

# ORAL ROBERTS' IMPACT ON THE KOREAN HEALING MOVEMENT

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## Abstract

Oral Roberts casts a large shadow of influence upon the healing movements and theology of Korea. Oral Roberts University's outreach to Korea through the Doctor of Ministry program impacted the local Korean church with the message of healing. Today, there are over 200 ORU alumni in Korea, many of whom graduated from the Doctor of Ministry program during 1992–2012. This article will reflect on the impact of the ORU Doctor of Ministry program in Korea through the stories of several of the most significant graduates.

## Introduction

Since the founding of Oral Roberts University (ORU), the mission articulated to Oral Roberts has been to “raise up your students to hear My voice, to go where My light is dim, where My voice is heard small, and My healing power is not known, even to the uttermost bounds of the earth.” Similarly, the mission of the university has been to “impact the world with God’s healing.” Paul G. Chappell, who served the ORU College of Theology and Ministry for seventeen years as a faculty

member and dean, has called Oral Roberts one of the three greatest Christian leaders in the twentieth century, along with Pope John Paul II and Billy Graham.<sup>1</sup> This is certainly true in Korea, where Oral Roberts casts a large shadow of influence upon the healing movements and theology of Korea. The influence of Oral Roberts' ministry began with his relationship with David Yonggi Cho, the founder of the world's largest church, Yoido Full Gospel Church.<sup>2</sup> But it was ORU's outreach to Korea through the Doctor of Ministry (D.Min.) program that truly impacted the local Korean church with the message of healing. Today, there are over 200 ORU alumni in Korea, many of whom graduated from the D.Min. program from 1992–2012. To commemorate the 100th anniversary of his birth, this article will reflect on the impact of the D.Min. program in Korea through the stories of several of the most significant graduates.

## **Healing Movement in Korea**

The first wave of the Pentecostal revival began in Korea among Methodist missionaries in August 1903.<sup>3</sup> For the next four years, the Holy Spirit began to pour out on Korean believers, and leaders such as Sunju Kil, Ikdoon Kim, Yongdo Lee, and Seongbong Lee were raised up to proclaim the message of healing. Later, Pentecostal denominations arrived in Korea when a Pentecostal missionary named Mary C. Rumsey arrived in Korea in March 1928.<sup>4</sup> Rumsey began to preach a gospel that included two primary emphases: baptism in the Holy Spirit and divine healing. From her ministry the first Pentecostal church was established in March 1933 in Seoul. Local churches began to invite healing evangelists to hold crusades in various assemblies around the country. Eventually famous healing evangelists began to emerge, such as Sunju Kil in the 1920s, Ikdoon Kim in the 1940s, and Seongbong Lee in the 1950s.<sup>5</sup> The number of full gospel churches began to multiply, many people accepted Jesus Christ as their Savior, and many were healed.<sup>6</sup> Perhaps the most prominent of these healing evangelists was David Yonggi Cho, who planted the Full Gospel Church on May 18, 1958. Over the next few decades, Cho's church grew to become the largest church in the world.<sup>7</sup> Younghoon Lee, a senior pastor at Yoido

Full Gospel Church, said that the most important factor for the rapid growth was the healing ministry of Cho.<sup>8</sup> Cho was influenced by many healing evangelists from America, but it was Oral Roberts who influenced his ministry most significantly.<sup>9</sup>

Even though healing was always important in most full gospel communities, it was not taught at the established theological institutions. Therefore, most of the Pentecostal theologies and practices were disseminated and most of the healing evangelists were trained through the “Prayer Mountain movement.”<sup>10</sup> The Yongmoon Prayer Mountain, founded by Woonmong Ra in 1942, trained the women at Gideon Bible School for two years.<sup>11</sup> They would pledge that they would not marry and would spend their whole lives for the Lord in the Prayer Mountains. After graduating, they pioneered the Prayer Mountains by themselves. Around eighty percent of the directors of Prayer Mountains in Korea were from Gideon Bible School at Yongmoon Prayer Mountain by the year 1998.<sup>12</sup> Believers would visit the Prayer Mountains for spiritual refreshing, while others visited for healing from diseases.

## **ORU Reaches Korea**

The Korean language D.Min. program at ORU was launched in 1992 and terminated in 2012. During that period, 138 pastors graduated with the degree of D.Min., even though more than 250 pastors applied. The breakdown of graduates was as follows:

- Methodist Church—47 pastors (34%),
- Presbyterian Church—33 pastors (24%),
- Full Gospel Church—30 pastors (22%),
- Evangelical Holiness Church—13 pastors (9%),
- Foursquare Gospel Church—8 pastors (6%),
- Baptist Church—4 pastors (3%),
- Nazarene Church—3 pastors (2%).

Of the program's graduates, five served as denominational presidents, two serve as bishops in the Methodist Church, four serve as the

chairmen of the board of trustees, fourteen serve as faculty members, and ten serve as missionaries. Many others are working as healing evangelists visiting many churches interdenominationally.

The program dates back to the fall of 1986, when the author returned to Korea upon completion of his theological education in the U.S. The initial plan was to open a Korean Foursquare Bible School, but there was little support. Instead, I reached out to Jack W. Hayford, Senior Pastor of the Church on the Way, who was my sponsor for seven years while studying in America. At that time, Hayford was a member of the ORU Board of Trustees and Deputy Dean of the College of Theology and Ministry at the Church on the Way. He advised me to reach out to the seminary leadership at ORU, Paul G. Chappell and Charles Snow, to build a program to develop Spirit-filled leaders in Korea. In 1989, ORU commenced its Master of Divinity (M.Div.) Korean extension program with the help of Korea Foursquare Bible School. As more students joined the M.Div. Korean extension program, ORU also launched the D.Min. program in 1992. Chappell and Snow worked tirelessly to receive permission from the Association of Theological Schools in North America (ATS) for the Korean Language D.Min. Program. The author was named the Director of the Korean Language D.Min. Program and served as an adjunct faculty member for twenty years during 1992–2012. Korean pastors visited ORU for two summers, five weeks at a time, and were allowed to write their projects starting from the third year. Before they visited, they completed their pre-course assignments. After they returned home, they continued with their post-course assignments. In addition, ORU professors visited Korea during the fall semester and taught one class in Korea. The students studied for twelve weeks in total, which is three weeks longer than English-speaking students due to the interpretation of classes from English to Korean.

The impact of ORU's whole person education had a profound impact on the ministries of these graduates. In particular, the graduates' attitude toward the ministry of the Holy Spirit was transformed. Many of the pastors began the program without any significant seminary studies of the Holy Spirit when they studied for their master's degree, except in terms of the basic systematic theological subject of the Trinity.

ORU's teachings from the Pentecostal and charismatic perspectives challenged the pastors because many of them were unfamiliar with many of the terms and practices, including baptism in the Holy Spirit, the gifts of the Spirit, and prayer for divine healing. In fact, for many of them, the Divine Healing class was the first they had ever been exposed to. Not only were they exposed to new teaching on healing, but they also witnessed these teachings first-hand in the program. One particular example occurred in a 1995 Divine Healing class, when one of the students was coughing regularly due to asthma. The professor, Paul Chappell, who was teaching the Divine Healing class, stopped the teaching and asked all the pastors to stand around the student and lay hands upon and pray for him. The love and compassion that flowed from Chappell during the prayer was evidenced as tears filled his eyes. When the prayer was over, the pastor stopped coughing, and the fever left immediately. The students learned that day that divine healing was not something taught theoretically; ORU professors believed what they taught enough to pray with compassion during the class. Regardless of their denominational background, experiences like this one motivated these pastors to incorporate praying for the sick in public worship services as part of their duties as pastors. To demonstrate further the impact of this program, we will look at several of the ministries of the Korean ORU D.Min. graduates.

## **Sang Kil Bae**

The very first Korean to receive a doctorate degree from ORU was Sang Kil Bae in 1985. Bae was particularly shaped by the classes on healing taught by Oral Roberts and prayed that his ministry would be modeled after him.<sup>14</sup> Bae's doctoral applied research project focused on establishing a model for healing in the local Korean church that he could share with pastors of local churches.<sup>15</sup> After returning to Korea, he began to implement his teaching on the healing ministry and whole person salvation. He designated healing hours in his church, led three-day healing seminars for local church pastors throughout Seoul and rural areas, taught about healing through the radio station called Far East Broadcasting Company (FEBC), led seminars on the healing to medical doctors, and regularly contributed articles on healing in the medical journal *Zhivago*.

Bae also became a voice of healing in the Korean Methodist Church. In the 1980s, the Korean Methodist Church was in confusion because of pluralism. The President of Korean Methodist Theological University and several other professors had adopted pluralism and contended that there was salvation outside of Christianity. Bae was one of the leading pastors to push back against this movement and defended the healing gospel. Bae urged the young pastors in the Methodist Church to study healing and the power of the Holy Spirit at Oral Roberts University.<sup>16</sup> Because of his influence, one-third of ORU's Korean D.Min. graduates were from the Methodist Church.

### **Kwang Suk Joo**

Kwang Suk Joo graduated in 1996 and is a senior pastor at New Hope Baptist Church. Even before he was enrolled in the doctoral program, he visited many churches to lead healing crusades. He experienced the healing power of the Lord when he had his finger broken during military service. Since 1980, he has visited more than 2,000 churches as an interdenominational healing evangelist.<sup>18</sup> When Joo first visited the campus of ORU and saw the statue of the praying hands at the gate, he felt that if divine power and human science meet together, total healing would be accomplished.<sup>19</sup> He also learned that Oral Roberts included medical science and natural healing in the definition of divine healing. He realized that God called him not only to pray for the sick by preaching, but also to teach divine healing to others by establishing an organization. As a result, he organized the Whole Person Healing New Life Research Institute in 1996. Here he taught on the subject of spiritual, mental, and natural healing, and emphasized physical exercise and environmental healing, among other topics. He invited Christian medical doctors, ecologists, natural therapists, theologians, kinesipathists, cancer specialists, oriental medicine doctors, nutritionists, and the director of Prayer Mountains to serve as lecturers. They taught on the subject of the blood of Jesus, the power of laying on hands, inner healing, preventive health, exercise therapy, counseling, smiling therapy, and diet therapy, among other topics, for a week or ten days.<sup>20</sup> Over the past twenty-two years, more than 6,000 people

completed the training, and several branches have been established in China, the Philippines, and Taiwan.<sup>21</sup>

## **Young Wan Yoo**

Young Wan Yoo is a 2005 graduate who serves as a senior pastor at Heaven Central Methodist Church, which has more than 10,000 Sunday morning attendees.<sup>22</sup> Also, he is a bishop of Chungchung Conference in the Korean Methodist Church. The church has sent more than thirty missionaries abroad, built mission centers in Chiangmai, Thailand, where Thai national leaders meet regularly for training, and established a Bible College in Chiangmai. This diverse congregation also hosts nine different ethnic services in the church. He assigned one of the church buildings as a shelter for international laborers, where around ninety international laborers were staying. The church has very diverse programs, including education, social works, missionary works, Holy Spirit ministries, lay training programs, and others. Additionally, he holds the Holy Spirit Festival at Chiangmai University, attended by more than 8,000 young men and women every year. Since Thailand is a Buddhist country, his influence on Thailand is unimaginable. Former ORU College of Theology and Ministry dean, Thomson K. Mathew, said that Yoo is living out the vision Oral Roberts had when he established Oral Roberts University. He also said that this church would be the largest one among those that are pastored by ORU graduates around the world. Bishop Yoo said that before he went to ORU, he only knew the name of the Holy Spirit. After receiving the doctoral degree, he studied more in detail about the ministries of the Holy Spirit by reading books. From that moment, many people began to be healed, and many were set free from demonic power. He added that the secret of his church growth is the powerful work of the Holy Spirit. Today, Yoo prays for the sick at every service and has become one of the most famous healing evangelists in Korea.<sup>23</sup> He also wrote several books on the Holy Spirit and evangelism, which later were translated into Thai.

## **Kwang Sig Ji**

Kwang Sig Ji, who graduated in 2006, is a senior pastor at Seong Cheon Methodist Church.<sup>24</sup> After getting the doctoral degree, he bought

forty-three books on the Holy Spirit and divine healing, which he read repeatedly. By the time he completed reading all of those books, he began to see the gifts of healing appear in his ministry. When he prayed for the sick, the Lord healed the sick from cancer, thyroid disorders, depression, spinal disease, and other diseases.<sup>25</sup> He not only prays regularly for the sick at his church, but also visits many churches almost every week to lead healing assemblies. Many people were healed, and their testimonies are posted on his church homepage. This news spread quickly among the D.Min. graduates. He wrote a book called *Power Christian, Power Ministry!*, which was translated into English and Thai.<sup>26</sup>

### **Graduates' Influence on Graduate Education in Korea**

Both Ji and Yoo are graduates of Mokwon University, which is affiliated with the Korean Methodist Church. Mokwon University was liberal. The students led the democratization movement of Korea. Many of the students were put into prison because they led riots against the government. Yoo was one of those leaders when he was a student. Seventeen ORU D.Min. graduates, including Ji and Yoo, visited Mokwon University as alumni members and met the university leaders. They proposed that the theological trends of Mokwon University should be changed to be more evangelical. Then the theological atmosphere of Mokwon University was changed from liberal to more evangelical and charismatic. Kenneth Mayton, previous director of the doctoral program, was invited to deliver a special lecture on the Holy Spirit and Healing Movement in October 2010.<sup>27</sup> In total, twenty-six out of forty-seven D.Min. graduates who belong to the Korean Methodist Church are graduates of Mokwon University. Several of them are teaching at Mokwon University as adjunct faculty, while two serve as members of the board in the Graduate School of Theology. ORU's healing movement changed the theological atmosphere of Mokwon University through the graduates.

As mentioned above, most of the pastors participated in the Divine Healing class formally for the first time in their lives. Even though divine healing is in the denominational doctrines, they were not taught systematically by those who majored in healing in their



seminary life. The Evangelical Holiness Church in Korea<sup>28</sup> has four core Christocentric doctrines: Jesus Christ is the Savior, Sanctifier, Divine Healer, and Second Coming King. But the doctrine of healing was not taught systematically.<sup>29</sup> Yong Ha Kim, a senior pastor at Yonghyun Evangelical Holiness Church, began to teach the Divine Healing course at Seoul Theological University as an adjunct faculty. Before his teaching, this course was taught by several professors because there was no professor who majored in divine healing. Suk Yong Yoon, the senior pastor at True Light Evangelical Holiness Church, began to work as a dean of the Graduate School of Sungkyul Theological University. He teaches the Divine Healing course for the university. Joon Won Lee and Young Sook Yoon are teaching divine healing at Presbyterian Bible College, even though it is not in their doctrines. Il Sung Lee and Jeong Yeol Ha teach the Holy Spirit and healing ministry of Jesus at Full Gospel Yeongsan Theological Seminary.

Several D.Min. graduates are leading their universities and seminaries as presidents or chairpersons of boards of trustees. The list includes:

- Sung Hae Kim (Cho), President, Hansei University;
- Jun Won Lee, President, Presbyterian Bible College and Seminary;
- Jum Duk Park, President, Soonshin Theological Seminary;
- Late Jung Il Kim, President, Kookje Theological Seminary;
- Woo Yun Kim, Chairman of the Board of Trustees, Youngnam Theological University;
- Paul Moon, Chairman, Georgia Central University, Atlanta, Georgia;
- Young Sil Lee, founder and Chairman, Agape Christian School Foundation in Gimalas, Philippines;
- Young Wan Yoo, founder and Chairman, Heaven Central Mission and Heaven Center Bible College, Chiangmai, Thailand.

The above eight alumni members served/serve their theological institutions in Korea and abroad as chief administrators. Their main job is training ministers for the future of their denominations. They have to emphasize their denominational doctrines, church structures, and traditions. However, since they were trained and influenced by whole person salvation and divine healing from their studies at ORU, their philosophy in leading their institutions was widely open to the leading of the Holy Spirit.

In Korea, denominational walls are being partially destroyed. Presbyterian Theological Seminary in Seoul, which is affiliated with Tonghap Presbyterian Church, chose the Foursquare systematic theology text, *Foundations of Pentecostal Theology*, which the author translated into Korean.<sup>32</sup> The author asked Insoo Kim, professor of Church History at that seminary, why they chose the Pentecostal book as a textbook. He answered that the denominational color is not as important as before. He believed students should know how Pentecostals understand the Holy Spirit even though these beliefs differ from Tonghap denominational doctrines, so that when they go into ministry fields, they can pray for the sick and cast out demons like pastors in Pentecostal churches.<sup>33</sup>

## **Prayer Mountain Healing Crusades**

As more and more pastors graduated from the ORU doctoral program, D.Min. alumni met together and discussed how they could contribute to the Korean Church. In 2004 they decided to open a healing crusade at the Prayer Mountain for the public. They chose David Yonggi Cho's Prayer Mountain called "Osan-Ri Rev. Choi Jasil's Memorial Fasting Prayer Mountain" as the best place for the healing crusade. The first healing crusade occurred August 16–20, 2004, four times a day. Twenty-two pastors preached at the first healing crusade. The Prayer Mountain was big enough to accommodate 7,000 people. From the first day, more than 4,000 believers attended. The preaching on healing was accompanied by the anointing of the Holy Spirit. The D.Min. alumni served as altar workers to lay hands on those who needed healing, and many people were healed of various diseases. Several believers came to

give testimony to how the Lord healed their diseases. The first healing crusade was a great success. The Prayer Mountain leadership asked the D.Min. alumni to conduct a second healing crusade the next year. This year (2018) the D.Min. alumni are preparing to celebrate the fifteenth healing crusade in July 2018. During the past fourteen years, several leaders from ORU have also participated and delivered healing messages, including President William Wilson, Thomson Mathew, previous dean of ORU College of Theology and Ministry, and Kenneth Mayton, previous director of the doctoral program.

There are three notable cases of healing that stand out from the past fourteen years of healing crusades. The first involved an episode of deliverance from demonic oppression that took place in the middle of a service. A young gentleman stood suddenly attempting to take off his clothes, but his parents and wife tried to prevent his action by pulling him down to sit. He did the same action repeatedly at the beginning of every service. Later we found out that the family took him to the Prayer Mountain for healing because he was a pastor at a local church who was known for exhibiting strange behaviors at home and in the church. On Thursday after the morning service, all the D.Min. alumni met together to pray for him. The pastors laid their hands on him, and the believers prayed in tongues for him. Then a very strange thing occurred. The skin on his face became swollen, then it went to his stomach, to his hands, and to his feet. Once it became swollen, they touched the location and cursed the devil to leave in the name of Jesus. The man was so strong that several pastors held on to him tightly to prevent him from moving. It took more than an hour fighting against the evil spirit. Finally, he fell asleep. Later he was found well dressed and greeted each one of the pastors. He was completely delivered from the evil spirit. He still communicates with our alumni.

A second occurrence involved Hosun Shin, a 14-year-old middle school boy with a disability who was brought in a wheelchair by his mother. A day before he visited the Prayer Mountain, he was diagnosed as terminal by the doctor at Severance Hospital due to amyotrophic lateral sclerosis (ALS or Lou Gehrig's Disease). Anyone who has this disease dies before turning 15 years old. He and his mother attended all the services. Following the Wednesday morning

service, his mother came to me and said that her son moved his toe a little bit. She mentioned that her son had suffered from this disease since the second grade. I watched him carefully but could not find any sign of movement. The next day his mother told me that he moved a finger. I watched him again and found that his index finger on his right hand stirred a little bit. The author informed all the preachers and D.Min. alumni to pray for him publicly during the services. After the Thursday morning service, all the pastors stood around him and prayed for his healing. He returned home without much improvement. I visited his home six times that year. Whenever I visited him, I prayed for him fervently by laying hands on him. He gradually improved. Finally, he was completely healed by the blood of Jesus. This young man has graduated from the Busan Presbyterian Bible College and now serves the church as a minister. He has been asked several times to give his testimony in subsequent crusades.

The last story involves a 63-year-old man named Manpoong Her who was infected with polio at the age of three. He was unable to get a polio vaccination because it was during the time of the Korean War and supplies were scarce. Because of polio, the man walked with a limp and a cane for sixty years. He was a believer who served the Anyang Presbyterian Church as a deacon. He attended the healing crusade in 2011. After attending the 6:00 a.m. service, he went to the restaurant for breakfast with his friends. After breakfast, he came out with them but did so without his cane. His friend went back to the restaurant and found it at the place where he had left it. Then he realized that God had healed him. He came to the sanctuary and walked the stairs up and down without a cane. He walked and jumped with joy.

## **Mission Work to the Uttermost Bounds**

One of the educational goals of ORU is to send students to the uttermost bounds of the earth with the gospel of Jesus Christ and his healing power regardless of their majors. Oral Roberts heard from the Lord to “[r]aise up your students to hear My voice, to go where My light is dim, where My voice is heard small, and My healing power is

not known, even to the uttermost bounds of the earth.” The education at ORU is based on this God-given command to the founder. Every summer hundreds of students leave for mission trips, whether it is to a small village in Africa or megacities in China. ORU Korean language D.Min. graduates are reaching the unreached in the uttermost bounds of the earth. Three graduates have founded mission organizations in the Philippines, Vietnam, and Thailand, while ten graduates are serving the Lord as missionaries in other mission fields.

Young Sil Lee, a senior pastor at Jesus’ Hand Evangelical Holiness Church in Woolsan, founded the Agape Education Foundation in the Gimalas Islands, Philippines. He bought 57.8 acres of land and constructed fourteen buildings that house a kindergarten, elementary school, middle school, high school, Bible college, and computer training school for the public. Lee’s goal is not just educating the people with knowledge, but evangelizing all of the islands with the gospel of Jesus Christ. His mission is to implement Oral Roberts’ concept of whole person healing through his educational foundation.<sup>34</sup> He is planning to begin clinics in all of the islands. Because of Lee, countless lives have been changed and believers have confidence that they can do many good things with the power of the Holy Spirit.

Bishop Young Wan Yoo began the Heaven Central Mission in Chiangmai, Thailand. He is a founder and chairman of the board and is focusing on evangelizing the northern part of Thailand with the power of the Holy Spirit. He has purchased many acres of land and constructed four buildings that are used for missionary training, a Bible School, dormitories, and seminars. Every summer he holds the Holy Spirit Festival at Chiangmai University, attended by more than 8,000 people every year. During the day, he holds pastoral training on the Holy Spirit for 500–600 local church pastors. During the evenings, he leads the Evangelistic Campaign where many people accept Jesus Christ as their personal savior. Bishop Yoo and his team pray for the sick individually and hundreds of people are healed every year. Now he is focusing on the holistic salvation of the Thai people. He pioneered more than twenty-six churches for the minor tribes.<sup>35</sup>

Yoon Woo Lee is a 2006 D.Min. graduate who serves as the general secretary of Vietnam Missions.<sup>36</sup> Lee has planted more than

200 churches and established three Bible schools in Vietnam. With his fluency in the Vietnamese language, he helped bring healing to the scars of his war-wounded people. Byung Chon Kim is a 2011 graduate who serves as a missionary to Myanmar and has planted ninety-five churches and a Bible college and seminary in Yangon.<sup>37</sup> He trains the students to pray fervently until they are equipped with the power of the Holy Spirit. The graduates preached the gospel with signs following. Many were healed, and churches were planted in various parts in Yangon. He said that the rapid growth of missionary work in Myanmar is the work of the Holy Spirit among the graduates.<sup>38</sup> Sun Gyo Jung has served the Chinese people for more than thirty years as a missionary. He is the first one who registered his church with the Chinese government as a foreigner after buying land.<sup>39</sup> He evangelizes and trains the Chinese people in Hunan Province. Barnabas Don Lee is working among the Indians in Mexico. He trains the native Indians at three different campuses of Harvest Bible University in Tijuana, Ensenada, and Chiapas, while helping the church in five different locations. Also, he trains the Bible college professors with Pentecostal holistic messages.<sup>40</sup> Bo Hye Kim is serving the people at Kigali, Rwanda. She is helping the children's ministry and training the ministers at a Bible school in Rwanda. Before she was sent to Rwanda, she completed Sunday school textbooks for kindergarten through high school students at Yoido Full Gospel Church. Joshua Kim and Sun Mi Lee are serving the Japanese people under the Assemblies of God, Japan. Since there are more than 8,000 gods in Japan, they teach the believers to be ready for spiritual warfare against evil spirits by teaching them the works and power of the Holy Spirit.<sup>41</sup>

These graduates are reaching the unreached in the uttermost bounds of the earth. Despite the opposition of the Buddhist culture in Myanmar, Vietnam, and Thailand, or poverty in the Philippines, Mexico, China, and Rwanda, they are obeying the Great Commission of Jesus Christ, our Lord, to go to the ends of the earth. Their mission is to preach the gospel of healing for the whole person and hope in Christ. What Oral Roberts heard from the Lord is being fulfilled by the graduates.

## Conclusion

The impact of Oral Roberts in the healing movement of the Korean Church is significant. Through the Korean language D.Min. program, God destroyed the walls between the denominations. Since ORU is a non-denominational institution, pastors from various denominations were able to study and learn from their peers who are from different denominations, different theologies, and different church traditions. Through their openness, they became unified in their commitment to the ministry of the Holy Spirit, holistic approaches to ministry, praying for the sick, laying on of hands, and reaching the unreached, because these issues are common in their daily ministries. As the walls of denominational theology are being torn down, new trends are emerging as churches are divided into two new groups: those who believe and follow the Pentecostal teachings of the Holy Spirit and those who do not approve of it. Those who have adopted a Pentecostal view of the Holy Spirit will pray for the sick, pray in tongues, and cast out demons regardless of their denominations. Furthermore, even those who belong to non-Pentecostal denominational backgrounds have fellowship with pastors in Pentecostal churches. That is why Woo Yon Kim, chairman of the board of trustees of Youngnam Theological University, prays for the sick and believes in the baptism with the Holy Spirit, even though his denomination's position is different.

A second impact is seen in the cooperative unity these pastors experienced over the past fourteen years by operating the healing crusades at Prayer Mountain. Jesus prayed, "I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me" (John 17:20–21). The Korean church was divided into many pieces due to minor differences. However, because of the influence of the ORU D.Min. program and the united effort of the healing crusades, for the past fourteen years these pastors from different backgrounds have come together to pray for the sick. They became one in obeying the leading of the Holy Spirit in love and faith. They discovered that praying for the sick is not about knowledge, skill, or technique, but compassion for the

sick and faith that the Lord is a healer through the power of the Spirit. Compassion is the soil for a miracle. Through them, the Holy Spirit is healing the brokenness of the Korean church. One day, the Korean church will be united under the ministry of the Holy Spirit. Then the Lord will be glorified, and the power of unity will shorten the time before the second coming of Christ.

A third impact is seen in how D.Min. students are living out Oral Roberts' vision to send students to the uttermost bounds of the earth. The Korean church sent more than 30,000 missionaries unto the "uttermost bounds," and ten of the D.Min. graduates are among them. They were equipped with the gospel and healing power of the Holy Spirit. They are equipped with doctoral degrees and are being used greatly in expanding the kingdom of God by defeating the power of darkness. Graduates are also bringing healing through medical science, healing through natural laws, and alternative healing to the definition of divine healing. Because of Roberts' whole person concept, the Korean church is beginning to expand its definition from the traditional view that "healing through the power of the Holy Spirit only is divine healing."<sup>42</sup> Kwang Suk Joo was instrumental in changing these attitudes about healing through his Whole Person Healing New Life Research Institute in 1996, through which he trained more than 6,000 people. He included the blood of Jesus, gifts of the Holy Spirit, the power of laying on hands, inner healing, preventive health, exercise therapy, counseling, smiling therapy, diet therapy, and other means in his healing seminars.

A final impact of the Korean D.Min. program can be seen in how churches are conducting their discipleship training for leaders. During the last two decades, discipleship training of lay people has greatly improved. They have expanded their knowledge base beyond simply the Bible and are becoming more acquainted with other writings, especially on the Holy Spirit and healing. Il Sung Lee, a senior pastor at Full Gospel Samma Church, recommended for young mothers in his church not to hold secular jobs, but to come to church and pray for their husbands and children while receiving discipleship training from their pastor. More than one hundred young mothers were trained during the last several years.<sup>43</sup> On Sunday afternoons, all of the church members were divided into hundreds of small groups and received training from these lay teachers.



In this context, the training methods of healing evangelists in the Korean church have been upgraded. Those who desired to become healing evangelists were recommended to go to the Prayer Mountain to spend long periods of time in prayer. However, they should now also spend time reading books, in addition to praying to the Lord.

Through the Korean Doctor of Ministry program at ORU, Oral Roberts' vision of taking the healing gospel into every person's world is being accomplished. Graduates have planted churches, built buildings, saved souls, and educated the whole person from kindergarten to university age with the power of the Holy Spirit. The Korean church is forever transformed because of this legacy.

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## Notes

1 Paul G. Chappell, class notes from DMN 733 Divine Healing Class, Oral Roberts University, 21 October 1999. He taught the Divine Healing Class in Daejeon, South Korea.

2 Oral Roberts, *Expect a Miracle*, trans. Hyungchul Jeon (Seoul: Word of Life, 1995), 61–69. At the preface of the Korean version of *Expect a Miracle*, David Yonggi Cho wrote that Roberts' concept on "God is Good" is from 3 John 2. He imitated it from Roberts and named it the three-fold blessing. He always respected Roberts as his spiritual mentor.

3 Yeol Soo Eim, "South Korea," in *New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2002), 239.

4 Younghoon Lee, *The Holy Spirit Movement in Korea* (Oxford, UK: Regnum Books International, 2009), 66–68.

5 Ikdo Kim, *Preaching of Korean Church Leader, Ikdo Kim*, ed. Kiats (Seoul: Hongsungsa, 2008), 8–16.

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- 11 Yeol Soo Eim, “South Korea,” 241–43.
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27 Seongcheol Ahn, President of the alumni of the Graduate School at Mokwon University, invited Kenneth Mayton as a speaker at a special lectureship when he visited Asia LIFE University, where the author served as President. Eim interpreted his teaching to more than 200 professors and students.

28 The Evangelical Holiness Church was born in Korea. It is divided into two denominations: Christ Evangelical Holiness Church and Jesus Evangelical Holiness Church. Both of the denominations have their own theological universities: Seoul Theological University and Sungkyul Theological University, respectively. They share the same doctrines.

29 Yong Ha Kim, Senior Pastor at Yonghyun Evangelical Holiness Church in Incheon, interview by author at Ark Prayer Mountain, 21 April 2016.

30 Woo Yon Kim, Senior Pastor at Dongshin Presbyterian Church and Chairman of the Board of Trustees at Youngnam Theological University, interview by author, 18 April 2018. Woo Yon Kim was inaugurated as Chairman of the Board of Trustees of Youngnam Theological University in April 2018. Youngnam Theological University was established by Tonghap Presbyterian Church, which follows strong Calvinism. Divine healing has not been emphasized in his denomination. Moreover, the attitude of his denomination towards healing and Pentecostal teachings on the Holy Spirit was more critical. However, he accepted many of the Pentecostal teachings on the Holy Spirit and preached and taught to his congregation the healing of Jesus when he pastored Dongshin Church in Daegu. He is leading his theological seminary towards the whole person salvation concept. Even though he is one of the key leaders in his denomination, he said that the denominational walls are being destroyed gradually.

31 Paul Moon, Senior Pastor at Mount Pocono Presbyterian Church, Mount Pocono, Philadelphia, and Chairman of Georgia Central University, Atlanta, Georgia, interview by author, 10 April 2018. Paul Moon graduated from Chongshin University in Korea, which is affiliated with the largest Hapdong Presbyterian Church. He has pastored for more than forty years in his denominational church. However, his main philosophy in leading Georgia Central University in Atlanta, Georgia, is training the students with the whole person healing concept. Even though he does not name the course “Divine Healing,” he prays for the sick and encourages the faculty members and students to trust the Lord and pray for the people in need.

32 Guy Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology*, trans. Yeolsoo Eim (Los Angeles: L.I.F.E Bible College, 1983; Seoul: Sungkwang, 1992).

33 Insoo Kim, Professor of Church History at Presbyterian Theological University in Seoul, interview by author, Spring 2010.

34 Young Sil Lee, Founder and Chairman of the Board of Trustees, Agape Education Foundation in Gimalas, Philippines, interview by author, 24 July 2015. The author visited his education foundation in the Philippines several times and ministered there for several days.

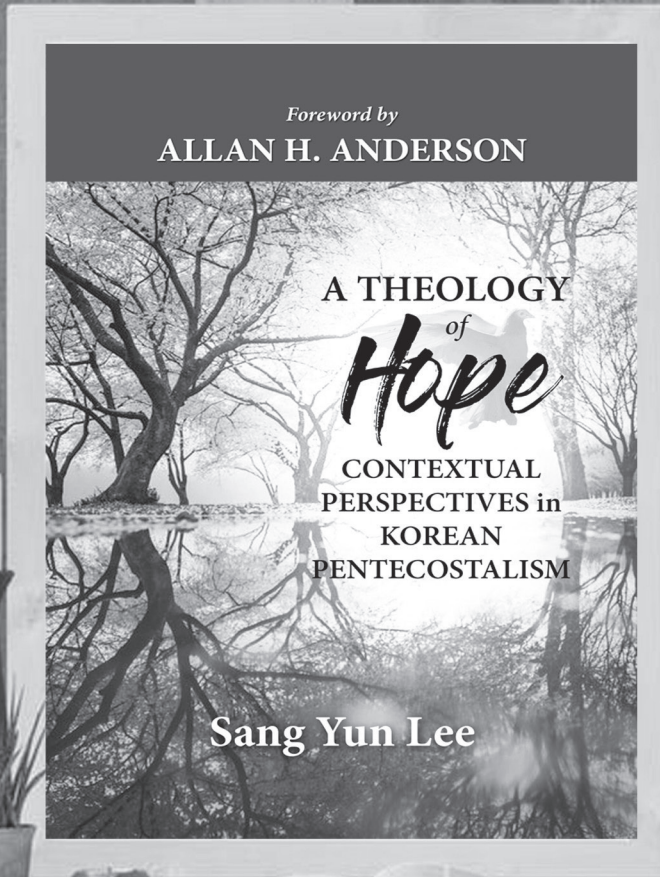
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- 38 Byung Chon Kim, *Missionary Report 20180104 No. 8*. (Myanmar Youngsan Theological Seminary, Yangon, 2018), 3–6.
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- 40 Barnabas Don Lee, *Mexico Mission Prayer Letter*, November 2017, 1–2.
- 41 Joshua Kim, Pastor at Cho’s Prayer Mountain, interview by author, 21 July 2016.
- 42 Lee, *Hankook Gyeowhie Wa Shinyoo Woondong*, 25–26.
- 43 Il Sung Lee, Senior Pastor at Full Gospel Samma Church, interview by author, 15 February 2018. The author visited his church several times and saw how the lay leaders trained the church members at Sunday afternoon training sessions.

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