew 6:33 to those who listen to his teaching. Later on, he entered theological seminary to be a follower of that word and he became a pastor. He kept it, believed God who promised it, lived according to it and had many vivid experiences in his life. According to Matthew 6:33, he still has many prayer requests. One of them is to work as pastor to spread the gospel in North Korea which has been under a constant and severe persecution and whose government has not allowed the gospel to be proclaimed freely for more than half a century.

THEOLOGICAL STUDIES

There were three schools in the forming of his theology. Firstly, he entered the Theological Seminary of the Presbyterian Church of Korea (TSOP) and graduated in September 1953. During his study in TSOP, he met one of the great pastors whom he had respected. The great pastor was Dr. Hyung-Ryung Park who was a founder of Korean conservative theology and a very famous teacher in the seminary. Park was not only an

¹⁰² Matthew 6:33.

¹⁰³ C. Daniel Kim, 41.

excellent professor, but also he was a very influential preacher. He was a very good example to Kim. Later on, Park challenged Kim to study in America and to be a professor of TSOP.¹⁰⁴

Secondly, he studied in New York Biblical Seminary, U.S.A. He recalls two things in NYBS. One thing was good campus culture. NYBS had a very devotional student culture compared with Union Theological Seminary (UTS) in the Westside of Manhattan, the other major seminary in New York at that time. The other thing was very evangelical theology. While he was studying in NYBS, the academic dean was Dr. Mckee. He recalls Mckee was an evangelical scholar. The school's evangelical theology was very helpful to keep his own theology, evangelical. UTS in the Westside of Manhattan was already infected by liberalism.¹⁰⁵

Lastly, he studied in Dallas Theological Seminary (DTS). Kim was called "little Calvin" in the Theological Seminary of Presbyterian Church of Korea. He really concentrated on Calvin's dogma very deeply. Nevertheless, his theological viewpoint was changed from Calvinist into Biblicist in DTS. Besides, he completely changed his pastoral style to become a biblical and evangelical pastor, able to understand and teach the Bible. He could explain the gospel based on the word of God. He realized that message without the gospel has no life; ministry without helping of the Holy Spirit has no true fruits. He remembers two friends he met in DTS. One friend's name was Southerland

¹⁰⁴ Ibid., 62-67.

¹⁰⁵ Ibid., 70-77.

McLean and the other friend's name was Charles Swindoll. Both of these two friends have worked very fervently for God's kingdom and the gospel until now.¹⁰⁶

MINISTERIAL EXPERIENCES

As a Pastor

As pastor, he has served several churches including churches of prominently American members. And he has been building biblical and evangelical churches according to God's grace. But the researcher is going to introduce three churches which he planted after he came to Lynchburg. All three churches he planted are still growing up until now. Those churches are

- 1) Korean Baptist Church of Lynchburg (KBCL)
- 2) Korean Baptist Church of Roanoke (KBCR)
- 3) Korean Baptist Church of Blacksburg (KBCB)

KBCL Ministry

Korean Baptist Church of Lynchburg was established in 1978. KBCL started in C. Daniel Kim's house in the form of small group Bible study. Korean students who were studying in LBTS really wanted Korean fellowship. They learned the word of God from C. Daniel Kim and got much intimate fellowship in God's love.

And then they felt the necessity of Sunday worship service. So they rented a worship room of Forest Baptist Church to have Korean worship service on Sunday. The size of KBCL grew every year. And then they moved their worship place several times as a result of growth of the Korean community from Forest Baptist Church to the R. C. Worley prayer chapel at Liberty University, from the R. C. Worley prayer chapel to

¹⁰⁶ Ibid., 78-83.

DeMoss Hall at LU, DeMoss Hall to Campus North room1491, and CN1491 to presently the Pate Chapel and education building of old TRBC on 701 Thomas Road, Lynchburg.

There were few members when KBCL began worship service and Sunday school for children. But now there are more than 800 members including seminarians and their family, general graduate students, undergraduate students, and middle to high school students. Also there are a lot of committees, weekly and weekend meetings in KBCL.

Guidance table for department meetings and worship services is below:

Department	Meeting place	Meeting time
Infant ministry	A104	Sunday and Wednesday
Children ministry	A106	Sunday and Wednesday
Middle school ministry	A117	Sunday and Wednesday
High school ministry	A123	Sunday and Wednesday
College group ministry	CN1880	Friday 7pm, Sunday 1:30pm
Young adult ministry	CN1876	Friday 6pm
Young Married couple	Director's home	Tuesday 6pm
Adult ministry	Member's house	Every 2 nd Saturday 7pm
Choir ministry	A111	Sunday 9:30am
Korean language school	A Wing	Saturday 9-11am
Taekwondo class	A Wing	Saturday 11am
Art class	A Wing	Saturday 11am
Wednesday Prayer meeting	A 111	Wednesday 5:50pm
Dawn prayer meeting	Prayer Chapel	Monday~ Saturday 6am
Prayer training school	A 111	Friday 10am

Table 3 - Guidance for department meeting and worship service¹⁰⁷

KBCR Ministry

Korean Baptist Church of Roanoke was established in 1980. Actually the first meeting of KBCR took place in mid-December 1979 in the form of small group bible study. And then the first Sunday worship service took place in the first week of January

¹⁰⁷ This information was collected from Weekly News Letter of KBCL.

1980, in one of the worship rooms of Shenandoah Baptist Church, which the church was renting.

From that time until the present time, KBCR has been changing many things like church location and the pastor. But God's grace and C. Daniel Kim's love to KBCR have been constantly unchanged for almost 30 years. Also KBCR has been making an effort to save lost souls as a soul-winning church according to the great commandment of the Lord Jesus Christ.

Department	Meeting place	Meeting time
Sunday worship	Sanctuary	Sunday 10:30am
Youth ministry	Education building	Sunday 10:30am
Children ministry	Education building	Sunday 10:30am
Adult Bible Study	Sanctuary	Sunday 12:45pm
Wednesday worship	Sanctuary	Wed. 7:30pm
Friday prayer meeting	Sanctuary	Fri. 8pm
Dawn prayer meeting	Sanctuary	Monday -Friday 6am

Table 4 - Guidance for worship and meeting¹⁰⁸

KBCB Ministry

Korean Baptist Church of Blacksburg was built in 1983. From that time on until the present time, the church consisted of students and their family of Virginia Polytechnic Institute and State University and some students of Radford University. C. Daniel Kim, proposed Sunday worship service on February 6, 1983. So KBCB began a worship service according to a normal schedule (Sun., Wed., etc.)

¹⁰⁸ This information was collected from KBCR web site;
<http://www.kcmusa.org/center/church.php?idx=6152&view=2> (accessed December 1, 2009)

Ministries	Meeting place	Meeting time
Sunday worship	Main building 1 st floor	Every Sunday 1pm
Teen ministry	Main building 2 nd floor	Every Sunday 1pm
Children ministry	Main building 2 nd floor	Every Sunday 1pm
Dawn prayer meeting	Choir practice room	Monday ~ Friday, 6am
College students ministry	Norfolk room	Every Tue. 8pm
Young adult ministry	Squires student center	1,3week Wed. 9pm
'SOON' ministry - General SOON - Family SOON - Young adult SOON - College SOON	TBA House Room 300 Brush Mountain room	Every Friday 7:30pm Every Friday 7pm

Table 5 - Guidance for Ministry and Activities¹⁰⁹

As a Teacher

Before C. Daniel Kim worked as a teacher, he served Evangelical Covenant Church, Missoula, Montana, an American church as pastor and he did his ministry very well. His ministry was based on biblical and evangelical theology and his church grew very strongly. He always fought liberalism, which was invading the evangelical church. His good efforts against liberalism gave him another vision, development of evangelical leaders to keep the evangelical church from liberalism.

He moved from growing ministry of Evangelical Covenant Church into teaching ministry of Central Baptist Theological Seminary of Minneapolis, Minnesota in 1966. He really wanted to develop evangelical leaders for the Korean church. He taught as

¹⁰⁹ This information was collected from KBCB web site;
http://www.kcbus.org/zbx_e_kcb/?mid=services (accessed December 1, 2009)

historical theology professor in Central Baptist Theological Seminary for twelve years from 1966 to 1978 before coming to Liberty Baptist Theological Seminary (LBTS) in 1978.

Daniel Kim came to LBTS because Liberty challenged him with more powerful ministry. Elmer Towns recalled at that time of his decision, Kim said, “I was moved to come and be a part of the super-aggressive vision of the late Jerry L. Falwell.”¹¹⁰ From that time on he has taught in Liberty Baptist Theological Seminary. As historical theology teacher, he realized that evangelical leadership was very important to protect the church from liberalism. So he has been bringing young pastors to the United States to be trained at LBTS because he believes that he can help save the Korean church from liberalism. This is the primary reason why he wants to develop evangelical leaders at LBTS.

As a Missionary to North Korea

After he was born again at thirteen years old, he read the word of God every day. Once as he read the gospel of Matthew, he was captured by the following two verses: “And whoever gives one of these little ones only a cup of cold *water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.”¹¹¹ Then He will answer them, “Assuredly, I say to you, in as much as you did not do *it* to one of the least

¹¹⁰ Elmer Towns, “The story of Dr. C. Daniel Kim,” in *The Evangelical Passion for 55 Years* by C. Daniel Kim, 300.

¹¹¹ Matthew 10:42

of these, you did not do it to me.”¹¹² So he always has tried to practice God’s love according to this verse.

He really prayed and wept for those who faced suffering. Especially he wept many times for his own nation, North Korea. After 1944, there were many events that caused sufferings like drought, flood, starvation, and diseases in North Korea. As a result, C. Daniel Kim founded the Love Foundation for North Korea in 1996. Through this foundation, he has been devoting his life to North Korea mission. He observed North Korea’s situation to find a way of mission.¹¹³

In 1996, he heard of a terrible suffering of children in North Korea, dying in shortage of food and clothes in the winter. It was easy for them to be exposed to contagious diseases and it was difficult for them recover. So he first shipped over two hundred tons of corn for children who were suffering from starvation and freezing conditions in North Korea. He also mobilized dedicated Christians in China to deliver food into the hands of the people in North Korea. Later on, the Love Foundation shipped two containers of donated medicines and medical supplies, valued in excess of two million dollars, to North Korea. This has earned Love Foundation the right to be heard, and the hearts of the suffering people are opening to the love of Christ.¹¹⁴ The love of Christ by the Love Foundation for North Korea is gently touching their wounded hearts through these gifts little by little.

¹¹² Matthew 25:45.

¹¹³ C. Daniel Kim, 172.

¹¹⁴ Ibid., 173.

He also challenged Korean students of Liberty Baptist Theological Seminary to minister to North Korea. As a result, students have presented Love Concert for North Korea at Thomas Road Baptist Church once a year since 1997. Love Foundation endeavors to raise the level of awareness of North Korea and to ask for the prayer support for the urgent needs of North Korea among the American believers through the presentation.¹¹⁵

As a Leader

C. Daniel Kim's vision as leader started in Central Baptist Theological Seminary (CBTS). He confesses in his book, "I thought Korean church had power to overcome strong challenge of liberalism."¹¹⁶ He also writes that "I thought my mission was to resend a lot of theologians and pastors who equipped on evangelical based on the word of God."¹¹⁷ Whenever he had chances to preach the gospel in American churches, he challenged American Christians with his mission and requested their help. As a result, he could make a scholarship to develop evangelical leaders and he started his mission in CBTS.

His mission has been continued in Liberty Baptist Theological Seminary. He discussed with the late Jerry Falwell who was founder of LBTS and TRBC about his mission of developing evangelical Korean leaders in LBTS. And then he also requested financial support for Korean students from the late Jerry Falwell. From 1985 until now,

¹¹⁵ Ibid., 174-175.

¹¹⁶ Ibid., 115.

¹¹⁷ Ibid.

LBTS has given a scholarship to Korean seminary students to support Daniel Kim's mission. Daniel Kim has been sending more than eight hundred church leaders who are equipped as biblical evangelists to Korea, America, and every place that needs God's gospel.

CORE VALUES ON LIFE AND MINISTRY

C. Daniel Kim has core values to his life and ministry. His core values are based on the Word of God. Lyle Schaller explains, "The most important single element of any corporate, congregational, or denominational culture is the value system."¹¹⁸ There are ten essential reasons that core values are so important to Christian life and ministry:

1. Value determines ministry distinctive
2. It dictates personal involvement
3. It communicates what is important
4. It embraces positive change
5. It influences overall behavior
6. It inspires people to action
7. It enhances credible leadership
8. It shapes ministry character
9. It contributes to ministry success
10. It affects strategic planning¹¹⁹

As Schaller notes above, the most important ingredient in any person's life and ministry is the core value. Kim's core values have decided his life and ministries until now. Through his sermons and interview with him, the author could confirm five values based on the Word of God. They are classified as the grace of God, the kingdom of God,

¹¹⁸ Thomas J. Peters and Robert H. Waterman Jr., *In Search of Excellence* (New York: Warner Books, 1982), 281.

¹¹⁹ Aubrey Malphurs, *Values-Driven Leadership* (Grand Rapids, Michigan: Baker Books, 2004), 13-14.

the gospel of Christ, a faithful attitude, and the blessed hope. The five core values will be briefly described one by one.

The grace of God

“But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.”¹²⁰

C. Daniel Kim accepted Jesus Christ as his personal savior and Lord when his age was thirteen. From that time on, he became a child of God through faith in Jesus Christ. This is the only reason why he always lives a good life from a motivation of love and thankfulness toward the Lord. All motivation for his life and service comes from a love for God and thankfulness for what God has done for him.

The kingdom of God

“But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”¹²¹

“Seek first the kingdom of God!” He always emphasizes this motto because God has been leading his life very wonderfully since he sought first the kingdom of God in life. Jesus Christ clearly established the highest-priority goal for His disciples in Matthew

¹²⁰ 1 Cor. 15:10.

¹²¹ Matthew 6:33.

6:33. Jesus Christ knew that the main goal, pastors' highest priority, determines the preparations, efforts, and zeal for reaching it. So Daniel Kim often said to all of his students that God is always faithful to him since he held the verse as his motto. And he challenged them to seek first the kingdom of God.

The gospel of Christ

“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.”¹²²

Daniel Kim always preaches the gospel whenever he can. The author heard a gospel message every time Kim preached for more than three years. He often says, “If there is no gospel in our message, then our message or ministry is in vain.”¹²³ His passion for the gospel is reminiscent of Apostle Paul’s determination as follows: “I do not count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.”¹²⁴

A faithful Attitude

“Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful.”¹²⁵

¹²² 1 Corinthians 15:3-4.

¹²³ It comes from the recording of individual interview with C. Daniel Kim on February 10, 2010.

¹²⁴ Acts 20:24.

¹²⁵ 1 Corinthians 4:1-2.

“Wherever you are, be faithful!” He always emphasizes this because a faithful attitude is very important. Actually faithfulness is the way to successful life. The Bible says, “The fruit of the Spirit is faithfulness.”¹²⁶ All great Christians are faithful. God does not use anyone who has no faithfulness. Daniel Kim has been faithful in personal life, family relationship, and ministry for the gospel of Christ. That is why he always emphasizes faithfulness, especially to all Korean students who stay in Lynchburg.

The blessed Hope

“Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.”¹²⁷

Daniel Kim is waiting for the personal return of Jesus at any moment as Paul urges believers to be looking for the blessed hope while living in the church age. He believes that the blessed hope can produce great joy as believers look forward to ultimate redemption. To Daniel Kim, the blessed hope is his power source to testify to the gospel of the grace of God which he received from the Lord Jesus Christ. The author also believes that this is to be the proper attitude of the child of God, who is ever ready to welcome the returning Lord.

¹²⁶ Galatians 5:22.

¹²⁷ Titus 2:13-14

CHAPTER 4

EFFECTIVE FACTORS

The purpose of this chapter is to introduce the effective factors in raising evangelical leaders for Korean churches at Liberty Baptist Theological Seminary. C. Daniel Kim has spent thirty-two years raising evangelical leaders for Korean churches at LBTS since 1978. Many graduates presently are serving people according to God's calling in the world. Five effective factors appeared through individual observation and research results. They are classified as Vision, Mission, Character, Teamwork, and Environment.

VISION

The Bible says, "Where there is no vision, the people perish"¹²⁸ *The New King James Version* translates the passage as "Where there is no revelation, the people cast off restraint." And *The Message Version* translates it as "If people cannot see what God is doing, they stumble all over themselves."

The vision to protect the Korean church from liberalism was first planted by God in C. Daniel Kim's heart in 1966. Kim saw clearly that the evangelical churches in America have collapsed due to liberalism. God revealed to Kim that liberalism would

¹²⁸ Proverbs 29:18. (KJV)

soon spoil Korean churches because the American church has influenced Korean churches.

John Maxwell, in his book *Developing the Leader within You* says, “All effective leaders have a vision of what they must accomplish. That vision becomes the energy behind every effort and the force that pushes through all the problems.”¹²⁹ George Barna also says, “To be effective, the leaders of a church must have a clear and motivating grasp of God’s vision for their ministry.”¹³⁰

George Barna introduces an ancient Chinese saying: “If your vision is for one year, plant wheat. If your vision is for a decade, plant trees. If your vision is for a lifetime, plant people.”¹³¹

Kim has planted people for the kingdom of God because his vision is for his whole life. His vision to protect the Korean church from liberalism made his mission. He has sacrificed his time for the vision since 1966.

MISSION

Jesus Christ was sent to bring salvation to the world as Messiah. Jesus’ mission was “to preach the gospel to the poor,”¹³² “to serve and give his life,”¹³³ and “to seek and

¹²⁹ John C. Maxwell, *Developing the Leader within You* (Nashville, TN: Thomas Nelson, 1993), 139.

¹³⁰ George Barna, *The Power of Team Leadership* (Colorado Springs, Colorado: WaterBrook Press, 2001), 37.

¹³¹ Ibid., 38.

¹³² Luke 4:18.

¹³³ Mark 10:45.

save lost souls.”¹³⁴ Everything Jesus did was in service to his mission. His mission was decided by the will of God, not his own will. When Jesus accomplishes his mission, he calls to him those he wants for the kingdom of God. Wilkes says, “Leadership begins when a God-revealed mission captures a person.”¹³⁵

The mission to train evangelical leaders came from Kim’s vision. He believes that the best way to protect Korean churches is to train evangelical leaders at evangelical schools. His ministry to the mission has produced his passion continually. Wilkes notes, “Servant leadership is passionate service to the mission.”¹³⁶ Kim’s leadership also began when he humbled himself to carry out the mission entrusted to him rather than his personal agenda.

When Kim obeyed the mission to train Korean pastors as evangelical leaders, God allowed him everything for the mission. When he served his mission in CBTS, God gave him financial sponsors through American churches. As a result, he was able to bring six students to CBTS.

In 1982, the late Jerry L. Falwell¹³⁷ visited South Korea and Kim accompanied Falwell. Kim was to hear a vision of Falwell for mission, and at that time Kim remembered his mission to train evangelical leaders for the Korean church. God ignited Kim’s heart for the mission God gave him a long time ago. So Kim discussed with

¹³⁴ Luke 19:10.

¹³⁵ C. Gene Wilkes, *Jesus on Leadership* (Carol Stream, Illinois: Tyndale House Publishers, Inc., 1998), 19.

¹³⁶ *Ibid.*, 19.

¹³⁷ Jerry Lamon Falwell, Sr. (August 11, 1933 – May 15, 2007). He was a televangelist and a conservative commentator. He was the founding pastor of the Thomas Road Baptist Church in Lynchburg, Virginia. He founded Lynchburg Christian Academy (now Liberty Christian Academy) in 1967 and Liberty

Falwell about how Liberty could affect the Korean church. Kim's assertion was as follows:

Until now, American missionaries has been spread the gospel through their commitment in Korea. But from this moment on, Korean leaders equipping evangelical are more effective way to spread the gospel than American missionaries. This is the reason why we must bring Korean young pastors to train to Liberty.¹³⁸

Kim wrote a special letter and explained his assertion to Jerry Falwell. Through his proposal, he shared two things: (1) what he had seen in the Korean church and (2) what the needs are for the Korean church. Some of the suggestions are as follows:

Things I have seen are that some of the seminaries are getting liberal, which eventually will destroy the churches in Korea. The reason they are getting liberal is that the ecumenical have provided full scholarship aids for many brilliant students and trained them in liberal seminaries. To reverse the trend Liberty University should do the same....Give scholarship aids to foreign (Korean) students who are working toward higher degrees, namely, seminary students.¹³⁹

Jerry Falwell wholly agreed with Kim's proposal. As a result, Kim began his mission at Liberty Baptist Theological Seminary since 1978. His mission to raise evangelical leaders for Korean churches is still ongoing and enlarging.

CHARACTER

Leader's character is the most important issue in the church. The Apostle Paul exhorted Timothy and Titus about qualifications of church leaders because Timothy and

University in 1971, and cofounded the Moral Majority in 1979. He led service of Thomas Road Baptist Church for many years. Available at http://en.wikipedia.org/wiki/Jerry_Falwell

¹³⁸ C. Daniel Kim, 131.

¹³⁹ See Appendix B below.

Titus were bishops of the churches of Ephesus and Crete respectively. From both letters, a list of 24 exhortations for leaders can be compiled. These 24 qualifications of Christian leaders could be rearranged into four parts as follows: General, Domestic, Personal, and Doctrinal.

1. General: Blameless (above reproach)
2. Domestic: Husband of one wife, having believing children (obeying children), and able to manage household.
3. Personal: Not self-willed (not overbearing), not quick-tempered, not addicted to wine, not pugnacious (quarrelsome), not a money lover, not violent, not pursuing for shameful gain, hospitable, lover of good (desire a noble task), sensible (respectable), honest (upright), devout (holy), disciplined, self-controlled, temperate (gentle), not a new convert, well thought of by outsiders, and holding fast the Word.
4. Doctrinal: Able to teach sound doctrine and able to refute objections¹⁴⁰

When the author considers deeply the above qualifications, he can find a certain distinctive. There is no any mention of seminary degrees or ordination and possession of any spiritual gift to be a church leader. Instead, the passage focuses directly on the character of leaders. The core issue of these twenty-four qualifications to be a church leader is character. The Apostle Paul emphasizes that character is the qualification of church leaders.

Kim has spent his time at LBTS since 1978. He has been serving as pastor, teacher, and mentor for over 30 years. When the author collected Kim's leadership characteristics based on Kim's teaching, preaching, book, and individual interview data, he could summarize Kim's leadership characteristics in the acrostic S.P.E.C.I.A.L: Spirit-Filling, Partnership, Evangelical Passion, Christ-Centeredness, Integrity, Authenticity, and Love.

¹⁴⁰ They are summarized in Titus 1:5~9 and 1Timothy 3:1~7.

There are some reasons that Kim's leadership was summed up in seven characteristics. Firstly, his life has special background because he was born and grew up in North Korea. He became a pastor in South Korea and now he is working for the kingdom of God in America as an evangelical leader. Secondly, Kim is a very special person to all the people around him including all his own family members and the late Jerry Falwell. Thirdly, his passion for evangelical mission is very special. His passion for the evangelical mission makes him a very young man. Presently his age is 89 years old, but he always does not look like an old man. Finally, his qualification as leader is not external like charismatic leadership, but his character gives him a very influential power as an evangelical leader. That is why the author summarizes Kim's leadership characteristic in the acrostic S.P.E.C.I.A.L.

Identification of the characteristics of Kim's leadership was a part of this formal research project. The process of compiling leadership characteristics relied on the research instrument, which asked participants to identify terms. Research results will be explained in Chapter 5. In this section, the researcher will describe the characteristics of Kim's leadership one by one.

Spirit-Filling

The Spirit-filling is very important to Christians who believe Jesus Christ. To be filled with the Spirit is a commandment of God to sanctify the Christian life. The best picture of what a Spirit-filled man looks like is Christ. The Bible says that Jesus was filled with the Holy Spirit from His mother's womb. Specifically, his life was characterized by the following nine virtues called the fruit of the Holy Spirit: Love, Joy,

Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, and Self-control.¹⁴¹

People, especially children, were attracted to Jesus Christ. Even sinners loved to be with Him. His ministries were the results of being Spirit-filled.

Before Jesus Christ was taken up into heaven, therefore, he promised the Holy Spirit to his disciples as follows: “Stay in the city until they have been clothed with power from on high.”¹⁴² And then on the day of Pentecost, the promise was fulfilled. All of the disciples were filled with the Holy Spirit. From that time on they began to speak the word of God fearlessly. According to the word of God, the number of disciples in Jerusalem increased rapidly.

The Spirit-filled life is the essence of believers. Charles Stanley, in his book, *The Wonderful Spirit-filled Life*, introduces the 10 traits of the Spirit-filled life. The researcher selected seven traits among them related to the life of C. Daniel Kim as follows:

1. The Spirit-filled life is a life of working in harmony with the Holy Spirit.
2. It is a life of interdependency.
3. It is a life in tune with the Holy Spirit.
4. It is a life of continual growth.
5. It begins with surrender to the lordship of Christ.
6. It comes to the Scriptures with teachable spirits.
7. It is a life of sensitivity to the prompting of the Holy Spirit.¹⁴³

The above statements represent Kim’s life because he is a Spirit-filled person. He thoroughly depends on the Holy Spirit in his life and ministry. Some people do not say that he is a Spirit-filled man because he does not recognize certain gifts. But it is hard to

¹⁴¹ Galatians 5:22-23.

¹⁴² Luke 24: 49.

¹⁴³ Charles F. Stanley, *The Wonderful Spirit-filled Life* (Nashville, TN.: Thomas Nelson Publishers, 1992), 3-12

find the following assertion in the Bible: The Spirit-filled person must have all gifts.

Rather there is a clear fact in the Bible as follows:

Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God.¹⁴⁴

Partnership

Team leadership has become the central concept of leadership since the 2000s.

John Maxwell, in his book, *Winning with People*, remarks, “Incredible power comes from discovering partnership with others. It can be one of the most rewarding experiences of life.”¹⁴⁵ Actually a team is more effective than just one person. The Bible says, “Two are better than one, because they have a good reward for their labor.”¹⁴⁶

There are two kinds of partnership. The first one is partnership with God. Jesus Christ says, “For I am not alone in it, but I and the Father who sent me...He who sent me is with me; He has not left me alone.”¹⁴⁷ The apostle Paul writes, “I planted, Apollos watered, but God gave the increase.”¹⁴⁸ In the process of building the church, Paul, Apollos, and God worked together. Partnership with God is the trademark of Christian leadership. Christian leaders must communicate with God. That is why Jesus taught his disciples prayer. Warren Wiersbe comments about “Your will be done, on earth as it is in heaven” (Matthew 6:9) as follows: “Prayer is a partnership between God and his church

¹⁴⁴ Ephesians 5:18b-21.

¹⁴⁵ John C. Maxwell, *Winning with People* (Nashville, TN: Thomas Nelson, Inc., 2004), 254.

¹⁴⁶ Ecclesiastes 4:9.

¹⁴⁷ John 8:16, 29.

¹⁴⁸ 1 Cor. 3:6.

that enables him to accomplish his will on earth through the witness of his obedient people.”¹⁴⁹

The second kind is partnership with others. Christian leaders have to seek the wisdom of colleagues. They could work for the better things in their partnership. Moxley introduces five requirements for partnership as follows:

1. There must be a balance of power
2. There must be a shared goal
3. There must be a shared sense of responsibility and accountability
4. Partnership requires respect for the person
5. Partnership must be applied in all areas of organizational life¹⁵⁰

The late Jerry Falwell and C. Daniel Kim in a partnership believed in the inherent value of each other. Falwell recognized that Daniel Kim had gifts, skills, and energies as a partner for evangelical ministries. They encouraged each other. Encouragement was a primary resource of their mission to raise evangelical leaders for the kingdom of God.

Also Kim is producing many dedicated followers for the gospel of God. He possesses the ability to encourage not only those who are prominent but everyone he meets. Therefore his disciples are trying to carry on his vision with the same burden and the same fire in every place they stay.

¹⁴⁹ Warren W. Wiersbe, *On Earth as It is in Heaven* (Grand Rapids, Michigan: BakerBook, 2010), 77-78.

¹⁵⁰ Russ S. Moxley, “Leadership as Partnership” in *Focus on Leadership: Servant Leadership for the 21st Century* / edited by Larry C. Spears and Michele Lawrence (New York: John Wiley & Sons, INC., 2002), 48.

Evangelical Passion

Evangelical Passion is the most prominent characteristic of C. Daniel Kim identified in the research process, and selected as a characteristic by 100% of the participants. The evangelical passion has been a trademark of Kim since 1966.

Kim believes that the Bible is the supreme authority. He reads the Bible and applies it individually to him. He practices to proclaim Jesus Christ as the only Lord and Savior for the world. He always emphasizes 1 Corinthians 15:3-4: “Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures.”

Evangelical Christians are people who play their part to fulfill the Great Commission of Jesus. Kim’s mission is to raise evangelical leaders for Korean churches. He has spent his time more than forty-five years for the mission. His mission gives him a passion continually. Kim’s evangelical passion will not stop until the day Liberty Theological Seminary is established in North Korea for the gospel proclamation as well as evangelization of this world.

Christ-Centeredness

According to the Scripture, Christians are those who have accepted Jesus Christ as their personal Savior. They are people who have recognized that they are sinners¹⁵¹ and that their sin separates them from God.¹⁵² They are also aware that their good works

¹⁵¹ Romans 3:23

¹⁵² Ibid., 6:23

and lifestyle will not save them.¹⁵³ Consequently they have placed their trust in Christ, the God-man who died to pay for their sins.¹⁵⁴ Christ-centered factor is the second prominent characteristic of C. Daniel Kim identified in the research process, and selected as a characteristic by 100% of the participants.

Jesus Christ is undoubtedly the most influential leader of all time. Jesus led his disciples through servant leadership, and taught them how Christian leadership can find its credibility in ministry to others. He demonstrated it all the way through his life, and laid the foundation for Christian ministry today. He compared leadership that reflects God's kingdom with leadership that works against His purpose in the world as follows:

But Jesus called them to Himself and said, you know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.¹⁵⁵

And the apostle Paul describes Jesus' attitude to demonstrate God's love as follows:

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.¹⁵⁶

¹⁵³ Ephesians 2:8-9

¹⁵⁴ 2 Cor. 5:21

¹⁵⁵ Matthew 20:25-28

¹⁵⁶ Philippians 2:5-8

The New Testament reveals a leadership that proceeds from the Holy Spirit to build the kingdom. That is a Christ-centered life exactly. Jesus was sent to bring salvation to the world as God's sent one. God's mission was everything for Jesus. He was never self-serving. He led first as servant to his Father in heaven, who gave him his mission. He said, "For I have come down from heaven, not to do my own will, but the will of Him who sent me."¹⁵⁷

Therefore, a Christ-centered life is to serve the will of God. Gene Wilkes describes seven principles to lead as Jesus did as follows:

1. Jesus humbled himself and allowed God to exalt him.
2. He followed his Father's will rather than sought a position.
3. He defied greatness as being a servant and being first as becoming a slave.
4. He risked serving others because he trusted that he was God's Son.
5. He left his place at the head table to serve the needs of others.
6. He shared responsibility and authority with those he called to lead.
7. He built a team to carry out a worldwide vision.¹⁵⁸

Consequently, a Christ-centered leader means a servant leader as a person who serves the mission God revealed. He serves those on mission with him. While serving the mission, servant leaders actively recruit and build up others to join them.

Integrity

Ted Engstrom says, "One of important qualities that people look for in leadership is integrity."¹⁵⁹ Integrity is the third prominent characteristic of C. Daniel Kim identified

¹⁵⁷ John 6:38

¹⁵⁸ C. Gene Wilkes, *Jesus on Leadership* (Carol Stream, Illinois: Tyndale House Publishers, Inc., 1998), 11-12.

¹⁵⁹ Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids, Mich.: Zondervan Publishing House, 1976), 189.

in the research process, and selected as a characteristic by 100% of the participants.

Kim's followers have a basic trust in him because of his integrity.

Integrity is a work of the Holy Spirit. No one can buy integrity at a local workshop. It is not the result of a human's personal agenda, but submission to the Lordship of Jesus Christ. The Bible says, "You shall be blameless before the Lord your God."¹⁶⁰ Integrity was a part of God's law for the Israelites. It is still a very crucial factor for Christian or Christian leaders. Oswald Sanders introduced a man's story related to integrity as follows: "One of the most important qualities as top manager is a personal integrity."¹⁶¹

The greatest benefit of integrity is to earn the trust of others. Blackaby says, "Leadership is ultimately based on trust."¹⁶² So integrity is an essential factor to leaders or Christians. Without integrity, a leader never gets any respect from followers. Integrity can be described as the leader's first value because it is the quality to make people pay attention to a leader. The late Jerry Falwell emphasizes the importance of integrity as follows:

If we are going to reach millions of Americans with the Gospel in our lifetime, we must live the message we proclaim. Personal integrity is a must in our own lives, in our families, in our churches, and in our communities.¹⁶³

¹⁶⁰ Deuteronomy 18:13.

¹⁶¹ J. Oswald Sanders, *Spiritual Leadership*, 62.

¹⁶² Henry T. Balckaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B&H Publishing Group, 2001), 104.

¹⁶³ Ed Dobson, *The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity*, ed. Jerry Falwell (Garden, N.Y.: Doubleday, 1981), 221.

Dong-Won Lee¹⁶⁴ introduces seven traits to equip integrity. They are as follows: self-control, truthful talk, sexual morality, no love of money, no love to be first, faithfulness, and agape-love.¹⁶⁵ Integrity expresses one's value very practically.

Authenticity

James Kouzes and Barry Posner commented, "If you do not believe in the messenger, you will not believe the message."¹⁶⁶ People watch their leaders. They are watching everything that leaders do all the time, and they expect more from those who wear the leadership mantle. Leaders serve as role models, and everything counts. That is why trust is so important.

The late Jerry Falwell put C. Daniel Kim in charge of all the Korean students at Liberty University. Falwell trusted Kim because he saw Kim's life. Kim has lived a very authentic life at Liberty Baptist Theological Seminary for 32 years. The Bible gives numerous examples of those who trusted God, many of whom are listed in Hebrews 11. The Bible constantly encourages believers to trust God even though they cannot see him. Though trust begins with God, it is extended to people and is vital to human relationships in general and relationships with leaders in particular.¹⁶⁷

¹⁶⁴ Dong won Daniel Lee is senior pastor of Global Mission Church (<http://www.jiguchon.org/>), Bundang, Korea. He is known to be the most representative expository preacher of all the Korean preachers.

¹⁶⁵ Dong won Daniel Lee, *2010 Leadership Lecture Notes for DSMN 605 Christian Leadership*, 91-103

¹⁶⁶ James M. Kouzes and Barry Z. Posner, *Seven lessons for leading the voyage of the future*, in *leader of the future*, eds. Frances Hesselbein, Marshall Goldsmith, and Richard Beckhart (San Francisco: Jossey-Bass, 1996), 103.

¹⁶⁷ Aubrey Malphurs, *Being Leaders: The nature of authentic Christian leadership* (Grand Rapids, Michigan: BakerBooks, 2003), 51.

Leaders must daily cultivate credibility if they hope to make a difference for the savior in the world. People make deep relationships with those whom they can trust. If followers can trust their leaders on the basis of relationship, they can follow their leaders even though they may have a certain kind of fear and hesitation when the leader try to change a certain system.

Love

Love represents true Christianity because the Bible says, “God is love.”¹⁶⁸ When one of the Pharisees asked Jesus Christ about the great commandment, Jesus said to him, “Love your God first and love your neighbor.”¹⁶⁹ Jesus also said to his disciples, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are disciples, if you have love for one another.”¹⁷⁰

God demonstrates His own love toward all sinners through the death of His Son, Jesus Christ. This is the Gospel. Jesus Christ proclaimed the great love of God. The disciples of Jesus Christ spread the gospel of Christ, the message of God’s love. The Apostle Paul quoted Isaiah 52:7 to emphasize the importance of messengers as follows: “How beautiful are the feet of those who preach the gospel of peace.”

¹⁶⁸ 1 John 4:8.

¹⁶⁹ Matthew 22:35-36.

¹⁷⁰ John 13:34-35.

C. Daniel Kim realized the love of God from a preacher when he was thirteen years old. From that time on he has loved God and people. He believed that the best way to love both God and people was to be a pastor. As a result, he became a pastor and now he is spreading the love of God to people, especially unsaved people.

Kim loves Korean churches. That is why he began the mission to raise evangelical leaders. Also the Love Foundation ministry is the result of his love for his own people in North Korea. The foundation of all he is doing is only love, especially God's love for him.

TEAMWORK

God always works together in trinity, not alone. Jesus Christ worked together with his twelve disciples on the earth. And then the Holy Spirit is working with all believers and living their hearts for the glory of God. Likewise, God called C. Daniel Kim as His partner to enlarge the kingdom of God. God gave him a vision to raise evangelical leaders. And then God allowed him people who fulfill the vision.

Teamwork has power. The Bible says, "Two are better than one, because they have a good reward for their labor."¹⁷¹ When Kim has a vision, which is given by God, he is not alone, but always God is with him so that he raises evangelical leaders for the Korean church.

John Maxwell also emphasizes the importance of working together: "A group of leaders working together is always more effective than one leader working alone."¹⁷² So an effective leader is one who builds teams. Maxwell explains that the organizations have

¹⁷¹ Ecclesiastes 4:9.

¹⁷² John C. Maxwell, *The 360° Leader: Developing your influence from anywhere in the organization* (Nashville, TN: Nelson Business, 2005), 265.

used solution trends to solve problems for three decades as follows: Management (1980s), Leadership (1990s), and Team leadership (2000s)¹⁷³

Effective leaders understand the value of team ministry, hire people better than themselves, and build their people into a team. They empower their teams, listen to their teams, and understand that one is too small a number to achieve greatness.¹⁷⁴

C. Daniel Kim does not work alone to develop evangelical leaders; he worked together with the late Jerry Falwell to accomplish the vision given by God. Falwell and Kim worked together as a team to raise evangelical leader at Liberty Baptist Theological Seminary. They were fantastic partners for the glory of God since 1978.¹⁷⁵

ENVIRONMENT

Liberty Baptist Theological Seminary is a very effective environment to raise evangelical leaders. Liberty Seminary belongs to Liberty University which is the world's largest Evangelical Christian school. The school motto is "Young Champions for Christ," inspired by Jerry Falwell, founder of Liberty University.

Liberty University began as Lynchburg Baptist College (LBC), which was founded by Thomas Road Baptist Church (TRBC) in 1971. It was the extension of the ministry of TRBC with the express purpose of equipping Christian young people for service in a local church. Falwell and Elmer Towns, co-founder of LU, had a clear philosophy on Christian school education as follows:

¹⁷³ Ibid., 268.

¹⁷⁴ Ibid., 266-268.

¹⁷⁵ C. Daniel Kim, 131.

The school is evangelistic in that: (1) Bible is taught each day in every class. The school requires that each teacher be a Bible instructor, so that biblical content will be integrated with regular curriculum. (2) Chapel is held once a week for each division, at which visiting pastors and church staff members challenge the students. (3) A week of evangelistic meetings or a Bible conference is held each fall and spring. The main program is to reach and win unsaved pupils to Christ.¹⁷⁶

The school name has been changed from Lynchburg Baptist College to Liberty Baptist College in 1976 and to Liberty University in 1984. The school began with 154 students only, but presently 57,371 students were enrolled in early February 2010.¹⁷⁷

Chancellor and President Jerry Falwell Jr. informed the students of a secret related to the wonderful growth of Liberty University as follows:

One of my father's visions has been fulfilled. My dad originally had a goal of 5,000 students. Elmer Towns, Liberty co-founder and dean of the School of Religion, has often told me the story about how that vision changed almost overnight when my father suddenly declared that Liberty would one day enroll 50,000 students. He revised the vision slightly due to technological advances in education delivery methods. Over the last few years, we have seen online delivery methods become even more popular.¹⁷⁸

Liberty Seminary and Graduate School was founded in 1973 as an outgrowth of Liberty University.¹⁷⁹ Falwell explained the purpose of Liberty Seminary and Schools of Religion as follows:

Liberty Seminary and Schools of Religion would train the pastors, missionaries and Christian workers who would take the Christian worldview and gospel into

¹⁷⁶ Jerry Falwell and Elmer L. Towns, *Church Aflame* [electronic resource] Part II (Lynchburg, VA: Liberty Publisher, 2009), 11.

¹⁷⁷ <http://www.liberty.edu/news/index.cfm?PID=18495&MID=15663> (accessed February 10, 2010)

¹⁷⁸ <http://www.liberty.edu/news/index.cfm?PID=18495&MID=15663> (accessed February 10, 2010).

¹⁷⁹ "About Liberty Baptist Theological Seminary on site
<http://www.liberty.edu/academics/religion/seminary/index.cfm?PID=1886>

the marketplace and the ministry; into the class rooms and into government; into all of America and into the world.¹⁸⁰

According to the results of the above goal, now Liberty has thousands of pastors, missionaries, Christian teachers, and youth and children's workers who are making a difference worldwide.¹⁸¹ Especially, Liberty Seminary is committed to training the most dedicated ministers of the Gospel of Jesus Christ. So it trains evangelical leaders and missionaries. All students entering LBTS are trained as evangelical leaders in the background of the kingdom of God beyond a certain denominational position. That is the very important reason why Korean students who have different denominational backgrounds come to here to study. Liberty Baptist Theological Seminary is a very effective environment to raise evangelical leaders for Korean churches.

SUMMARY

Vision, Mission, Character, Teamwork, and Environment are effective factors to raise evangelical leaders for Korean churches at Liberty Baptist Theological Seminary.

The five effective factors could be explained as follows.

1. Vision is a big picture in C. Daniel Kim's heart. It is to protect Korean churches from liberalism so that Korean churches continually work for fulfilling of the Great Commission until the day of the second coming of Jesus Christ.
2. Mission is to raise evangelical leaders. God called him to accomplish it at Liberty Baptist Theological Seminary. His mission is his whole purpose for existence.

¹⁸⁰ Jerry Falwell, *Falwell An Autobiography* (Lynchburg, VA: Liberty House Publishers, 1997), 482-483

¹⁸¹ *Ibid.*, 484.

3. Character is an invisible power for mission completion. His character is the background for his evangelical passion.
4. Teamwork is a very strategic kind of wisdom. The late Jerry Falwell and Kim had the same vision for the kingdom of God. And their mission is to train people who can build up evangelical churches around the world where lives can be transformed by the Gospel of Christ.
5. Environment is a strong evangelical school. Liberty Baptist Theological Seminary is a very effective factor for the vision and mission of C. Daniel Kim.

C. Daniel Kim's vision came from God. His vision operated the mission. His faithful character supports the mission. God gave him a powerful evangelical partner and the best environment to fulfill the mission. And when all five factors worked together, the great influences followed. The great influences will be dealt with in the following chapter.

CHAPTER 5

INFLUENCE OF C. DANIEL KIM'S LEADERSHIP

C. Daniel Kim's mission to raise evangelical leaders for Korean churches began in Central Baptist Theological Seminary (CBTS), but his mission was enriched in Liberty Baptist Theological Seminary (LBTS). He recruited only six students in CBTS, but he has recruited more than 1,000 students in LBTS. There are only six graduates in CBTS, but more than 629 graduates in LBTS. In relation to these remarkable results between CBTS and LBTS, there are some distinctive reasons the results have been greater in LBTS.

The first reason is that Kim was alone to accomplish his mission in CBTS, but he has worked with the late Jerry Falwell, a great evangelical leader. Falwell entirely supported Kim's mission in LBTS, because Falwell already had a mission statement for Liberty University. The mission statement¹⁸² is all about training of Christian leaders. That is why Kim's mission was to bear fruit abundantly in LBTS.

The second reason is that there are many excellent evangelical professors including Elmer Towns, Carl Diemer, Frank Schmitt, Gary Habermas, Ronald Godwin,

¹⁸² Mission statement of Liberty University is to develop Christ-centered men and women with the values, knowledge, and skills essential to impact tomorrow's world. The mission is carried out for resident students through a rigorous academic program and structured social environment. It is carried out for external students in a comparable academic program but without the structure of the resident community.

Ed Hindson, Ed Dobson, Ronald Hawkins in LBTS. Korean students could learn many things based on biblical and evangelical teachings from these excellent evangelical teachers.

The third reason is that LBTS is associated with Thomas Road Baptist Church (TRBC) as a model of a very conservative evangelical church. Most of Korean students have received a great challenge for the evangelical ministry through TRBC, which is a very conservative evangelical church as well as one of the largest churches in America. This is one good reason to accomplish Kim's mission.

The last reason is Korean community, having a very strong fellowship. Kim has led Korean fellowship since he came to LBTS. Korean students have increased with an intimate fellowship. Especially Kim seems like a father to all Korean students. Students have overcome the difficulties of student life because of Kim's love and guidance.

THE RESEARCH BACKGROUND

The writer sent a research questionnaire to 300 graduates in order to find out how much C. Daniel Kim's leadership (life, theology, ministry, and mission) has influenced the ministry to raise evangelical leaders for Korean churches. A sampling survey was conducted on the Korean graduates of Liberty Theological Seminary through questionnaires.

The subjects of the questionnaire were 120 graduates who answered the questionnaire (approximately 19.08% of the total 629 graduates from 1978 to 2009). The questionnaire was conducted over the period of a month from February 23, 2010 through

April 4, 2010. Also individual interviews with C. Daniel Kim were conducted on numerous occasions.

The 300 questionnaire papers were randomly distributed to Korean graduates of Liberty Baptist Theological Seminary. Among them, only 120 papers were collected (33.33% of the surveys were included in the statistics). The questionnaires collected were statistically analyzed using SPSS/PC. The analyses conducted were frequency analyses, cross tabulation analyses, correlation analyses of each question item and difference analyses of each question. Any answer requiring an interpretation was individually interpreted.

The questionnaire was made by referring to a book, the *Evangelical Passion for 55 Years*, written by C. Daniel Kim in 2007. The question items surveyed in the questionnaire survey are as follows:

Division	Content
1. Basic Information	1) Degree completion 2) Denomination 3) Current position
2. Leadership Characteristics	1) Agreement 2) Order of suitableness
3. Evangelical Life	1) Gospel-centered life 2) Dedication 3) Contribution 4) Evangelization 5) Continuation
4. Evangelical Theology	1) Liberalism influence 2) Evangelical benefit 3) Evangelical ministry 4) Equipping evangelicals 5) Recovering evangelical church
5. Korean church Ministry	1) Current Korea situation 2) Evangelical leader 3) Kim's impact 4) Kim's disciples 5) Evangelical leadership
6. Mission	1) Gospel proclamation

	2) Kim's evangelical vision 3) North Korea mission 4) Enlarging of evangelical leadership 5) Love foundation
7. Personal Impact	1) Evangelical life 2) Evangelical theology 3) Evangelical ministry 4) Evangelical mission

Table 6 – Classification of the questionnaire survey items

Personal impact, the final section that asks the graduates to reflect on their lives will be examined in the influence part of this chapter.

THE RESEARCH PARTICIPANTS

The following figures represent distribution of surveyed participants among all graduates. Results are as follows:

1. Which degree did you complete at LBTS?

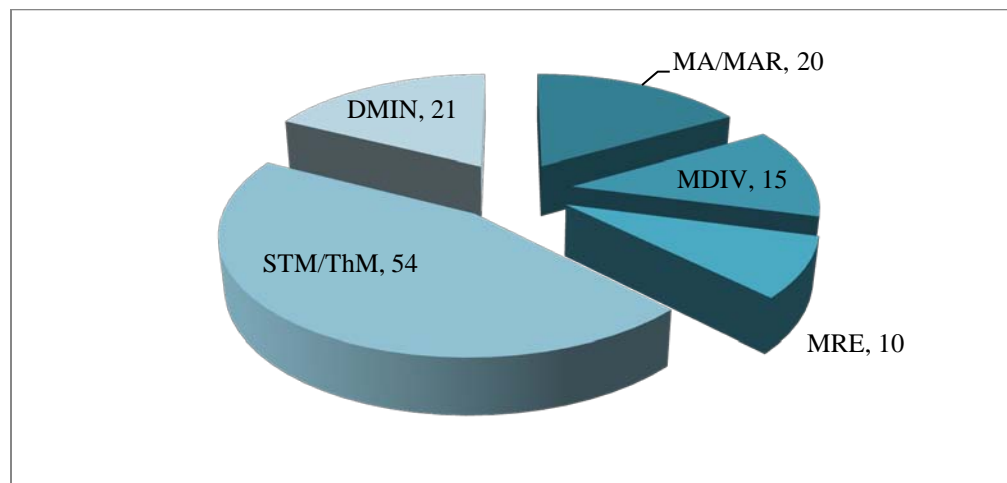


Figure 11 – Distribution by degree ranges of survey participants

The degree completion ratios of the surveyed Korean graduates of Liberty Baptist Theological Seminary were indicated to be the highest for STM/THM, and DMIN and MA/MAR ratio were 17.50% and 16.70% respectively. It means that most Korean students finished an MDIV degree in Korea before they came to Liberty Seminary. It also indicated that they came here to study even though they had a different denominational background. These meanings informed the researcher that Korean students recognized Liberty Theological Seminary as a trans-denominational evangelical school beyond Baptist. The researcher could understand well through the following question, which is below.

2. Which denomination do you belong to?

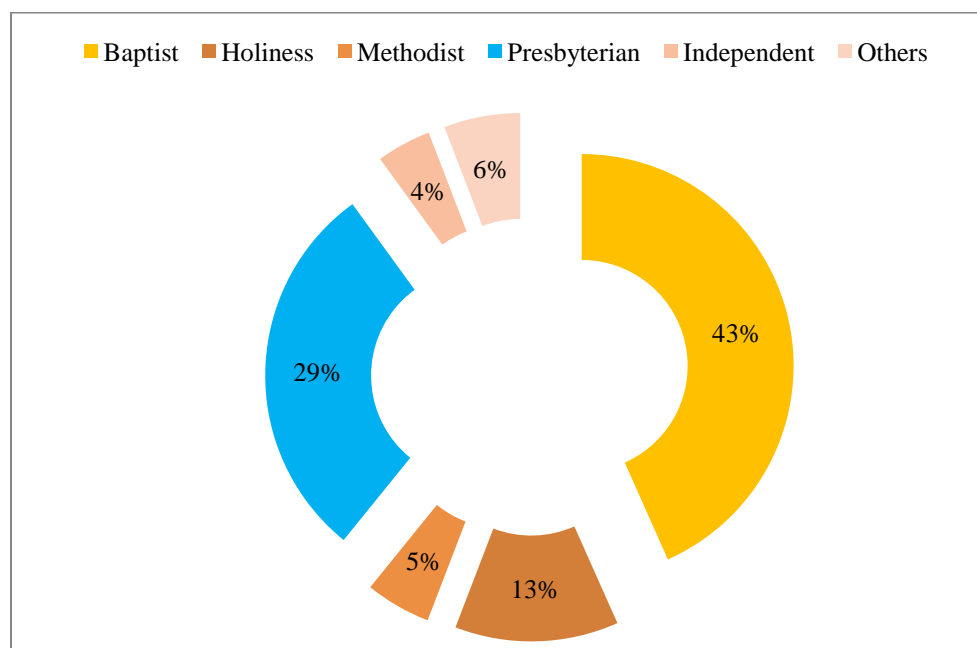


Figure 12 – Distribution by denominations of survey participants

The denomination ratios of participating Korean graduates of LBTS appeared as 43.74% for Baptist, 29.16% for Presbyterian, 17.5% for Holiness, 4.7% for independent, and 5.83% for others. Basically Liberty Seminary is a Baptist school. That is why the school's full name is Liberty Baptist Theological Seminary. Nevertheless 56.66% of students belong to other denominations. This is the very strong distinctiveness of LBTS as compared with other seminaries. It means LBTS has evangelical as well as Baptist traits.

3. What is your current position in your church?

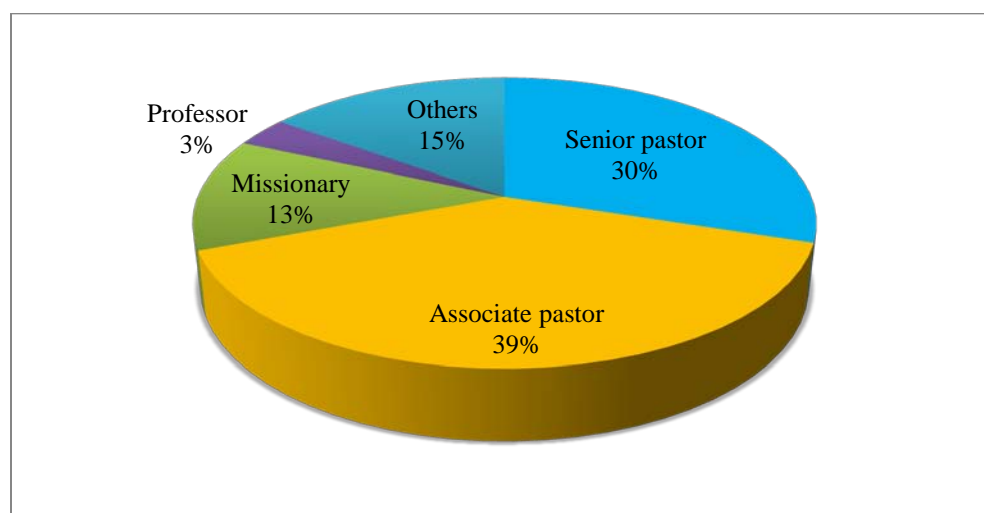


Figure 13 – Distribution by current position of survey participants

The above result indicated current position of only 120 graduates among 629 graduates, not all. Based on above result, 69% of graduates among the graduates who answered the questions were working as pastors in church. It means that most Korean students who come to LBTS plan to be trained as pastoral leaders of the local church.

LEADERSHIP CHARACTERISTICS OF C. DANIEL KIM

1. Please indicate your agreement with the following expressions as leadership characteristics of Kim. Please include additional terms as appropriate.

Characteristics	Number of agreement	Ratio
① Spirit-filled	100/120	83.33
② Partnership	96/120	80.0
③ Evangelical passion	120/120	100.0
④ Christ-centered	120/120	100.0
⑤ Integrity	120/120	100.0
⑥ Authentic	108/120	90.0
⑦ Love (or Compassion)	115/120	95.83

Table 7 – Characteristics: Participants' Number of Agreement

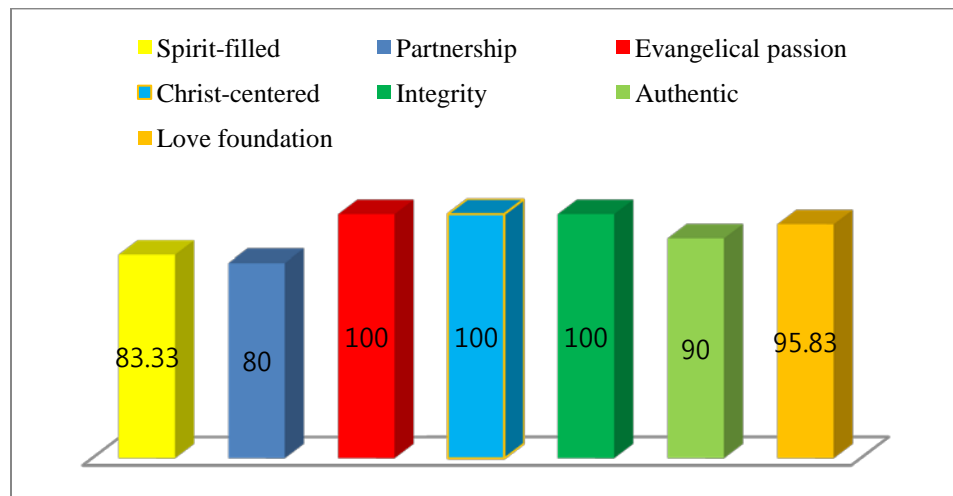


Figure 14 – Characteristics: Participants' Number of Agreement

Figure 14 is a graphic representation of table 7 and converts the number of responses into a bar graph showing the characteristics in the same order as table 7, but providing an illustration where strong and weak agreements may be classified more

easily. There were three strong characteristics: Evangelical Passion, Christ-centered, and Integrity. These three prominent traits have very tremendous connections between God and man.

2. Of the terms agreed with in part 1, please rank those terms in order of suitability, placing a “1” next to the most suitable term, and continuing in order (“2,” “3,” “4,” etc), until each term has been ranked. There should be only one term for each rank.

Characteristics	Order of priority(Number)	Ratio
① Spirit-filled	4 th (12)	10.00
② Partnership	(0)	0
③ Evangelical passion	1 st (48)	40.00
④ Christ-centered	2 nd (40)	33.30
⑤ Integrity	3 rd (20)	16.67
⑥ Authentic	(0)	0
⑦ Love/ compassion	(0)	0

Table 8 – Distribution of Kim’s characteristics by Participants’ Order of Priority

The order of priority of participating graduates of Liberty Baptist Theological Seminary indicated that only four traits have “1” places: Evangelical Passion, Christ-Centered, Integrity, and Spirit-Filled in order. And among them, Evangelical Passion is the highest. Actually Evangelical Passion is a representative mark of C. Daniel Kim’s leadership. All participating graduates recognized Evangelical Passion as the most prominent factor.

THE QUESTIONNAIRE RESULTS

In this part, the author will introduce only the results of the questionnaire. After that he will analyze the influences through the results in the following influence part. The surveyed results are as follows.

C. Daniel Kim and Evangelical life

1. C. Daniel Kim's life is gospel-centered.

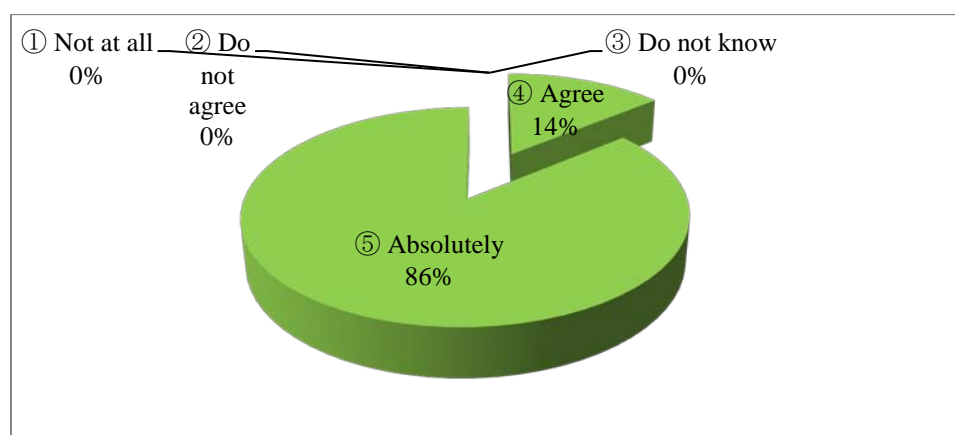


Figure 15 – Distribution of agreement with gospel-centered life

2. Kim has been dedicated to evangelical theology.

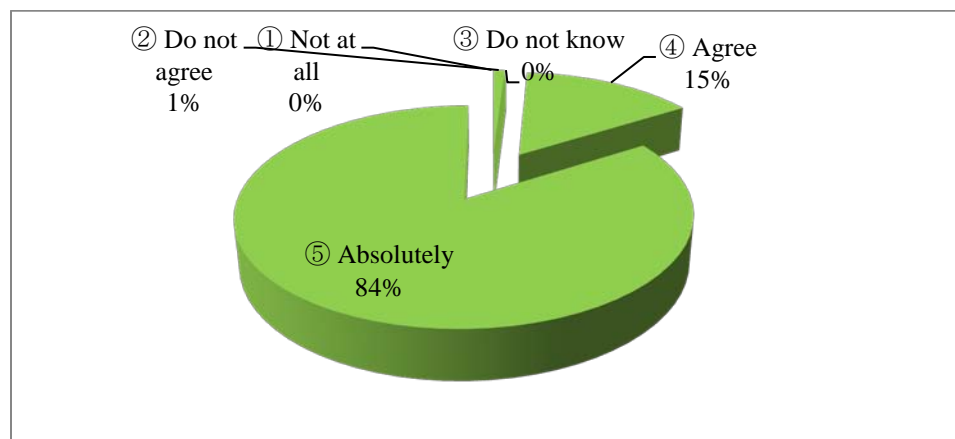


Figure 16 – Distribution of agreement with dedication to evangelical theology

3. He is trying to serve the Korean church with Evangelical Passion.

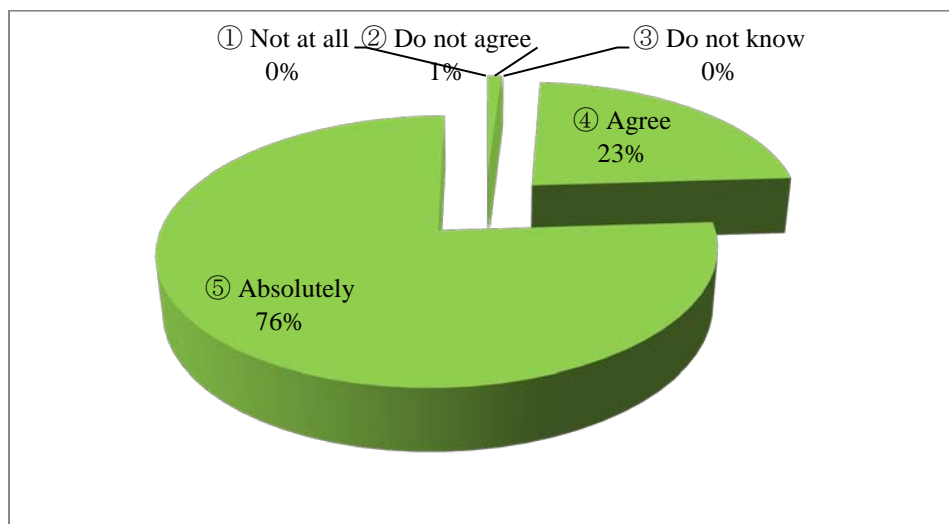


Figure 17 – Distribution of agreement with contribution to Korean church

4. He prays for evangelization of all nations; especially he is concentrating on evangelization of North Korea with prayer and tears.

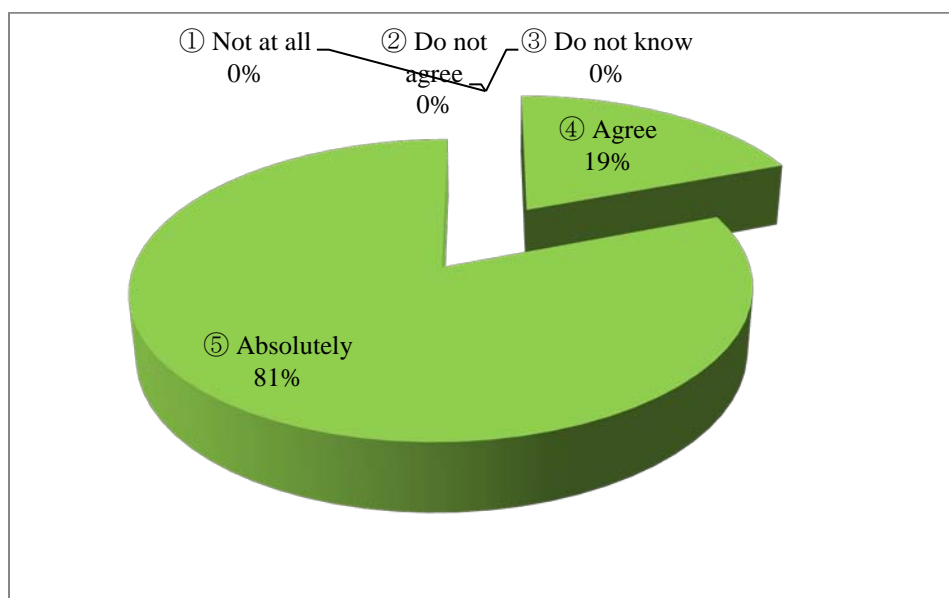


Figure 18 – Distribution of agreement with concentration on evangelization

5. He really wants to give “Evangelical influence” until the day of the Lord’s second coming.

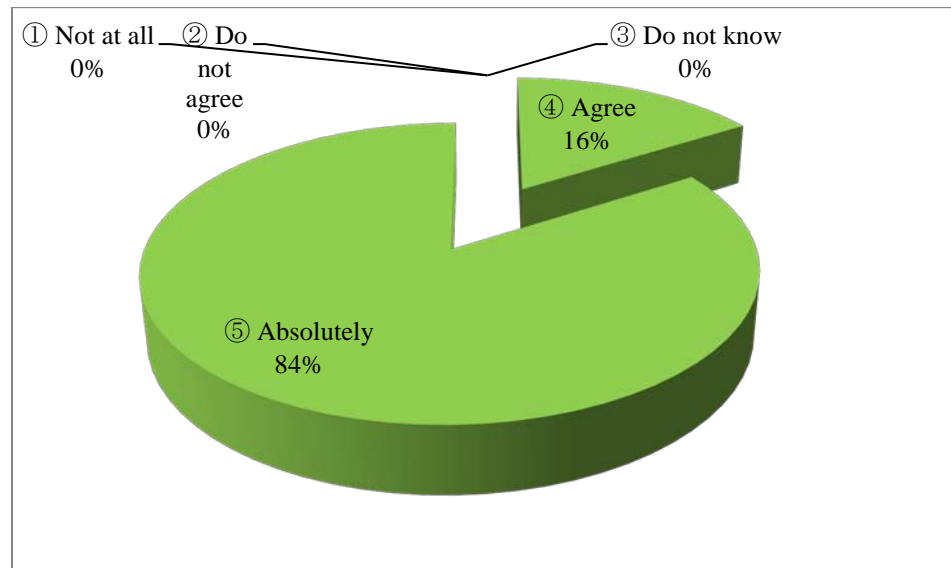


Figure 19 – Distribution of agreement with passion for evangelical influence.

C. Daniel Kim and Evangelical theology

1. Liberalism is secularizing Evangelical churches (or denominations).

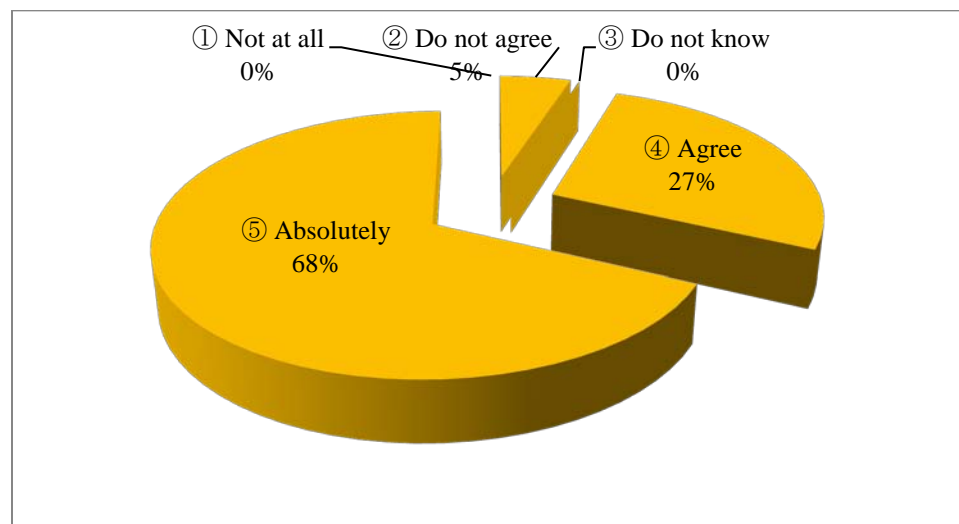


Figure 20 – Distribution of agreement with influence of Liberalism.

2. Evangelicalism is a Christian movement to protect churches from Liberalism.

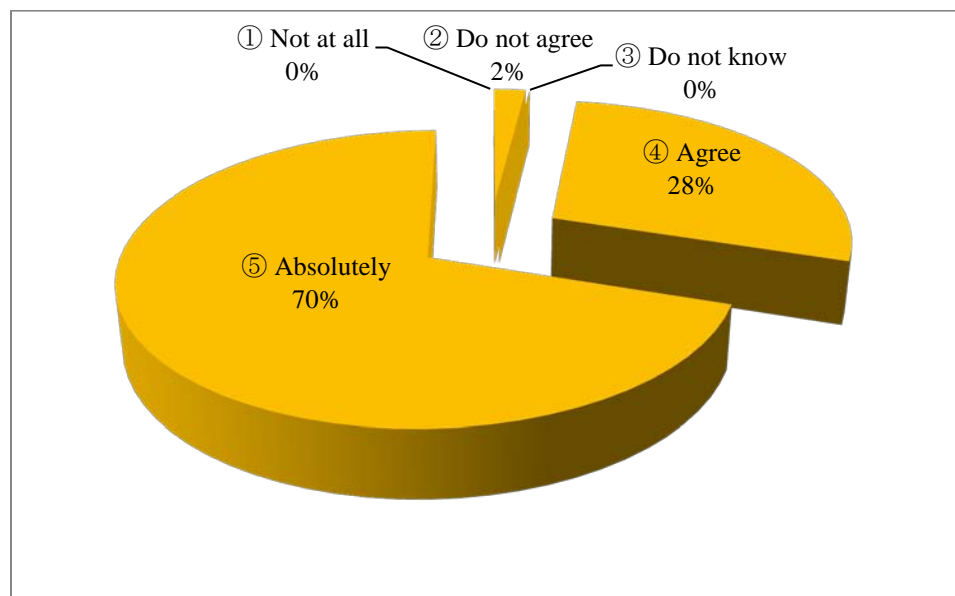


Figure 21 – Distribution of agreement with evangelical movement

3. Korean churches must concentrate on evangelical ministries to fulfill the Great Commission given by Jesus Christ.

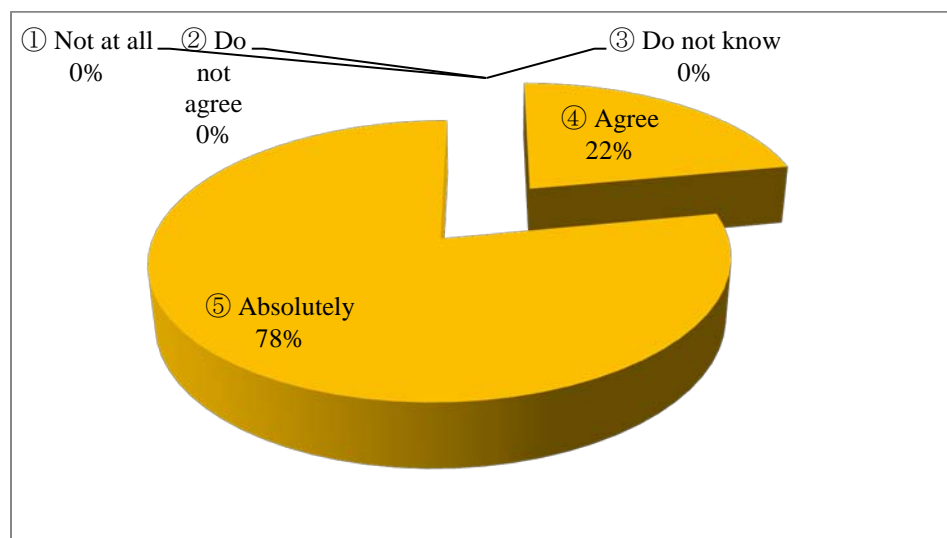


Figure 22 – Distribution of agreement with need of evangelical ministry in Korea.

4. Kim is a very well equipped leader for awakening the Korean church.

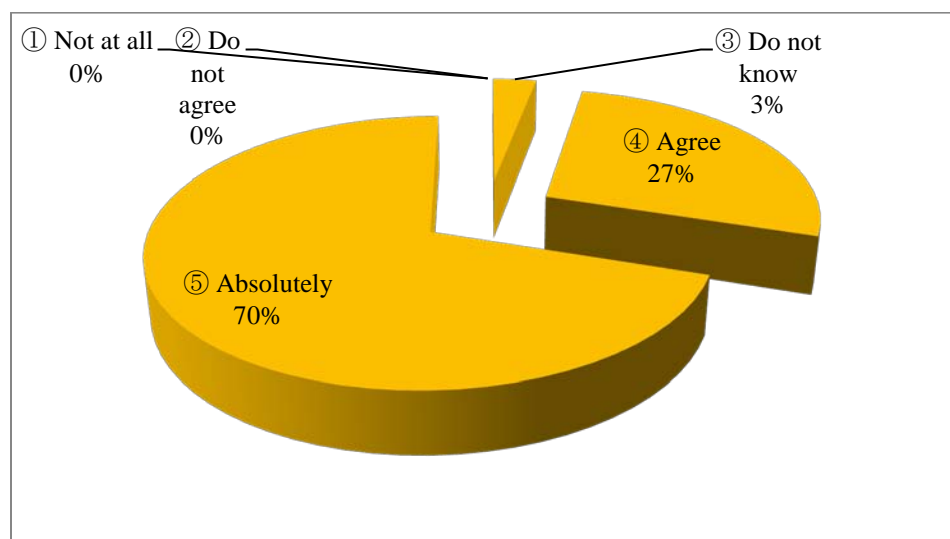


Figure 23 – Distribution of agreement with awakening of Korean church

5. Kim's leadership is very effective on evangelical church ministry.

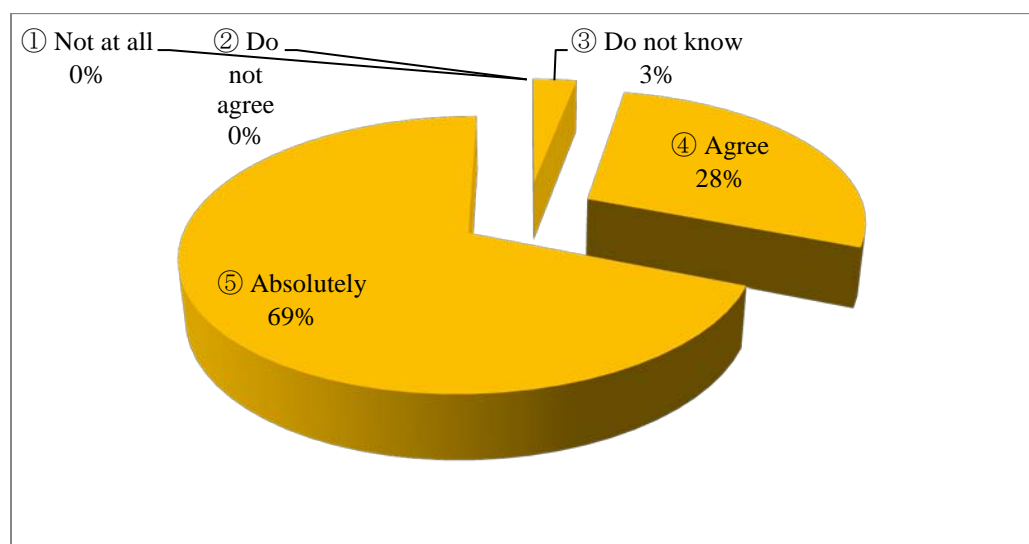


Figure 24 – Distribution of agreement with recovering of evangelical church ministry

C. Daniel Kim and Korean church

1. Korean churches need to concentrate on the ministry of salvation of lost souls

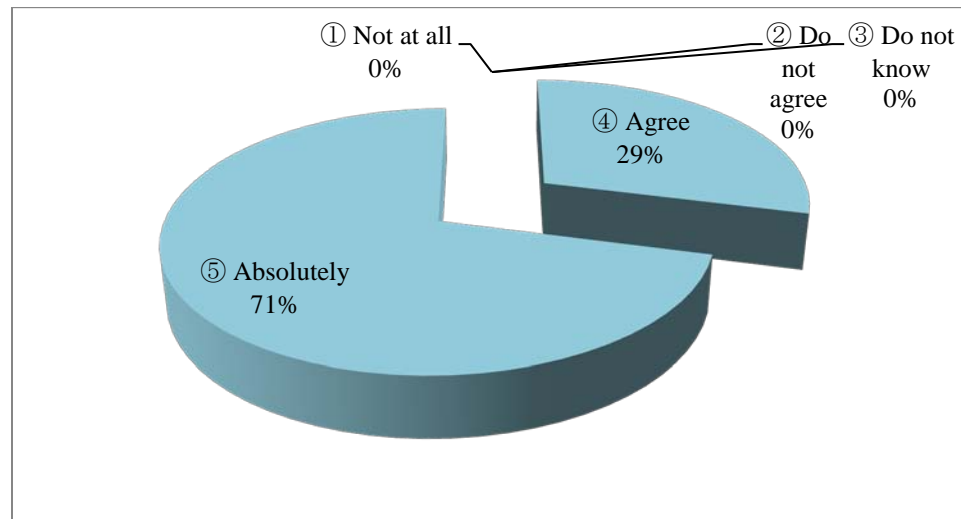


Figure 25 – Distribution of agreement with need of salvation ministry in Korea

2. One of the primary solutions to restore Korean church is to raise evangelical leaders.

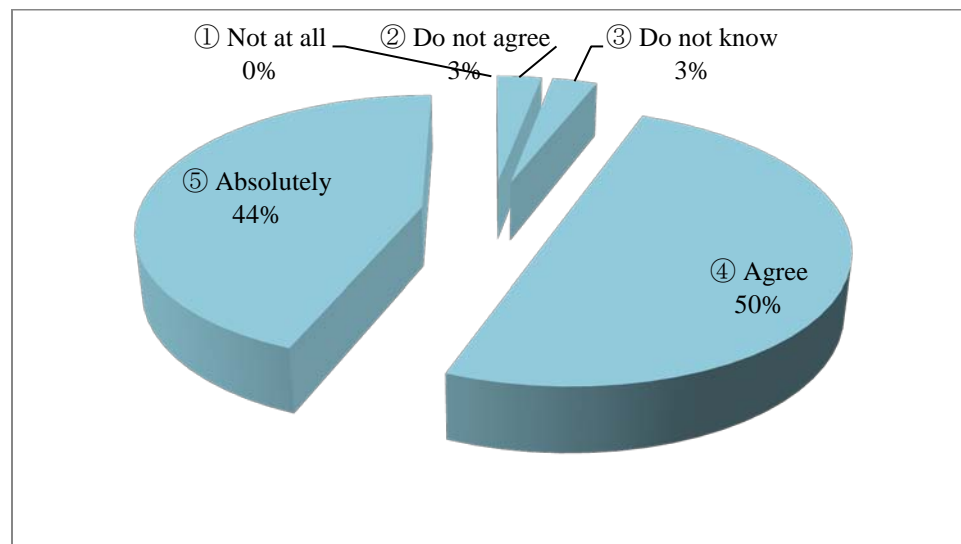


Figure 26 – Distribution of agreement with need of evangelical leader in Korea

3. Daniel Kim's evangelical leadership is having an impact on Korean churches to recover a passion for salvation ministry to unsaved people.

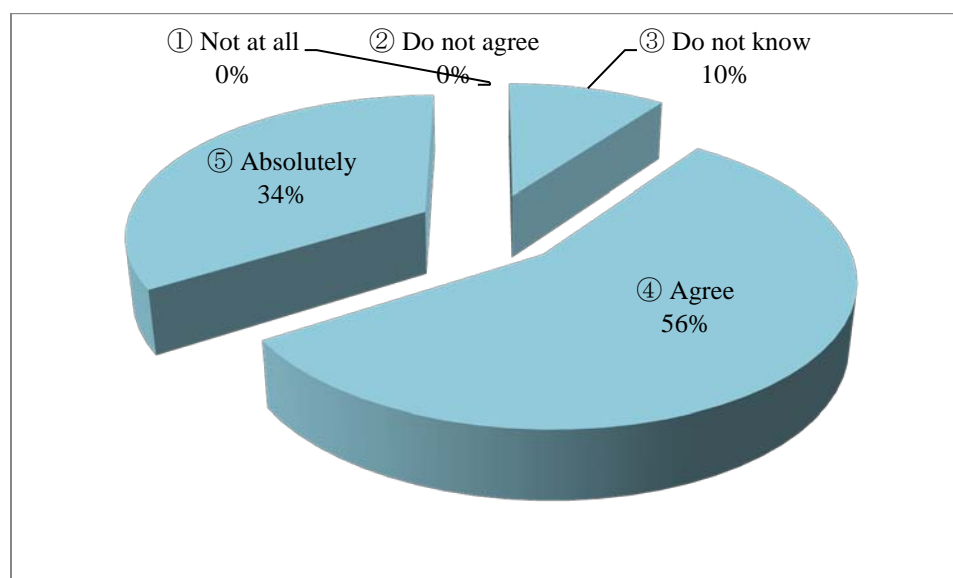


Figure 27 – Distribution of agreement with Kim's impact on Korean church

4. Kim's disciples are having an influence on Korean churches through evangelical leadership.

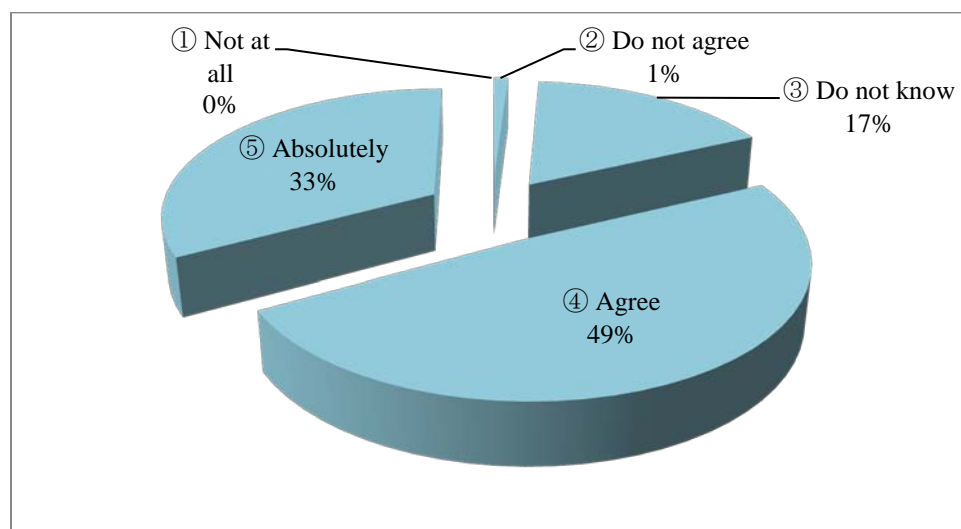


Figure 28 – Distribution of agreement with influence of graduates in Korean church

5. Evangelical leadership is needed continually until the day of the Lord's second coming.

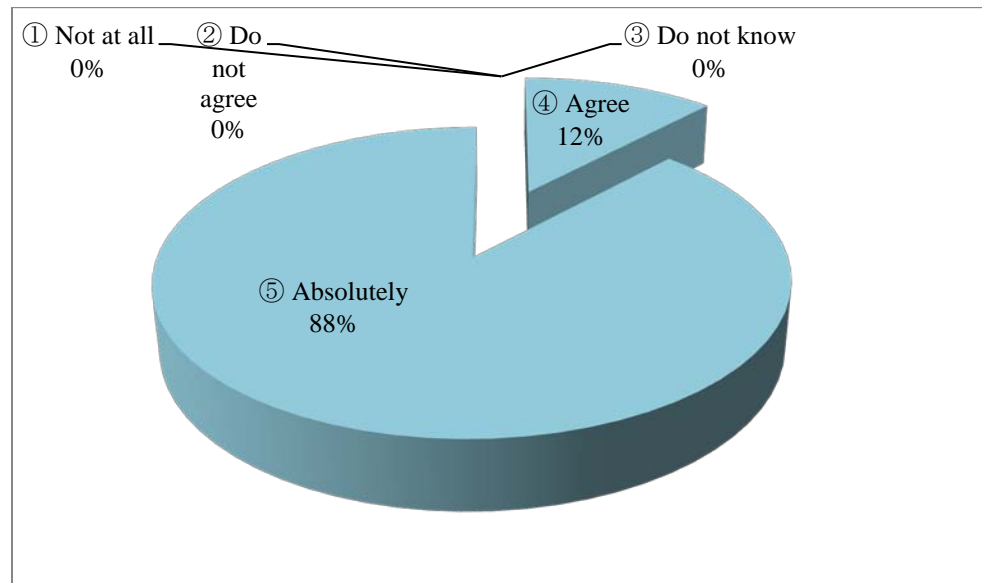


Figure 29 – Distribution of agreement with need of evangelical leadership

C. Daniel Kim and Evangelical mission

1. The gospel must be proclaimed until the day of returning of all nations to God.

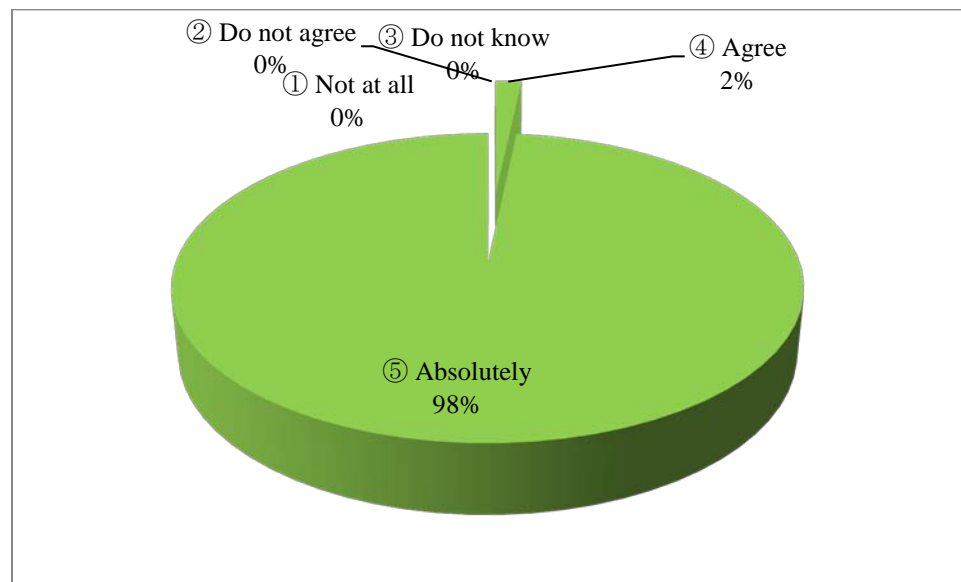


Figure 30 – Distribution of agreement with justification of gospel proclamation

2. Daniel Kim passionately wants all nations to return to Jesus Christ Savior.

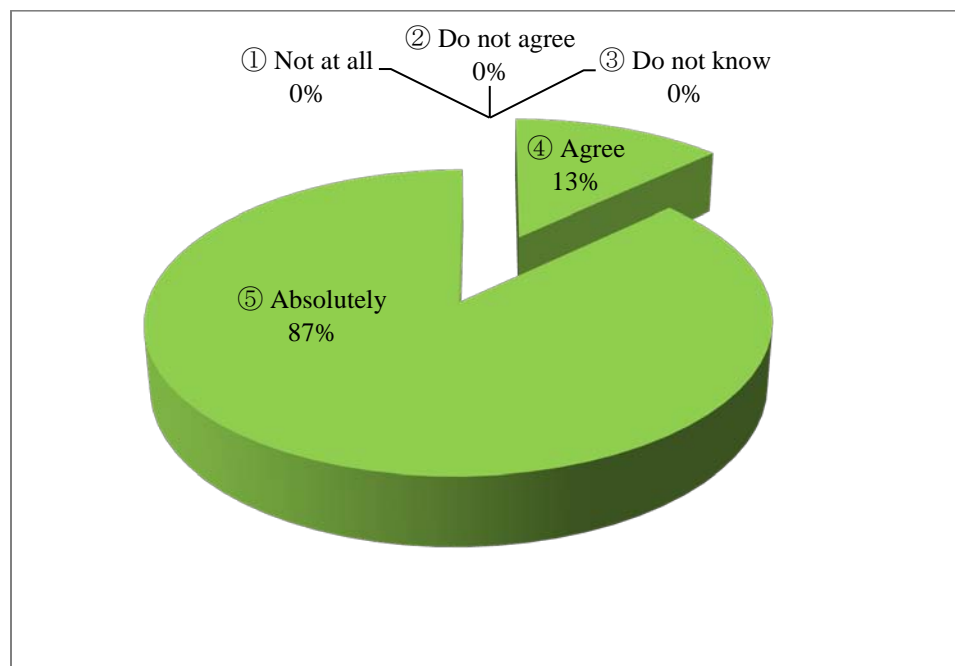


Figure 31 – Distribution of agreement with Kim's passion for mission

3. He is dedicated to the evangelization of North Korea.

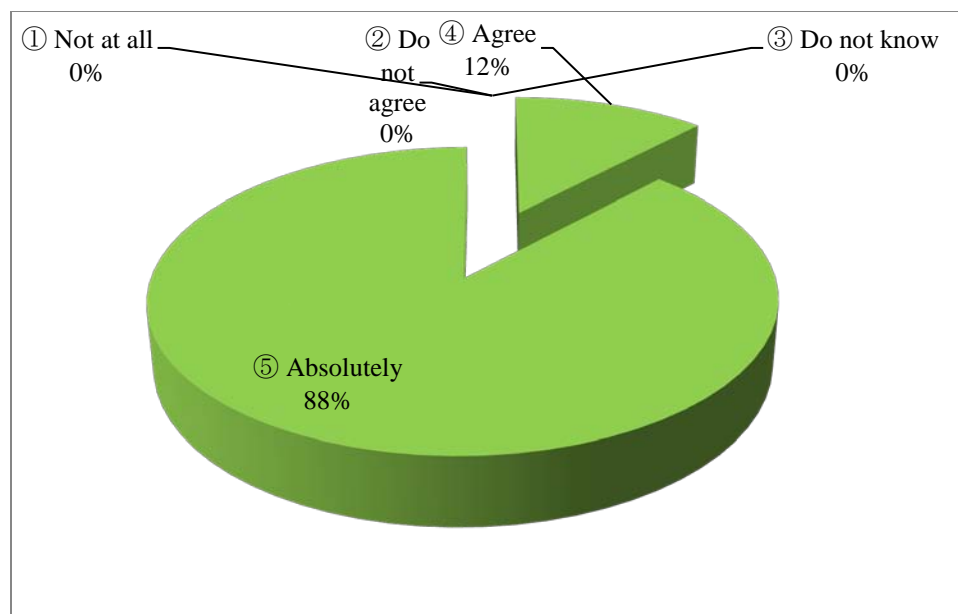


Figure 32 – Distribution of agreement with dedication to North Korea mission

4. Kim's evangelical leadership is being enlarged by his disciples.

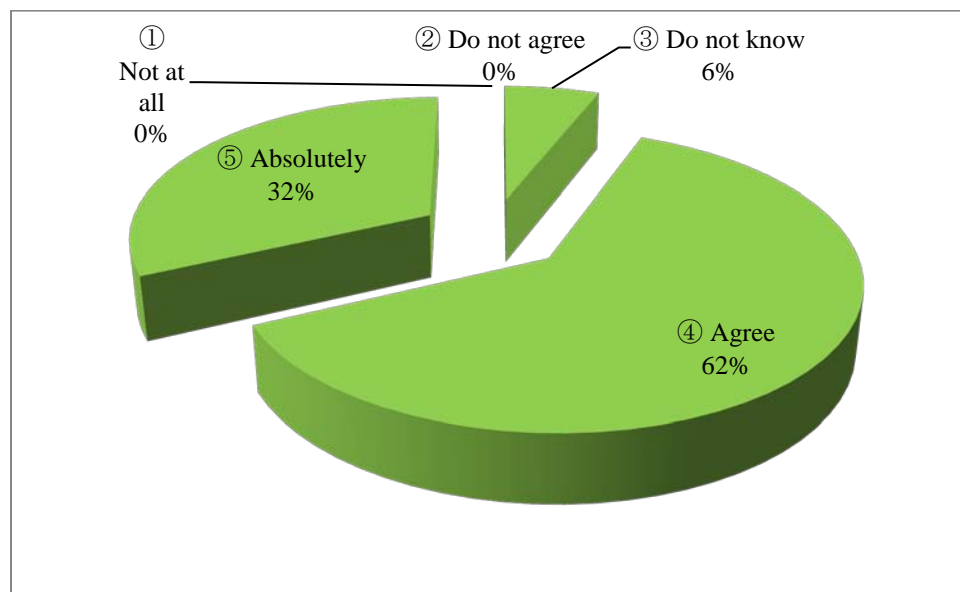


Figure 33 – Distribution of agreement with leadership enlarging of Kim

5. Love Foundation for North Korea is a very significant approach for evangelizing of North Korea.

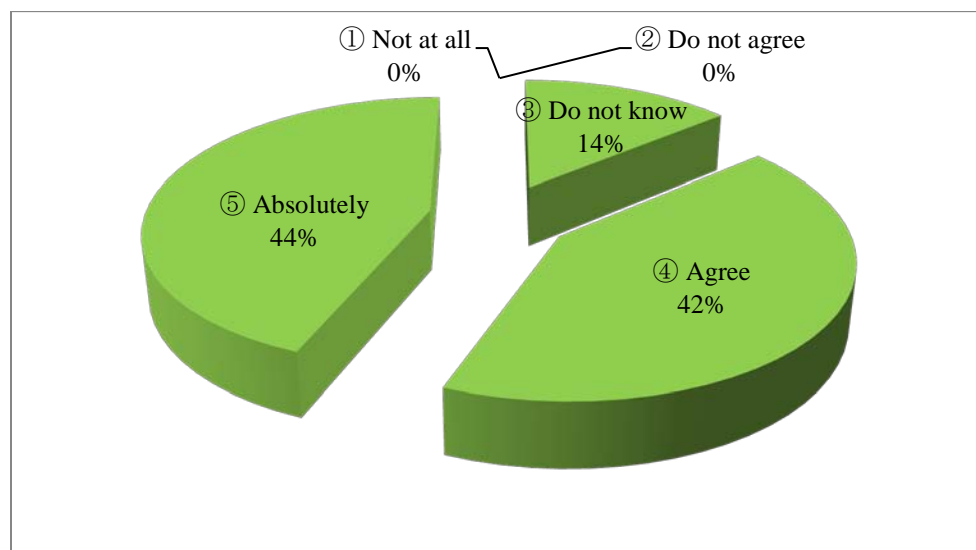


Figure 34 – Distribution of agreement with significance of Love Foundation

C. Daniel Kim and Personal Influence

1. I am trying to follow Daniel Kim's evangelical life based on Matthew 6:33.

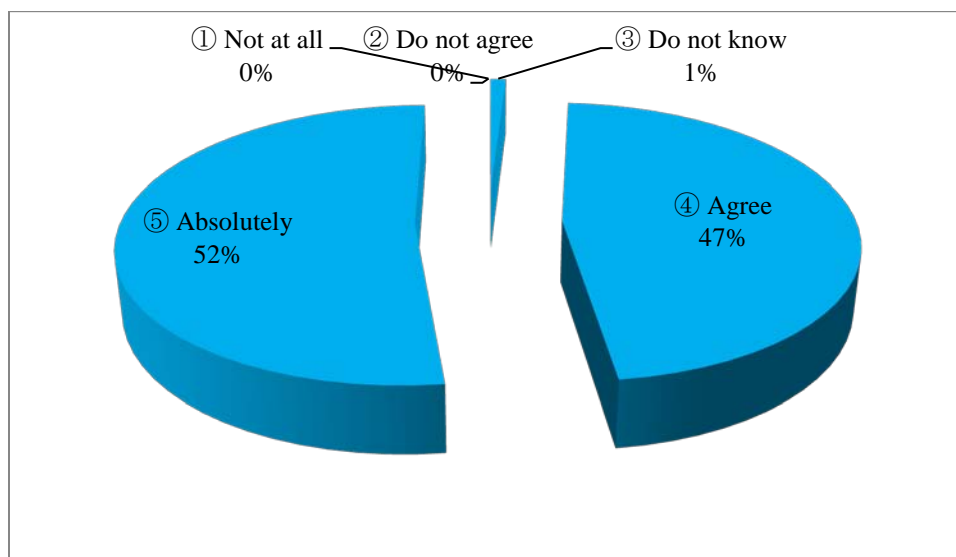


Figure 35 – Distribution of agreement with making decision for evangelical life

2. I believe that evangelicalism is a very important theology to lead Korean church healthily.

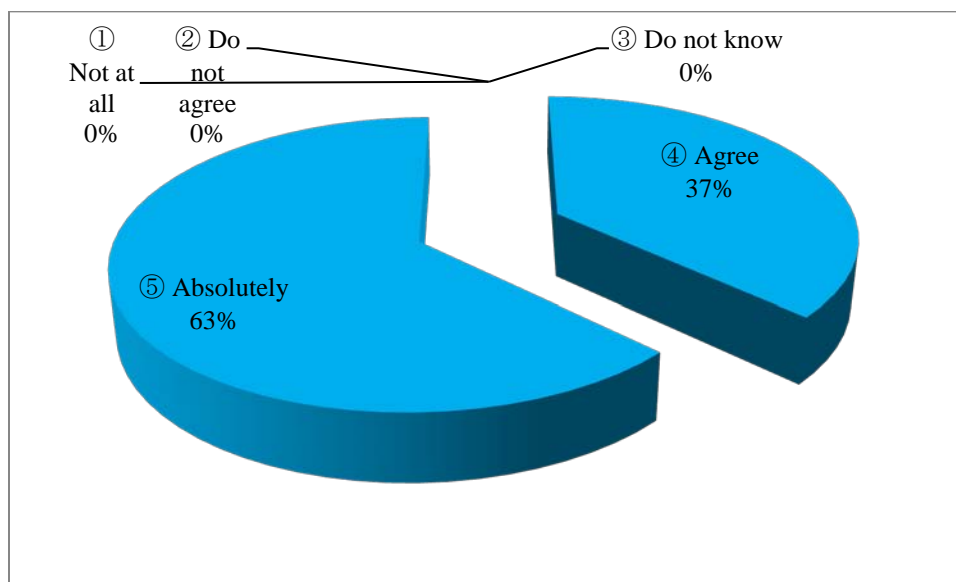


Figure 36 – Distribution of agreement with importance of evangelicalism

3. I am building evangelical leaders in church ministry according to Daniel Kim's example.

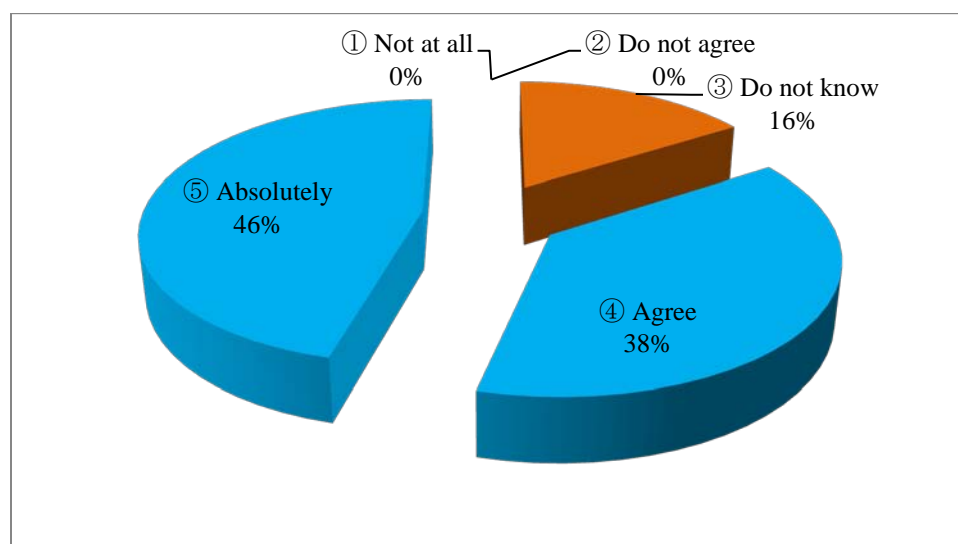


Figure 37 – Distribution of agreement with evangelical leader development

4. I will do my best for salvation of lost souls and mission to unreached people as Daniel Kim did.

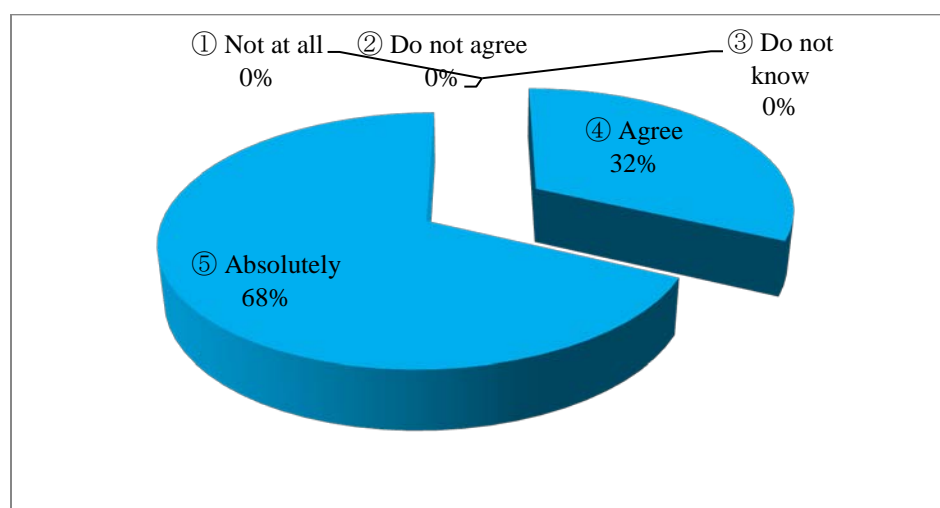


Figure 38 – Distribution of agreement with making decision for evangelical mission

THE INFLUENCES OF C. DANIEL KIM'S LEADERSHIP

The term *influence* is at the very heart of many leadership definitions.¹⁸³ Paul Hersey and Ken Blanchard summarize a number of definitions: “A review of other writers reveals that most management writers agree that leadership is the process of influencing the activities of an individual or group in efforts toward goal achievement in a given situation.”¹⁸⁴ So anyone could say that leadership is all about influence.

Leadership cannot happen without supporters.¹⁸⁵ There is only one characteristic common to all leaders-followers. The only definition of a leader is someone who has followers.¹⁸⁶ Leadership is a relationship between the leader and his followers. So if there is no follower around someone, he is not a leader.¹⁸⁷ Leadership style can be different. But a leader does not exist without followers. So it is very important that leaders suitably identify how they influence their followers.¹⁸⁸

C. Daniel Kim has a distinctive style as a leader. He has influenced many people as an evangelical leader. In one sentence, his leadership is evangelical leadership.

¹⁸³ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids, Michigan: Baker Books, 2003), 91.

¹⁸⁴ Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behavior*, 6th ed. (New Jersey: Prentice Hall, 1993), 94.

¹⁸⁵ Aubrey Malphurs, 119.

¹⁸⁶ Peter F. Drucker, “Foreword,” in *Leader of the Future*, edited by Frances Hesselbein, Marshall Goldsmith, and Richard Beckhard (San Francisco: Jossey-Bass, 1996), xii.

¹⁸⁷ Aubrey Malphurs, 119.

¹⁸⁸ *Ibid.*, 93.

The Evangelical Influences

1. Evangelical Life

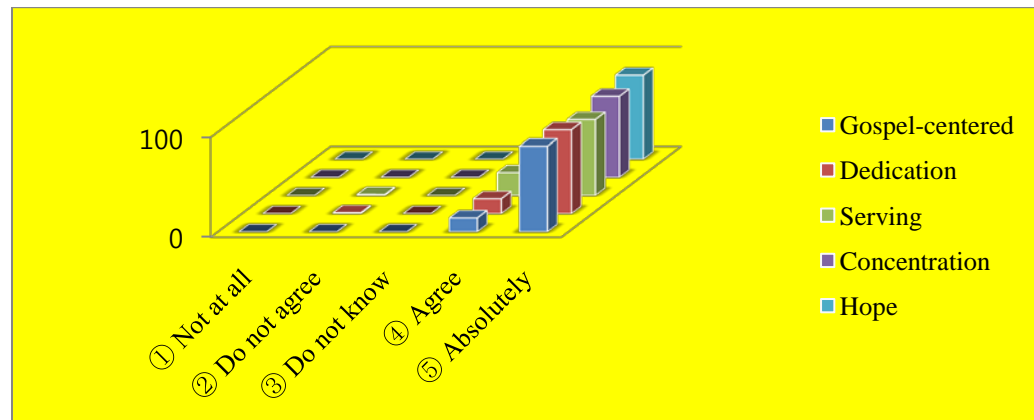


Figure 39 – The Result of distribution by life influence

As the figure illustrates, gospel-centered, dedicated, serving, concentrated, and hopeful life are shown with high frequency in survey on evangelical life. A very small portion (0.084%) of the results on just two questions about the dedication and serving gave the response “do not agree.”

2. Evangelical theology

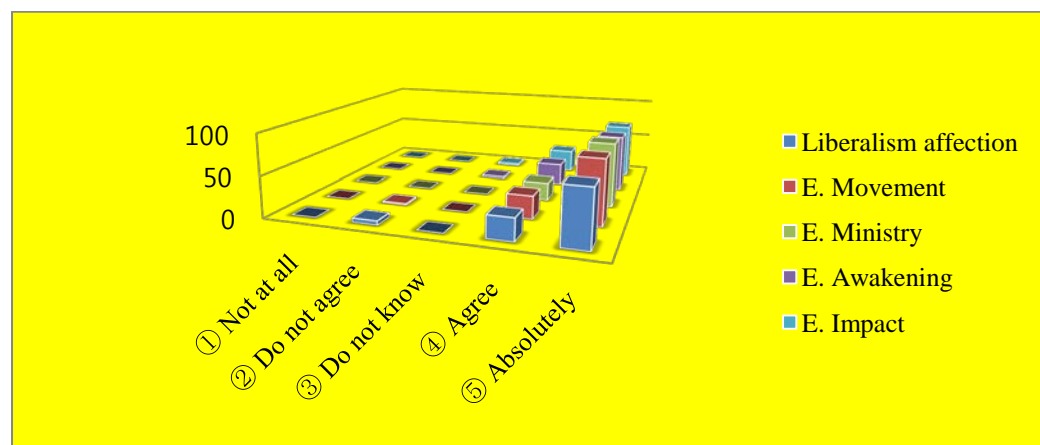


Figure 40 – The Result of distribution by theological influence

The above figure indicates that the aspects of all questions are very similar, although the frequency of the importance of evangelical theology is slightly higher than others. In first question of “Liberalism is secularizing evangelical churches (or denominations),” 5% of respondents do not agree. It means that the liberal theology is one of several reasons for the deterioration of the evangelical churches in Korea.

Even in evangelical churches, the secular worldview has influenced approach to church growth. Many churches have engaged in marketing strategies rather than mission to help their congregations grow. The churches have relied upon greater sums of money, better techniques, bigger numbers and facilities, and more impressive credentials as the means to influence society at large.

3. Evangelical Ministry

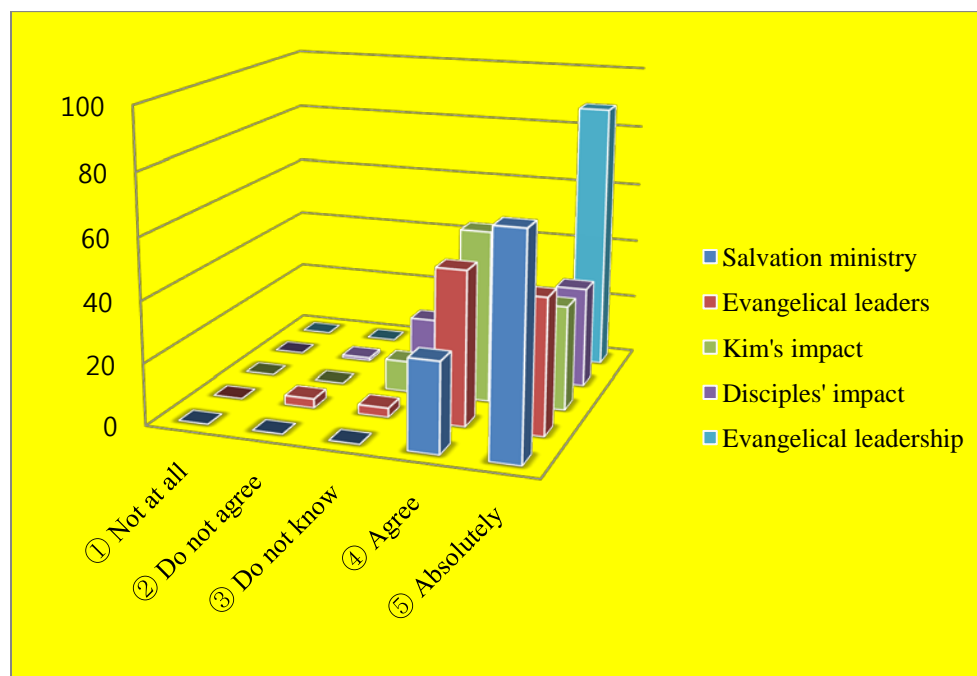


Figure 41 – The Result of Distribution by ministerial influence

The figure says the need of salvation ministry and the importance of evangelical leadership are frequently demonstrated (100% of respondents answered “Absolutely”). The frequency of influence of Kim (90%) and his graduates (82%), respectively, on the Korean church is relatively low in comparison with others. About 10% and 18% of respondents answered, “I do not know” to each of these questions respectively. It means that it is not easy to figure out the influence on the Korean church in the current situation. Also the above figure indicates that the important solution to restore the Korean church needs other factors (like biblical ministry) as well as increasing of evangelical leaders because evangelical churches select unbiblical ways in order to grow their churches.

4. Evangelical Mission

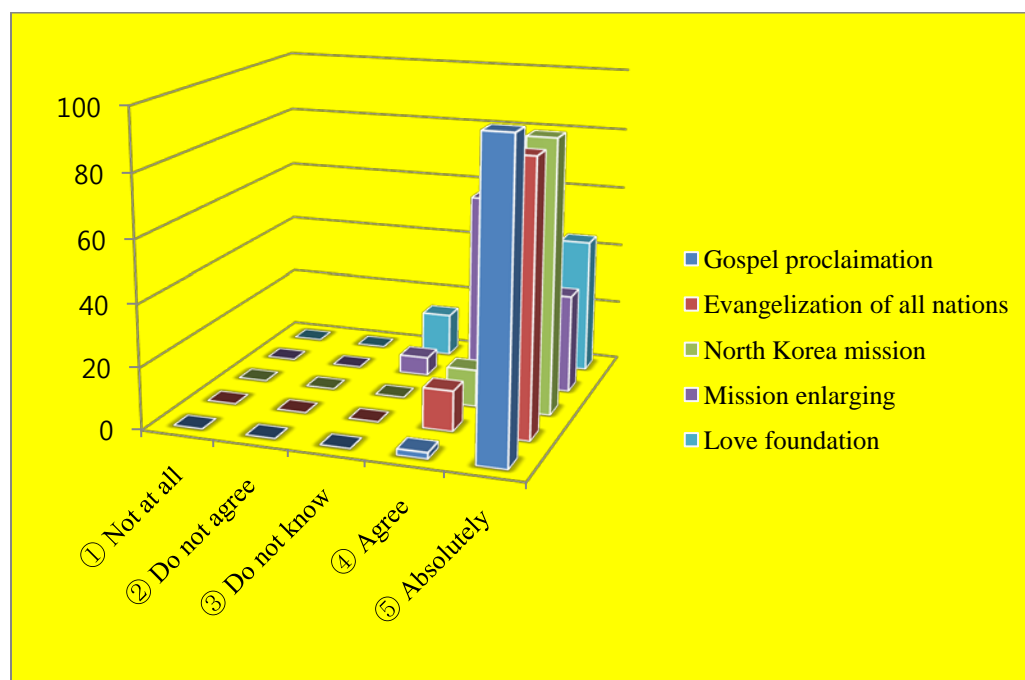


Figure 42 – The Result of distribution by mission influence

As the figure describes, gospel proclamation, evangelization of all nations and North Korea mission influences occur with high frequency in 100% respectively. However, mission enlargement by Kim's graduates and Love Foundation ministry are not demonstrated fully in high frequency because their questions are not easy to predict. Of course, it will be possible to evaluate the influence fully later.

Consequently, all four influences are demonstrated as the following figure indicates. Following is the result on the distribution of four areas related to personal influence (Figure 48).

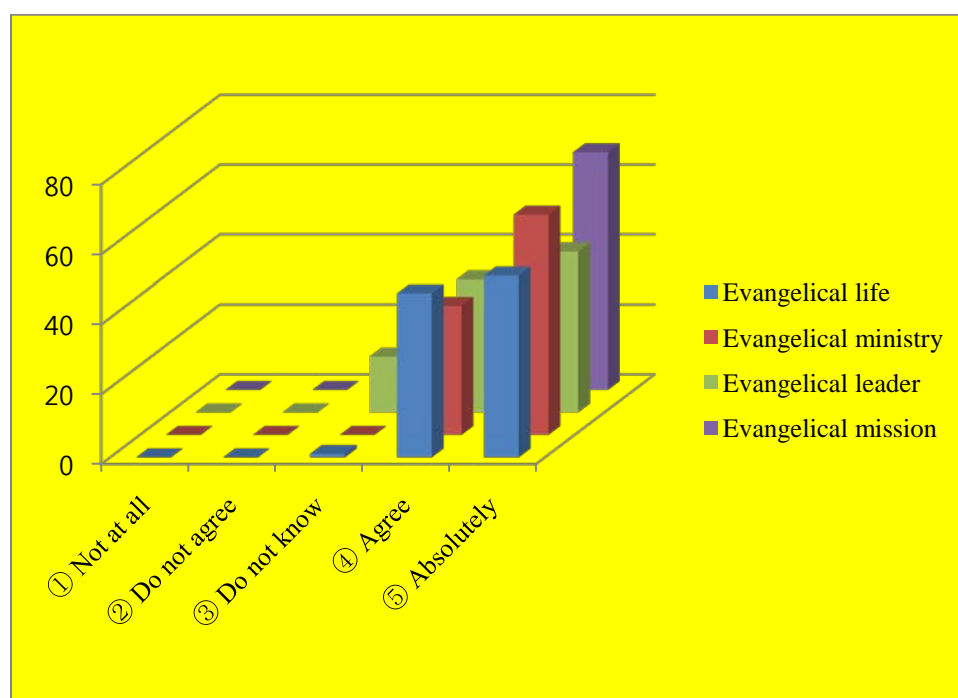


Figure 43 – The Result of distribution by four personal influences

As the figure illustrates, almost every influence is shown with high agreement, respectively 99%, 100%, 100%, and 100% (agree and absolutely). Especially, two influences, evangelical mission and evangelical ministry, are considerably high. Just 0.84% (1/120) answered, “I do not know” to the question, “Are you trying to follow Kim’s

evangelical life based on Matthew 6:33?” The 120 respondents indicated that they all received influences on their evangelical life, ministry, theology, and mission from C. Daniel Kim and they actually want to follow Kim’s example for the glory of God.

The Significant Influences

1. From one man to at least 629

1978~ 1982			1983	1984	1985	1986	1987	1988	1989
0			1	4	5	5	1	4	2
1990	1981	1992	1993	1994	1995	1996	1997	1998	1999
6	6	2	16	15	17	26	30	33	24
2000	2001	2002	2003	2004	2005	2006	2007	2008	2009
30	28	34	38	34	60	55	48	50	55
Total graduate’s numbers from 1978 to 2009: 629									

Table 9 – Yearly Numbers of Graduates from 1978 to 2009

Through the above table, a new shape can be created to distinguish the data more clearly (Figure 44).

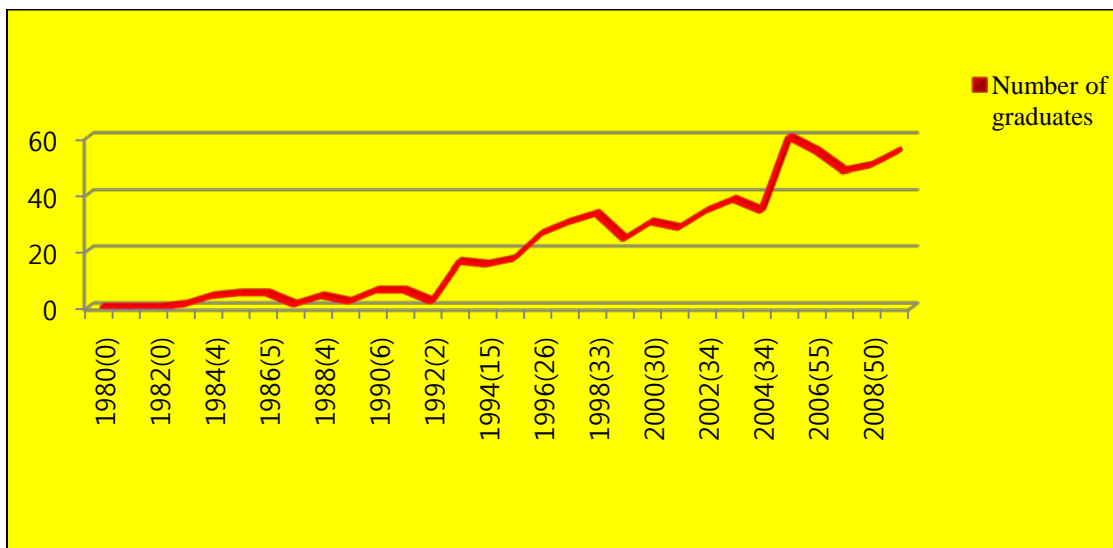


Figure 44 - Distribution of Graduates from 1978 to 2009

C. Daniel Kim came to Liberty Baptist Theological Seminary in 1978. He has spent his life for thirty-two years at LBTS. During thirty two-years, he has recruited a lot of Korean students and brought them to LBTS. And then he challenged them to become evangelical leaders. As the result more than 629 students have graduated from LBTS. From 1978 to 1982, there was no graduate. In 1983, firstly one student graduated after Kim came to LBTS. The first graduate's name is Young Sun Park.¹⁸⁹

Almost all of the graduate students confess they realized the importance of evangelical life through C. Daniel Kim.¹⁹⁰ Figure 40 reveals more clearly about the increasing number of students yearly. Especially the author can distinguish a distinctive increase of students from 2006. Currently the Korean community in Lynchburg has become a very big one. Later it will be explained more specifically.

2. From Master of Divinity to Doctor of Ministry

Major	DMIN	STM/THM	MDIV	MRE	MA/MAR	<u>Sum</u>
Numbers	43	320(13/307)	117	73	76(14/62)	<u>629</u>

Table 10 – Number of graduates by seminary degree

The following graph makes the above table clear (Figure 41).

¹⁸⁹ Young Sun Park is senior pastor of NAMPO church in Seoul, Korea. He is very conservative evangelical pastor. NAMPO Church is one of evangelical church based on the Word of God in Korea. (<http://www.lampo.or.kr/>)

¹⁹⁰ Note: 629 graduates are only those included in the yearly May graduation program. If Fall and Winter graduates are included, real graduates are more than 629. The writer cannot find formal record on Fall and Winter graduates in the school library.

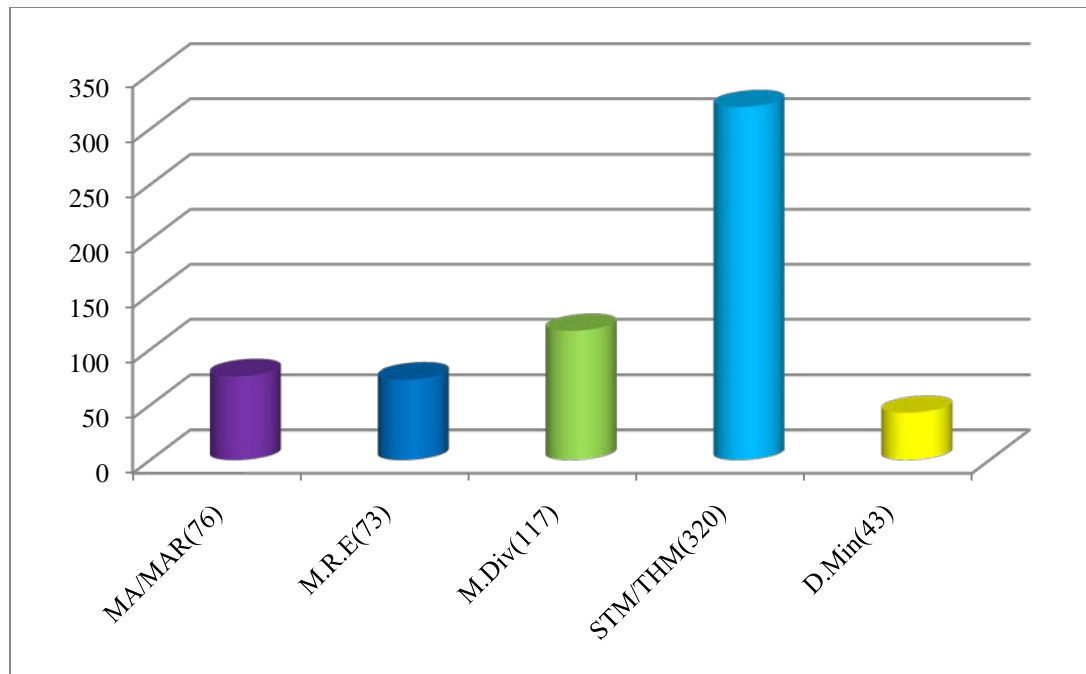


Figure 45 - Distribution by degree of 629 graduates

Distribution by degree of 629 graduates showed many graduates in the following order: 320 of STM/THM, 117 of MDIV, 76 of MA/MAR, 73 of MRE, and 43 of DMIN. STM/THM graduates are those who finished their MDIV program in Korea or some other countries. MDIV degree generally decided student's denominational background. Despite different denominational background, many students came to Liberty Baptist Theological Seminary to study because C. Daniel Kim as well as LBTS emphasized biblical and evangelical position more than denomination.

3. From Korea to all countries (or nations)

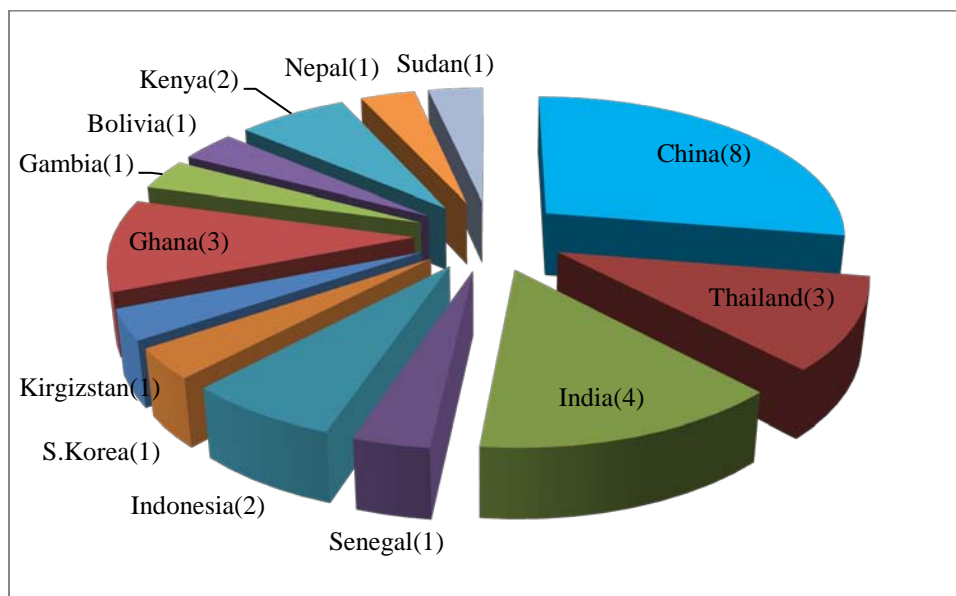


Figure 46 - Distribution of 29 missionaries by countries

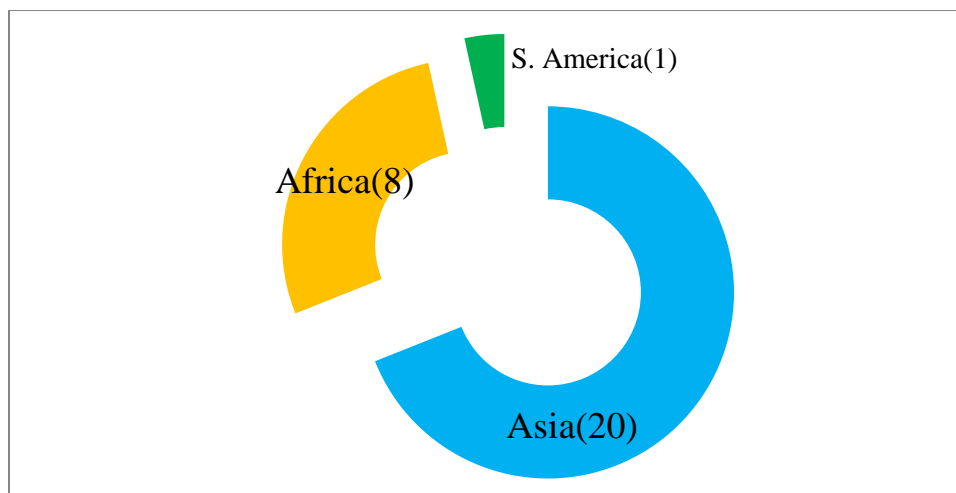


Figure 47 – Distribution of 29 missionaries by continental

Among 629 graduates, presently 29 graduates are serving other nations in foreign countries according to the calling of God (Figure 42). And they are scattered in three continents: Asia, Africa, and South America (Figure 43). Some of the missionaries have

built a Christian school like Liberty Christian Academy. They are working very effectively to spread the gospel of Jesus Christ.

The Personal Influences

1. From just one of the faculty members to a very honorable man

The late Jerry Falwell, founder of Liberty University, respected C. Daniel Kim and recognized Kim's life of integrity and passion for the gospel of Christ. Falwell wrote a letter on Kim's 85th birthday as follows:

Dr. Kim, you are a great blessing to all of us at Thomas Road Baptist Church and Liberty University. Your example of spiritual commitment, personal integrity and sacrificial devotion is a model of pastoral ministry for all our students, both Korean and American.¹⁹¹

Daniel Kim has been with Elmer Towns at LU since 1979. Elmer Towns, Co-founder of Liberty University and Dean of School of Religion, said, "Dr. Kim, I admired your commitment to Jesus Christ and your love for the nation of Korea. Let us continue to pray for the influence of Liberty graduates in the churches of South Korea."¹⁹²

Ronald Godwin, Executive Vice President of Liberty University, expressed to Kim as follows:

Dr. Kim, you are an important part of the success that Liberty Theological Seminary has enjoyed for many years. Your love for your homeland and your desire to see Korean ministers trained at Liberty for spreading the Gospel of our Lord has not gone unnoticed.¹⁹³

¹⁹¹ C. Daniel Kim, *The Evangelical Passion for 55 Years* (Seoul: Book Communication, 2007), 14.

¹⁹² Ibid., 15-16.

¹⁹³ Ibid., 17.

Frank Schmitt, Director of MA-Christian Leadership of Liberty Baptist

Theological Seminary, said, “Dr. Kim, he is remarkable in so many ways, but one true mark of greatness is his desire to serve God at LBTS rather than to retire and to be with his family and live a life of ease.”¹⁹⁴

2. From a man to a respectable father

1 Timothy 3:10 says, “But let these also first be tested; then let them serve as deacons, being found blameless.” It means that those who enter into the initial leadership role should “first be tested.” The Bible emphasizes the importance of qualification to be a leader. Specifically, leaders in the church must balance their private (family) and public life. Titus 1:6 says, “The husband of one wife, having faithful children not accused of dissipation or insubordination.” Church leaders should be verified by their family life.

In this point of view, his children verify C. Daniel Kim. To his children, he is the best family man. Their testimonies on Kim, their father, are as follows:

I am proud of my father. He is exactly the same on the screen and off the screen. He is consistent, fair, and never wavering. He is man of faith, loving, patient, compassionate, honest, yet a very determined person. I am very fortunate to have such a person as my father. He was the role model that I tried to imitate as a youngster. I am still trying to imitate his faith, character, and life as the model for my life.¹⁹⁵ (John S. Kim, the older son)

I have always been proud of my father. I knew very well how much my father loved my mother. As well as, my father was very friendly to us. My father always did do his best and he has entrusted to God. I saw and learned true faith through my father.¹⁹⁶ (S. Esther Kim, the second daughter)

¹⁹⁴ Ibid., 292.

¹⁹⁵ Ibid., 287-288.

¹⁹⁶ Ibid., 284-286.

3. From one leader to three leaders

Presently, H. David Chung and Timothy T. Chong are faculty members of Liberty Baptist Theological Seminary. Both Chung and Chong graduated from LBTS. Before they came to Liberty, they had a special meeting with C. Daniel Kim by the grace of God. Kim became a very special person to them. Chung has known Kim since 1985. Chong accepted Christ by the invitation of Kim.

They did not choose Daniel Kim, but Kim chose them in the grace of God and challenged them. They became disciples of Kim. Now they are working as Kim's partners for the mission of the kingdom of God. They also became very special people to C. Daniel Kim. More detailed information about them is as follows.

1. H. David Chung

- Associate Professor of New Testament and Pastoral Ministries.
- Residential and Distance Korean Program classes.
- Senior Pastor, Korean Baptist Church of Blacksburg, Virginia.
- Co-Pastor, Korean Baptist church of Lynchburg, Virginia.
- Vice-president, Love Foundation for North Korea.

2. Timothy T. Chong

- Assistant Professor of Theology and Biblical Studies.
- LU online and Residential classes.
- Co-Pastor and Director of Korean College group, Korean Baptist church of Lynchburg, Virginia.

Chung and Chong are very faithful to both God and people. They have a good understanding of Kim's vision and mission. Their gifts are different, but their vision for the kingdom of God is the same in Kim's leadership. Actually they are serving many Koreans according to their gifts based on God's love. And they are giving influence to people around them as Kim is doing. Increasingly, they will have more impact.

The Potential Influences

1. 2010-2011 Current Seminary Students

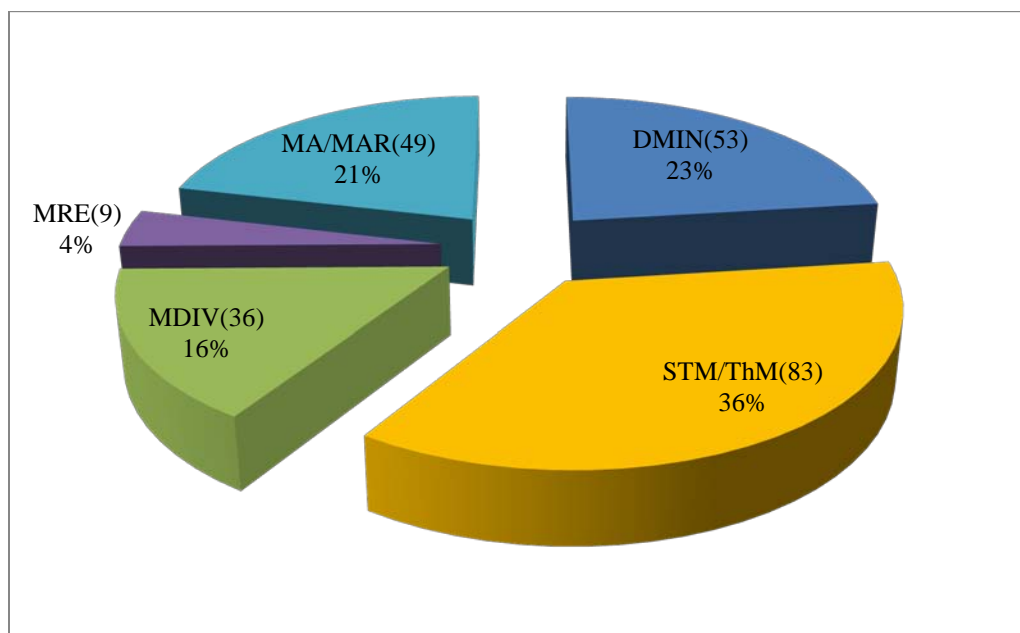


Figure 48 – The Result of Distribution by current seminary students

Presently 230 seminary students are studying under the guidance of C. Daniel Kim at Liberty Baptist Theological Seminary. Respectively there are 36 students in MDIV course, 9 students in MRE course, 49 students in MA/MAR, 83 students in STM/THM, and 53 in DMIN course. Yearly Korean Seminary students tend to increase. It indicates that the evangelical influence will be bigger than it presently is.

2. A Growing Korean Community

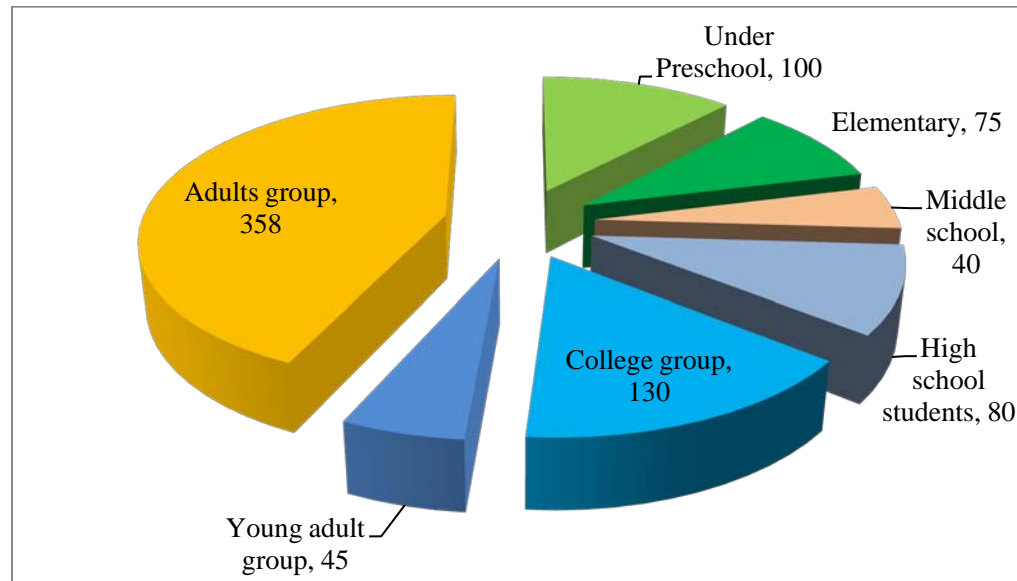


Figure 49 – The Result of distribution by age group of Korean Community (Jan. 2010)

C. Daniel Kim created Liberty Korean Community in 1978. It began in Kim's house as a small group based on Bible study. But now it has become a very big community consisting of more than 800 members. As the above figure illustrates, the sizes of the groups are as follows: 358 in adult group, 130 in college group, 100 in kindergarten group, 80 in high school student group, 75 in elementary school student group, and 40 in middle school student group. It is a very big community. This community is called the Korean Baptist Church of Lynchburg. Besides, this church has been operating a Korean language school consisting of more than 80 students every Saturday.

There are three distinctive reasons that have a huge evangelical potential in current Korean community. The first reason is evangelical passion of C. Daniel Kim. Whenever he has an opportunity, he is emphasizing evangelical life, ministry, and

mission to all community members. The second one is that the current Korean community consists of students with a variety of denominational backgrounds. They are connected together by a commitment to the gospel of Jesus Christ. And finally there are many invisible evangelical leaders to the future in Korean community. They are a potential group belonging from kindergarten to young adult. No one knows his or her potentiality, but only God knows it. These are very powerful reasons why Evangelical influence impacts the future of Korean churches continually.

SUMMARY

C. Daniel Kim's leadership at LBTS is very significant. He has spent his life for thirty-two years at LBTS. Through him more than 629 people have graduated from LBTS and they are serving God and people as evangelical leaders. And now more than 800 people are serving the same community in Lynchburg under Kim's leadership.

In one sentence, Kim's leadership is evangelical leadership. His influence is evangelical influence. He is a Christ-centered believer as well as a historical theologian. And when he says *evangelical*, the term means a person who spreads the gospel of Christ. That is the reason why he emphasizes 1 Corinthians 15:34 as the gospel: "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."¹⁹⁷

Job 8:7 says, "Though your beginning was small, yet your latter end would increase abundantly." Howard Snyder also says, "Even though a person's life has very minimal impact on the environment, physically, socially, and spiritually the breath we

¹⁹⁷ 1 Cor. 15:3-4 (NIV).

breathe, all money we are spending, and all relationship we build can change the universe.”¹⁹⁸ Jesus Christ spoke to his disciples, “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.”¹⁹⁹

Even though the leadership of C. Daniel Kim in raising evangelical leader for Korean churches at LBTS is like a small seed, the seed has been planted for thirty-two years in the heart of many graduates. In the not too distant future, the seeds he has planted will appear as a big influence according to the promise of Ecclesiastes 3: “To everything there is a season, a time for every purpose under heaven.”²⁰⁰ The author believes that God will make the seeds Kim planted grow abundantly until the day of the second coming of Christ.

¹⁹⁸ Howard A. Snyder, *Models of the Kingdom* (Eugene, OR: Wipf & Stock Publishers, 2001), 156.

¹⁹⁹ Matthew 13:31-32.

²⁰⁰ Ecclesiastes 3:1.

CHAPTER 6

CONCLUSION AND SUGGESTION

Originally human history is the history of God. Genesis begins as follows: “In the beginning God created the heavens and the earth.”²⁰¹ God created everything in the sea, in the sky, and on the earth. And finally, God created man in His own image.²⁰² When God looked over everything, He said, “It was so good, so very good!”²⁰³

The wonderful history of God was deformed into the history of death because Adam failed to obey God’s Word by sin. All people have gone astray; each of them has turned to his or her own way since Adam failed. People increasingly forgot their God and God’s way; instead they followed the pattern of the world. Every inclination of the thoughts of people’s heart was only evil all the time and all their evil desires always led to sin in the eyes of God. As a result, when God looked over the humankind he had made, He was grieved in His heart and was filled with pain because of human sin. Death reigned from the time of Adam to the present.

Nevertheless, God never abandoned the world He had made wonderfully. That is why God sent His only begotten Son into the world to save the world through His Son,

²⁰¹ Genesis 1:1.

²⁰² The author summarized Genesis chapter 1.

²⁰³ Genesis 1:31. (The Message)

Jesus Christ. Romans 5:8 says, “But God demonstrates His own love toward us, in that while we were sinners, Christ died for us.” God’s grace and the gift overflow to the many by the grace of Jesus Christ. Jesus Christ preached the good news of the kingdom of God. Jesus finished the work God gave him to do completely. Those who are in Christ, therefore, became a new creation.

This thesis has to introduced the story of C. Daniel Kim’s leadership, more exactly Kim’s evangelical influence. To speak of the influence of his life, the researcher examined theoretical bases, brief history background of Kim, and effective factors in raising evangelical leaders for Korean churches. The researcher entirely agrees with Oswald Sanders that “Leadership is influence.” John Maxwell also says, “Leadership is influence. That is it. Nothing more; nothing less.”²⁰⁴ Rodney Dempsey says, “A Spiritual leader influences others to do great things for God’s glory.”²⁰⁵

C. Daniel Kim has spent his time at Liberty Baptist Theological Seminary since 1978. Before he came to Liberty Seminary, God had already given him a great vision in his heart deeply. Kim’s vision consist of two things. One is to protect Korean churches from liberalism and secularism and the other one is to build Liberty Theological Seminary in North Korea to train evangelical leaders for Christ as the late Jerry Falwell did.

His missions came from his visions. One of his missions is to raise evangelical leaders for Korean churches at Liberty Baptist Theological Seminary, a very strong evangelical school. More than 1,000 graduates have received an evangelical influence

²⁰⁴ John C. Maxwell, *Developing the Leader Within You* (Nashville, Tennessee: Thomas Nelson, 1993), 1.

²⁰⁵ Rodney W. Dempsey, *Leadership Lecture Notes* (2008)

from Kim and presently more than 800 people are with him in the same community. He always emphasizes an evangelical life and ministry. Anyone can easily see an evangelical passion from Kim even if he spends only an hour with him.

Unfortunately, the researcher cannot testify the powerful influence of C. Daniel Kim as much as he expected. At this moment, Kim's influences are more invisible than visible things. Nevertheless, the researcher could find at least four visible influences of Kim. The first noticeable influence is H. David Chung and Timothy T. Chong. Presently, these two men are working with Kim as the nearest partner for the same vision and mission. They met Kim as students but they became his partner because of evangelical influence of Kim.

The second observable influence is uncountable leaders who are working as evangelical passion in the various mission fields. When the researcher met those who are in the mission fields, they gave unanimous testimony: "Evangelical life and ministry are the most important spirit to accomplish the Great Commission of Jesus Christ."

The third discernible influence is S. Joseph Seo, the researcher. When the researcher met Kim, it was on January 7, 2007. He arrived with his family here in Lynchburg on January 4, 2007. Three days later, he heard an evangelical message from Kim in Sunday worship service. There was no exception; Kim always preached the gospel of Christ. The researcher could see his integrity on the gospel and the gospel-centered life. His passion for the gospel of Jesus Christ is so amazing. Kim's evangelical passion inspires the researcher's heart. No matter where he is and what he does, he will live with evangelical passion as C. Daniel Kim's life because of Kim's evangelical influence.

The last visible influence is H. David Seo and H. Isaac Seo. David Seo and Isaac Seo are sons of the researcher. David is the oldest and Isaac is the youngest. In the middle of them, there is a precious daughter. The researcher's two sons often say that the two of them have decided to be pastor. Especially, David's decision was influenced by C. Daniel Kim. There were dawn prayer meetings for one week in January 2008. Kim preached on the last day of the week. On that day, David heard Kim's life story: "I accepted Jesus Christ at age thirteen and I always have sought the kingdom of God first in my whole life." From that time on David has wanted to be a pastor to save lost souls because of evangelical influence of C. Daniel Kim. The researcher does not know the future of David, but he knows that God will guide David's decision and life as God has led Kim's life and ministry.

C. Daniel Kim's influence is ongoing. His influence is more invisible than visible as the tip of the iceberg. Even though visible things are few, his influences are working on people's heart and around them. And especially Kim's leadership is to plant evangelical spirit in people's heart around Kim. His character and passion are the most powerful factors to his evangelical influence. Kim sometime quoted the Apostle Paul's testimony: "I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing."²⁰⁶

C. Daniel Kim loves the Lord's appearing but he works each day as best he can accomplish the Great Commission of Jesus Christ. Matthew 24:14 says, "This gospel of

²⁰⁶ 2 Timothy 4:7-8.

the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.” Therefore the Bible challenges all true believers as follows: “How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent?”²⁰⁷ Kim heard the gospel a long time ago and he has dedicated his life to the good news of God. Now God is working with him in raising evangelical leaders to preach the gospel of the kingdom in the whole world, waiting for the good news of God.

The following song, “There is a dream that I dream,” is a favorite song of C.

Daniel Kim. This song represents Kim’s unceasing heart for the kingdom of God well.

There is a dream that I dream of my Savior divine, and I know that my dream will come true; at the morn, in the night, comes the vision of light, with a promise eternally new.

There is sweet compensation for heartache and loss in the hope that is given to me; I shall quickly forget how the road was beset, when the king in his beauty I see. It will still be my stay when the fashions of earth in the mist are dissolving a way; for the passage of death will be only a breath but a breath, and my dream will come true.

O this wonderful dream is a secret of grace, and I would that this secret you knew; for I dream that last I shall look on his face and I know that my dream will come true.²⁰⁸

At the conclusion of this research, the researcher suggests six essentials to all those who want to be an evangelical leader, following the acrostic “G.O.S.P.E.L.”

²⁰⁷ Romans 10:14-15.

²⁰⁸ Korean Hymnal Society, *Korean English Hymnal* (Seoul: Agape Publishing Company, 1997),

God's Vision First

People do what they see. That is why the Bible says that “If there is no vision, people perish: but he that keeps the law, happy is he.”²⁰⁹ If people cannot see, they will live without restraint. Naturally people will think and do only evil in the eyes of God. So the leaders might show the vision first to their people to lead well. Vision comes from revelation. The *New International Version* translates Proverb 29:18 slightly differently: “Where there is no revelation, the people cast off restraint; but blessed is he who keeps the law.”²¹⁰ God always reveals His vision first to the people of God before they move.

The best way to get God's vision is to meditate on the Word of God and to spend time with God by prayer. Reading God's Word and prayer are all leaders can do to get the vision from God. Psalm 1:2 says, “But his delight is in the law of the Lord; and in his law doth he meditate day and night.” When people attend to what he reveals, they are most blessed because they can see what God is doing. The Bible says, “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”²¹¹ God's vision is the first step to lead the church and God's kingdom is the primary vision for all Christian.

Only Jesus

Jesus is the only way to reach to God. There is only one name for salvation under heaven given to men. Jesus is everything for Christian leadership as well as Christian life

²⁰⁹ Proverb 29:18. (KJV)

²¹⁰ Ibid. (NIV)

²¹¹ Matthew 6:33.

because Jesus is the first and the last of our faith. So the Bible repeatedly says, “Fix your eyes on Jesus,”²¹² “Your attitude should be the same as that of Christ Jesus,”²¹³ “Consider Jesus,”²¹⁴ “Believe in the Lord Jesus,”²¹⁵ and “Listen to him.”²¹⁶

Jesus said to his disciples, “Follow me,”²¹⁷ “Remain in me, and I will remain in you,”²¹⁸ “Apart from me you can do nothing.”²¹⁹ The life and ministry of Jesus Christ on earth are the most influential example to all Christian leaders. The Bible says, “The Lord is my shepherd, I shall not want.”²²⁰ In other words, the Lord is the only one to satisfy all. Jesus is the Lord of all believers: “God has highly exalted Jesus Christ and given Him the name which is above every name that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”²²¹

Spirit-filled Life

Spirit-filled life is not an option of Christian life, but it is an obvious command which Christian should follow. According to Ephesians 5:18, all Christians have the

²¹² Hebrews 12:2.

²¹³ Philippians 2:5.

²¹⁴ Hebrews 12:3.

²¹⁵ Acts 16:31.

²¹⁶ Matthew 17:5.

²¹⁷ Matthew 4:19.

²¹⁸ John 15:4.

²¹⁹ John 15:5.

²²⁰ Psalms 23:1.

²²¹ Philippians 2:9, 11.

responsibility of being filled with the Spirit: “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.” The life of Jesus Christ was always filled with the Holy Spirit. Luke 4:18 says, “The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor.”

Jesus taught his disciples they must wait for the Holy Spirit before they go to preach the gospel of Christ: “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”²²² All power of Christians comes from the Holy Spirit. That is why God said to Zechariah, one of the prophets of the Old Testament, “Not by might nor by power, but by my Spirit.”²²³ The Holy Spirit is the origin of all spiritual experience in the Christian life.

And the command “Be filled with the Spirit” is the same as “Let the word of Christ dwell in you richly.”²²⁴ The person who is filled with the Holy Spirit is the person in whom Jesus Christ dwells as Lord. Such a person is one in whom the word of Christ also dwells richly. The Holy Spirit glorifies Christ as he guides us to live according to the word of God: “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things that I said to you.”²²⁵ This is the reason why the Bible says that the word of God is the sword of the Spirit.

²²² Acts 1:8.

²²³ Zechariah 4:6.

²²⁴ Colossians 3:16.

²²⁵ John 14:26.

Passion for the mission

The mission of Christian leaders always is between God and people. God sent Jesus Christ into the world to save what was lost. To save what was lost is the mission of Jesus. Jesus gave his life as a ransom for many to accomplish the mission.

To give his life for the mission is the passion of Jesus. The passion comes from the mission. If a leader has no mission, he does not give his life to people. But if a leader has a mission, he must give his life for the mission as Jesus did.

Wilkes says, “Servant leaders have passion for the mission because the mission is so paramount in their lives. The passion for the mission drives the leader to recruit and empower others to join him on that mission.”²²⁶ One of the powerful resources for the mission is the passion. Leaders should invest their passion for the Great Commission of Jesus Christ.

Equipping of potential leader around you

The equipping of potential leaders is the responsibility of Christian leaders. There are two clear reasons. The first reason is that this is the way of Jesus. Jesus selected 12 disciples around Him and He equipped them for three years. Jesus sent them into the world as God sent him. As a result, they changed their world. The second reason is that this is the biblical way. The Bible emphasizes the equipping ministry: “For the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”²²⁷ The best way to build a growing church is to equip of potential leaders.

19. ²²⁶ C. Gene Wilkes, *Jesus on Leadership* (Carol Stream, IL: Tyndale House Publishers, Inc., 1998),

²²⁷ Ephesians 4:12.

Evangelicals mean people who know the gospel and preach the gospel to save lost souls around them. Leader means a person who reproduces other leaders for the kingdom of God. Equipping of potential leaders to be evangelical leaders, therefore, is the most powerful strategy to accomplish the Great Commission. John Maxwell says, “If you develop yourself, you can experience personal success. If you develop a team, your organization can experience growth. If you develop leaders, your organization can achieve explosive growth.”²²⁸

Love, the most excellent way

“Let all that you do be done with love.”²²⁹ A Christian means a person who follows Jesus Christ. Jesus Christ says, “Love the LORD your God with all your heart, soul, and mind. This is the first and great commandment. And the second is like it: Love your neighbor as yourself.”²³⁰ All the Law and the Prophets are completed in these two kinds of love. So a Christian leader must show people love before he or she does anything in their lives. John Maxwell says, “Without love, there can be no connection, no future, and no success together.”²³¹ The Bible says, “God is love.”²³² Jesus gave a New Commandment to his disciples: “Love one another as I have loved you, that you also love

²²⁸ John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, Inc., 2007), 249.

²²⁹ 1 Corinthians 16:14.

²³⁰ Matthew 22:37-40.

²³¹ John C. Maxwell, *Becoming A Person of Influence* (Nashville, TN: Thomas Nelson, Inc., 1997), 41.

²³² 1 John 4:16.

one another. By this all will know that you are my disciples, if you have love for one another.”²³³

Putting it all together!

The researcher suggests six essentials to be an evangelical leader. The challenge is putting it all together to fulfill the Great Commission of Jesus Christ. When all things work together, it is the G.O.S.P.E.L for the glory of God.

²³³ John 13:34-35.

APPENDIX A

Research Questionnaire

I. Basic questions.

1. Which degree did you complete at LBTS?

Seminary Course studied

Number of Responses

- ① M.A/M.A.R
- ② M.DIV
- ③ M.R.E
- ④ S.T.M/TH.M
- ⑤ D.MIN

2. Which denomination do you belong to?

Denominations

Number of Responses

- ① Baptist
- ② Holiness/ Nazarene
- ③ Methodist
- ④ Presbyterian
- ⑤ Independent
- ⑥ Others

3. What is your ministerial position in your church or organization?

Position

Number of Responses

- ① Senior Pastor
- ② Associate Pastor
- ③ Missionary
- ④ Professor
- ⑤ Others

II. Leadership Characteristics

Distinctive Characteristics of C. Daniel Kim's leadership as evidenced by Korean graduates.

Part 1 – Identification of leadership characteristics

Please indicate your agreement with the following expression as Kim's characteristics. Please include additional terms as appropriate.

Characteristics	Agreement
① Spirit-filled	
② Partnership	
③ Evangelical passion	
④ Christ-centered	
⑤ Integrity	
⑥ Authentic	
⑦ Love/ compassion	

Part 2 – Ranking of leadership characteristics

Of the terms agreed with in part 1, please rank those terms in order of suitability, placing a "1" next to the most suitable term, and continuing in order ("2," "3," "4," etc), until each term has been ranked. There should be only one term for each rank.

Characteristics	Order of suitability
① Spirit-filled	
② Partnership	
③ Evangelical passion	
④ Christ-centered	
⑤ Integrity	
⑥ Authentic	
⑦ Love/ compassion	

III. C. Daniel Kim and Evangelical Life

1. Daniel Kim's life is gospel-centered.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

2. He has been dedicated to Evangelical theology.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

3. He is trying to serve the Korean church with Evangelical passion.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

4. He prays for evangelization of all nations; especially he concentrates on evangelization of North Korea with prayer and tears.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

5. He really wants to give "Evangelical influence" until the day of the Lord's second coming.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

IV. C. Daniel Kim and Evangelical Theology

1. Liberalism is secularizing Evangelical churches (or denominations).

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

2. Evangelicalism is a Christian movement to protect churches from Liberalism.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

3. Korean churches must concentrate on evangelical ministries to fulfill the Great Commission given by Jesus Christ.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

4. Daniel Kim is a very well-equipped leader for awakening the Korean church.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

5. Kim's leadership is giving impact recovering evangelical church ministry.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

V. C. Daniel Kim and Korean church

1. Korean churches need to concentrate on the ministry of salvation of lost souls

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

2. One of the primary solutions to restore Korean church is to raise evangelical leaders.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

3. Daniel Kim's evangelical leadership is having an impact on Korean churches to recover a passion for salvation ministry to unsaved people.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

4. Kim's disciples are having an influence on Korean churches through evangelical leadership.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

5. Evangelical leadership is needed continually until the day of Lord's second coming.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

VI. C. Daniel Kim and Mission

1. The gospel must be proclaimed until the day of returning of all nations to God.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

2. Daniel Kim passionately wants all nations to return to Jesus Christ Savior.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

3. He is dedicated to the evangelization of North Korea.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

4. Kim's evangelical leadership is enlarging by his disciples.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

5. Love Foundation for North Korea is a very significant approach for evangelizing of North Korea.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

VII. C. Daniel Kim and Respondent

1. I am trying to follow Daniel Kim's evangelical life based on Matthew 6:33.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

2. I believe that evangelical is very important theology to lead Korean church healthily.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

3. I am building evangelicalism leaders in church ministry according to Daniel Kim's example.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

4. I will do my best for salvation of lost souls and mission of unreached people as Daniel Kim did.

Never - Do not agree - Do not know - Agree - Absolutely

1 2 3 4 5

APPENDIX B

A PROPOSAL LETTER FOR VISION

It is a great honor and privilege for me to write this letter on behalf of foreign students. Since I have visited South Korea three years ago my heart is burdened with Korean churches and churches around the world. I would like to share with you what I have seen and what the need is for the churches today.

I. What I have seen

A. Things I have found

1. Some of the seminaries are getting liberal, which eventually will destroy the churches in Korea. The reason they are getting liberal is that ecumenical have provided full scholarship aids for many brilliant students and trained them in liberal seminaries. To reverse the trend Liberty University should do the same.
2. Many promising young people are looking for further education in the states. Three years ago I was able to bring four students to Liberty Baptist Theological Seminary such as:

Mr. * * *; Mr. * * *; Mr. * * *; Mr. * * *

All of them have proved to be outstanding students, and will eventually be the future leaders of Korean churches. Korean churches need well educated leaders today.

- B. The national training is better strategy in missions today. Korean missionaries are found in the Far East, the Middle East, South America, and Africa. They have found favor in the hearts of the natives, for the Koreans have never conquered any nation according to history. Knowing this fact, many seminaries are opening up the doors for Korean students.

1. The Trinity Evangelical Seminary has established the Korean center supervised by Dr. Kang, a Korean professor for the evangelization of the world.
2. The Princeton Theological Seminary has scholarship program for Korean students under the direction of Dr. Lee for the same purpose.
3. The Dallas Theological Seminary gives scholarship to foreign students who will return to their native countries upon finishing their degrees.

II. What the needs are

- A. Give scholarship aids to foreign students who are working toward higher degrees, namely, seminary students.
- B. The foreign students would need full scholarship aids, for the American government requires full scholarship to issue student visas. Full scholarship means free tuition scholarship, and work scholarship to cover room and board, and allowance.
- C. Some type of letter should be sent to convince the American Embassy in Seoul, Korea that Liberty Baptist Theological Seminary graduates will help the Korean churches and the world for the cause of peace.
- D. Some arrangement should be made for me to take I-20 forms when I go back to Korea this summer to eliminate much unnecessary correspondence.
- E. A man should be designated to work entirely for Seminary admission to improve the Seminary students' recruitment.

Respectfully,

Dr. C. Daniel Kim
Professor of Church History
and Missions

APPENDIX C

FAITH STATEMENT AND VISION OF LOVE FOUNDATION

1. Statement of Faith

We believe the Bible to be the inspired, the only infallible authoritative Word of God.

We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

We believe that for the salvation of lost and sinful men, repentance of sin and faith in Jesus Christ result in regeneration by the Holy Spirit and that Jesus Christ is the only way of salvation.

We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of eternal life, and they that are lost unto the resurrection of damnation.

We believe in the spiritual unity of believers in our Lord Jesus Christ.

2. The Vision

Our vision is to fulfill the great commission before Christ's return. He promised he would return when the Gospel is preached to the ends of the earth. The North Koreans have not heard the gospel for more than half a century! North Korea has hid herself behind the iron curtain. This generation of North Koreans is indoctrinated with the communist ideology and brainwashed to negatively view Christianity.

North Korea, however, has been suffering from severe starvation since 1995 due to floods, droughts and tornados. They are in desperate needs, and many sympathetic Christians around the world have extended their loving hands to these suffering North Koreans. As a result, North Koreans are gradually realizing how much Jesus loves them.

All indications tell us that North Korea will soon open her door to the world. When the time comes, the hearts of the North Koreans will be ready to accept the gospel of Jesus Christ. We expect that one of the greatest revivals ever known in the history of Christianity is yet to occur in North Korea.

We want to serve the Lord by serving the suffering North Koreans. We pray that God may grant us an active role in fulfilling the Great Commission in North Korea before Christ's return.

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