

LIBERTY THEOLOGICAL SEMINARY

DISCIPLESHIP PRINCIPLES AND APPLICATIONS TO HELP LOCAL CHURCH  
PASTORS TO BECOME DISCIPLE-MAKERS IN SOUTH KOREA

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DOCTOR OF MINISTRY

By

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LIBERTY THEOLOGICAL SEMINARY

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## **ABSTRACT**

Discipleship Principles and Applications to Help Local Church Pastors to Become Disciple-makers in South Korea

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Liberty Baptist Theological Seminary, 2014

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Every pastor is called to develop disciple-makers to fulfill the mandate of the Great Commission. Korean pastors have been trying to make disciples with many programs, but they have difficulties in making disciples that multiply. This is caused by misunderstanding the meaning of disciple and what disciple-making principles are in the Bible. The purpose of this project is to define the essential nature of a disciple and to research principles and applications for helping local church pastors to develop disciple-makers in South Korea by focusing on Jesus' ministry.

The New Testament will be studied to discover principles for discipleship making. This research will be composed of questionnaires from at least thirty-one pastors to evaluate current discipleship models of Korean Churches. Following these research recommendations, a biblical model for making disciples in South Korean churches will be made to developed.

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I am extremely indebted to many people to work on this project. I would first like to dedicate this project to the Lord, Jesus Christ, who has given me strength and wisdom to work on this project. I wish to dedicate this project to my mentor, Dr. Frank Schmitt and my reader, Dr. Ben Forrest, who has encouraged me to carry out this project with great affection and practical comments. I would like to give deepest appreciation to my wife who has helped me to focus on working on this project and has prayed for me continually. In addition, I would like to thank my mother, my father-in-law, and my mother-in-law, who has trusted in me and has been a powerful supporter with financial resources and passionate prayer. Without them, I never could have finished writing this project.

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## CHAPTER ONE

### INTRODUCTION

#### **The Statement of the Problem**

Jesus Christ was sent by God to save the lost and develop disciples. He was the greatest disciple-maker and powerful model of making disciples in history. While Jesus Christ spent about three years in ministry, He called twelve people to make disciples and made them disciple-makers. For these three years of concerted ministry effort, Jesus taught His disciples many things such how to call people into discipleship, how to teach and preach about the gospel, how to heal people with physical and spiritual difficulties, how to cast out demons, and how to pray. Through Jesus's discipleship, His disciples were totally transformed, and they became powerful disciples who made multiplying disciples.

One of the most important things in Jesus' discipleship was that Jesus delegated jobs to His disciples to expand the Kingdom of God. In Matthew 28: 18-20, Jesus gave the most important command related to *mission Dei*. In order for disciples to become disciple-makers, they had to go to all nations and make disciples, baptizing and teaching everything Jesus gave them. Delegation was very important for transforming His disciples into disciple-makers. After Jesus ascended to heaven, His disciples were filled with the Holy Spirit who was sent by Jesus Christ. As a result, they obeyed the command that Jesus gave them called the Great Commission.

In these ways, Jesus used diverse methods to make His disciples into followers and leaders who would transform the world with the gospel. After His disciples were trained, they were filled with the Holy Spirit, and they became disciple-makers who turned the world upside-down. They preached the gospel to lost people, and they showed those received the gospel many

things just as Jesus Christ showed them. Their converts went out to Judea, Samaria, and the end of the world to preach the gospel and make disciples. In Acts and other New Testament books, there are many passages that demonstrate His disciples and regular laymen going out and adding to the number of disciples through the principles Jesus taught them. As a result of this discipleship, the gospel spread throughout the world and many people came to know who Jesus is and what Jesus did on the earth as the Savior. Generations have experienced this great transformation and spiritual maturity because of discipleship principles.

Over the past 130 years, South Korean churches have experienced one of the greatest revivals in the world and even though the church in Korea is only about 130 years old, it has experienced tremendous revival and growth in that short time. However, the rate of spiritual and numerical growth has drastically decreased in recent years. South Korean churches have tried to counter this problem by implementing discipleship programs so that they might fulfill the Great Commission but the processes they have tried to use are not working.

Korean churches have a dilemma, which means that there are a variety of discipleship processes in South Korean churches, and there are many books, conferences, and seminars all trying to solve the difficult issues. However, the more methods the Korean church uses to raise up disciple-makers the more confusion they create! Disciple-maker programs do not guarantee the result of disciples that multiply. This strong emphasis on programs has created a focus within the church that has limited the Korean church's ability to influence the world as light and salt.

No matter the kind of church, whether it is traditional, hybrid, attractional, or organic, the problem of discipleship still exists and it is very difficult to train up disciples-makers. The South Korean church needs to meet this problem head-on. Rather than attending famous

seminars and conferences or reading popular books, the church needs to study the method that Jesus and the Apostles used to make disciples in the New Testament.

This project, *Discipleship Principles and Applications to Help Local Church Pastors to Become Disciple-Makers in South Korea*, will suggest a biblical definition of a disciple and will extract discipleship principles from scripture for pastors of South Korean churches.

Even in the face of this difficulty, the Korean church is filled with hope, because the economy of heaven reorients the paradigm of the world which elevates the wise, whereas, Christ uses the “foolish things of the world to shame the wise.”<sup>1</sup> He turned the world upside down.<sup>2</sup> When Korean pastors understand biblical discipleship principles, they can make disciples who are going out into the world to make more disciples.

### **The Statement of Limitations**

Although this project is going to describe the biblical discipleship that Jesus and apostles used in the New Testament, it can be applied to the Korean church. Discipleship principles are the same for all churches in the world, but the application of these principles vary with the situation. This will specifically suggest ways to apply these principles to pastors of South Korean churches.

This project will examine the strengths and weaknesses of eight of the most popular discipleship programs currently being implemented in South Korea. This project will also

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<sup>1</sup> Unless otherwise noted all scripture is from the *New International Version* (Grand Rapids, MI: Zondervan, 1973), 1 Cor. 1:18-31.

<sup>2</sup> George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO: WaterBrook Press, 2001), 12.

include questionnaires given to thirty-one pastors serving in various South Korean churches questioning them about the discipleship methods their churches currently used. This paper will then analyze the strengths and weaknesses of those pastors' churches by contrasting them with the principles that Christ used in the New Testament. The model that was implemented by Christ and by the apostle Paul will be introduced in this project as the ideal method to use in developing multiplying disciples with specific applications directed to the South Korean church.

This project will focus on New Testament passages in order to explore effective discipleship principles stemming from the model of Jesus Christ and His disciples. This has been intentionally limited to extrapolating models from New Testament passages rather than historical, theological, or Old Testament wisdom.

### **Biblical Basis**

Making new disciples is an essential ministry in the church because it reflects obedience to the commissioning of Christ and fulfills his purpose of making His name great among the nations (Malachi 1:11, 14). In the New Testament, there are many passages that specifically relate to making disciples. Jesus Christ, the greatest disciple maker, focused on developing His twelve disciples and before He ascended to heaven after resurrection, He commanded those disciples to "Go and Make disciples, baptizing them and teaching them" (Matthew 28:19-20). Studying the life and ministry of Christ is necessary for understanding how to make disciples. Jesus Christ did not make His disciples thoughtlessly but was intentional and strategic. It is very important for churches today to follow in His footsteps.



There are three things that need to be emphasized in biblical discipleship. First, if believers do not know what a disciple is, they cannot follow Jesus Christ as true disciples. Biblical examples and descriptions of a disciple can be found in Luke 10:27; 14:25-35 and John 13:35 and these verses state what a disciple is. These passages inform believers how to love God and their neighbors. Second, part of being a disciple of Jesus Christ is knowing how to use the talents that God has given. The New Testament provides believers with passages about how to use these talents, for examples Romans 12:4-8, 1 Peter 4:10-11, and 1 Corinthians 12:12-31. These passages help enable believers to serve God and people with their spiritually-endowed talents. And third, discipleship is not a program but a life-long process where the believer is conformed more and more into the image of Christ. This is something that many Korean church leaders have misunderstood. Most often, they believe that discipleship is something that can only be done by pastors; however, the Bible gives a host of examples of the laity making multiplying-disciples. Ephesians 4:42-47 and Acts 2:42-47 are beautiful and healthy model of the laity making multiplying-disciples. These three reasons make it very clear how important and necessary it is to study the New Testament and uncover the disciple-making principles within.

### **The Statement of Methodology**

The purpose of this project is to help all pastors realize that they are disciple-makers. A secondary goal is to encourage pastors to examine biblical principles for multiplying disciples. In order to find out biblical discipleship programs, pastors have to know the biblical definition of a disciple. In the Bible, there are many passages about what a disciple is and what discipleship is. It is necessary for pastors to understand the discipleship process that Jesus and His apostles used

to make multiplying disciples, because these principles can be applied in Korean churches to make multiplying disciples. This project is going to suggest the most effective and workable discipleship making model for Korean churches.

This project will be divided into six chapters. The first chapter will be an introduction and literature review. Chapter two will answer the question “What does the Bible say about disciple-making?” In order to answer this question, this project will study key passages pertaining to the topic of discipleship.

Chapter three, Discipleship Making Programs used by Korean Churches, will closely examine the eight most popular discipleship programs in South Korean churches at this time and then will detail the ministry of a Korean church that implements each program. The programs that will be studied in this section are Jejahulleon, One-on-one discipleship, Purpose Driven Discipleship, Two Wings Mission Discipleship, House Church Discipleship, Missional Discipleship, Alpha Course, and Evangelism Explosion.

In chapter 4, The Response of Pastors to Questionnaire about Discipleship Making, will introduce the results of a questionnaire given to pastors. This questionnaire questioned pastors about the definition of the word *disciple* and about what methods they are using to disciple their congregation. The questions regarding the definition of *disciple* given in the questionnaire are based on the biblical passages Luke 14:25-35, Luke 10:27, John 13:34-35, John 15:5-13, and Matthew 28:18-20. The questions regarding the current discipleship programs the pastors implement are based off of Ephesians 4:11-16 and Acts 2:42-47. The purpose of this chapter is to show which discipleship programs are being used in Korean churches and to gage the current level of understanding of the word *disciple* compared to the Biblical definition. Finally the

questionnaire results will be analyzed through the Biblical principles given in chapter two and will evaluate the strengths and weaknesses of the programs in use.

In chapter five, A Workable and Biblical Model for Making Disciples in South Korea Churches, will provide a working Biblical model with specific applications for the South Korean church. This chapter bases this model and its applications from the information gathered in chapters two, three, and four. This model will be divided into six practical steps: Reaching, Developing, Sending, Coaching, Filling with the Holy Spirit, and Expanding the Kingdom of God

These six steps will urge believers to share the Gospel with the lost, teach new converts how to become mature disciples, send out the new disciples to share the Gospel, and then give them helpful feedback, and then most importantly teach them how to be filled with the Holy Spirit. These steps will give Korean churches a biblical model of discipleship to which they should adhere.

Chapter six concludes this proposal by summarizing the biblical basis of discipleship, the current discipleship culture in Korea, the programs presented, and the suggested model of discipleship to follow.

## The Review of the Literature

### Books

*Growing True Disciples* by George Barna is a powerful book that deals with discipleship programs found in local churches. George Barna is one of the most popular American authors on the subject of discipleship programs. In this work, he labors to accurately portray the current state of discipleship in the American church. The author primarily supports his views through the use of surveys. This book greatly encourages pastors to make multiplying disciples. Barna presents five discipleship models used in highly effective disciple-making churches. *Growing True Disciples* is an important read for helping local pastors handle specific discipleship situations that they encounter.

*Discipleshift* by Jim Putman, Bobby Harrington and Robert E. Coleman is an inspirational book written specifically to change the reader's heart in regards to making disciples. Many church leaders tend to think that discipleship is simply making disciples. However, this book suggests that all church leaders have to continue teaching the new disciples through relational discipleship. This book argues that churches should shift from traditional discipleship methods to a relationship approach in order to create multiplying disciples. The authors of this book believe that "if we want to create a church truly committed to discipleship, every assumption about church needs to be filtered and reevaluated through the lens of the Scriptures and especially Jesus' methods for doing discipleship and church."<sup>3</sup> One of the most powerful

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<sup>3</sup> Jim Putman and Bobby Harrington, *Discipleshift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids, MI: Zondervan, 2013), 16.

things this book has to offer is the strong emphasis of drawing out discipleship principles through the Bible and the ministry of Jesus Christ.

*The Complete Book of Discipleship* by Bill Hull is an invaluable book on discipleship. The author says that “Discipleship isn’t a program or an event; it’s a way of life. It’s not for a limited time, but for our whole life. Discipleship isn’t for beginners alone; it’s for all believers for every day of their life. Discipleship isn’t just one of the things the church does; it is what the church does.”<sup>4</sup> His argument originated from a biblical and historical study of discipleship. It is very helpful for the author to deal with the Bible and the origins of discipleship in history. The author tries to represent who a disciple is according to the Bible and to discover Bible-based discipleship principles that can be implemented in current churches. Finally, the author suggests the future of discipleship through the methods of Jesus Christ and the five models of effective discipleship presented.

*Jesus Christ Disciple Maker* by Bill Hull is another compelling book that seeks to unearth discipleship principles. This book is divided in four parts: come and see, come and follow Me, come and be with Me, and remain in Me. This is exactly what Jesus did when He made His multiplying disciples. The reason why this book is so powerful is that the author studies the methods of Jesus Christ-- the strongest disciple-maker in history.

*Real life Discipleship* by Jim Putman is an essential book for any pastor on discipleship. The author is a senior pastor of Real Life Church practices the principles found in this book in his church. Currently, his church is one of the fastest growing churches in America. His

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<sup>4</sup> Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, Co: NavPress, 2006), 24.

discipleship is intentional, relational, and strategic. He says that Jesus was an intentional leader in every sense, and He did His disciple-making in a relational environment, and He followed a process that can be learned and repeated. In other words, an intentional leader + relational environment + reproducible process = infinite number of disciples.<sup>5</sup> His discipleship process emphasizes the four discipleship principles of sharing, connecting, ministering, and disciplining. This process can help local church pastors lead believers to follow Jesus Christ and make other disciples.

*Disciple Making Is...* by Dave Earley and Rod Dempsey is a comprehensive resource written to encourage local church pastors to realize what disciple making actually entails. The greatest strength of this book is the author's passion to make multiplying disciples. Dave Earley and Rod Dempsey planted a new church, and they made many disciple-makers there. Dave Earley planted another new church in Las Vegas several years ago. Now, he is training disciples to make multiplying disciples. Although there are many books about this subject, this book focuses on some principles about following Jesus Christ and developing follower of Jesus Christ from a local church perspective and from author's experience.<sup>6</sup> This book is divided into four sections on disciple-making philosophy, disciple-making basics, disciple-making methods, and disciple-making models.

*The Present Future* by Reggie McNeal is one of the radical books for churches and has been influential to many church leaders since 2003. The author, Reggie McNeal, is working for

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<sup>5</sup> Jim Putman, *Real-Life Discipleship: Building Churches that Make Disciples* (Colorado Springs, CO: NavPress, 2010), 36.

<sup>6</sup> Dave Earley and Rod Dempsey, *Disciple Making is...: How to Love the Great Commission with Passion and Confidence* (Nashville, Tennessee: B&H Publishing Group, 2013), 1.

Leadership Network of Dallas as a missional leadership leader, and he wrote several influential books. He talks about church with six tough questions this way: The collapse of the church culture, the shift from church growth to kingdom growth, a new reformation: Releasing God's people, the return to spiritual formation, the shift from planning to preparation, and the rise of apostolic leadership. He indicates the difficulties and problems of current churches, and he tries to describe solutions with perspective of missional church and apostolic leadership.

*Simple Church* by Thom S. Rainer and Eric Geiger is an essential book for the church to return to God's process of making disciples. As a pastor, the author tried to change his church so that it was effective. However, he did not realize what to do and how to apply the information he knew about disciple-making. As this book's title suggests, the author insists on four simple steps. It is Clarity, Movement, Alignment, and Focus. If there are people who wish to study what the most effective elements are in a healthy, this book will be of great aid to them.

*The Purpose Driven Church* by Rick Warren is an extremely helpful book for understanding what discipleship is. The author thinks that every church is led by something such as tradition, finances, people, events, and so on. He insists that every church has to be led by purpose and therefore all churches must become churches that are "purpose driven". In order for church members to be transformed, his church has created a life development process called *the diagram of a baseball diamond*. Level 1 is committed to membership, level 2 is committed to maturity, level 3 is committed to ministry, and level 4 is committed to missions. This diagram represents knowing Christ, growing in Christ, serving Christ, and sharing Christ. In his book, he says that transformation will not happen by chance. We must establish a disciple-making, or educational, process that encourages people to act on what they learn and rewards them when

they do.”<sup>7</sup> His book is divided in five parts. His book starts by introducing his church. Then he demonstrates what purpose driven church is and how to make healthy church. When local church pastors consider his argument, they can be effective disciple-makers.

#### Internet Source

*LifeWay.com* is the website for Life Way Christian Resources of the Southern Baptist Convention. They have a variety of resources such as Bible studies, e-books, articles or magazines, music, video sessions and so on. Life Way.com is the most popular website for helping leaders to find great resources to help their churches. This website has many excellent resources available on discipleship.

*Vergenetwork.org* is one of the most effective websites for providing church leaders with a multiplicity of resources. They also sponsor a conference designed to help local church leaders be effective in discipleship. They have a blog, resources, video, e-books, and events. Overall, they are a fantastic resource!

*Barna.org* is one of the largest providers in regards to Christian materials throughout the world. Barna group is located in California, and they want to give church leaders credible knowledge and enable them to think clearly. They are a marketing research firm and their resources are free. Church leaders can use a variety of resources and products from this website.

*Exponential.org* is very helpful website which helps church leadership discern an effective ministry. They hold a big conference in Florida once in a year. Their focus is to plant

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<sup>7</sup> Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 143.



new churches in local society and to help them have a good discipleship program. They provide a lot of e-books about discipleship and have many of their speakers are from leading churches all over the globe.

*Realifeministries.com* is the website associated with Real Life Church and discipleship ministry. They believe that the reason they exist in the world is to reach lost people for Jesus. They emphasize relational discipleship and believe that small groups are the most effective environment for discipleship to take place. This website gives many people great insight about discipleship.

*Multiplymovement.com* was created to help discipleship in local churches. They want to help local church leaders use the most simple, practical, biblical, and helpful tools used in discipleship today. Their goal is to create passionate multiplying-disciples. They have a lot of materials and videos available.

## CHAPTER TWO

### WHAT DOES THE BIBLE SAY ABOUT DISCIPLE-MAKING?

The greatest disciple maker in history was Jesus Christ who came to this world to save the lost and develop believers to become disciple-makers. Studying Jesus' example of making disciple-makers is the most effective way for the church to carry on the great commission mandate of making disciples. When Jesus started His ministry, He called twelve disciples to follow him and imitate his action. As a result of their time as disciples under the dynamic ministry of Christ, they completely committed themselves to preach the gospel in spite of serious persecution. John Foxe stated,

James the son of Zebedee and Salome was the elder brother of the Apostle John. He was the first of the twelve apostles to be martyred (Act 12:2). He was executed about A.D. 44 by order of King Herod Agrippa I of Judea. Little is known about the Apostle Matthew's later and the time and manner of his death, but legendary accounts say that he traveled to Ethiopia where he became associated with Candace. Some writings say he was pinned to the ground and beheaded with a halberd in the city of Nadabah, Ethiopia, in circa A.D. 60. James was the brother of Jesus and the writer of the epistle. He was not killed by the fall, and so his head was smashed in with a fuller's club, which may have been a club used to beat clothing, or a hammer used by blacksmiths. Matthias was stoned at Jerusalem and then beheaded. Andrew was martyred in Edessa by being crucified on an X-shaped cross, which came to be known as St. Andrew's cross. Peter went back to the city. After being captured and taken to his place of martyrdom, he requested that he be crucified in an upside down position because he did not consider himself worthy to be crucified in the same position as his Lord. Jude was crucified at Edessa. Pagan enemies of Bartholomew cruelly beat and crucified him. Thomas was tortured by angry pagans, run through with spears, and thrown into the flames of an oven.<sup>1</sup>

Most of the ministry work Christ did was related to building up His twelve disciples so that when He left them they would be prepared to carry on His work of multiplying disciples and expanding the Kingdom of God. After His resurrection, He issued His final command to His

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<sup>1</sup> John Foxe, *Foxe's Books of Martyrs* (Alachua, FL: Bridge-Logos, 2001), 3-6.

disciples. “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20). Jesus delegated His ministry of making disciple-makers to the twelve disciples and then ascended to heaven. Later, on the day of Pentecost, the disciples were filled with the Holy Spirit and would go on to make a host of multiplying disciples. The discipleship in the New Testament that began with the ministry of Jesus Christ and was passed on to His disciples turned the world upside down. As a result of this discipleship, the Gospel spread throughout Jerusalem, Judea, Samaria, and to the ends of the earth.

### **Situation of Korean Churches**

The Gospel broke down the barriers to the light in South Korea and penetrated the nation with the strong power of the Holy Spirit. Because of this, there are many healthy churches and strong Christians in South Korea. However, South Korean churches these days are facing a dire crisis concerning spiritual and numerical growth. Many churches have tried to solve this difficulty with programs and events; others by building bigger buildings. Some churches’ events attempt to boost their numerical growth to the neglect of foundational Christian truths. As a result, many pastors struggle with spiritual darkness.

Although many churches are ardently fighting against the current dilemma, they create more confusion and damage in the church. This is all because they fail to recognize that this problem originated out of a misunderstanding about the definitions of disciple and discipleship. Therefore, the best way to recover from these problems is to learn what a disciple is and to

recognize and practice Biblical discipleship principles in the church. If Korean churches find out the meaning of true discipleship in the Bible, Korean churches will become churches that make multiplying disciples and turn South Korea upside-down with the Gospel, just as the early church did.

### **Essential Elements of a Disciple**

#### **Disciples are Transformed Individuals**

A disciple is a transformed person (Rom 12:1-2) who makes a decision to follow a master, learning everything from him. This does not mean following a multiplicity of teachers just as university students follow their professors. Rather, a disciple is a person who learns, follows, and pursues everything the master does. Lawrence O. Richards said, “The disciple was expected not only to learn all that his rabbi knew but also to become like him in character and piety (Matthew 10:24; Luke 6:40).”<sup>2</sup> In order to learn all that master knew and to be like master, people must make a decision to follow a master, which requires strong transformation, because before a disciple follows a master, a disciple must abandon his former lifestyle and beliefs and submit himself to his master’s thinking, habits, and behavior. A disciple was totally committed to his master.

In the New Testament, this word, *disciple*, is used 266 times. The largest concentration of this word being used is in the Gospels. In those contexts, being a disciple generally means

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<sup>2</sup> Lawrence O. Richards, *New International Encyclopedia of Bible Words: Based on the NIV and the NASB* (Grand Rapids, MI: Zondervan Publishing House, 1985), 226.

abandoning the things of the world and following Jesus.<sup>3</sup> Following Jesus Christ as the master of their lives required them to give up many things in their lives and be transformed from fishermen and tax collectors to fishers of men. After making a decision to follow Jesus Christ, they had to be learners to do something else and to be something else with the help of Jesus Christ.<sup>4</sup> In this sense, a disciple is a learner being with a master twenty-four hours a day, and the word, *disciple*, implies the acceptance in thought and deed of the views and practices of the teacher.<sup>5</sup>

Notably, Matthew 4:19-20 exhibits why a disciple is a transformed person. “Come, follow me. Jesus said, and I will turn you into fishers of people. They left their nets immediately and followed him.” Jesus said to them “Come, follow me”, and they followed Him. Following Christ meant physically following Jesus through His ministry. His followers were not just hearers; they actually followed their master around and became, as it were, trainees.<sup>6</sup> Those who were called by Jesus Christ to be disciples were fishers, but when they made a decision to follow Jesus Christ as the master of their lives, they agreed to have every facet of their lives transformed by their commitment to the master.

This command, “Follow me”, required a metamorphosis of their belief, attitudes, and actions, which was not easy. The only reason that any transformation was possible was because of the promise of Christ when He said, “I will turn you into fishers of people.” They believed

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<sup>3</sup> Earley and Dempsey, *Disciple Making is...*, 22.

<sup>4</sup> Robert Brow, *Go Make Learners: A New Model for Discipleship in the Church* (Wheaton, IL: Harold Shaw Publishers, 1981), 20.

<sup>5</sup> J. D. Douglas, *New International Bible Dictionary* (Grand Rapids, MI: Zondervan, 1987), 273

<sup>6</sup> Tremper Longman III and David E. Garland, *The Expositor's Bible Commentary: Matthew & Mar.* Vol. 9. rev. ed. (Grand Rapids, MI: Zondervan, 2010), 148.

that Jesus was the Messiah, the Christ, and the Savior of the nations. Though their initial impression of Jesus was flawed, they had faith in what He would do to them and through them.

As Matthew 4:19-20 demonstrates the calling of Jesus Christ to His disciples, being a disciple means following a master, abandoning many things, living together with a new master. Through Jesus' calling, they were transformed, recognizing and accepting who Jesus is and placing themselves under His authority. They did not live with their perspectives. Jesus led them, and they followed.<sup>7</sup> The Bible says that "If anyone wants to serve me, he must follow me, and where I am, my servant will be too. If anyone serves me, the Father will honor him (John 12:26)."

In this regard, a disciple is a transformed person. Disciples had to learn all that Jesus Christ knew, and they had to follow the way of life as He lived so that they become true disciples of Jesus Christ, which required strong transformation with their perspectives for life.

### Disciples are Committed Individuals

A disciple believing in Jesus Christ for salvation is a *committed* follower filled with zeal to become more Christ-like. Before the disciples were transformed from fishers of fish to people, they lived for themselves and did what was right in their own eyes, but after they were transformed as disciples, they lived for Christ. Jesus called His disciples to commit themselves to Him and abandon their own desires and goals. They had to live life for His sake. He didn't just give them a command to do that though, Christ taught them about the things He required of them and how to live a committed life. And yes, it was arduous, but the bottom line is that if there was no commitment, they could not have been disciples of Jesus Christ.

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<sup>7</sup> Putman, *Real-Life Discipleship*, 28.

Commitment was an essential element to following Jesus Christ. Dietrich Bonhoeffer said that “Discipleship is commitment to Christ, because Christ exists, he must be followed.”<sup>8</sup> Early and Dempsey similarly explained, “A disciple is a person who is totally committed to Christ. Jesus is first! He is the first priority. The priority of Jesus in one’s life is evidenced by a willingness to go anywhere and do anything He asks.”<sup>9</sup> Putman stated, “A disciple is committed to the mission of Christ. In Matthew 4:19, they had been fishers of fish; now they would go after people.”<sup>10</sup> Disciples committed themselves to follow Jesus Christ and to abandon everything in which they thought that it was very important and necessary for their lives and to obey everything that Jesus commanded to them. J. Oswald Sanders said in his book, *Spiritual Discipleship*, “All for Jesus, all for Jesus, all my being’s ransomed powers, all my thoughts, and words and actions, all my days, and all my hours.”<sup>11</sup> Disciples were committed to Jesus in their thoughts, words, and actions in each moment of life. It was not easy to be committed person at that time, because Jesus Christ did not promise very easy life to His disciples, rather the life of disciples would be very hard because of being Jesus’ disciples. In this regard, a disciple is a committed person to follow Jesus Christ and to be with Him and to obey everything He gave them. A disciple lives for the sake of Christ, not for their own sake.<sup>12</sup>

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<sup>8</sup> Dietrich Bonhoeffer, *Discipleship*, vol. 4 in *Dietrich Bonhoeffer Works* (Minneapolis, MN: Augsburg: Fortress, 2003), 1509, Kindle.

<sup>9</sup> Early and Dempsey, *Disciple Making is...*, 23.

<sup>10</sup> Putman, *Real-Life Discipleship*, 30.

<sup>11</sup> J. Oswald Sanders, *Spiritual Discipleship: Principles of Following Christ for Every Believer* (Chicago: Moody Publishers, 1990), 56.

<sup>12</sup> Longman and Garland, *The Expositors Bible Commentary: Matthew & Mark*, 175.

The most compelling Biblical evidence about the costliness of discipleship is found in Luke 14:26-27, 33 where Jesus said,

Large crowds were traveling with Jesus, and turning to them he said: “If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters – yes, even their own life – such a person cannot be my disciples. And whoever does not carry their cross and follow me cannot be my disciple. “Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it? For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, ‘this person began to build and wasn’t able to finish.’ “Or suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand” if he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. In the same way those of you who do not give up everything you have cannot be my disciples. “Salt is good, but if it loses its saltiness, how can it be made salty again? It is fit neither for the soil nor for the manure pile; it is thrown out. “Whoever has ears to hear, let them hear” (Luke 14:25-35).

Jesus was a prominent figure because of the miraculous signs and shocking messages He gave and the crowds followed Him because they wanted to garner some type of blessing and have their curiosities satisfied. But Jesus turned to them, and said that a disciple was a committed person. It was so shocking that most of the crowds no longer followed Him. Jesus told them that if they were to be His disciples they would have to even hate their own lives. Now, hate is not an absolute but a relative term.<sup>13</sup> This means that Jesus Christ must be the first priority and that their love for Christ far eclipses any other love, so much so that in contrast it gives the appearance of hate.

And, Jesus elaborated even further and said that a disciple must carry his cross. Someone who does not take up his cross cannot be Christ’s disciple (Luke 14:17). This does not mean that a disciple must carry an actual cross, but rather that a disciple must bear the consequences of

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<sup>13</sup> Ibid., 247.



following Christ. Though each and every disciple was not crucified on a cross as Jesus was, each one of them had a unique burden and cross to bear.<sup>14</sup> They had to be willing to bear even the most laborious of things—following in the footsteps of Christ’s persecution and death.<sup>15</sup> When Jesus spoke this to the multitudes, they understood what He was implying, because crucifixion was a sufficiently common event in Palestine.<sup>16</sup> This passage represents what a true disciple is. Without commitment to Jesus Christ, It is impossible to follow this message that Jesus gave the crowds.

Jesus told many crowds that “give up everything you have.” This message is related to counting the cost of being a disciple of Jesus Christ. George Grey stated, “It is a message about counting the cost of discipleship. Christ-centered discipleship is so demanding that it requires an individual to really just sit down and think it over first before undertaking such a significant commitment.”<sup>17</sup> The Expositor’s Bible Commentary explained the passage in Luke this way:

This is clearly a crucial verse. But does it mean that it is impossible to retain possessions at all if one wants to be a true disciple? Jesus does not say that a disciple should sell all of his possessions and give everything away. His thought is probably that of the abandonment of things, the yielding up of the right of ownership, rather than outright disposal of material possessions. The disciple of Jesus may be given the use of things in trust as a stewardship, but they are no longer his own.<sup>18</sup>

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<sup>14</sup> Matthew Henry, *Commentary in One Volume* (Grand Rapids, MI: Zondervan Publishing House, 1961), 1467.

<sup>15</sup> Gary M. Burge and Andrew E. Hill, *The Baker Illustrated Bible Commentary* (Grand Rapids, MI: BakerBooks, 2012), 1091.

<sup>16</sup> D. Gthire and J. A. Motyer, *The New Bible Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1970), 911.

<sup>17</sup> George Gray, *Discipleship from Jesus’s Perspective: Rediscovering and Reinstating the Master Plan* (Bloomington, IN: Universe, Inc, 2012), 2071, Kindle.

<sup>18</sup> Longman and Garland, *The Expositors Bible Commentary: Luke ~ Acts*. Vol. 10. 48.

Although disciples can possess many things in the world, this message means that disciples must remember who they are as stewards.

With these passages in mind, a disciple must love Jesus Christ as a first priority and carry the cross to do God's ministry to enlarge the Kingdom of God and remember who they are as stewards. Based on these three elements that are required to disciples, a disciple is a committed person to Jesus Christ. George Gray stated, "Discipleship is a calling to a life of self-sacrifice at the highest levels. It is basically a call to step in where Christ left off."<sup>19</sup> In order to be a disciple, commitment is essential.

Believers need to look no further than the Apostle Paul to see one of the best examples of commitment to Jesus Christ in the New Testament. Colossians 1:28-29 states, "He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ. To this end I strenuously contend with all the energy Christ so powerfully works in me." Contending with all of his energy, Paul proclaimed the Gospel, admonished and taught the saints, and worked to build people up into full maturity. Galatians 4:19 states, "My dear children, for whom I am again in the pains of childbirth until Christ is formed in you," Notice how Paul says "again in the pains"! Why did Paul make these painful efforts? Why did he contend for the faith with all his might? He loved Jesus Christ as his first priority and took up his God-given cross. 1 Corinthians 9: 26-27 says, "Therefore I do not run like someone running aimlessly; I do not fight like a boxer beating the air. No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (1Corinthians 9:26-27). He was like a runner and boxer to gain a

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<sup>19</sup> Gray, *Discipleship from Jesus's Perspective*, 2047, Kindle.

reward. He had a clear goal to do his ministry, and he was afraid of being abandoned. He was totally committed person. A disciple follows Jesus Christ as Master, abandoning everything that is not in line with the Master's will, living a life of love and obedience, and taking up a cross for the Kingdom of God.

### Disciples Serve Like Christ Served

A disciple is someone with a servant's heart. Jesus Christ said in Mark 10:45 that "For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many." Jesus did not want to be served, but He wanted to serve people and the cost of serving people was His life. Right before He told His disciples this, He said that "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all" (Mark 10:43). The disciples had the wrong mindset. They wanted the highest positions around (Luke 22:24). They wanted others to serve them. But Jesus taught them with His words and by example that a disciple is a serving person.

And, this serving has to be based on the disciple's love toward God and man. Luke 10:27 says, "He answered, Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and Love your neighbor as yourself." In order for disciples to serve, it is essential to love God and people. Serving is an action that is birthed in love. When an expert in the law asked Jesus Christ "what must I do to inherit eternal life?" it was a test. So, Jesus summarized all of the law by saying that man must first love God and then his fellow man. The disposition and character of a disciple is one of serving God and people with a heart of love. Love is initiated by God. The nature of God's love is that He gave His only Son for

the sake of the world. God's love always gives.<sup>20</sup> And, if disciples are to be like their master, they must give as well.

In John 13:34-35, Jesus Christ taught His disciples another trait found in true disciples. He said, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another." This is another peculiar distinctive of a true disciple. Jesus loved His disciples to the point where He died on their behalf, having taken their punishment. John 13:1-5 shows just how Christ loved His disciples. He loved them by serving them.<sup>21</sup> "Jesus knew that the hour had come for him to leave this world. He loved His disciples to the end. He got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him" (John 13:1-5).

The Expositor's Bible Commentary stated,

Ancient roads were dusty, and the sandals people wore made foot washing a common courtesy. The task was normally performed by a servant, but none were present in the upper room. Any one of the disciples would undoubtedly have been willing to wash Jesus' feet, but to offer the same service to another disciple would have been an admission of inferiority. Luke reports that there was a dispute among them as to which was considered the greatest (Luke 22:24-27). This was hardly the time to play the role of a servant!<sup>22</sup>

The disciples that witnessed Christ serving others went on to practice the same service of love in their ministry and in lives. Their serving brought forth abundant fruit in the church and the Kingdom of God. They did not live for themselves, but they served God and people until

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<sup>20</sup> David Watson, *Called & Committed: World-Changing Discipleship* (Wheaton, IL: Harold Shaw Publishers, 1982), 194.

<sup>21</sup> Allen Hadidian, *Discipleship: Helping Other Christians Grow* (Chicago: Moody Press, 1987), 122.

<sup>22</sup> Longman and Garland, *The Expositor's Bible Commentary: Luke – Acts*, 546.

they died as martyrs. An additional example of true service can be found in Acts 20:17-24 through Paul's life:

From Miletus, Paul sent to Ephesus for the elders of the church. When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia. I served the Lord with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents. You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus. And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me-the task of testifying to the good news of God's grace"(Acts 20:17-24).

When Paul went to Asia, he served believers of Ephesus with great humility and tears even though he suffered persecution from the Jews. He knew that when he went to Jerusalem, he would be inflicted with severe pain by the Jewish authorities, but he made a decision to go to Jerusalem to serve anyways. It was the same in Ephesus. He served the people there through the ministry of the Word. When Paul parted with them, "they all wept as they embraced him and kissed him" (Acts 20: 37). This passage shows how dearly Paul loved the Ephesians and served them whole-heartedly.

There are numerous passages that are associated with serving disciple. David Watson stated, "Although Jesus called the disciples to be with him, they were also commissioned to go and preach and to heal the sick, raise the dead, cleanse lepers, cast out demons. Jesus had come to lay down his life for the sake of others, and his disciples were to do exactly the same."<sup>23</sup> Disciples are to be mature and serve those in need. David Watson said, "The needs of the world

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<sup>23</sup> Watson, *Called & Committed*, 11.

are vast. God longs to reach out to all those who are crying out for help; but he has chosen to work primarily through his disciples. If we are taken up with our own personal needs, or if we are looking for position and status in the church, we shall be of little use to God.”<sup>24</sup> A true disciple is a person who is willing to give up his or her desires and reach out to people in need.

### Disciples Multiply Disciple-Makers

A disciple is a multiplier. He makes disciples who make more disciples. And while it is very important to grow into maturity as a disciple, it is also important to do just as Christ did and make new disciples. Jesus was a perfect disciple before the Father; He made new disciples, enlarged the kingdom of God, and.... When Jesus Christ gave the Great Commission, He commanded that they must be disciple-makers. According to Jesus’ commandment, they had to go and make disciples in all nations— not just in Jerusalem but the whole world. Jesus said in Acts 1:8. “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). They had to go out as witnesses of Jesus Christ and make disciples who make other disciples. The story of the book of Acts is about multiplying disciples. Although the disciples caused great suspicions about their ability to succeed during the earthly ministry of Christ, most particularly when they betrayed Jesus at His arrest, they were totally transformed after the ascension of Jesus Christ and went on to make multiplying disciples to the ends of the earth.

Bill Hull stated,

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<sup>24</sup> Ibid., 12

Before he departed from his disciples at the Ascension, Jesus gave them these practical directives for the church. This was the Great Commission. Essentially, Jesus was asking his followers to spread the word of salvation to the whole world. But it is interesting that the action of the text here does not center on going. The participles going, baptizing, and teaching are all subordinate to the action of the main verb in this passage: the command to disciple or make disciples. God's primary plan for the church is for disciples of Jesus to develop other men and women into disciples!<sup>25</sup>

A disciple is a multiplying person who goes to all nations and makes disciples. And, when Jesus called His disciples beside the Sea of Galilee, He told them "Come, follow me, and I will make you fishers of people" (Matthew 4:19). They had to be with Jesus Christ. At the same time, they had to be fishers of people called "disciple-makers." David Platt stated,

To be a disciple of Jesus is to make disciples of Jesus. As I hope we've seen, this has been true ever since the first century when Jesus invited four men to follow him. His words have echoed throughout this book: "Follow me, and I will make you fishers of men." More important than searching for fish all over the sea, these men would spread the gospel all over the world. They would give their lives not simply to being disciples of Jesus, but sacrificially to making disciples of Jesus. And God's design for twenty-first-century disciples is exactly the same. Jesus calls every one of his disciples to make disciples who make disciples until the gospel penetrates every group of people in the world.<sup>26</sup>

In this regard, Jesus' ministry on the earth was to make His disciples those who make disciples who make other disciples called "multiplying disciple-makers." This is represented by His life example and His message. As a result of His ministry of making multiplying disciples, Christ's disciples were totally transformed and became multiplying disciples themselves.

These four principles derived from the New Testament give a biblical definition of *disciple*. First, a disciple is a transformed person who follows Jesus Christ as Master. This person

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<sup>25</sup> Bill Hull, *Jesus Christ Disciple Maker: Rediscovering Jesus' Strategy for Building His Church* (Old Tappan, NJ: Fleming H. Revell Company, 1984), 10.

<sup>26</sup> David Platt, *Follow Me: A Call to Die, A Call to Live* (Carol Stream, IL: Tyndale House Publishers, 2013), 208.

does not live for his or her own purposes, but for Jesus Christ. Second, a disciple is committed and obedient to Jesus' commandment of carrying a cross, even when it's difficult. Third, a disciple serves God and others out of love. It is not to be positioned highly, but to be low as a servant. Jesus showed His disciples what a servant is on the cross. Fourth, a disciple is a multiplying person who makes multiplying disciples. Jesus made a decision to make multiplying disciple-makers, because He knew that someday, He would leave this world. Jesus told His disciples many times that go out and make disciples

With these principles in mind, the definition of disciple use for the remainder of this project is that a disciple is, "A transformed person who decides to follow Jesus Christ, committing to Jesus Christ, serving God and people for the goal to enlarge the Kingdom of God as a multiplying disciple".

### **Definitional Nuances of Discipleship**

Discipleship is a process of leading people to believe in Jesus Christ, growing as Christlikeness, equipping them to make disciple-makers, and sending them out into the world to expand the Kingdom of God. And discipleship ranks as God's top priority because Jesus practiced it and commanded us to do it, and his followers continued it.<sup>27</sup> Jesus had a distinct discipleship process for making and multiplying disciples. When Jesus Christ was incarnated into the world as a man with a physical body, He had a very clear process to make them into multiplying disciples and His selection of the twelve was no accident. They had to go out as

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<sup>27</sup> Hull, *Complete Book of Discipleship*, 25.



witnesses of Christ and multiply the number of people following Christ. According to Jesus' intentions and designs, He called His disciples and spent time teaching them how to do as He commanded them. He sent them into villages to practice disciple-making and then mentored them about how to be effective. He poured out the Holy Spirit on His disciples after He ascended to heaven. As a result, His disciples became multiplying disciple-makers.

Paul was an excellent disciple-maker who also had a very clear disciple making process. When Paul arrived in Derbe and Lystra, he met a man named Timothy. Timothy followed Paul, leaving his family and everything he knew. Sometimes, Timothy served alongside Paul—praying and preaching the Gospel. Later, Paul sent him to the church at Ephesus to serve as an elder, during that time, Paul mentored him through his letters. As a result of Paul's discipleship, Timothy became an excellent disciple-maker.

Jesus Christ, Paul, and the early church leaders had a defined goal of making more disciples. In order to make it possible, they needed a structured and repeatable discipleship process. What all leaders have to know is the "Making disciples has nothing to do with winning others over to a philosophy or turning them into nice people who smile a lot."<sup>28</sup> Instead, it was a process of introducing dead man and women to new life in Christ.

These days, South Korean churches have lost the clear goal that Jesus and the Apostles had. They have a vision to grow their individual church, not the Kingdom of God. They are not interested in seeing more people come to Christ as disciples, but instead are interested in their numerical growth. As a result, they have adopted secular discipleship processes that look more like marketing strategies than life transformations. Rod Dempsey stated, "We are not producing

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<sup>28</sup> Ibid., 26.

disciples who shake the world, but we are producing disciples who are being shaken by the world's influence.”<sup>29</sup> There are many discipleship programs, but not all are biblical or founded upon timeless truths found in scripture. The following section will examine the discipleship processes of Jesus Christ and the Apostle Paul followed by five principles extrapolated from their discipleship ministries.

### Missional Discipleship

Missional discipleship is the process of making all believers to do mission right where they are or abroad as obedience of Jesus' commendation of the Great Commission in order to expand the Kingdom of God.<sup>30</sup> All churches must make all believers preach the gospel as missionaries, and all believers must go to all nations to preach the Gospel and make disciples. “Go and Make disciples” in Matthew 28:19-20 was not limited to twelve disciples of Jesus Christ in the Gospels alone. This commandment was given to all believers. Earley and Wheeler stated,

No matter where you may be employed at the time, the real business of life is glorifying God through the salvation of souls. It is being on mission with God. It is serving as His representative to the people needing Him in that store, office, restaurant, or factory. It is living and telling His message to the people who need to see and hear it.”<sup>31</sup>

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<sup>29</sup> Rod Dempsey, “*Innovate Church – Discipleship: Chapter one: What is God's Will for My life? Disciple*” (paper presented at intensive class of Discipleship Systems in the Local Church at Liberty University, Lynchburg, VA, October 8, 2012).

<sup>30</sup> Ed Stetzer, *Planting Missional Churches: Planting a Church That's Biblically Sound and Reaching People in Culture* (Nashville, TN: B&H Academic, 2006), 19.

<sup>31</sup> Dave Earley and David Wheeler, *Evangelism is...: How to Share Jesus with Passion and Confidence* (Nashville, TN: B&H Academic, 2010), 14.

Therefore, all believers must be saturated with Jesus' final commandment to go and make disciples in all nations. Church leaders have to ask themselves this way: "Do we see an ever-expanding company of dedicated people reaching the world with the gospel as a result of your ministry?"<sup>32</sup>

### **Missional Discipleship of Jesus Christ**

Missional discipleship was the essential ministry of Jesus Christ in the world. In John 20:19-23, Jesus said,

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven" (John 20:19-23).

After Jesus rose, He met His disciples, and He gave His disciples a commandment. "As the Father sent me, I am sending you." God sent Jesus Christ on the earth to save the lost, so Jesus was incarnated in the world. On the earth, Jesus saved many people with the gospel. And then, before He ascended into the heaven, He gave His disciples this message. "I am sending you." This co-mission is the mission of individual Christian and all churches and provides it with direction and motivation to save the lost.<sup>33</sup>

John 4:1-42 tells the story of Jesus Christ and a Samaritan woman. Jesus Christ went to a town in Samaria called Sychar to preach the Gospel to a Samaritan woman. It was not common

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<sup>32</sup> Robert E. Coleman, *The Master of Evangelism* (Grand Rapids, MI: Revell, 1963), 13.

<sup>33</sup> Longman and Garland, *The Expositor's Bible Commentary: Luke – Acts*, 649.

for Jews to go through Samaria to Galilee because of the historical background. The Expositor's Bible Commentary explained that "In order to avoid the hostility of the Samaritans, many Jews would cross over into Perea for that part of the journey. The animosity that existed between Jew and Samaritan had a long and disagreeable history."<sup>34</sup> However, Jesus intentionally went through Samaria to meet a Samaritan woman and to preach the Gospel. It was not accident that Jesus Christ arrived at Sychar about noon. Evening was the normal time to draw water, but this woman probably came for water at a time when other women were not at the well.<sup>35</sup> Jesus knew everything, and He intentionally approached her to preach the Gospel, which demonstrates Christ's own willingness to engage of the mission of sharing the Father.

And, Luke 19: 1-10 explains about Jesus' mission in the world.

Jesus entered Jericho and was passing through. A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. He wanted to see who Jesus was, but being a short man he could not, because of the crowd. So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." So he came down at once and welcomed him gladly. All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner.'" But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount." Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost" (Luke 19:1-10)

The most important verse in this passage is verse 10, because this is the reason why Jesus came to the world. This verse itself expresses the heart of Jesus' ministry as presented by

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<sup>34</sup> Ibid., 408.

<sup>35</sup> Ibid., 410

Luke-both Jesus' work of salvation and his quest for the lost.<sup>36</sup> The reason Jesus went to Jericho was that He wanted to save Zacchaeus who was a chief tax collector. At that time, most people in the Jews did not think that tax collectors like Zacchaeus could be saved. Tax collectors were considered as serious sinners. However, Jesus Christ intentionally approached Zacchaeus to save him. In this way, Jesus went to many places to meet people and make disciples, and it was intentional. These stories talk about Jesus' missional discipleship. "Go and make disciples to all nations" was practiced by Jesus Christ, and He gave this commandment to all disciples.

Dave Earley stated Jesus' mission this way,

Jesus told several parables to reveal the importance of intentionally seeking the lost. In Luke 14, He speaks of going out "into the streets and alleys" to bring in "the poor maimed, blind, and lame!" (Luke 14:21). Luke 15 opens with the Pharisees rebuking Jesus for eating with tax collectors and sinners (Luke 15:1-2). Jesus responded by telling them two parables about the need for a passionate pursuit of the lost. The first is about a shepherd who left his flock of ninety-nine sheep to find the one that was lost (Luke 15:3-6). The joy of the shepherd over finding his one lost sheep was compared with the joy in heaven when a lost sinner repents (Luke 15:7). Next, Jesus told of a woman who diligently searched to find one lost coin. Again, this is compared with the great joy in heaven when one lost sinner repents (Luke 15:8-10). Luke's Gospel tells of Jesus reaching out to a tax collector named Zacchaeus. After inviting Himself to dinner and proclaiming the coming of salvation to Zacchaeus's house, Jesus stated His purpose, "For the Son of Man has come to seek and to save the lost" (Luke 19:1-10).<sup>37</sup>

Jesus Christ went to many villages to save the lost, and He sent out His disciples in villages to save the lost. Luke states, "After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Luke 10:1-2). It is not sure who these guys are, these

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<sup>36</sup> Ibid., 287.

<sup>37</sup> Earley and Dempsey, *Disciple Making is...*, 4.

seventy-two nameless and faceless disciples whom Jesus sends out on a mission.<sup>38</sup> Jesus sent out seventy-two disciples to every town and place to save the lost. The purpose Jesus came to this world was that He wanted to save the lost. So, His disciples had to follow their master to save the lost in this world. As a disciple-maker, the discipleship of Jesus Christ was missional discipleship to save the lost.

Jesus Christ sent out His twelve disciples in Matthew 10. “These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel” (Matthew 10:5-6). Jesus Christ was with His twelve to share teaching, healing, preaching, and casting out with His twelve disciples, and He sent out His disciples in villages to preach about the gospel. As a master of His disciples, it was not easy to send out his disciples because most of the people at that time were hostile to hear the gospel. Matthew states, “I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves” (Matthew 10:16). Although sending them out in villages was like sheep among wolves, Jesus sent out them to save the lost. This is the missional discipleship of Jesus Christ.

### **Missional Discipleship of Apostle Paul**

The Apostle Paul also emphasized the missional nature of making disciples. Paul was personally transformed from being someone who persecuted the church into a faithful believer and then took his faith abroad as a missionary (Gal 1:11-24). As he ministered, he was not alone,

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<sup>38</sup> Jo Saxton, *Discipleship: Where to Start?* (my.vergenetwork.org: MyVerge, 2014), 5.

but was with his disciples— Luke, Silas, Timothy, Titus, Aquila, Priscilla, Erastus, Sopater, Aristarchus, Secundus, Gaius, Tychicus, and Trophimus.<sup>39</sup> With them, he went to many cities and nations shared Christ’s life-giving message and made many disciples. His discipleship was missional. Without going to all nations, nobody can make disciples. Alan and Debra Hirsch explained,

We take the missional agenda of the church with utmost seriousness. You simply cannot be a disciple without being a missionary – *a sent one*. For way too long discipleship has been limited to issues relating to our own personal morality and worked out in the context of the four walls of the church with its privatized religion. In doing this, we have severely neglected our biblical mandate to go and “make disciples.” We have narrowed the gospel message to just being about us. Please hear us here: we don’t want to neglect issues of personal morality. To strive for holiness and maturity in our own personal lives is extremely important, but it is only half the picture; the other half is our God-given responsibility to the world around us. The fact is that you can’t be a disciple without being a missionary: no mission, no discipleship. It’s simple as that.<sup>40</sup>

All churches and believers need to grow personally as the disciples of Christ and to make new disciples through sharing the Gospel. Stetzer and Putman similarly shared, “Scripture teaches that the church is God’s missionary in the world. If we are going to join God on his mission, we have to recognize that we are missionaries... wherever he places us-just like the first disciples.”<sup>41</sup> In this regard, missional discipleship is very important to obey Jesus’ commandment of the Great Commission, and it can make the Kingdom of God expanded. Therefore, all churches have to consider missional discipleship as first priority.

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<sup>39</sup> Earley and Dempsey, *Disciple Making is...*, 156.

<sup>40</sup> Alan Hirsch and Debra Hirsch, *Untamed: Reactivating a missional form of discipleship* (Grand Rapids, MI: Baker Books, 2010), 29.

<sup>41</sup> Ed Stetzer and David Putman, *Breaking The Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville, TN: Broadman & Holman Publishers, 2006), 13.

### Relational Discipleship

God is relational, and therefore, discipleship is most effective in a relational environment. Kenneth Boa explained, “As a communion of three persons, God is a relational being. He is the originator of a personal relationship with us, and our high and holy calling is to respond to his loving initiatives.”<sup>42</sup> The whole discipleship process has to be relational, because Jesus’ discipleship was relational. Even though Jesus Christ had a large number of disciples, He spent the vast majority of His time with the twelve. And, among the twelve, He had a more intimate relationship with three of them.<sup>43</sup> His disciples learned many things through having a relationship with Him in everyday life. Jesus’ discipleship was relational. David Watson stated,

An ancient proverb says: I hear, I forget; I see, I remember; I do, I understand. This suggests how Jesus trained his disciples. Luke writing to Theophilus said, “I have dealt with all that Jesus began to do and teach...” The doing came before even the teaching! Jesus had no formal curriculum, no planned course of instruction, no classroom syllabus. Instead, he called his disciples to be with him. Jesus said to them, “You also are witnesses because you have been with me from the beginning... You are those who have continued with me in my trials... I have given you an example...” They watched him at work, they worked with him, they questioned him, they went out in pairs to practice what they had learned, they reported back, they asked more questions and received further instruction and slowly but surely they learned about the kingdom of God.<sup>44</sup>

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<sup>42</sup> Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids, MI: Zondervan, 2001), 21.

<sup>43</sup> Putman and Harrington, *Discipleshift*, 118.

<sup>44</sup> Watson, *Called & Committed*, 54.



Watson continued on to say, “Jesus was the good shepherd who cared for his sheep, provided for them, called them by name, knew them, kept them, loved them. The sheep in turn knew the voice of their shepherd and followed him.”<sup>45</sup>

The apostle Paul practiced relational discipleship as he ministered across the world. He was not alone when he ministered as a disciple-maker. Whenever he went to other nations to preach about the gospel, he was with people who were co-workers or his disciples. In Paul’s life, relationships were a catalyst to making disciple-makers. Watson wrote,

An especially warm and tender relationship developed between the apostle Paul and Timothy, whom he called “my true child in the faith,” “my son,” “my beloved child.” Paul, an experienced leader, took Timothy with him on several missionary journeys, so that Timothy would learn simply from being with him. Later Paul sent Timothy off on his own missions, and then appointed him to look after the large and flourishing church at Ephesus. He wrote Timothy two lengthy pastoral letters, instructing him how to handle various issues that had arisen in the key church. He told him how to pastor both older and younger men and women. He guided him about his personal health. He gently rebuked him for his timidity, and urged him to stir up the gift of the Holy Spirit within him. He cared for Timothy as a loving father would care for his son and, in keeping with the father-son relationship in Hebrew families he trained Timothy to take over spiritual leadership.<sup>46</sup>

Having deep relationships was part of Paul’s pattern for making multiplying disciples. Wherever he went, he intentionally developed relationships with people, and whenever he sent his letter to people, he filled them with warm-hearted expressions. When he sent Timothy a letter, he called Timothy his son (1Timothy 1:2). In order for Paul to disciple Timothy, he had a relationship with Timothy. And, when Paul sent people of Corinthian a letter, he said “Follow my example, as I follow example of Christ” (1Corinthians 11:1). This means that Paul had deep

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<sup>45</sup> Ibid., 54.

<sup>46</sup> Ibid., 55.

relationship with Corinthians. And Paul said, “Even if you had ten thousand guardians in Christ, you do not have many fathers, for in Christ I became your father through the gospel. Therefore I urge you to imitate me” (1Corinthians 4:15-16). Paul implored the Corinthians to follow him because he was their spiritual father. The reason why this is possible is that he had deep relationship with them. Relationships are a very important element in accelerating discipleship. Chuck Lawless stated, “Several studies have shown that between 65 and 90 percent of laypersons first come to church through the witness of a relationship.”<sup>47</sup> Relationships also draw people to fellowship at a particular church. Lawless wrote, “Relationship creates ‘people connections’ that strengthen a member’s commitment to the local body of believers. These people connections are pivotal to reaching people and to keeping them.”<sup>48</sup>

The early church demonstrates the necessity of relational discipleship through its practice. Putman stated,

In the book of Acts, we see that they met together on the first day of the week and daily in their homes. They also met together in the temple courts in large numbers. Like people today, the early Christians were busy. They had character flaws, bad attitudes, and bad breath. They came from different backgrounds and had different preferences. They had kids, work, and chores, yet their hearts were for their brothers and sisters in Christ. At times they were annoyed with each other, but they still were committed to meeting together. They felt that being together was better than being alone in the faith. They had a desire to be with people of the kingdom. Something had happened to them that changed the way they saw life and its priorities. They had something that bound them together, something in common. The members of the early church shared what they had with each other and even with people they didn’t know. Conflicts arose, and they dealt with them and moved on.<sup>49</sup>

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<sup>47</sup> Chuck Lawless, *Membership Matters: Insight from Effective Churches on New Member Classes and Assimilation* (Grand Rapids, MI: Zondervan, 2005), 48.

<sup>48</sup> Ibid., 49.

<sup>49</sup> Putman, *Real-life Discipleship*, 50.

Early Christians met together, shared their possessions, gathered in the temple and in each other's homes, and worshiped God. As a result, God increased the number of those being saved. The early church's discipleship was based on relationship. Hull stated, "As disciples, we need relationships where we experience love. Most of us have never experienced the true power of community. The social-oriented programming that many churches call small groups or *Koinonia* groups have little effect on character. True community means living in submission to each another."<sup>50</sup> Discipleship is relational. Keith Phillips stated,

Discipleship is a life-on-life encounter. It is not merely a series of meetings or a set course of study. It is essentially relational - an investment of all that you are in another person. Your success in reproducing the fullness of life you have in Christ in your disciple will rise or fall according to the strength of your relationship."<sup>51</sup>

### Equipping Discipleship

All believers must be equipped to serve God and people through the talents and gifts that God has given them. Jesus' goal toward His disciples was to equip them as workers for the Kingdom of God. Jesus was an equipper who made His disciples disciple-makers. Jesus did not want to be only one to expand the Kingdom of God, but wanted His disciples to be equippers and disciple-makers to expand the Kingdom of God effectively. The apostles were also equippers. After preaching the Gospel, they would then spend time equipping believers to enlarge the Kingdom of God. This process of equipping a new generation of believers has continued to this day. Putman and Harrington indicated that,

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<sup>50</sup> Hull, *Complete Book of Discipleship*, 31.

<sup>51</sup> Keith Phillips, *The Making of a Disciple* (Old Tappan, NJ: Fleming H, Revell Company, 1978), 101.

Some church leaders see their role as similar to that of a star athlete. They want to excel and lead the team by their own personal achievements. But leading in the church is more like being a really good coach. A leader's job is to guide and equip the saints so that the entire church becomes a mature community in which disciples flourish. It involves releasing the ministry and gifts of all believers. It's about creating a place where everybody learns to be a minister by growing, serving, and making disciples themselves.<sup>52</sup>

The apostle Paul wrote, "So Christ Himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip His people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:11-13). Jesus created the offices of leadership within the church so that believers would be equipped to serve the body. Dempsey indicated, "What, then, is the role of the pastor in a global-minded, disciple-making church? Pastors are to train or equip the saints, and the saints are to do the work of ministry."<sup>53</sup>

Paul said in 2 Timothy 2:2, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." This passage represents Paul's philosophy of ministry and the necessity of equipping believers.<sup>54</sup> Paul equipped Timothy as a disciple-maker. Timothy equipped many witnesses and they did the same. That's four generations of disciples! This simple process is demonstrated by the saying, "I do. You watch. We talk, I do. You help. We talk, You do. I help. We talk, You do. I watch. We talk,

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<sup>52</sup> Putman and Harrington, *Discipleshift*, 114.

<sup>53</sup> Earley and Dempsey, *Disciple Making is...*, 41.

<sup>54</sup> *Ibid.*, 122.

and You do. Someone else watches.”<sup>55</sup> The spiritual gifts God has given believers are a very important element in equipping saints for ministry. Paul described the gifts saying

We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully” (Romans 12:6-8).

In this passage, gifts can be divided into seven categories: prophesying, serving, teaching, exhortation, contributing, governing, and showing mercy.<sup>56</sup> Each believer needs to be uniquely equipped according to their spiritual gifts. Paul described spiritual gifts again in 1 Corinthians 12:28 saying, “And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues” (1 Corinthians 12:28). Not every believer has the same spiritual gifting. Each believer is given a spiritual gift chosen specifically for them by God. Peter also spoke on the gifts and said, “Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ” (1 Peter 4:10-11). In this passage the two spiritual gifts of speaking and serving are represented. Regardless of what gift a believer has, they need to be equipped so they can effectively use that gift in the service of the church. It is the using of their gifts for edifying the body and making other disciples that they truly become disciples in the first place.

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<sup>55</sup> Putman and Harrington, *Discipleshift*, 126.

<sup>56</sup> Longman and Garland, *The Expositor’s Bible Commentary: Romans ~ Galatians*, Vol. 11. 187-188.

The discipleship process of churches must equip believers to use their spiritual gifts. Jesus did this. Paul did this. Through equipping discipleship, a host of disciple-makers will be equipped, and the Kingdom of God will be expanded quickly. In this regard, equipping discipleship is very important.

### Spirit-Filled Discipleship

The preeminent principle of discipleship is that believers must be filled with the Holy Spirit. Vanderstelt stated, “You must be anointed by the Holy Spirit. You don’t just go proclaim the gospel with power, without power. What are you thinking? You need to be filled. You need to be lead. You need to be anointed. If you do not have the Spirit of God, I don’t know what you are doing. Intellect alone will not save people. The Spirit must.”<sup>57</sup> Although the disciples abandoned everything to follow Christ and were called by the term disciples, they did not function as multiplying disciples in the Gospels. They became disciple-makers when they were filled with the Holy Spirit in the book of Acts. Discipleship is not led by mere men, but by the Holy Spirit. When the Holy Spirit pours out Himself to people, they are transformed into disciple-makers.

The book of John 20:21-22 says, “Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” And with that he breathed on them and said, “Receive the Holy Spirit.” After His resurrection and Jesus Christ had given the Great Commission, the disciples were not yet able to accomplish that. They had to first “Receive the Holy Spirit.” Without

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<sup>57</sup> Jeff Vanderstelt, *Discipleship: Empowered by The Spirit* (my.vergenetwork.org: MyVerge, 2014), 9.

receiving the Holy Spirit, they could not be effective disciple-makers. When they receive the Holy Spirit, they can be strong disciple-makers. This is the promise of Jesus.

Luke demonstrated the importance of receiving the Holy Spirit in Acts. Luke indicated, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). In the book of Acts, we are told the story about how the Gospel spread from Jerusalem to the known world. Before any of that could happen, the disciples had to be filled with the Holy Spirit in order to be bold witnesses. Every place the Gospel spread to, people were filled with the Holy Spirit. In Acts 2, believers experienced the filling of the Holy Spirit after Peter and the disciples preached the Gospel to them while in Jerusalem. Other passages in the Bible-- Acts 2:38, 4:2, 4:31— demonstrated the same process. When the gospel was preached in Judea and Samaria, Luke noted in Acts 7:55, 8:15-17, 10:44-46 how believers were filled with the Holy Spirit. And, in regards to the evangelism of the ends of the earth, Luke states several passages such as 13:4, 9, 52, 16:6, 19:6, and so on. Whenever the Gospel was spread, Luke intentionally references the filling with the Holy Spirit. Earley wrote,

The first message ever given in the first church in history was the detailed proclamation of the gospel by the apostle Peter. As Peter and the others were controlled by the Holy Spirit, they boldly proclaimed the death, burial and resurrection of Jesus for sins. The Holy Spirit so empowered Peter’s words that 3,000 were saved and baptized that day (Acts 2:1-41). Later Peter and John were arrested for preaching Jesus. Instead of being intimidated into silence, they relied on the power of the Holy Spirit to aid them as they fearlessly proclaimed Christ (Acts 4:1-12). Their boldness stunned the authorities (Acts 4:13). Unsure of what to do, the authorities threatened Peter and John, and released them. Observe the prayer of celebration when Peter and John were reunited with the community of believers.<sup>58</sup>

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<sup>58</sup> Earley and Dempsey, *Disciple Making is...*, 35.

Acts has very important pattern in relation to Spirit-Filled discipleship. Believers passionately prayed, and then they received the Holy Spirit, and then they preached the Gospel. As a result, the Kingdom of God was enlarged. Prayer, receiving the Holy Spirit, preaching the gospel, and enlarging the Kingdom of God are remarkable and repeated pattern in Acts. In order to enlarge the Kingdom of God, believers prayed and preached the gospel. The practice of “Praying – Filling – Preaching – Enlarging” is essential pattern to fulfill the Great Commission. Believers have to pray and be filled with the Holy Spirit, preach the gospel, and enlarge the Kingdom of God.

The Holy Spirit cooperates with believers to enlarge the Kingdom of God. Earley stated, “The key to being effective in evangelism is simply learning to cooperate with what the Holy Spirit is already doing and saying to the person we are trying to reach.”<sup>59</sup> Whenever believers try to reach out to lost people, the Holy Spirit is preparing to open their heart. Earley wrote, “The Holy Spirit is the primary player in bring a lost person to salvation. The Holy Spirit is essential in helping a saved person grow and serve. The Holy Spirit partners with a believer in effectively sharing the gospel.”<sup>60</sup> In order that disciples make multiplying disciple-makers, they must cooperate with the Holy Spirit. This is very important principle to make multiplying disciple-makers in the Bible. Even though there are many programs today which attempt to help believers grow spiritually, without the filling of the Holy Spirit, churches and individuals are not transformed.

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<sup>59</sup> Ibid., 29.

<sup>60</sup> Ibid., 31.



### Committed Discipleship

Discipleship is a lifelong process. All believers must continually commit their lives to Jesus Christ and be more and more conformed to His image. This is not short term program or event. Hull indicated, “The most common mistake made by well-intentioned leaders is turning discipleship into a curriculum that a serious disciple completes and then graduates from.”<sup>61</sup> Although churches may designate programs to facilitate spiritual maturity in the congregation, church leadership needs to recognize that believers need more than a program. Discipleship is fundamentally about the choice to follow Jesus, and it needs to be a way of life for all of life.<sup>62</sup> The author of Hebrews rebuked believers for that saying, “In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish the good from evil” (Hebrews 5:12-14). This passage talks about a non-stop growth in believers. It is a serious problem when believers do not grow in Christlikeness. All Christians must be transformed from immature to mature through lifelong discipleship. And, the author of Hebrews said, “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us” (Hebrews 12:1). The author indicated the believer’s spiritual life is one of patient growth. All believers have to grow

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<sup>61</sup> Hull, *Complete Book of Discipleship*, 36.

<sup>62</sup> Ibid.

in Christlikeness as lifelong disciples. In order to be conformed to Jesus' image, Boa talked about seven characteristics this way: "Intimacy with Christ, Fidelity in the spiritual disciplines, A biblical perspective on the circumstances of life, A teachable, responsive, humble, and obedient spirit, A clear sense of personal purpose and calling, Healthy relationships with resourceful people, and Ongoing ministry investment in the lives of others."<sup>63</sup> These seven characteristics are very effective to make believers grow in Christlikeness.

It is vital for leaders to remember that discipleship is not program-centered but people-centered. Many church leaders tend to think that discipleship is a program or event which causes disciples to mature. However, they need to think about how to develop believers for life and not for the moment. Leroy Eims explained,

Why are fruitful, dedicated, mature disciples so rare? The biggest reason is that all too often we have relied on programs or materials or some other thing to do the job. The ministry is to be carried on by people, not programs. It is to be carried out by someone and not by some things. Disciples cannot be mass produced. We cannot drop people into a program and see disciples emerge at the end of the production line. It takes time to make disciples. It takes individual, personal attention. It takes hours of prayer for them. It takes patience and understanding to teach them how to get into the Word of God for themselves, how to feed and nourish their souls, and by the power of the Holy Spirit how to apply the word to their lives. And it takes being an example to them of all of the above.<sup>64</sup>

Discipleship is not a production line where believers are molded for a short time and are then complete. Programs can be very helpful, but they are not finale. The focus has to be people. Eims said that "No system or program will automatically meet and cure the needs of human

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<sup>63</sup> Boa, *Conformed to His Image*, 451.

<sup>64</sup> Leroy Eims, *The Lost Art of Disciple Making* (Grand Rapids, MI: Zondervan Publishing House, 1978), 45.

beings. Because we are individuals, we each have specific needs which people alone can meet.”<sup>65</sup> Barna indicated,

When it comes to discipleship, we promote programs rather than people. How many churches have a dynamic database or some other means of consistently and objectively tracking the spiritual development of individuals in the church? Very few. How many churches have created a successful mentoring or coaching program? Again, very few. A discipleship-oriented database implies both a commitment to staying in touch with people’s growth and a desire to consistently improve the spiritual condition of the individuals within the church. Few churches have a life-changing mentoring or coaching program.<sup>66</sup>

Discipleship is life-changing process for believers. If churches consider discipleship as curriculum and short term program, they do not make spiritual development of believers. All churches have to think about their discipleship program whether or not discipleship is events and programs in short time. Greg Ogden said,

Disciple making is not a six-week, then-week or even a thirty-week program. Adding components that make a program more rigorous or time-consuming to call forth the truly committed does not produce disciples. Programs tend to be information- or knowledge-based, focus on one preparing for the many, require regimentation or synchronization and foster an atmosphere of low personal accountability.<sup>67</sup>

Because many church leaders regard discipleship as a program to make believers involved in church ministry, they cannot transform the life of believers, though they can give believers knowledge and information about following Jesus Christ. But it is totally different between knowing information about Jesus and living with transformed life. Hull talked about,

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<sup>65</sup> Ibid., 50

<sup>66</sup> George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO: WaterBrook Press, 2001), 92.

<sup>67</sup> Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, IL: IVP Books, 2003), 122.

Discipleship isn't a program or an event; it's a way of life. It's not for a limited time, but for our whole life. Discipleship isn't for beginners alone; it's for all believers for every day of their life. Discipleship isn't just one of the things the church does; it is what the church does. It's not just part of the advancement of God's kingdom. The existence of serious disciples is the most important evidence of God's work on earth. Without enough of these workers, the task languishes and the work remains incomplete.<sup>68</sup>

In this sense, discipleship in the church has to be lifelong process to make believers to grow to Christlikeness without stopping. The key principles of discipleship found in the New Testament—Missional, Relational, Equipping, Spirit-Filled, and Committed Discipleship—make unbelievers know Christ as Savior, believers transformed as committed followers, believers equipped as disciple-makers, and believers enlarge the Kingdom of God.

### Summary

The most effective method to find out the meaning of what a disciple is and what discipleship is to study the New Testament, because there are many stories about disciples and discipleship and there are many people who were excellent disciple-makers. Especially, Jesus Christ is one of the best models of disciple-makers in history. Jesus taught many believers what a disciple is in the Bible, and He practiced discipleship to His disciples. When church leaders study the model of Jesus' discipleship, churches will be effective to make multiplying disciples. Jesus' twelve disciples and Paul are very good models for discipleship of Korean churches. They became disciples of Jesus Christ, and they made other disciples who could make other disciples. Studying Jesus, His disciples, and Paul, there are four characteristics about essential elements of a disciple this way: Disciples are transformed individuals, Disciples are committed individuals,

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<sup>68</sup> Hull, *Complete Book of Discipleship*, 24.

Disciples serve like Christ served, and Disciples multiply disciple-makers. And, this chapter introduced five discipleship processes found in New Testament this way: Missional discipleship, Relational discipleship, Equipping discipleship, Spirit-filled discipleship, and Committed discipleship.

This chapter defined a disciple and discipleship this way: A disciple is a transformed person who decides to follow Jesus Christ, committing to Jesus Christ, serving God and people for the goal to enlarge the Kingdom of God as a multiplying disciple. Discipleship is a process of leading people to believe in Jesus Christ, growing as Christlikeness, equipping them to make disciple-makers, and sending them out into the world to expand the Kingdom of God.

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## CHAPTER THREE

### DISCIPLESHIP MAKING PROGRAMS USED BY KOREAN CHURCHES

South Korea has recently experienced one of the greatest revivals in the history of the universal church. The Korean church was founded about 130 ago through western missionaries such as Horace Newton Alen, Horace Grand Underwood, Henry Gerhart Appenzeller, and other many missionaries.<sup>1</sup> God poured out His grace to the South Korean church. Through missional expansion throughout the 19<sup>th</sup> and 20<sup>th</sup> centuries, many churches were birthed in Korea by those following the great commission. Just as western missionaries once went to South Korea to share the gospel, Korean churches are now sending missionaries to unreached area of the world to preach the gospel. While Korean churches have been experiencing massive exponential growth, they lack an effective process of teaching believers to be witnesses of Jesus Christ and to grow in Christlikeness.<sup>2</sup> Most of the discipleship methods used in Korean churches have been based on a traditional discipleship methodology which is reflected in an emphasis on teaching and preaching from the pulpit. However, many Korean church leaders think that something is needed to make multiplying disciples effectively, and they are implementing many different discipleship programs. Now, Korean churches have countless discipleship programs they use to try and make believers into disciples of Jesus Christ. There are many seminars, conferences, and books shared by churches and pastors on discipleship methodology. These various strategies are marketed as

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<sup>1</sup> Younggyu Park, *History of the Korean Church* (Seoul: The Korea Institute of Church History, 2004), 369.

<sup>2</sup> This entails evangelism, discipleship, and spiritual formation, and while evangelism and spiritual formation are important aspects of a sanctification and the believers growth. This paper is specifically interested in discipleship which is defined as “Discipleship is a process of leading people to believe in Jesus Christ, growing as Christlikeness, equipping them to make disciple-makers, and sending them out into the world to expand the Kingdom of God.” See chapter two of this thesis.

the solution to discipleship woes of the average church. However, these claims beg the question regarding the essence of discipleship success-is success driven by a program, model, method, and something else? In order to begin answering these questions, this chapter will introduce eight discipleship making programs used by South Korean churches. Although this project cannot introduce all the discipleship making programs used by South Korean churches, this will deal with the most popular and general discipleship programs in South Korea. Some discipleship programs were created by Korean churches and others were adopted from churches around the world.

### **Jejahulleon**

Jejahulleon is a discipleship program that purposes to train and equip the laity as disciple-makers and send them out to share the Gospel in the world to make new disciples. By working toward this goal, this program has been awakening many lay people as disciples who are transformed, committed, serving, and multiplying. This is one of the most popular discipleship programs in South Korean and has been a symbol of a healthy church. Using this discipleship approach, many churches have experienced spiritual and numerical growth.

### **Historical Background**

This program was created by, Hanheum Oak, an elder pastor of SaRang church who died in 2010. He thought that every pastor is called to awaken the laity to be disciple-makers. He

believed that the main agent in the church is not pastors, but the laity.<sup>3</sup> He stated, “The laity does not know who they are, why they are called, and how they serve the church and Lord, because they have never learned about these facts through the Bible. This is the most serious problem that Korean churches have.”<sup>4</sup> So, he tried to awaken the laity in his church to this knowledge and responsibility and made a discipleship program named Jejahulleon. He said that “Jejahulleon is the most important strategy to renew church’s improvement in its structure as the biblical answer to be appropriate in a new age.”<sup>5</sup> Through this program, he wanted to make disciples like Christ’s disciples who were transformed and then used as transformative agents for ministry among those in their neighbors, their community, their nation, and the world. Ok proposed that all pastors have the responsibility to make disciples and he believed that using this program would accomplish this end.<sup>6</sup>

When he started making disciples through this program, the first thing he had to do was to clearly explain his philosophy about the necessity of making disciples.<sup>7</sup> Second, he had to choose people to mentor new believers in order that they might become mature disciples. When Jesus made His disciples, the first thing He did was to make a choice. He saw the potential of His disciples and chose them.<sup>8</sup> Third thing was to focus on a few people for effective discipleship.

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<sup>3</sup> Haneum Ok, *Called to Awaken the Laity: Principle and Application of Discipleship* (Seoul: International Discipleship Institution, 1984), 39.

<sup>4</sup> Ibid., 47.

<sup>5</sup> Ibid., 184.

<sup>6</sup> Ibid., 196.

<sup>7</sup> Ibid., 206.

<sup>8</sup> Ibid., 208.



The reason Jesus had just twelve disciples was the principle of focus. Likewise, pastors have to employ this principle of focus. Pastors have to pour out all their passion, energy and time to make disciples, just as Christ did with His disciples.<sup>9</sup> Ok was convinced that there were three content areas to teach disciples: the Word of God, the good examples of leaders, and the experience of the Jesus' disciples.<sup>10</sup>

### Curricular Approach

Jejahulleon is divided into two parts that focus on “Disciples Training” and “Ministry Training.” Disciple Training is related to pursuing a transformed life and personality. Ministry Training is concerned with equipping believers with skills for church ministry.<sup>11</sup> The two parts are practiced in a small group setting. The schedule of Disciple Training is “Choice – Orientation – Entrance Ceremony – Membership Training – Training – Finish Class Party – Completion Ceremony.”<sup>12</sup> The schedule of Ministry Training is “Choice – Orientation – Entrance Ceremony – Membership Training – Training – Finish Class Party – Completion Ceremony – Leader Dispatch.”<sup>13</sup> One of the most important parts in this course is the “Training” sections. Jejahulleon is a 32 week course. Participants gather in small groups once a week for 32 weeks. Whenever people gather, they have meeting for about two and half hours. For this time, they

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<sup>9</sup> Ibid., 215.

<sup>10</sup> Ibid., 223.

<sup>11</sup> “Jejahulleon Alpha and Omega: Whole Flow Chart,” Disciple Making Ministries International, [http://www.disciplen.com/disciple\\_g/disciple1/detail\\_01.asp](http://www.disciplen.com/disciple_g/disciple1/detail_01.asp) (accessed Aug 1, 2014).

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

have communication time about their lives, home assignment check or sharing, singing or praying, the Bible study, and singing or prayer and notice for next week.<sup>14</sup>

Each small group meeting begins with a special time devoted to group fellowship. This time is used to help break the ice between members, getting rid of the cold and awkward atmosphere, and helping the group members feel more comfortable around each other. Most of the stories people share during this time are related to the topic that will be dealt with during that week's material.<sup>15</sup> The home assignment review time is very important part in this training as well. There are five assignments that all people have to do such as conversation about quiet time of a week, memorizing Bible passages, the life assignment, the book reading assignment, and the Bible reading assignment.<sup>16</sup> Next, they sing about three different songs that correspond with the current topic. Then, people pray for the world, the nations, Korean churches, their senior pastor, people who are training, and the training time.<sup>17</sup> The purpose of the Disciple Training is that believers become mature disciples who obey the Great Commission through going to the world and making disciples as Jesus' disciples did, and then through Ministry Training, disciples are equipped to serve people and the church with the gifts God has given them.

### Strengths and Weaknesses of Jejahulleon

This discipleship program has a strong impact on equipping the laity to do ministry in

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<sup>14</sup> "Jejahulleon Alpha and Omega: Jejahulleon Time Operation", Disciple Making Ministries International, [http://www.disciplen.com/disciple\\_g/disciple1/detail\\_07.asp](http://www.disciplen.com/disciple_g/disciple1/detail_07.asp) (accessed Aug 1, 2014).

<sup>15</sup> Haneum Oak, *Leader's Textbook of Jejahulleon* (Seoul: DMI, 2002), 10.

<sup>16</sup> Ibid., 14.

<sup>17</sup> Ibid., 12.

the church. In churches that use this discipleship program, it is a requirement for future leaders to complete this program in order to serve in the church and lead small group Bible studies. This program emphasizes the Bible, reading, memorizing, meditating, and studying the Bible, and people who are in this program are encouraged to put what they learned to practice in their lives, homes, job fields, and in the church. And, because this program is carried out through small groups, it helps foster deep and meaningful relationships between members. While this program emphasizes the Word of God and prayer life so that people are filled with the Holy Spirit, it is not effective in regard to missional discipleship, because the focus of this program is on believers who are already passionate and active members of the church. Churches that use this discipleship program can make believers who are already believers developed, but this program does not focus on going to the world to reach out the lost and making other disciples.

### **One-on-One Discipleship**

One-on-One Discipleship is a program that functions around a 16 weeks schedule where a mentor teaches a mentee about the Bible. Each week there is a different topic to address biblical literacy and to facilitate the mentee's ability to eventually replicate this experience in a future disciple. In order to enter this program, people have to make a decision to learn the Bible faithfully without absent, to follow directions of a mentor, and to make more disciples through mentoring others. This discipleship program is based on relational teaching, because it is not about giving someone information about the Bible or Christian life, but is about training people to make disciple-makers in a relational environment. Many discipleship programs work through large and small group settings, but this program stands out because it is enacted through one-on-

one relationships.

### Historical Background

This discipleship program was created by Onnuri Church located in Seoul, South Korea. This church was planted by Yongjo Ha in 1985 with the vision to be “the church that makes true worshipers, ministers who are filled with the Holy Spirit, and powerful preachers.”<sup>18</sup> Since then, Onnuri has experienced great revival, but the church leaders felt that they needed a good discipleship program in order to make lay people mature and their ministries effective. It was almost impossible for the pastors to take care of all the believers, so this church decided to equip lay people to do ministry through this discipleship program based on Ephesians 4: 11-12. This church believes that the most effective method to make disciples is One-on-One discipleship, because it is based on open-hearted relationships. Now, this church is one of the biggest churches in the world and has several thousand leaders who consistently invest in discipleship and are replicating this passion in others. The initial step in this approach is to build relationship with guests of the church; therefore, when unbelievers attend, leaders approach them to connect with them. The goal of this is to engage in evangelism and eventually discipleship. While they are in this discipleship program, they share their thoughts and lives, and they study the Bible together. For a long time now, this program at Onnuri has effectively built up lay people as disciple-makers, and has spread to other churches in South Korea as a discipleship model.

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<sup>18</sup> Yuni Shin, “One on One Discipleship Manual and Agent,” Culture Making Agent, <http://blog.naver.com/PostView.nhn?blogId=yunishin&logNo=30158452843> (accessed Aug 2, 2014).

## Curricular Approach

Jesus Christ called ordinary people to make disciples and transform the world. This program attempts to do that by following the words of Paul to Timothy where he says, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (2 Timothy 2:2). Making ordinary people disciple-makers is very effective through intimate relationships and One-on-One discipleship does this well through building up Christians who’s faith and life are in one accord and making disciples who are Christ-centered, not self-centered.<sup>19</sup> This discipleship is not simply Bible study, but a leader and a learner meet and share their lives together while the leader helps the learner to grow more and more conformed to the image of Christ. Meeting one-on-one works because it follows God’s discipleship blueprint according to Colossians 1:28-29, 1 Corinthians 4:15, and Acts 20:31. It is effective to make learners focused and develops good relationships that bear fruit between the mentor and learner.<sup>20</sup>

This fifteen week program follows a strict schedule: “Orientation – What is Quiet Time with the Bible? – Jesus Christ – Salvation – God – Bible – Prayer – Fellowship – Evangelism – The life of the filling with the Holy Spirit – Temptation – Obedience – Ministry – Completion ceremony.”<sup>21</sup> When the teacher-learner pair meets, they have deep discussion about their lives and pray for each other, family, church, and the nations. As the students go through this program

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<sup>19</sup> One on One Discipleship Ministry Team-Book Study Part, *One on One Discipleship Bible Study of Leaders* (Seoul: Onnuri church, 2002), p1-2.

<sup>20</sup> Jungsook Song, “The Biblical Counseling Application through One on One Discipleship Bible Study” (MA, ChongShin University, 2005), 21.

<sup>21</sup> “One on One Discipleship Seminar Curriculum and Class Introduction,” Duranno Bible College, <http://www.duranno.com/biblecollege/lecture/one2oneqt.asp> (accessed Aug 2, 2014).

they become mature disciples and disciple-makers.

The reason this is popular and effective is that lay leaders engage in teaching and disciplining others, rather than depending on the “professional” pastors to do the work of discipleship. This affirms the leader in the knowledge that they know and improve upon it. The learner greatly reaps the benefits as well! The learner has a personal teacher to help him understand the deep things of Scripture, which can be difficult to grasp at first. The learner is trained to pass on the knowledge to another becoming a disciple-maker. Learners who are naturally passive are given motivation to learn so that they can in turn help others.

### Strengths and Weaknesses of One-on-One Discipleship

The best feature of this program is that it is centered on one-on-one relationships. This enables and equips learners to use their gifts in ministry, and this can be customized to fit the individual’s needs. However, although this has the best relational approach, it is lacking in missional life-long discipleship, because this is a temporary curriculum to educate people for 16 weeks.

## **Purpose Driven Discipleship**

### Historical Background

Purpose Driven Discipleship is one of the most fashionable discipleship models in South Korea right now and many churches are trying to use this model to transform the health of the church. This discipleship model is stemmed from Rick Warren’s Saddleback Church in

California.<sup>22</sup> Since his book— “The Purpose Driven Church”— was introduced to South Korea, the discipleship model from his church has become wildly popular and attractive.

The Purpose Driven Church is founded upon specific philosophical and theological positions regarding ecclesiology. Rick Warren stated, “What is needed today are churches that are driven by purpose instead of by other forces. This book is written to offer a new paradigm, the purpose-driven church, as a biblical and healthy alternative to traditional ways that churches have organized and operated.”<sup>23</sup> There are five purposes of the church in this statement this way: “Love the Lord with all your heart, Love your neighbor as yourself, Go and make disciples, Baptizing them, Teaching them to obey.”<sup>24</sup> He continued explaining his ....by saying,

At Saddleback we use five key words to summarize Christ’s five purposes for his church.

Magnify: We celebrate God’s presence in worship

Mission: We communicate God’s Word through evangelism

Membership: We incorporate God’s family into our fellowship

Maturity: We educate God’s people through discipleship

Ministry: We demonstrate God’s love through service.

These key words, representing our five purposes, have been incorporated into our mission statement, which reads as follows: “To bring people to Jesus and membership in his family, develop them to Christlike maturity, and equip them for their ministry in the church and life mission in the world, in order to magnify God’s name.”<sup>25</sup>

Rather than focusing on growing church numbers, his five purposes focus on converting unbelievers and then transforming them into leaders for ministry. Churches can be balanced and healthy by ensuring that all five purposes are fulfilled. The five purposes are separated out into

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<sup>22</sup> Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 144.

<sup>23</sup> Ibid., 80.

<sup>24</sup> Ibid., 103-106.

<sup>25</sup> Ibid., 107.

five ministries this way: Worship, Evangelism, Fellowship, Discipleship, and Service. These five ministries Rick Warren uses have become the most popular discipleship model in South Korean churches and, although many churches use other Bible passages to support their church ministry, most churches use the five purposes and five ministries that he introduced in his book in some shape or form.

The reason why this model is very popular in South Korea is because it is balanced and is in agreement with the core values of a scriptural church. Many churches using this model have been experiencing great revival in regard to numerical and spiritual growth. This is just as Rick Warren stated: “Purpose-driven churches will be the churches best equipped to minister during all the changes we will face in the twenty-first century”,<sup>26</sup>

### Curricular Approach

Daegu Dongshin Church is a prime example of a church following the Purpose Driven model in South Korea. In 2000, a pastor named, Seongsoo Kwon, started serving this church as a new senior pastor and implemented the Purpose Driven model of discipleship. Their vision is that “The church making people alive, raised, and healed.” This church finds its vision for ministry in Matthew 9: 35 where it says, “Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness” (Matthew 9:35). The core values of this passage are Proclaiming, Teaching, and Healing. With this vision and core values in mind, this church used the five Purpose Driven

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<sup>26</sup> Ibid., 109.



ministries: Evangelism, Worship, Discipleship, Fellowship, and Ministry. The foundation of their approach to translating the purpose driven philosophy to a Korean context is a method they call the “BEST” approach which emphasizes **B**ible, **E**xposition, **S**pirit, and **T**ransformation. This means that the Spirit transforms people through the exposition of the Bible.<sup>27</sup> This church calls their ministry “Life Ministry”, meaning that they are life community to make people alive, raised, and healed in global villages for the glory of God.<sup>28</sup> This church has two pillars to support their ministry using large and small groups. As a large group they gather for corporate worship and then they go out and bring life to the world. They gather as small groups in members’ homes to be filled with spiritual life.<sup>29</sup> Using the BEST foundation in the Life Ministry throughout the large and small group meetings, they equip lay people to do ministry with their gifts God has given them within the five ministries this church uses.<sup>30</sup>

The five part ministry process begins with all believers reaching out to share Jesus Christ with unbelievers in the evangelism ministry. Second, when people come to the church, they experience God’s existence through the worship ministry in the large group and the fellowship ministry in the small groups. Worship and fellowship are necessary for people to experience the love of God and neighbors. Third, people are encouraged to learn how to study the Bible, how to pray, how to live in the world as a Christian, how to serve God and people with their gifts, and so on. This is the discipleship ministry. Finally, those who matured through the discipleship

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<sup>27</sup> “Church Guide: Church Vision,” Daegu Dongshin Presbyterian Church, [http://www.ds-ch.org/xe/sub02\\_02\\_1](http://www.ds-ch.org/xe/sub02_02_1) (accessed Aug 5, 2014).

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

ministry will be sent out for ministry as leaders of the church as part of the service ministry. The purpose of the five ministries is to cultivate individuals equipped to serve God and people with their gifts and to reach unreached people with the Gospel.<sup>31</sup>

This church is incredibly strong at reaching unbelievers through an institution called “Dongshin World Mission.”<sup>32</sup> This ministry branch has been in place for 42 years. This church wants to send out as many people as they can to fulfill the Great Commission. So, this church has sent out many missionaries abroad through short term missions, long term missions, and lifetime missions. Their mission trips help enlarge the Kingdom of God and grow believers to be more like Jesus Christ. This church disciplines many people with the five ministries so that they can send believers out into the world with the Gospel.

### Strengths and Weaknesses of Purpose Driven Model

With this discipleship model that Rick Warren introduced, Korean churches are experiencing transformation. The reason why this discipleship model is effective is that this is based on the biblical principles such as worship, evangelism, fellowship, discipleship, and service. However, there are problems with using this program. In order to have the five ministries, churches need professionals to make all parts effective and efficient. It is not easy for small sized church to do this discipleship effectively. And, church ministry becomes complicated when there are too many ministries and programs. It does not look like an organic system, but a hierarchical system.

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<sup>31</sup> Ibid.

<sup>32</sup> “Dongshin World Mission History,” Dongshin World Mission, <http://www.ds-ch.org/xs/144747> (accessed Aug 5, 2014).

## Two Wings Mission Discipleship

One of the most popular discipleship programs in South Korea is Two Wings Mission Discipleship. Since 2000, this has been considered the best and most influential discipleship model in Korea. This is based on the cell church format. Many churches have adopted cell discipleship for making multiplying-disciples and Korean churches have achieved astounding success using this model.

### Historical Background

Cell church is a model to make all believers grown like Christlikeness and involved in true community. Neighbour Ralph said, “Cell churches are the only way that true community can be experienced by all Christians. It is church life; and when it properly exists, all others competing structures are neither needed nor valid,”<sup>33</sup>

David Yonggi Cho, an elder pastor of Yoido Full Gospel church, stated,

I have explained that the growth of our church is based upon goal-setting and the establishment of home cell groups. I have more than realized the goals I have set so far. At the beginning of 1980 we had 100,000 members in Full Gospel Central Church. Now I have set 500,000 as my goal to be reached by 1984, the year in which we celebrate the 100<sup>th</sup> anniversary of Christianity in Korea.<sup>34</sup>

Exponential growth of Yoido Full Gospel Church has catalyzed many churches to adopt cell church discipleship in South Korea. There are many kinds of cell discipleship models, and one of the best powerful and well-known models is Two Wings Mission Discipleship of the program of Busan PungSungHan Church in South Korea. Busan PungSungHan Church has

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<sup>33</sup> Neighbour Ralph, *Where Do We Go From Here? : A Guidebook for the Cell Group Church* (Houston, TX: Touch Publication, Inc, 1990), 112.

<sup>34</sup> David Yonggi Cho, *Successful Home Cell Groups* (Gainesville, FL: Bridge-Logos, 1981), 79.

influenced Korean churches with their Two Wings discipleship based on cell churches since 1994. This church has two parts of discipleship: the large group of festival worship and holistic small groups. Believers in the church experience God's transcendence through the wing of festival worship in the large group and they are experiencing God's intimacy through holistic small groups. They think that the church that keeps a balance between these two wings is a healthy and biblical church that God has designed.<sup>35</sup>

### Curricular Approach

The purpose of the discipleship of this church is to equip God's people to be mature disciples and to make disciple-makers through education and training. If unbelievers open their hearts through small groups focused on evangelism, they will be encouraged to register for a new family class, and then will be set in the church. After that, they will participate in holistic healing camp and nursing class for 12 weeks, which helps them receive inner healing and to get a foundational knowledge of Christianity. After that, they will enroll in World Vision Disciple College to transform them from those who have secular values to those who have divine values. The first semester of Disciple College, called "The Life of Disciple," attempts to make leaders of new open small groups, the second semester called "The Life of Soldier" is to build cell leaders, and the third semester called "Training of Reproduction" is to build apprentices in cell groups and to make apprentices who reproduce other cell groups. Those who are transformed as God's soldiers through World Vision Disciple College are sent out to be leaders of small groups for

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<sup>35</sup> "Pungsunghan Church: Church Information," Pungsunghan Church, <http://www.psh.or.kr> (accessed, Aug 7, 2014).

evangelism and leaders of cell groups in local community, campus, and in the work field.<sup>36</sup>

The vision of the church is to be a “Life Community that makes 20,000 leaders of cell groups and 2,000 missionaries, being disciples with the power of the Word and the Holy Spirit.”<sup>37</sup> They will build 20,000 leaders of cell groups to transform their local community and South Korea. And they will send 2,000 missionaries out into the world to preach the gospel and enlarge the Kingdom of God.<sup>38</sup> They operate their ministry through eight core values: Need-centered evangelism, Inspirational Worship, Fellowship, Holistic Cell group, Passionate spirituality, Training to build 20,000 leaders, Gift-centered ministry, Sending 2,000 missionaries.<sup>39</sup>

To execute their discipleship program they devised the “World Vision Two Wings Process.”, which means “the church that fulfills reproduction to achieve world vision of Jesus with two wings of the Word and the Holy Spirit through evangelism, family, and nurturing, a disciple.”<sup>40</sup> The first thing they focus on is evangelism where they saturate the community with the Gospel through open small groups. The second focus is family through developing a new family, and third focus is nursing through a 12 week process and holistic healing camp. The fourth focus is their discipleship college to transform them into leaders and disciple-makers in the community, nation, and world.<sup>41</sup>

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<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

The “Two Wings Mission Center” introduces Pungsunghan church’s discipleship program to other churches in South Korea and other nations through conferences. They have five kinds of conferences called “Five Stage Focus Training”— Evangelism Focus Training, Nursing Focus Training, Disciple School Focus Training, Disciple College First Focus Training, and Disciple College Second Focus Training.<sup>42</sup> Whenever they host a conference to introduce their discipleship model, several thousand people register to learn and then take that knowledge to their home church and attempt to reform their discipleship process. As a result of these conferences, many churches now use this model in South Korea.

#### Strengths and Weaknesses of Two Wings Mission Discipleship

This discipleship model has biblical principles in their missional, relational, equipping, filling with the Holy Spirit, and life-long discipleship. This model is almost perfect for making disciple-makers who obey the Great Commission. However, it is very difficult for local churches to make this work, because it is very complicated and needs professional people to operate the program. Although many churches have experienced great growth with this discipleship, many churches have failed trying to use this model, because they do not have professional people to operate this disciple model.

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<sup>42</sup> “World Vision Two Wings Process Five Stages Training,” Two Wings Mission Center, [http://www.psh.or.kr/v10/board.php?board=twmcmmain&command=skin\\_insert&exe=system2](http://www.psh.or.kr/v10/board.php?board=twmcmmain&command=skin_insert&exe=system2) (accessed Aug 7, 2014).

### House Church Discipleship

House Church Discipleship based on cell discipleship has become popular in South Korea since Younggi Choi introduced his church's model. According to Choi, a house church is a church that meets in a church member's home where a member of the laity leads the church meeting.<sup>43</sup> His church is located in Houston, Texas in the United States. When he started serving "Houston Seoul Baptist Church," it was a traditional church. But, he understood the limitation of this church's system and was convinced that the discipleship model of the early church is the most effective discipleship model.<sup>44</sup> He transitioned his church from a traditional church to a house church. The typical house church is a group of six to twelve people who gather in someone's home and are led by one of the house church members. They gather at least once a week and have a traditional church's functionality in worship, education, fellowship, evangelism, and missions.<sup>45</sup> Now "Houston Seoul Baptist Church" as a church, but this church is made up of many small house churches. Many small house churches are not an appendage of this church, but the church itself. Most of the small house churches have Bible study groups, fellowship groups, and so on. However, this house church is a church that functions in just the same way and capacity that a traditional church does.<sup>46</sup> In these house churches, there are many ministries such as worship, education, fellowship, and evangelism. A house church is like a newly planted church. It is not a church that is a branch of a larger church. Each small house church is a full-

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<sup>43</sup> Ibid., 42.

<sup>44</sup> Younggi Choi, *The Laity Ministry built on House Church* (Seoul: Duranno, 1999), 19.

<sup>45</sup> Younggi Choi, *House Church Seminar for Pastors* (Houston: House church ministries international, 2014), 3.

<sup>46</sup> Younggi Choi, *The Laity Ministry built on House Church*, 69.

fledged church. However, house churches do not operate baptism and communion in small house churches.

### Historical and Biblical Background

The biblical grounds for house churches are found in Romans 16:3-5, Colossians 4:15, and Philemon 1:1-2.<sup>47</sup> “Greet Priscilla and Aquila, my co-workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. Greet also the church that meets at their house” (Romans 16:3-5). Paul called the church that meets at their house. “Give my greetings to the brothers and sisters at Laodicea, and to Nympha and the church in her house” (Colossians 4:15). There is a church in her house. “Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and fellow worker also to Apphia our sister and Archippus our fellow soldier and to the church that meets in your home” (Philemon 1:1-2). There is the church that meets in the house. There is a church in a city, but most of the churches found in the city during that time period were house churches. The biblical foundations for leading house churches are found in Matthew 28:19-20, Mark 3:13-15, and Ephesians 4:11-12. House church is very effective in making disciples. People don’t come to a house church to learn just by listening to what others have to say. They also learn through intimately sharing their lives with other believers. And because house churches are small, they are more effective in utilizing each member spiritual gifts for ministry.<sup>48</sup>

One of the house churches in South Korea is South Gunsan Evangelical Holiness Church.

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<sup>47</sup> Ibid., 40.

<sup>48</sup> Ibid., 46-59.



A senior pastor had worked for this church for 20 years and felt that something had to be done so that the church could transform people into disciple-makers. At that time, he read a book titled *“The Laity Ministry built on House Church.”* His church tried to change their discipleship system from traditional discipleship to house church discipleship. Before changing their discipleship system, there members were about 250 people in the church. After changing the discipleship, this church has grown to about 750 people. Most of the people who have registered in this church are unbelievers. There is a pastor for adults in this church, because all ministries are done by lay people. House church is one of the popular discipleship models in South Korea, because it is very helpful to build lay people as ministers and is easy to invite unbelievers to share their lives. Recently, house churches are quickly increasing in church numbers.

### Curricular Approach

House churches are based off of Jesus’ ministry with His twelve disciples and are typically limited to a group of twelve people. When the church begins to regularly exceed this number they divide to plant a new house church and choose a new house church leader.<sup>49</sup> The gathering of house churches is usually on Friday night. The first thing they do is to eat dinner together which creates a relaxing and open environment. And then, they sing several songs and have the Bible study together. The Bible study is not led by the leader of house church, but a teacher of house church. The Bible study is about 20 minutes long and is not an in-depth Bible study. Next they share about what is going on in their lives. This is key for the house church. Every person has to share about what happened in their lives that week. They share their

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<sup>49</sup> Ibid., 77.

problems, difficulties, confess, give thanks, and so on. Through this time, they will be healed and satisfied. Then, they pray for themselves, other people, churches, and nations. The last thing they do is challenge each other to be missionaries in their lives.<sup>50</sup> They usually start gathering at about 7 o'clock in the evening, and finish at about 12 o'clock. The length of their meeting reflects the strong emphasis on relationship among those in the house church as the church works to be the body of Christ as mandated in Scripture (c.f., Ephesians 4:11-17).

### Strengths and Weaknesses of House Church Discipleship

The main ministry in house church is to invite unbelievers to share their lives and to make them feel that this is very good. Through this ministry, unbelievers will become interested in Jesus Christ and will find salvation in him. However House church does not provide people in house church with depth Bible study, because this church is not designed to be a place of in-depth Bible study, but to be a welcoming place for unbelievers to hear the basics of the Gospel and feel comfortable. If people want to learn the Bible deeply, they need to participate in Bible school that is opened two times a year by a senior pastor. This is the reason why their main activity in house church is life sharing.<sup>51</sup> There are two advantages of house church. First of all, the percentage of people who participate in house church is higher than the participation percentage of Sunday worship as a large group. The reason is that unbelievers go to house churches, but they do not go to Sunday worship. When they are familiar with house church, they tend to go to Sunday worship. House church helps unbelievers to be satisfied with something

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<sup>50</sup> Ibid., 78-80

<sup>51</sup> Ibid., 71-72.

good. Secondly, house church is very effective to bring unbelievers into the church.<sup>52</sup>

Compared to biblical discipleship principles found in the Bible, house church discipleship is very effective in regards to missional discipleship, because the purpose of this discipleship is to reach out to the lost. The relational environment in small groups and the intimate relationships developed there are very helpful to make people grow as disciple-makers. This model accomplishes equipping discipleship, because they want to divide the ministries with all the people who participates in house church. The biggest limitation with this form of discipleship is the lack of depth while studying the Bible.

## **Missional Discipleship**

### **Historical Background**

Missional Discipleship is the process of making all believers to do mission right where they are or abroad as obedience of Jesus' commendation of the Great Commission in order to expand the Kingdom of God.<sup>53</sup> Although there are many missional discipleship models that Korean churches use, the most powerful model in these days is the discipleship program of Pusan Segero Church located in Pusan city in South Korea.<sup>54</sup> This church has influenced to Korean churches with their missional discipleship. This church has experienced great revival and had grown for about 10 years. This church's slogan is "Good neighbor! People who give

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<sup>52</sup> Ibid., 3.

<sup>53</sup> Ed Stetzer, *Planting Missional Churches: Planting a Church That's Biblically Sound and Reaching People in Culture* (Nashville, TN: B&H Academic, 2006), 19.

<sup>54</sup> "Church Information: Church Vision," Segero Church, [http://www.segero.org/sg/page\\_IGMR91](http://www.segero.org/sg/page_IGMR91) (accessed Aug 10, 2014).

unbelievers touch!”<sup>55</sup> With this slogan, they try to be good neighbors to unbelievers and to touch them deeply, sharing many things that they have. This church started its transformation when a new senior pastor named Hyunbo Son started serving the church during the church’s 40<sup>th</sup> anniversary as the fifteenth pastor of the church. At that time, there were about 20 people attending the church. On his first Sunday there, he told people that they need to have a goal to increase their Sunday worship attendance to one hundred people on a regular basis.<sup>56</sup> At first the members in his church did not support his goal and complained, but he did not give up. Many people thought that this was impossible because the church building could not hold that many people and the surrounding villages were small. However, God gave them a great grace, and after three months there were one hundred people in regular attendance.<sup>57</sup>

Since then the church have baptized so many people, for example, in 2004, 198 people were baptized. And this trend has continued; in 2005: 258, in 2006: 322, 2007: 418, 2008: 590, and in 2009: 690.<sup>58</sup> From 2010 to 2012, there were 2866 people who were baptized in the church.<sup>59</sup> During this period of tremendous growth they built new buildings three different times and the building can now accommodate 3,000 people. Many pastors come to this church to figure out how to experience great revival and ask “how can a church in such a small area accomplish all of this?” What is their evangelism method? How do they operate with only one

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<sup>55</sup> “Church Information: A Senior Pastor Introduction,” Segero Church, [http://www.segero.org/sg/page\\_BEUp76](http://www.segero.org/sg/page_BEUp76) (accessed Aug 10, 2014).

<sup>56</sup> Hyunbo Son, *Pastor! It is Very Easy to Evangelize* (South Korea: Luke, 2010), 4.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid., 5

<sup>59</sup> “Church Information: Church Vision,” Segero Church, [http://www.segero.org/sg/page\\_IGMR91](http://www.segero.org/sg/page_IGMR91) (accessed Aug 10, 2014).

assistant pastor?<sup>60</sup> They can do it because the laity serves in the church. This church is not house church, a cell church, or a traditional church.

When Hyunbo Son started this ministry, he agonized over unbelievers not coming to the church and how to get them to come.<sup>61</sup> At that time, he used Scripture passages to encourage himself. Acts 1:8 says, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). “Therefore I want you to know that no one who is speaking by the Spirit of God says, Jesus be cursed, and no one can say, Jesus is Lord, except by the Holy Spirit” (1Corinthians 12:3). Because the Holy Spirit is with them, they can preach the gospel and will reap abundant fruits.

### Curricular Approach

This church has two kinds of evangelism ministries with the slogan “The church that helps neighbors and the church that preaches the gospel to the end of nations.”<sup>62</sup> In relation to the first ministry, “The church that helps neighbors” they help hospital patients, the elderly, and the disabled and take them to the bathhouse on Wednesday and Thursday. Volunteers take them from their homes and then bring them back after they bathe. They help orphans and malnourished children. They build and renovate houses of those who are old and poor. And they sponsor 1,000 people a year for a free restorative eye surgery. They rent out cars for free to

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<sup>60</sup> Hyunbo Son, *Pastor! It is Very Easy to Evangelize*, 5.

<sup>61</sup> Ibid.

<sup>62</sup> “Church Information: Church Ministry,” Segero Church, [http://www.segero.org/sg/page\\_JZPM73](http://www.segero.org/sg/page_JZPM73) (accessed Aug 10, 2014).

unbelievers in the community for different family events. They take free family photographs and individual portraits. They provide free profession counselling for children with problems.<sup>63</sup> In regard to their second ministry, “The church that preaches the gospel to the end of nations”, they have preached the gospel for foreign laborers who are living in South Korea. Someday, the expats will go back to their own nations and will be witnesses for gospel in their nations. This church also sends many believers abroad on mission trips and helps many missionaries through gifts of money and through sending volunteers who have talents for the mission field.<sup>64</sup>

This church is focusing on taking unbelievers into the church and making them believe in Jesus Christ as Savior with everything that they have. The system this church has is very simple: invite neighbors and preach the gospel. This church gives their all to bring the lost and unbelieving to Christ. While they are focusing on bringing people in the church, those who serve unbelievers gain the heart of Jesus Christ towards the lost and it makes them grow. The people of this church live to make unbelievers come to the church, believe in Jesus Christ, grow in Christlikeness, and become disciple-makers who preach the gospel to the lost.

#### Strengths and Weaknesses of Missional Church Discipleship

The missional discipleship of this church has a serious influence on South Korean churches. Many church leaders are surprised to see or hear the story of this church. Although this church does not have a fantastic discipleship program, it is very effective in obeying the Great Commission. Church leaders have adopted this missional discipleship so they can obey the Great

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<sup>63</sup> Ibid.

<sup>64</sup> Ibid.

Commission, and they are experiencing great growth because of it. From the biblical perspective, this discipleship model has very strong aspects to it, such as evangelism and relationships. This discipleship program is oriented to reach out to unbelievers through intimate relationships. However, its weakness is that it does not provide a strong Biblical training for the people they reach out to.

## **Alpha Course**

### Historical Background

Alpha course is one of valuable discipleship programs to help unbelievers to know Jesus Christ about who He is and what He did. Many unbelievers know and meet Jesus Christ through Alpha course. Many Korean churches have chosen the Alpha course as a discipleship model for their churches and have been successful in bringing unbelievers into the church. Although there are several negative opinions about Alpha Course in relation to their theology on the Holy Spirit, Alpha Course has been seriously influencing Korean churches as valuable discipleship model. Alpha course was created by Charles Marnham of Holy Trinity Brompton Church in 1976.<sup>65</sup> At that time, many young adults did not want to go to church because of the secular culture in England. Eighty percent of young adults stopped participating in church and were completely secular. While they were leaving, they left two very important messages. They wanted to see God's love, not talk about it, and to prove God's existence.<sup>66</sup> Church leaders were concerned about how to answer these two questions, and over 30 years, they tried to find to find Biblical

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<sup>65</sup> "Alpha Course Information: What is Alpha Course?," Alpha Korea, [http://www.alphakorea.org/src/contents/onepage.php?design\\_one\\_pages\\_id=6](http://www.alphakorea.org/src/contents/onepage.php?design_one_pages_id=6) (accessed Aug 12, 2014).

<sup>66</sup> Ibid.

answers to these questions. The answers that they found became what it known as the Alpha Course. Charles Marnham invited unbelievers in his house and discussed topics with them for four weeks and had a great time.<sup>67</sup> Alpha course was systematized by Nicky Lee. Nicky Gumbel developed the Alpha Course and through him this course spread to 170 different countries.<sup>68</sup> This course has been a great tool to save the lost people in the world.

The Alpha Course finds its Biblical support in 1 Corinthians 2:1-5 which said,

And so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness with great fear and trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on human wisdom, but on God's power" (1Corinthians 2:1-5)

### Curricular Approach

Alpha course has six principles that it holds to this way: Evangelism is most effective through the local church. Evangelism is a process. Evangelism involves the whole person. Model of evangelism in the New Testament includes classical, holistic and power evangelism. Evangelism in the power of the Holy Spirit is both dynamic and effective. Effective evangelism requires the filling and refilling of the Spirit.<sup>69</sup> Alpha has a goal to preach the gospel with the power of the Holy Spirit in the local church.

Alpha's main passage is Colossians 3:23-24. "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an

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<sup>67</sup> Ibid.

<sup>68</sup> Ibid.

<sup>69</sup> James Heard, *Inside Alpha: Explorations in Evangelism* (Eugene, OR: Wipf & Stock, 2009), 26-33.



inheritance from the Lord as a reward. It is the Lord Christ you are serving.” Introducing Alpha course, James Heard stated,

A: ‘Alpha’ is essentially an attempt to combine both mission and spiritual formation.

L: ‘L’ is for learning and laughter in which the key questions at the heart of the Christian faith are tackled.

P: ‘P’ is for pasta, where people are welcomed over food and where relationships are built.

H: ‘H’ is for helping one another.

A: ‘A’ is for ask anything.<sup>70</sup>

And, James Heard stated “The Alpha Content” this way:

Introductory session ‘Christianity: boring, untrue and irrelevant?’

Session 1 ‘Who is Jesus?’

Session 2 ‘Why did Jesus die?’

Session 3 ‘How can I be sure of my faith?’

Session 4 ‘Why and how should I read the Bible?’

Session 5 ‘Why and how do I pray?’

Session 6 ‘How does God guide us?’

Weekend talk 1 ‘Who is the Holy Spirit?’

Weekend talk 2 ‘What does the Holy Spirit do?’

Weekend talk 3 ‘How can I be filled with the Spirit?’

Weekend talk 4 ‘How can I make the most of the rest of my life?’

Session 7 ‘How can I resist evil?’

Session 8 ‘Why and how should we tell others?’

Session 9 ‘Does God heal today?’

Session 10 ‘What about the church?’<sup>71</sup>

After session 10, they have celebration party to celebrate the end of the course. In a group, participants who are unbelievers will be welcomed with a meal, soft talking, will sing songs and discuss topics. They have a meal as a group, a talk based on the copyrighted material,

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<sup>70</sup> Ibid., 36.

<sup>71</sup> Ibid., 37.

and then an ‘open’ discussion of the material.<sup>72</sup> After their discussion, they have a small group to ask questions about the topics. While they are asking and answering, they will be convinced with the gospel and will experience the Holy Spirit. They meet once a week and discuss a specific topic for 15 weeks. The weekend talks in particular are very important in making participants experience the Holy Spirit. According to the weekend talk, they will be filled with the Holy Spirit and will have a conviction about Christianity. The celebration party is a tool for participants to celebrate and to invite other unbelievers to a future Alpha course.

From this background, philosophy, principles, and application, Alpha course has become one of the most effective discipleship programs in South Korea. The strongest advantage is that it is a very effective to approach with converting unbelievers. Also, it is possible for dynamic small groups to experience the power of the Holy Spirit. These elements make Alpha course popular in South Korea. With this course, Korean churches have experienced astounding church growth in mega sized churches, medium sized churches, small sized churches, and newly planted churches. However, although Korean churches have been reaping many fruits with Alpha course since it was introduced in South Korea and is still one of the strongest tools for converting sinners, this course also has several major problems. Graham Tomlin and Sandy Miller stated, “Alpha moves too quickly, and assumes that people are Christian too soon, and it is suggested that it should wait until guests are more convinced and understand more before they begin to pray and to worship.”<sup>73</sup> Alpha Course is also very expensive to run because it requires the church to prepare

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<sup>72</sup> Nigel, Rooms, “Nice Process, Shame about the Content: The Alpha Course in Three Different Cultural Context,” *The Journal of Adult Theological Education* 2.2 (2005): 130.

<sup>73</sup> Graham Tomlin and Sandy Miller, “Assessing Aspects of the Theology of Alpha Course,” *International Review of Mission*, 96 (July/October 2007): 260.

a meal every week which can be very expensive. And, the hottest issue about Alpha in South Korea is about the gifts of the Holy Spirit. The most important session in Alpha course is the weekend talk about the Holy Spirit. And with the way they practice spiritual gifts there is a great possibility that it will make church chaotic.

### Strengths and Weaknesses of Alpha Course

According to biblical discipleship principles, this model is the best in missional discipleship. The purpose of this model is to reach out to unbelievers to share Jesus Christ, and this is a very good way to build relationships with unbelievers. However, this is not enough for equipping discipleship to make people into serious disciple-makers and this is not life-long discipleship.

## **Evangelism Explosion**

### Historical Background

Evangelism Explosion is designed to equip churches for friendship, evangelism, discipleship, and healthy growth. Evangelism explosion is an international ministry which helps all churches involved to obey the Great Commission using the core values of friendship, evangelism, discipleship, and healthy growth.<sup>74</sup> Evangelism explosion was created by James Kennedy in 1960. Kim A. Lawton explained, “Minister D. James Kennedy’s program has grown from a local ministry of Coral Ridge Presbyterian Church in Fort Lauderdale 35 years ago to a

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<sup>74</sup> “Evangelism Explosion Korea: Ministry Introduce,” Evangelism Explosion Korea, [http://www.eekorea.org/eekorea/head/he\\_intro.asp](http://www.eekorea.org/eekorea/head/he_intro.asp) (accessed Aug 15, 2014).

venture that has been implemented in more than 200 countries. EE is based on two diagnostic question designed to assess the spiritual position of prospects.”<sup>75</sup> The website of Evangelism Explosion, *evangelismexplosion.org*, introduced this way:

Evangelism Explosion is a ministry that trains people how to share their faith in Christ and how to bring people from unbelief to belief. It utilizes a variety of components including prayer, actual on-the-job training where the experienced lead the inexperienced, and the principle of spiritual multiplication. “Multiplication” is the key component, not just winning people to the Lord one-by-one (addition). But training those won to the Lord to win, and then train, others. In the Book of Acts we read that the disciples “multiplied” and “multiplied exceedingly.” This shift from addition to spiritual multiplication offers the one real hope of sharing the Gospel with a world population that is, itself, continually multiplying. On-the-job training is another vital ingredient. By actually going out with experienced trainers in real life witnessing situations, people learn how to share their faith. Much like learning to fly an airplane would be impossible without actually getting in the cockpit, evangelism is difficult without leaving the confines of a classroom. By learning small parts of the Gospel each week, including Bible verses and illustrations, people incrementally grasp a Gospel tool that becomes a lifelong mission.<sup>76</sup>

Evangelism Explosion’s purpose is to glorify God by: equipping believers to multiply in and through local churches worldwide.<sup>77</sup> Evangelism Explosion’s vision is for every nation to participate in equipping every people group and age group to witness to every person.<sup>78</sup>

### Curricular Approach

Since Evangelism Explosion came to South Korea in 1978, this has been very powerful

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<sup>75</sup> Kim A. Lawton, “Evangelism Explosion Retools Its Approach” *Christianity Today*: March 3, (1997), 58.

<sup>76</sup> “EE – Reaching The World for Christ: What is EE?,” Evangelism Explosion International, <http://evangelismexplosion.org/about-us/what-is-ee/> (accessed Aug 15, 2014).

<sup>77</sup> “EE – Reaching The World for Christ: Purpose Statement,” Evangelism Explosion International, <http://evangelismexplosion.org/about-us/purpose-statement/> (accessed Aug 15, 2014).

<sup>78</sup> Ibid.

tool used to build God's people as gospel preachers in South Korea. Evangelism Explosion Korea has the vision to develop this training. First thing is that "Gospel Offer-development fixed for Korean." The second is that "Evangelism Explosion for Children, Teenagers, college students." Third thing is that "diversification of local On-the-job training." Fourth thing is that "Ministry Enlargement of Rural area and Abroad."<sup>79</sup> Evangelism Explosion came into wide use in South Korea in over 660 churches. About 9,978 pastors have been trained with Evangelism Explosion. And, Evangelism Explosion has a campus ministry in more than seven universities and many working mission areas.<sup>80</sup> The training process is divided into four steps. The first step is devoted to learning the Gospel and for helping people realize the importance of evangelism. The second step is going out and sharing the Gospel with unbelievers so that they may be converted. The third step is for the seasoned leaders to show their apprentices how to approach, how to connect, and how to share the Gospel in a contemporary setting. The fourth step is for those participating to come back to the classroom and give a report of the people that they talked with, just as 70 of Jesus' disciples did in the New Testament. This reflection time is very encouraging and helps people just started in the program stay motivated to continue in it.

### Strengths and Weaknesses of Evangelism Explosion

This model of discipleship is very good in regards to missional discipleship because it was made for evangelism. Although this has very good contents for missional discipleship, this is not good for building relationships with people. Preachers do not have time to prepare. This

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<sup>79</sup> "Evangelism Explosion Korea: Evangelism Explosion Vision," Evangelism Explosion Korea, [http://www.eekorea.org/eekorea/head/he\\_vision.asp](http://www.eekorea.org/eekorea/head/he_vision.asp) (accessed Aug 15, 2014).

<sup>80</sup> Ibid.

does not equip them very well as great preachers. And this discipleship does not deal with the importance of the role of the Holy Spirit. This is very good as a tool for sharing Jesus Christ to those who are interested in attending the church, but it is not enough as a discipleship model.

### **Summary**

Through many discipleship programs, Korean churches have been experiencing great revival. Although there are many discipleship programs used by Korean churches, the most popular discipleship programs can be divided into eight programs: Jejahulleon, One-on-One Discipleship, Purpose-Driven Discipleship, Two Wings Mission Discipleship, House Church Discipleship, Missional Discipleship, Alpha Course, and Evangelism Explosion. Each discipleship program has strengths and weaknesses. For example, some programs emphasize Bible study to make people spiritually alive, but they are not oriented toward relationships. Some discipleship programs indicate that relationships are the most important thing in discipleship, but often are weak when it comes to the depth of their Bible studies. Some discipleship programs focus on inviting the lost, and are effective with helping unbelievers become familiar with church culture. However, they lack a process for helping believers grown in faith. Some discipleship programs appear to be a perfect system. They have a very good process to make people grow in Christlikeness. However, in order to begin the discipleship programs, they need many professionals, not general lay people. It is centered on professional pastors. One of the best strengths of discipleship programs in Korean churches is that they are committed to spiritual growth in believers, so they end up spending a great amount of time, energy, and money. One of the negative aspects to these programs is that leaders tend to only focus on short term growth.

## **CHAPTER FOUR**

### **THE RESPONSE OF PASTORS TO QUESTIONNAIRE ABOUT DISCIPLESHIP MAKING**

#### **The Purpose and Process of the Questionnaire Research**

The purpose of this questionnaire is to find out what Korean pastors serving in churches in South Korea think about the nature of discipleship and the role of the disciple-maker. The chapter will report the results and then analyze and evaluate these results. This questionnaire was conducted through a Google Questionnaire, “drivegoogle.com”, and was conducted between May, 19-21, 2014. The title of questionnaire was “Questionnaire of Discipleship.”

#### **Data Collection**

After receiving IRB approval, the first step of the data collection process was to contact the participants and ask them to complete the questionnaire. Participants were contacted by the researcher through telephone and mail. In this request they were provided the *Discipleship Questionnaire* and asked to complete it by a specified date.

#### **Sampling Procedures**

All pastors who were involved in the questionnaire were those who have worked for Korea’s popular churches that have very good discipleship systems. The researcher called them to ask questionnaire, and they had e-mail of questionnaire.

#### **Delimitations**

Participants were delimited to male, South Korean pastors, who finished studying

theology in the course of seminary and have served Korean churches as pastors for over one year. Delimitations were set based on the research questions and targeted population. By delimiting the participants in this manner, this study will specifically analyze the perceptions of discipleship effectiveness in discipleship ministries as applied to a Korean-cultural context.

### Participants

Those who participated in this questionnaire were all pastors serving in local church in South Korea. Thirty-one pastors participated in this questionnaire. After, presenting all the answers that participants gave, this paper will analyze and evaluate the results according to the biblical principles given in chapter 2 and will report both the strengths and weaknesses of the answers.

### Participant Portraits

There were thirty-one male pastors who served as participants in this study. Of these participants 65% were between the ages of thirty-one and forty. The age group of forty-one and fifty was 23%, fifty-one and sixty was 10%, and twenty-one and thirty was 3%. (*Figure4.1*)

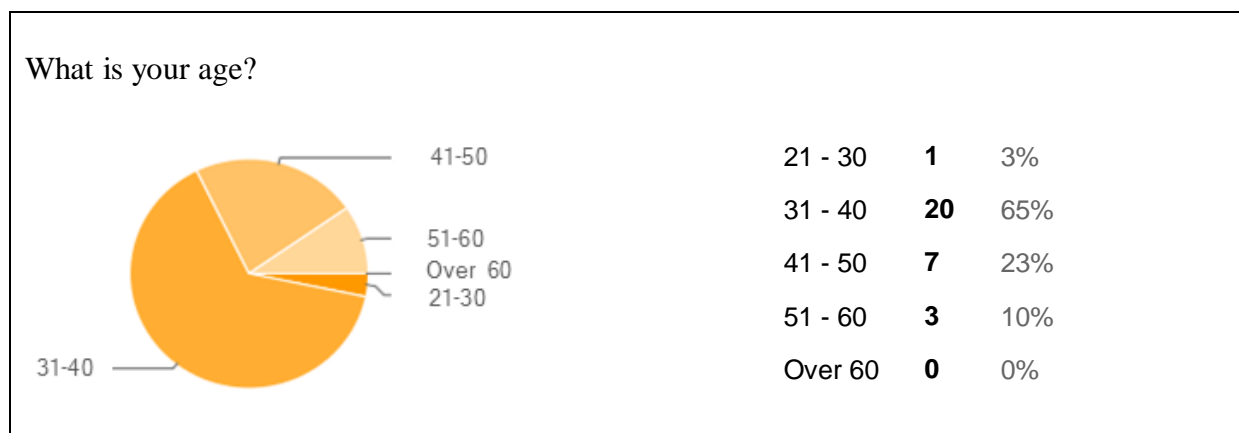


Figure 4.1 Summary of Responses about Questionnaire-Question 2



Most of the participants' highest education level was a master's degree (84%), 6% possessed a doctoral degree, 3% an associate's degree, 3% bachelor's degree, and 3% had a professional degree. (*Figure 4.2*)

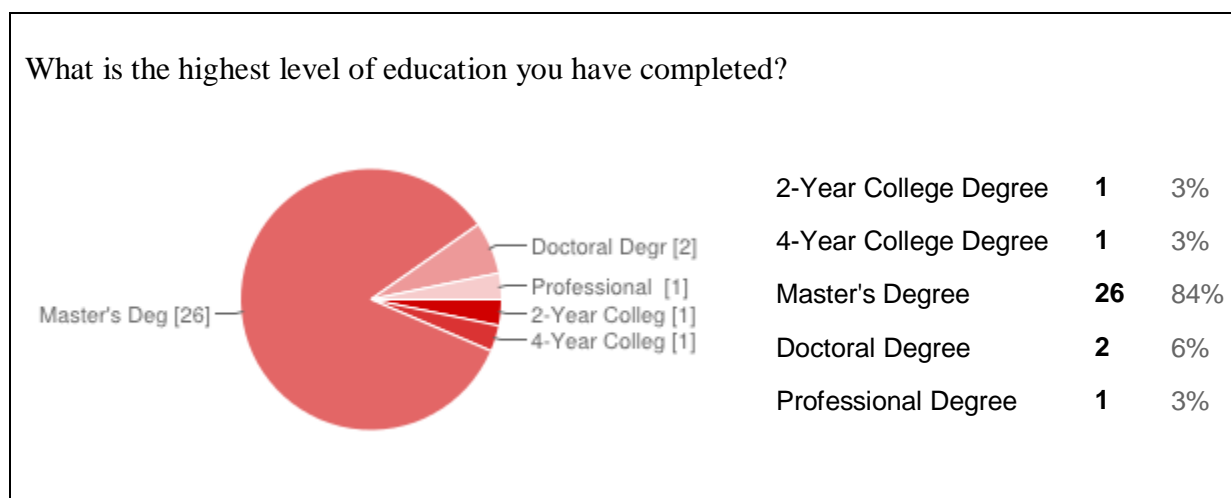


Figure 4.2. Summary of Responses about Questionnaire-Question 3

The majority of participants (55%) have been working in Korean churches for over ten years, and other have been working between six to ten (35%), three to five (6%), and one to two years (3%). (*Figure 4.3*)

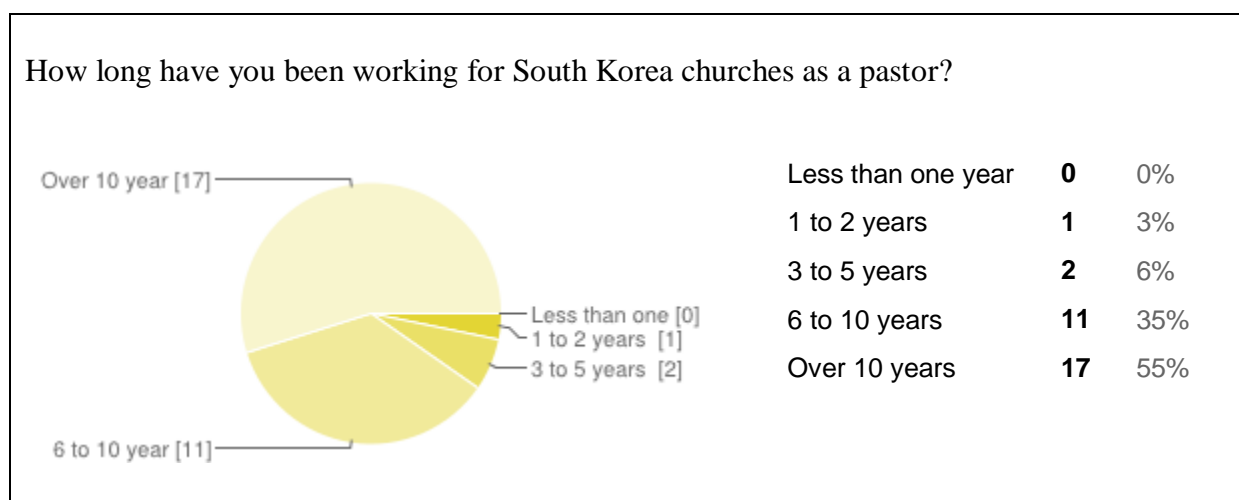


Figure 4.3. Summary of Responses about Questionnaire -Question 4

Most of the participants were full time assistant pastors (71%), 19% of them were full time senior pastor, and 10% were part time assistant pastors. (*Figure 4. 4*)

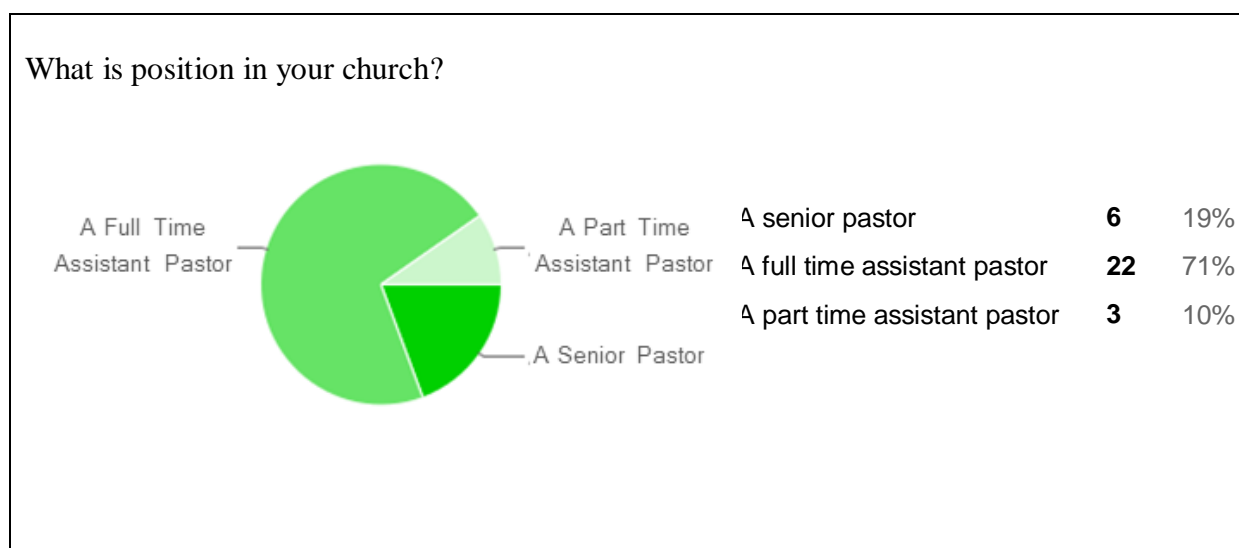


Figure 4.4. Summary of Responses about Questionnaire -Question 5

The majority of participants (52%) serve in local churches with 1000-10,000 regular attenders. Pastors from churches with 100-300 regular attenders and with 300-1000 each made

up 16% of the participants. Pastors of churches with less than 100 in regular attendance made up about 13% of the participants. And, pastors who serve in churches with over 10,000 in attendance equaled to about 3%. (Figure 4.5)

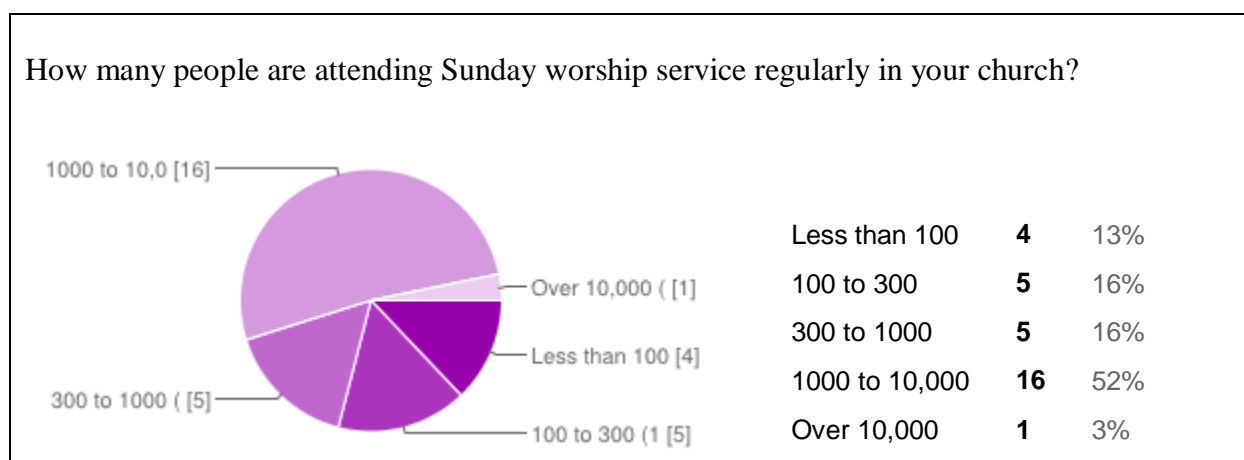


Figure4.5. Summary of Responses about Questionnaire -Question 6

### Data Analysis: The Nature of a Disciple

Questions seven through ten represented what participants thought about the essential nature of a disciple. These questions asked participants to choose which words and characteristics best describe a disciple. The following is the analysis regarding what these pastors believed about the nature of a disciple.

The majority of participants (55%) chose the word *follower* to describe a disciple of Jesus Christ. Some participants (19%) thought that a disciple is a *preacher*, 19% said a *believer*, 16% said a *servant*, and 3% a *learner*. (Figure 4.6)

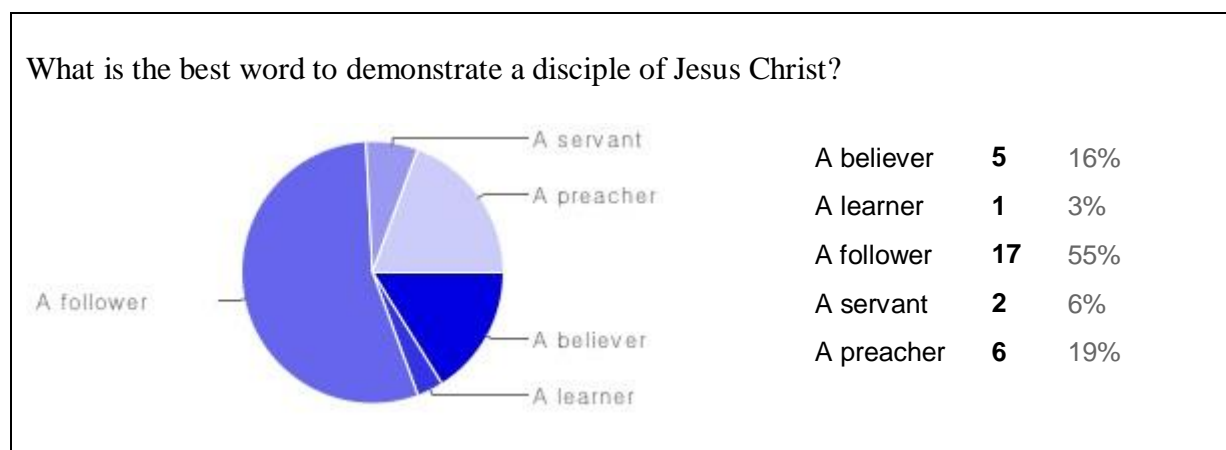


Figure4.6. Summary of Responses about Questionnaire -Question 7

The representative five parts of the characteristics of a disciple were love (17%), Faith (16%), Obedience (16%), Service (14%), and Commitment (13%). Other parts were the Gifts of the Holy Spirit (1%), Offering (1%), Leadership (2%), Transformation (9%), and Evangelism (10%). (Figure 4.7)

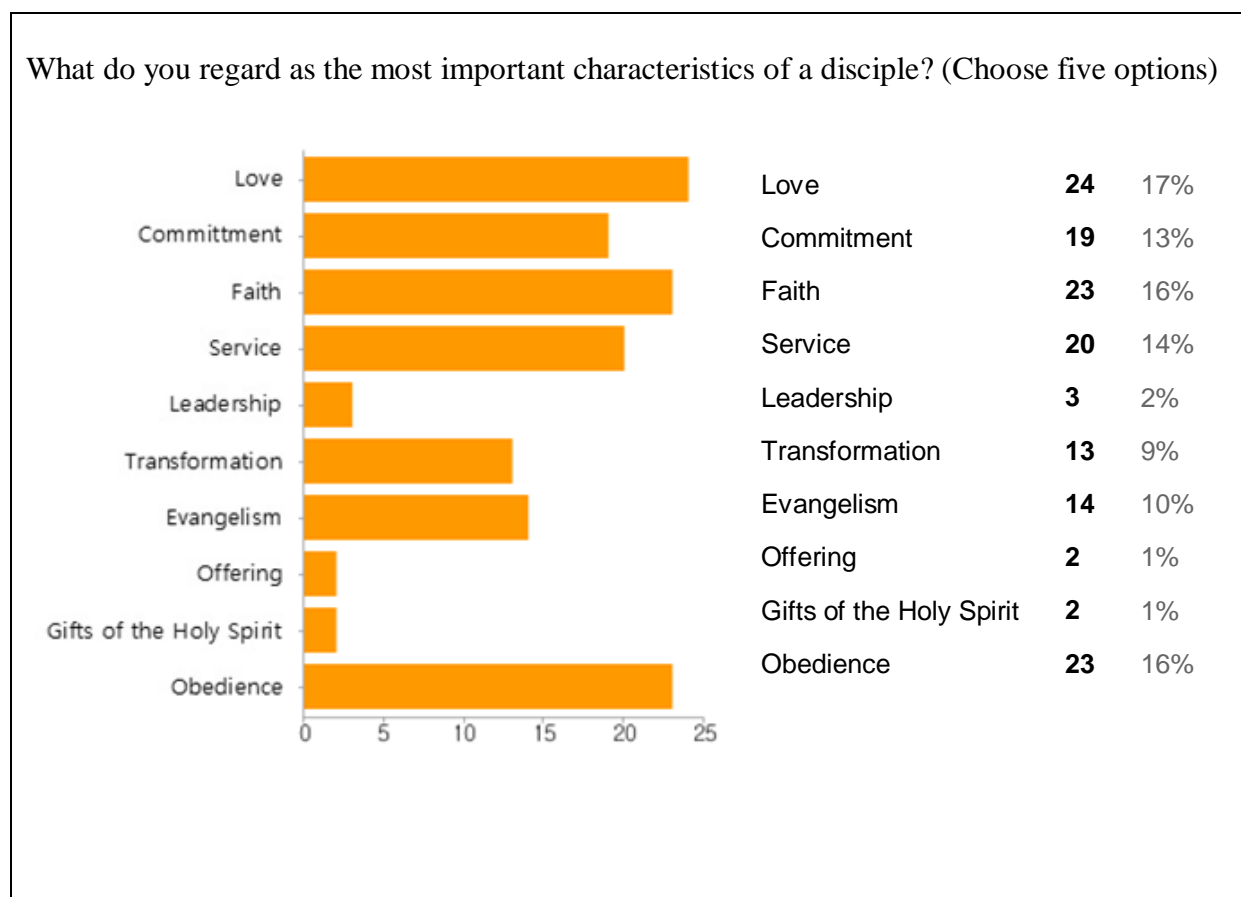


Figure 4.7. Summary of Responses about Questionnaire-Question 8

Most pastors tend to emphasize love, obedience, faith, and commitment as characteristics of a disciple, as a figure 4.7 presents. These are very important things that a disciple has to have as characteristics, as demonstrated by the twelve disciples of Jesus Christ. However, Korean pastors do not seriously emphasize the need for a multiplying disciple. Pastors cannot make multiplying-disciples without an emphasis on the gifts of the Holy Spirit and on leadership. As the figure describes, only 1% found the gifts of the Holy Spirit and leadership at 2% to be of importance. The gifts of the Holy Spirit are necessary for a disciple's ministry work of making other disciples. In order to make a disciple mature and serve God and people, the gifts of

the Holy Spirit are essential. Leadership is the same concept as discipleship. In order to make disciples who can make disciples, all people have to be leaders. Leadership has to be emphasized to make disciples who can make multiplying disciples. As this figure presents, Korean pastors tend to emphasize being a disciple.

In Figure 4.8, pastors examined the members of their churches and rated their churches success on a scale of one to five. Pastors found that the areas where their church membership was healthiest were in love (one hundred), faith (ninety eight), obedience (ninety seven), offering (ninety six), and commitment (ninety five). The areas where the church members scored the lowest were in transformation (seventy six), leadership (seventy nine), gifts of the Holy Spirit (seventy nine), evangelism (eighty four), and service (eighty eight). (*Figure 4.8*)

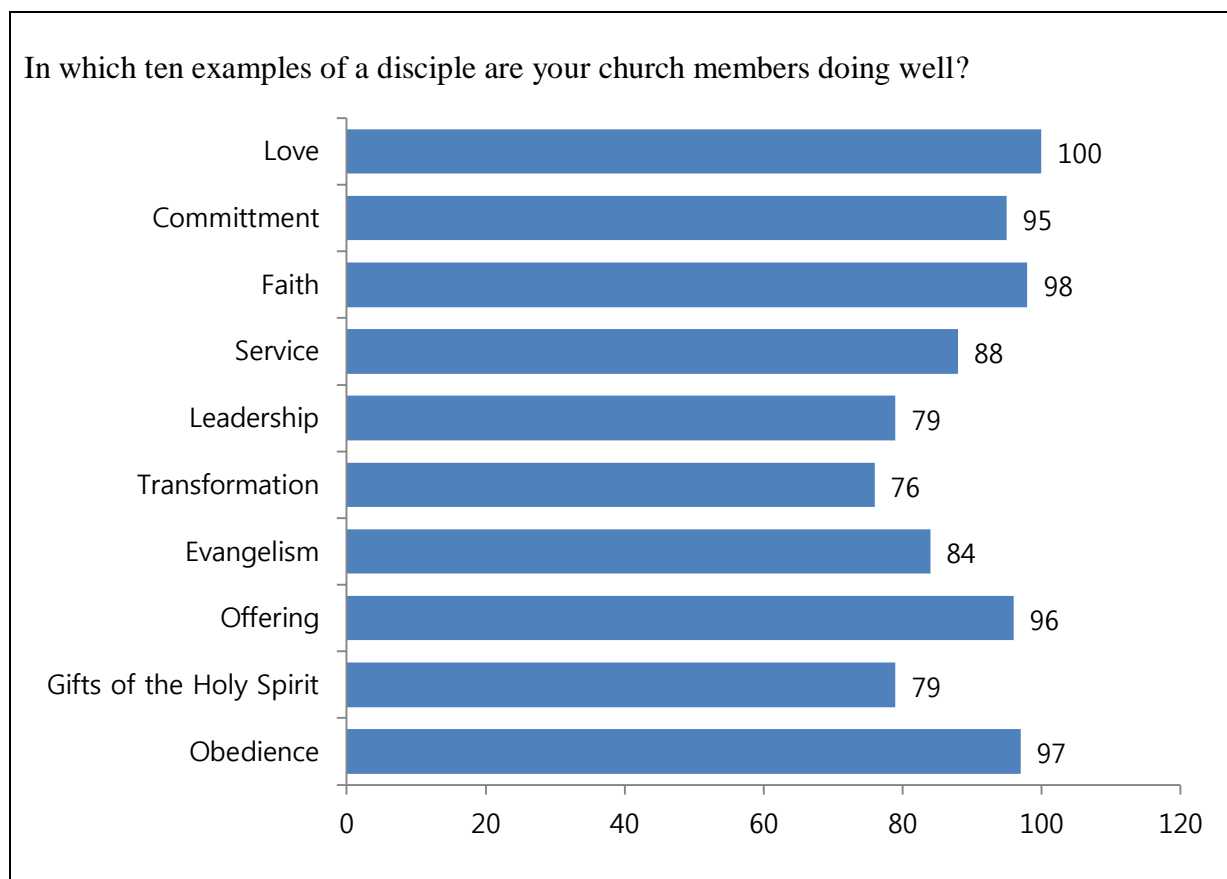


Figure 4.8. Summary of Responses about Questionnaire -Question 9

While figures 4.7 and 4.8 deal with the definition of a disciple, figure 4.9 demonstrates the health of the participant's church members according to their pastor's assessment. Most members score high in exemplifying love, faith, obedience, giving of offerings, and in commitment. However, they score low in the area of disciple making—leadership, gifts of the Holy Spirit, evangelism, and service. Although it is very important to be a disciple before making disciples, leaders need to have two different perspectives: being a disciple and making a disciple. The reason why a leader makes a disciple is for that disciple to make multiplying disciples.

Most of participants (74%) indicated that the ultimate purpose of making disciples is to expand the Kingdom of God, while others indicated Person-Transformation (13%), Church-Transformation (10%), Community-Transformation (0%), and World-Transformation (3%) as the ultimate purpose. (*Figure 4.9*)

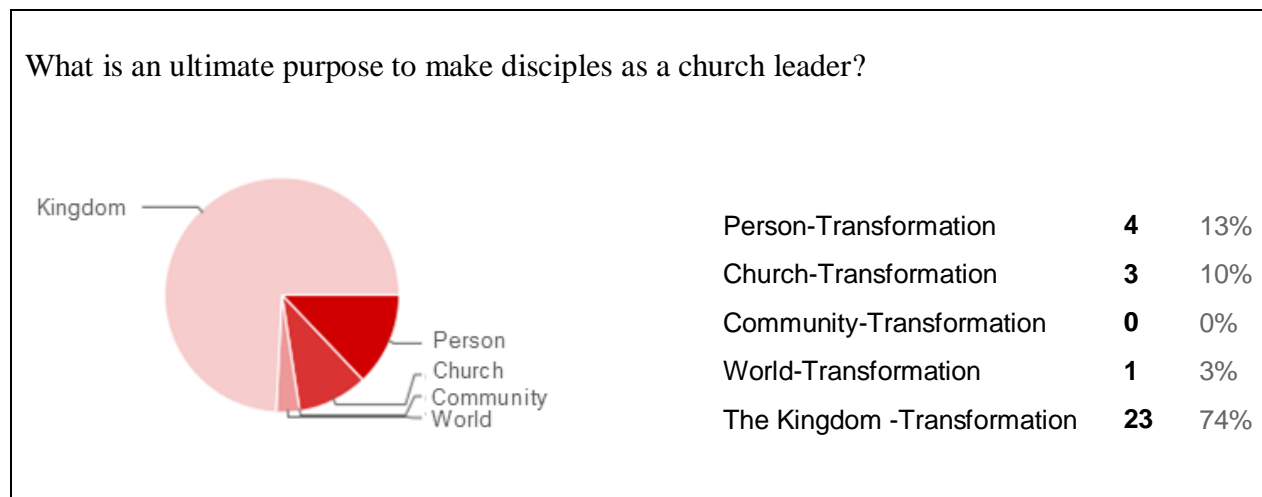


Figure 4.9. Summary of Responses about Questionnaire -Question 10

### *In Vivo* Descriptions of a Disciple

What do you think of a disciple? (Write one sentence)

1. A disciple is a person who resembles Jesus Christ through the Word of God and prayer.
2. A disciple is a person who walks toward the way that Jesus showed people without the stop.
3. A disciple is a person who preaches the gospel.
4. A disciple is a person who follows Jesus Christ.
5. A disciple is a person who lives with the life that Jesus showed people with clear faith based on the Cross.



6. A disciple is a person who makes a united community through transformation and service, following Jesus Christ.
7. A disciple is like Jesus Christ.
8. A disciple is a person who accepts and devotes in the spreading of the Gospel of Jesus Christ.
9. A disciple is a person who follows the lifestyle of the master.
10. A disciple is a person who tries to obey the Word of God.
11. A disciple is a person who believes and follows Jesus Christ and makes disciples.
12. Call in, Call up, and Call out.
13. The children of God.
14. A disciple is a person who believes and follows Jesus Christ.
15. A disciple is a person who lives with the teaching of Jesus Christ.
16. A disciple is a trained person who can make greater disciples than himself.
17. It means that to be a disciple is to worship, learn, and make another one “a true disciple.”
18. A disciple is a person who loves God and people.
19. A disciple is a person who shares one’s life, thinking, and behaviors.
20. A disciple is a person who follows Jesus Christ.
21. A disciple is a person who follows Jesus Christ.
22. A disciple is a person who follows Jesus Christ.
23. A disciple is a person who tries to be like Jesus Christ and commits expand the Kingdom.
24. A disciple is a person who is born again through the Holy Spirit.
25. A disciple is a person who lives with service, just as Jesus did.
26. A disciple is a person who experiences transformation through the knowledge of gospel.

27. A disciple is a person who resembles Jesus Christ.
28. A disciple is a person who loves God and neighbors.
29. A disciple is a person who tries to be like Jesus Christ.
30. A disciple of Jesus Christ is a fully committed follower.
31. A disciple is a person who wants to learn something great from his or her master.

Figure 4.10. Summary of Responses about Questionnaire -Question 11

A disciple is a transformed person who decides to follow Jesus Christ, committing to Jesus Christ, serving God and people for the goal to enlarge the Kingdom of God as a multiplying disciple.<sup>1</sup> There were four principles about the nature of a disciple which included a person who is, transformed, committed, serving, and multiplying. These In Vivo codes were measured against these four principles of discipleship. Many participants often referred the words: believe, love, follow, be like Jesus Christ, commit, serve, transform, and so on. Most of pastors tend to think of a disciple as a transformed and committed person. However, just two pastors described a disciple as multiplying-disciple. And, just one pastor referred to a disciple as a serving person. Apparently, Korean churches have been making transformed and committed disciples, but they are cultivating disciples that serve and multiply not serving and multiplying disciples. The surprising thing in Figure 4.10 is that nobody refers to the Great Commission as a representative passage of disciple-making in the Bible.

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<sup>1</sup> Dongjin Park, "Discipleship Principles and Applications to Help Local Church Pastors to Become Disciple Makers in South Korea" (Doctoral of Ministry thesis, Liberty University, 2014), 28.

### Data Analysis: The Nature of Discipleship

The response of question twelve to twenty one demonstrates the ideas of pastors regarding the nature of discipleship and their evaluation of the discipleship taking place in their churches. Lastly, these questions also explore the ideal context or environment for effective discipleship. These responses represent the current situation based on the strengths and weaknesses of Korean churches' discipleship methods and the direction they follow for effective discipleship.

Participants indicated that the most important things of discipleship were prayer (19%), Worship (16%), Bible study (13%), and Evangelism (13%). Following those were service (10%), The Filling with the Holy Spirit (10%), Relationship with people (8%), Sermon (8%), Overseas-missions (1%), and Leadership development (1%). (*Figure 4.11*)

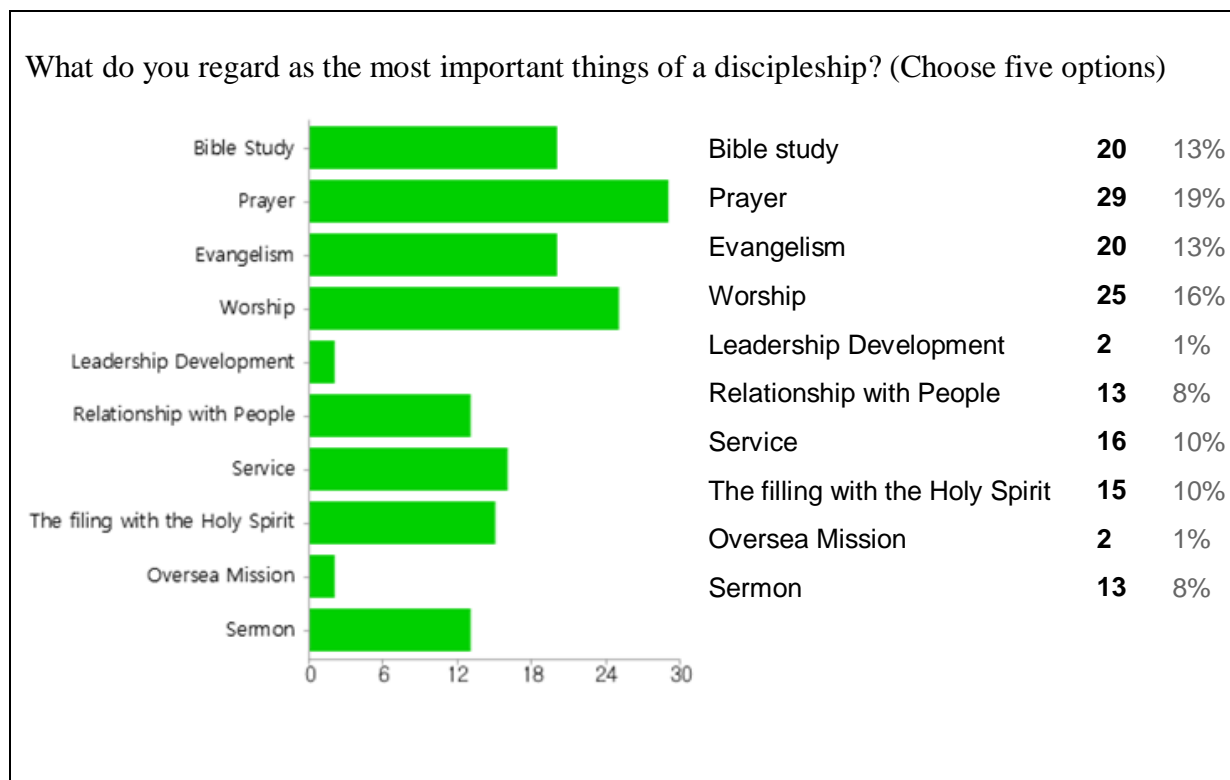


Figure 4.11. Summary of Responses about Questionnaire-Question 12

Figure 4.11 describes the importance of prayer in Korean churches. One of the best things Korean churches focus on is prayer life. Most of Korean churches emphasize prayer life and practice prayer in the church and in the life. There is a special culture related to prayer life in South Korea, and it is the dawn prayer service. Most of Korean churches have dawn prayer service about 5 o'clock in the morning in the church. After a brief 10-minute Bible message, they pray for their personal lives, family life, church, community, nation, world, and so forth. And, many churches also have a Friday prayer service every Friday night. They gather in the church at night and pray passionately for several hours. From the birth of Korean churches till the present day, prayer has been one of the most emphasized aspects of the Christian life. And, worship, Bible study, and evangelism have a high percentage for discipleship. These things are representative of discipleship. However, the surprising thing in this response is that most participants thought that leadership development was not an important part of discipleship. Discipleship is supposed to build leaders who can make other leaders. Korean pastors do not consider leadership development as important to discipleship. And, many participants do not emphasize overseas-missions. This is a very helpful area of discipleship, because it is in obedience to the Great Commission and can make people grow through that obedience.

The evaluation of figure 4.12 about Korean churches that participants serve demonstrates the result of high score this way: Worship (one hundred-one), Sermon (one hundred), Service (ninety seven), and Prayer (ninety five). In the contrast, six parts have low

score this way: Leadership development (sixty five), the Filling with the Holy Spirit (seventy six), Evangelism (eighty), Oversea-mission (eighty three), Bible study (eighty four), and Relationship with people (eighty five). This question was evaluated between score of one to five from very poor to excellent (*Figure 4.12*).

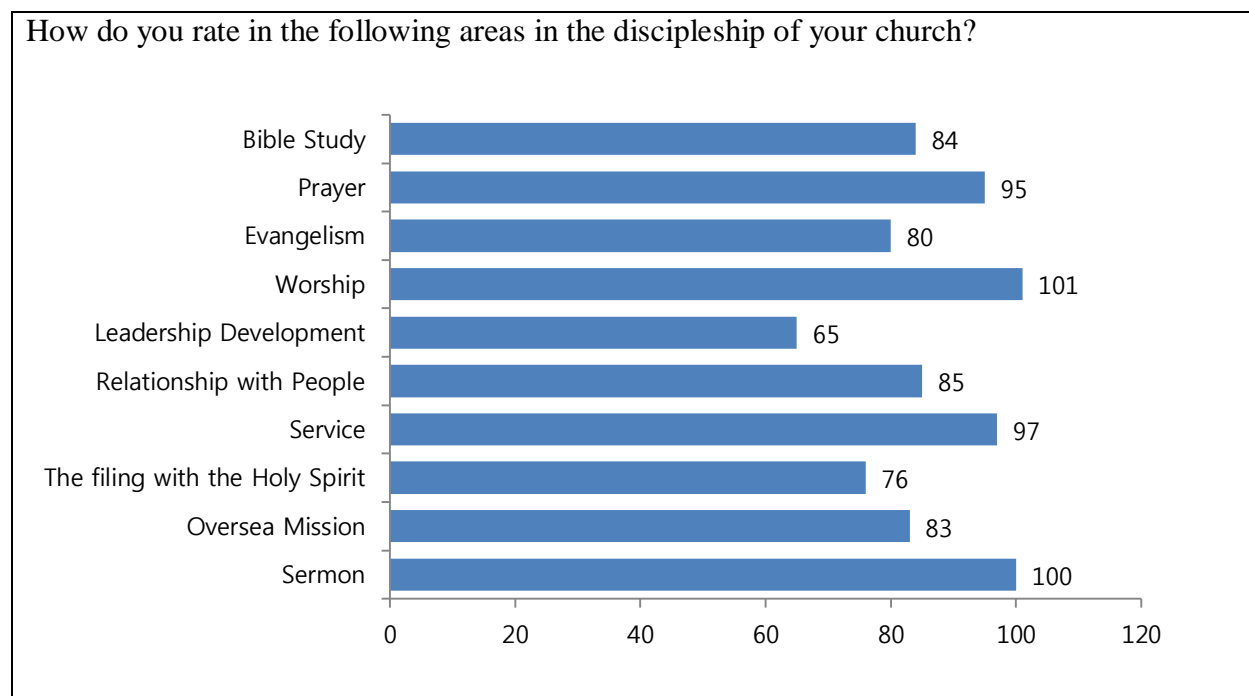


Figure 4.12. The Summary of Responses about Questionnaire -Question 13

As this figure demonstrates, it is a little bit different between what pastors think about discipleship and practical evaluation. Common things are that prayer and worship are very high in Korean churches. Bible study and evangelism were important parts that pastors think, but these had low score. And, leadership development was the lowest score as pastors thought that it was not important part. This figure presents that most pastors try to make disciples with prayer, worship, evangelism, and so on. However, they do not have idea to make disciples who can

make other disciples, because this is related to leadership development.

Many participants (32%) indicated that their church's discipleship program was poor. Others said that it was Fair (29%), Good (19%), Very poor (16%), and Excellent (3%). This figure presents that the discipleship programs Korean churches use are not good. (*Figure 4.13*)



Figure 4.13. Summary of Responses about Questionnaire -Question 14

Many pastors thought that Korean churches' discipleship programs were poor (42%) and Fair (32%). Very poor was 19%, and Good was 6%. There was no excellent (0%). This figure is similar with their churches' evaluation. (*Figure 4.14*)

How likely are you to think that Korean churches' discipleship is good?



Figure 4.14. Summary of Responses about Questionnaire-Question 15

Most pastors (55%) thought that the most effective period for discipleship was one to three years. Four to ten years was 19%, and seven to twelve months was 13%, and one to six months was 3%. Over ten years was 10%. (Figure 4.15)

What do you regard as the most effective period for discipleship?

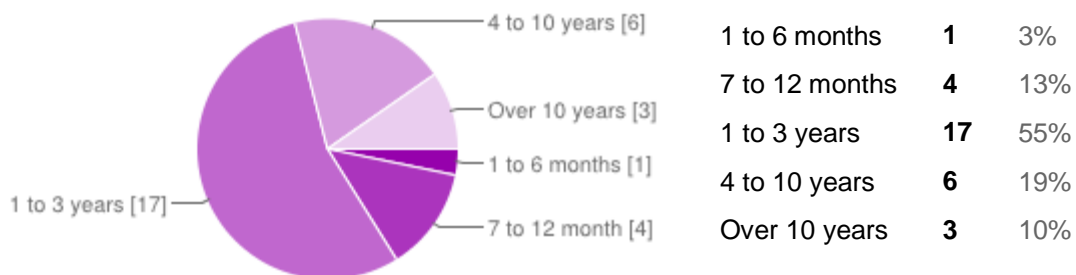


Figure 4.15. Summary of Responses about Questionnaire -Question 16

Most of the pastors view discipleship as a short term program. Discipleship is not a program, but a life-long journey. Although there are many tools effective in discipleship such as

Bible study, Prayer, Worship, and so on, discipleship has to be a lifelong process to make all disciples grow in Christlikeness. As this figure presents, most pastors think discipleship is a short term program. Over ten years was just 10%, which means that discipleship of Korean churches is a temporary solution and does not address the lifetime of needs of a disciple.

The majority of participants (81%) indicated that the most effective environment for discipleship was in a small group. 13% of participants indicated one-on-one discipleship. Seasonal Bible camps and overseas-missions field were each 3%, and nobody indicated Sunday worship as an effective method of discipleship (*Figure 4.16*).

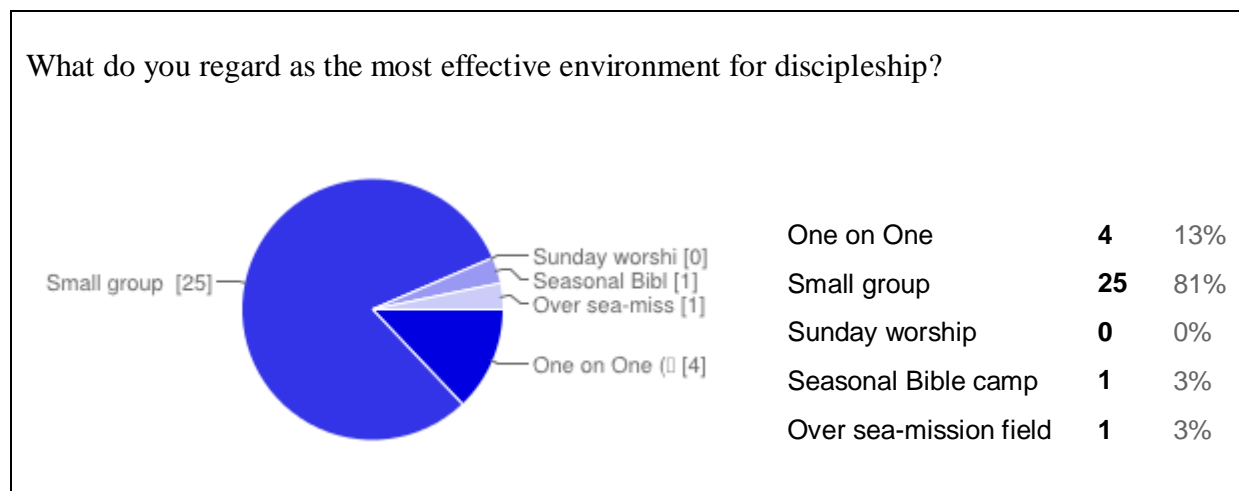


Figure 4.16. Summary of Responses about Questionnaire -Question 17

Many participants thought the most important things that occurred when Jesus trained His disciples were Living together (24%) and Teaching (20%). Other parts were calling at 15%, praying and sending (13%), caring (10%), giving the Holy Spirit (6%), and coaching (0%). (*Figure 4.17*)



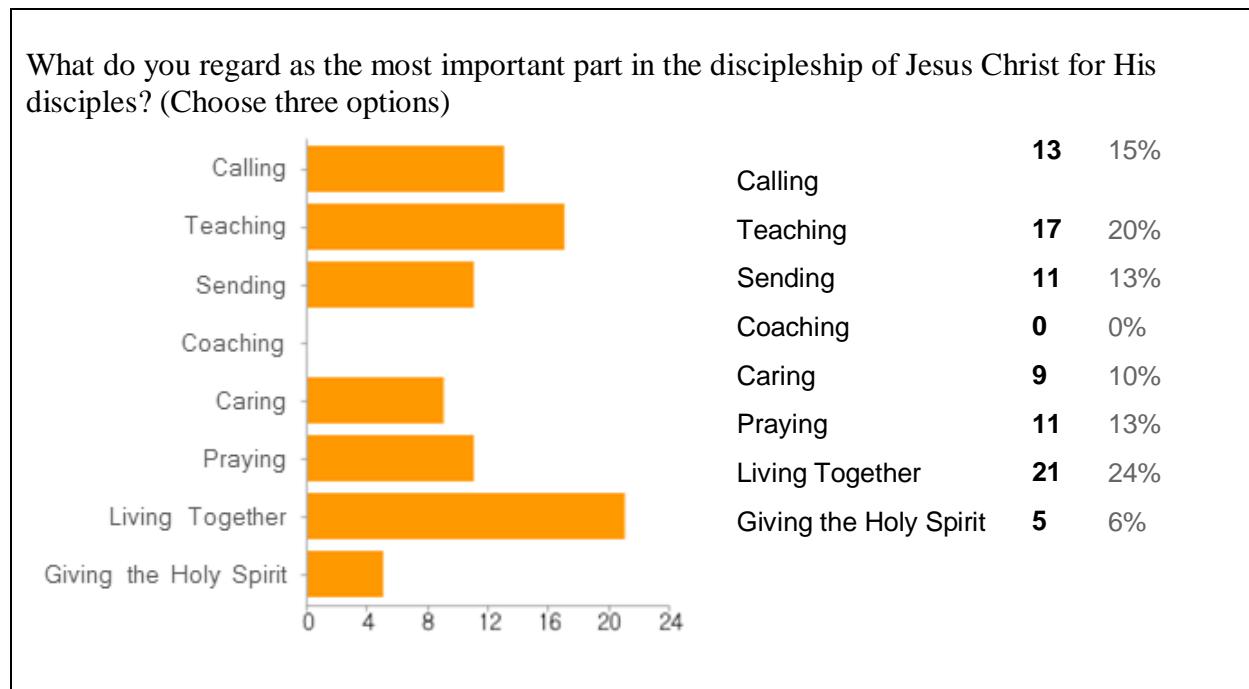


Figure 4.17. Summary of Responses about Questionnaire -Question 18

The discipleship of Jesus Christ for His disciples can be divided into several areas just as figure 4.18 presents: calling, teaching, sending, coaching, caring, praying, living together, and giving the Holy Spirit. Every part is important in order to make disciple-makers. When this research paper asked pastors to choose the three most important things in the discipleship of Jesus Christ, they chose living together and teaching as the most important parts. This choice is related to their ministry to make disciples. Disciple-makers have to be with people to make disciples, which is living together. Teaching is very important to make people transformed in regards to their thinking and behavior. However, nobody thinks that coaching ministry is an important in Jesus' discipleship. Jesus was a coach to so that His disciples would become disciple-makers. Jesus sent them out in villages to preach the Gospel and then He coached the disciples after they come back to Him. Whenever His disciples preached, Jesus coached His

disciples through the Holy Spirit in heaven. In order to make disciple-makers, all leaders have to call people, teach them, send them out in villages, and then coach them to be disciple-makers.

Coaching is an essential part to making disciple-makers.

Figure 4.18 indicates the evaluation of pastors own discipleship. They scored highest in teaching (ninety seven), praying (ninety), and caring (eighty eight). They scored lowest in sending (sixty six), living together (seventy seven), calling (seventy eight), and coaching (eighty one). This question was evaluated with a score of one to five from very poor to excellent. (Figure 4.18)

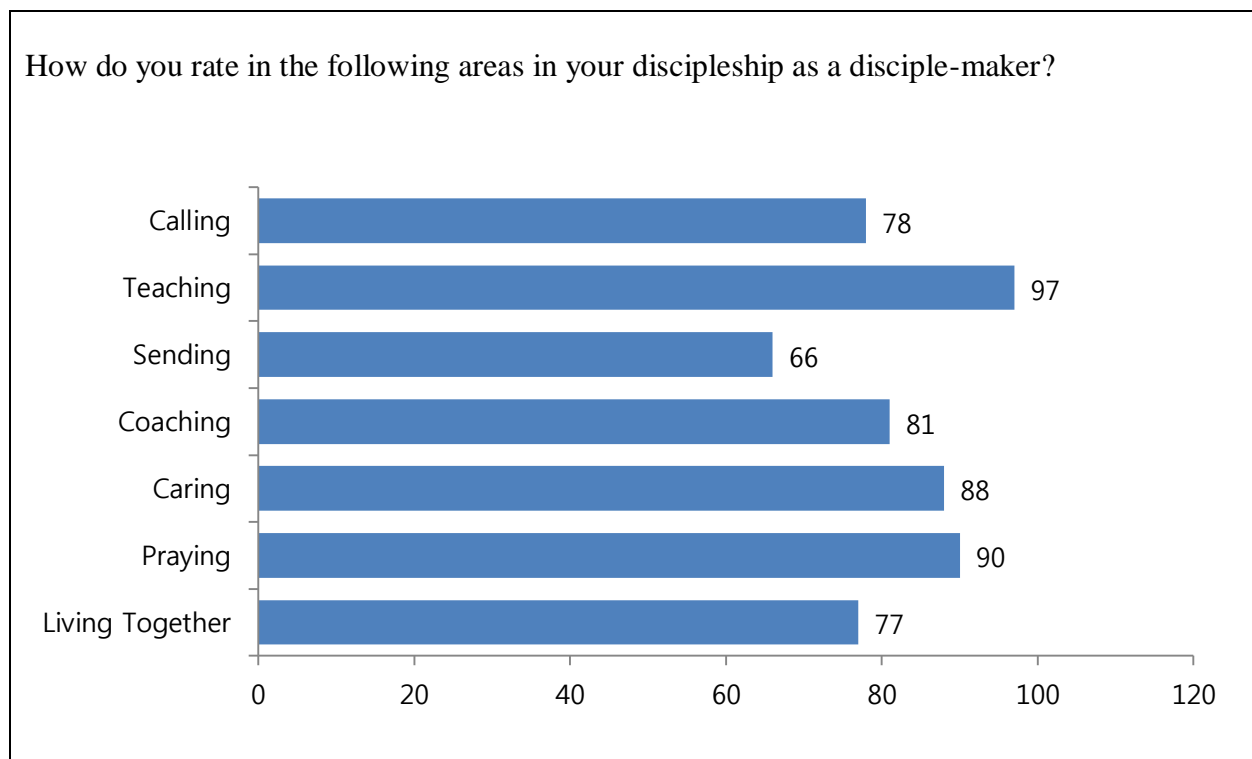


Figure 4.18. Summary of Responses about Questionnaire -Question 19

Based on the questionnaire, Korean pastors are strongest in teaching, praying, and caring. They need to study the Bible to teach people, they need to pray for people, and they need to care for their church members. These are traditional characteristics of Korean pastors. However, Korean pastors cannot spend much time with people, because they are so busy taking care of the different church ministries. And, as figure 18 presents, they have a weakness with sending people out to obey the Great Commission. They are interested in making disciples without sending. One of the serious problems Korean pastors have is they do not call people to make disciples. Calling is evangelism, and Korean pastors tend to think that evangelism is for lay people. Their role is to teach people who were called by lay people the Bible. And, they have a weakness with coaching. When Korean pastors send people out in the world, coaching is a necessary follow up. Without sending, there is no coaching.

The majority of participants (61%) thought that making disciple-makers was poor in Korean churches. 16% of participants was fair, and 13% was good. Very poor was 10%, and there was no excellent (0%). (*Figure 4.19*)

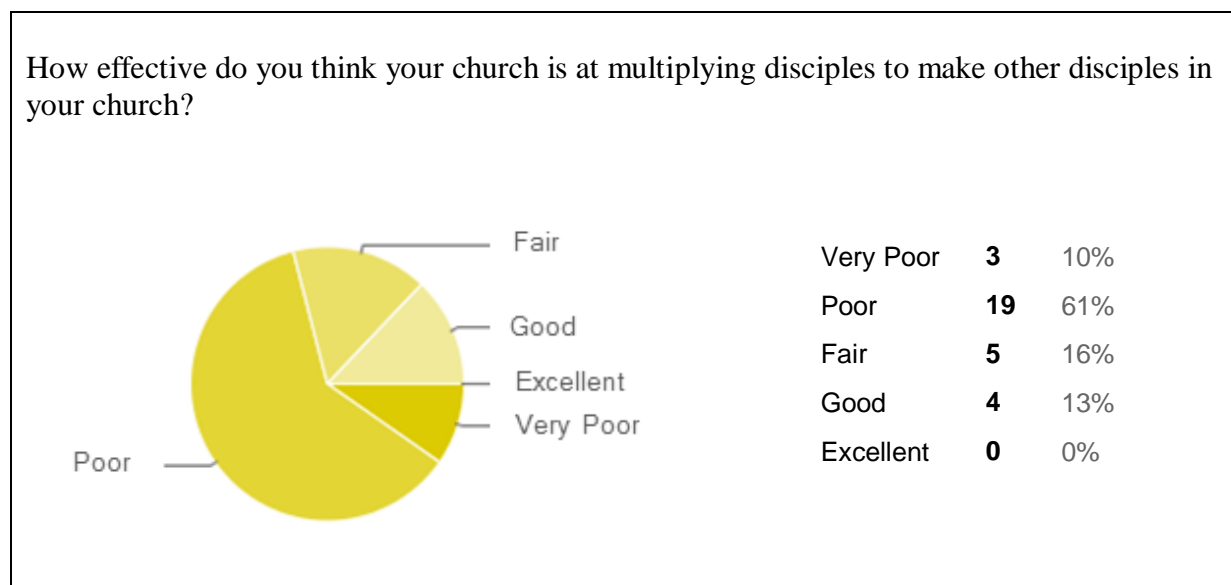


Figure 4.19. Summary of Responses about Questionnaire -Question 20

Figure 4.19 demonstrates the serious problem Korean churches have in regards to making disciple-makers. Discipleship does not have to be finished by making disciples, but by creating disciples that make other disciples. Paul states, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others (2 Timothy 2:2).” Those who became disciples have to make other disciples, and this is multiplying disciples and disciple-makers. According to Figure 4.19, Korean pastors try to make disciples, but they have a serious problem making disciple-makers which is a key aspect of true, biblical discipleship. The reason why Korean churches have this problem is because making disciples is the job of pastors. All pastors have to be disciple-makers as well as all lay people have to be disciple-makers.

*In Vivo* Description of Discipleship

What do you think of discipleship? (Write one sentence)

1. Discipleship is a program to make people trained, using special time and place to make disciples to be like Christ.
2. Discipleship is a program to expand the Kingdom of God, making disciples.
3. Discipleship is to make people preach the gospel to the lost.
4. Discipleship is to train people to make them live with obedience of Jesus' message.
5. Discipleship is a training course to make people hope the Kingdom of God, understand the gospel, and obey Jesus' commandment.
6. Discipleship is a process to train people to love God and neighbors.
7. Discipleship is to change life.
8. Discipleship is to make people follow Jesus Christ and learn life by the Word of God.
9. Discipleship is a training course to make people to be like Jesus Christ.
10. Discipleship is a program to make a person lived.
11. Discipleship is a training to make people who are not faithful mature disciples.
12. Discipleship is a training course to make people obey Jesus' commandment and disciple-makers for the Kingdom of God.
13. Discipleship is to make the children of God live with the potential as the children of God.
14. Discipleship is a ministry to make disciples who believe and follow Jesus Christ.
15. Discipleship is to train people to make them live with the Jesus' commandment.
16. Discipleship is a shortcut to achieve spiritual growth.

17. Discipleship is to have God's heart, to share it with others, and enlarge the community with the Holy Spirit.
18. Discipleship is a program to make people preach the gospel to the lost, have fellowship with them, grow to be like Christ, serve God and people, and worship God.
19. Discipleship is to make people who grow in the grace and knowledge of Jesus Christ.
20. Discipleship is to make people serve as Jesus did.
21. Discipleship is to make people serve as Jesus did.
22. Discipleship is to make people serve as Jesus did.
23. Discipleship is to make people to be like Jesus Christ in regard to His characteristics in the church and world.
24. Discipleship is the Great Commission.
25. Discipleship is to teach people how to live in the life of Jesus Christ.
26. Discipleship is to make people learn the life of Jesus Christ and practice it.
27. Discipleship is to make people mature as the children of God.
28. Discipleship is a program to make believers love God and people.
29. Discipleship is to teach people have right direction toward Jesus Christ.
30. Discipleship is to be imitated for Jesus Christ.
31. Discipleship is to make believers developed.

Figure 4.20. Summary of Responses about Questionnaire -Question 21

Discipleship is a process of leading people to believe in Jesus Christ, growing as Christlikeness, equipping them to make disciple-makers, and sending them out into the world to

expand the Kingdom of God.<sup>2</sup> Compared to this definition, the responses of participants in Figure 4.20 have several strengths and weaknesses. One of the greatest strengths is related growing their ministry. Most pastors try to invest their energy to grow believers in Christlikeness with their teaching ministry. The prayer life of Korean believers is very strong strength.

They have several weaknesses just as figure 4.20 presents. First of all, in the 31 ideas of responses, the most repeated words are *program* and *training course*. Again, the results of their discipleship programs are affected by their foundational beliefs concerning discipleship. Most of the pastors consider discipleship as a program and a training course that are led by the pastor short term. This does not mean a lifelong process. Discipleship is not a program or training course, but it is life long process to help people imitate Christ. Secondly, only one person referred to multiplying discipleship. Most pastors were interested in making disciples, but not disciple-makers. The third thing is that the definitions of discipleship they give are not clear and specific. Although the responses are good, they are not clear, but ambiguous. The last thing is that there is no connection between the definition of who a disciple is and what discipleship is. The definition of discipleship must be based on the definition of a disciple, because discipleship is a process to make a disciple who is defined. Although they have good definitions of a disciple and discipleship, these are not connected each other.

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<sup>2</sup> Ibid.

### Summary

This questionnaire was divided into two parts: what is the essence of a disciple and what is the essence of discipleship. The response of participants presented the ideas they have and the current situation Korean churches encounter. Through this questionnaire, it is possible to find out several strengths and weaknesses. In regard to strengths, Korean churches try to make believers mature with Bible teaching ministry. Korean churches are very passionate for prayer and they preach the gospel to the lost. Teaching the Bible, prayer, and evangelism are the strongest parts Korean churches have in regards to discipleship. They present how many Korean believers are committed to be disciples. They are transformed, committed, and serving people.

However, Korean churches have several weaknesses. It is deficient to understand who a disciple is and what discipleship is. As stated above, there is no connection between who a disciple is and what discipleship is. Although they have good definitions, these are not connected. Without understanding who a disciple is and what discipleship is, it is almost impossible to have principles and a clear philosophy to make disciples. A workable and applicable discipleship system comes from an exact definition, principles, and philosophy. As a result, most pastors tend to pursue popular discipleship programs to see growth in believers, not by their definition, principles, and philosophy. And, most of the pastors consider discipleship as a program or production line for a short time or intensive time to make disciples. This is a wrong idea. Korean churches do not have a clear vision to make multiplying disciples. The role of pastors is to equip the laity to minister as disciple-makers with the gifts God has given them. However, Korean pastors try to make just disciples, not disciple-makers. As the data shows, there is no concept of multiplying discipleship present in Korean church discipleship.



## **CHAPTER FIVE**

### **A WORKABLE BIBLICAL MODEL FOR MAKING DISCIPLES IN SOUTH KOREAN CHURCHES**

All churches must have a workable and biblical discipleship program for effectively making disciples, just as Jesus and His disciples did in history. As Bill Hull stated, “Discipleship ranks as God’s top priority because Jesus practiced it and commanded us to do it, and his followers continued.”<sup>1</sup> The reason why a workable and biblical discipleship program is very important is that it enables churches to achieve the Great Commission in Matthew 28:19-20. An acceptable discipleship program makes believers live missional lives for their unbelieving neighbors and go to the ends of the earth to preach the gospel. A valuable discipleship program helps believers in the church be equipped to use their gifts that God has given them. An excellent discipleship program sends out equipped believers to do ministry in the church and world as preachers, leaders, servants, teachers, and so on. A wonderful discipleship program facilitates a coaching process that helps people who were sent to be great leaders, just as Jesus did for His disciples. A worthy discipleship program empowers believers to be filled with the Holy Spirit. A great discipleship program makes believers expand the Kingdom of God. A discipleship program is a very powerful tool for churches to reach out to the lost people, and to equip believers. It also makes Christians sent out into the world to expand the Kingdom of God.

If there is no workable and biblical discipleship program in churches, churches will get lost in a maze, not realizing where to go, what to do, and the how and why of doing it. Leaders of Korean churches have a serious problem trying to figure out a workable and biblical discipleship

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<sup>1</sup> Bill Hull, *The Complete Book of Discipleship*, 25.

program, because they think that discipleship is a program for training believers in Bible study, prayer, and other courses. Many leaders think that a discipleship program is designed to revolutionize a church in regards to numerical and spiritual growth. Earley stated, “Making disciples is not a suggestion to be merely considered or an option to entertain. Making disciples must dominate the life of a Christ follower.”<sup>2</sup> Discipleship is not just for new believers or believers who are prepared, but it is for all believers so they may become more and more mature until Jesus Christ returns for His bride. It is not enough for some believers to learn what the Bible says, how to pray, or how to preach, and so on. As Earley said, “Discipleship is not merely a matter of information remembered. It is about a lifestyle that is practiced. It is a lifestyle of absolute abandonment to loving God and obeying His commands.”<sup>3</sup> Hull demonstrated,

Jesus taught that faith means to follow. That was his first test of a person’s faith. Following, however, isn’t short term. Discipleship isn’t a program or an event; it’s a way of life. It’s not for a limited time, but for our whole life. Discipleship isn’t for beginners alone; it’s for all believers for every day of their life. Discipleship isn’t just one of the things the church does; it is what the church does. It’s not just part of the advances of God’s kingdom; the existence of serious disciples is the most important evidence of God’s work on earth. Without enough of these works, the task languishes and the work remains incomplete.<sup>4</sup>

The most important thing to have in a discipleship program is a life-long process that is workable and biblical for churches. As this project stated in the previous chapters, discipleship is a process of leading people to believe in Jesus Christ, growing in Christlikeness, equipping them

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<sup>2</sup> Dave Earley and Rod Dempsey, *Disciple making is...*, 3.

<sup>3</sup> Ibid., 51.

<sup>4</sup> Bill Hull, *Complete Book of Discipleship*. 24.

to make other disciple-makers, and sending them out into the world to expand the Kingdom of God. This chapter will present a workable and biblical discipleship model for Korean churches. The following figure is a picture which exhibits a workable and biblical discipleship model. The figure of house is originated from Daegu Dongshin Presbyterian Church.<sup>5</sup> However, the idea of discipleship process is unique to this discipleship proposal.

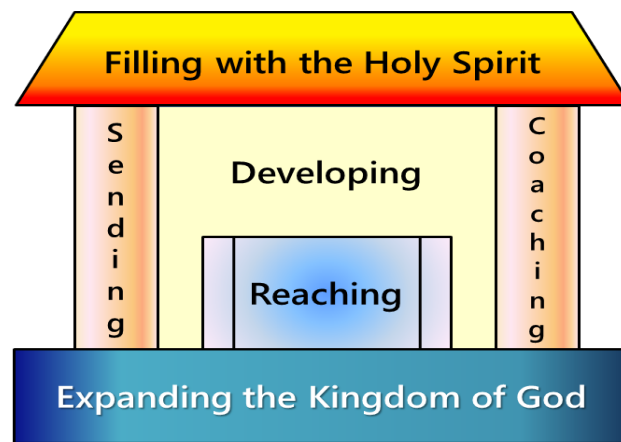


Figure 5.1 Discipleship model

In order to make this discipleship model workable, one of the most important things that needs to be focused on are relationships. There are six parts for the workable and biblical discipleship model to be implemented in South Korean churches: Reaching, Developing, Sending, Coaching, Filling with the Holy Spirit, and Expanding the Kingdom of God. Every part has to be practiced under the auspices of relationships. Jim Putnam demonstrated, “When it comes to discipleship, relationships are the pipe. They are the conduits that deliver the precious

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<sup>5</sup> “Church Guide: Church Vision,” Daegu Dongshin Presbyterian Church, [http://www.ds-ch.org/xe/sub02\\_02\\_1](http://www.ds-ch.org/xe/sub02_02_1) (accessed Aug 20, 2014).

ingredients of discipleship.”<sup>6</sup> Discipleship is not practiced by one individual, but together as the corporate body. Paul said, “And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way”(Ephesians 1:22-23). Each member in the body is connected with each other. And since the church functions as a body, all believers have to be connected through edifying relationships. Ecclesiastes says,

Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken (Ecclesiastes 4:9-12).

Hull explained that One TV report noted that 70 percent of Americans don’t exercise. Of the 30 percent who do exercise, only 10 percent exercise alone. The remaining 90 percent who exercise do so because of accountability or encouragement from a friend. When it comes to spiritual exercise, it’s absolutely essential to attach ourselves to another person.<sup>7</sup> Being together is very important for discipleship. It is almost impossible for someone to become mature without other people to help them grow. In this way, a workable discipleship has to be practiced in a relational environment as the body of Christ. Let’s take a look at the discipleship model for Korean churches.

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<sup>6</sup> Jim Putman, *Real Discipleship*, 47.

<sup>7</sup> Bill Hull, *Complete Book of Discipleship*, 199.

## Reaching

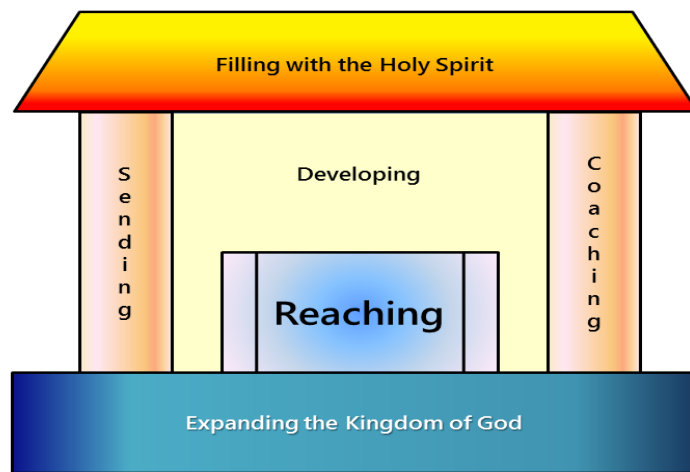


Figure 5.2. Discipleship model-Reaching

The first step for a workable and biblical discipleship model is *Reaching*, which means reaching out to the lost people with the gospel through a variety of ways to Christ. In order to reach out to the lost people unto salvation, the first thing that all believers have to do is to go to their neighbors who are not believers. The Great Commission in Matthew 29:19-20 relates this to *going* to the all nations in order to make disciples. Going is a prerequisite of making disciples and is essential in reaching out to the lost people. Jesus Christ reached out to many lost people to make multiplying disciples. Aubrey Malphurs said,

The Savior clarifies what He means by this word in such passages as Luke 5:27-32, 15:1-10, and 19:1-10, where He develops the concept of seeking lost people such as Levi the tax-gatherer and his friends, tax-gathers and sinners in general, and Zacchaeus. Far too many churches are waiting for lost people to come to them... the church will have to take the initiative and pursue these lost people.<sup>8</sup>

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<sup>8</sup> Aubrey Malphurs, *Planting Growing Churches for the Twenty-First Century* (Grand Rapids MI: Baker, 1992), 42.

Churches must reach out to the lost people to Christ with the Gospel so that they can be made disciples and not wait for the lost to come to them. Jesus Christ came to the earth to seek out the lost people and give them salvation. He commanded all believers to go to the ends of the world to preach the Gospel, just as He did. Earley represented,

Jesus told several parables to reveal the importance of intentionally seeking the lost. In Luke 14, He speaks of going out “into the streets and alleys” to bring in “the poor, maimed, blind, and lame!” (Luke 14:21). Luke 15 opens with the Pharisees rebuking Jesus for eating with tax collectors and sinners (Luke 15:1-2). Jesus responded by telling them two parables about the need for a passionate pursuit of the lost. The first is about a shepherd who left his flock of ninety-nine sheep to find the one that was lost (Luke 15:3-6). The joy of the shepherd over finding his one lost sheep was compared with the joy in heaven when a lost sinner repents (Luke 15:7). Next, Jesus told of a woman who diligently searched to find one lost coin. Again, this is compared with the great joy in heaven when one lost sinner repents (Luke 15:8-10). Luke’s Gospel tells of Jesus reaching out to a tax collector named Zacchaeus. After inviting Himself to dinner and proclaiming the coming of salvation to Zacchaeus’s house, Jesus stated His purpose, “For the Son of Man has come to seek and to save the lost (Luke 19:1-10).”<sup>9</sup>

Going out of the church with the Gospel message is critical in obeying the Great Commission and to expanding the Kingdom of God. Without going, nothing happens. The lost are not saved and they die and go to hell. Since Jesus came to seek the lost people about 2000 years ago, many believers have followed in His footsteps and have gone to the lost people in their nation and in other parts of the world. Sometimes, going out to raise up the gospel call to the lost people requires a serious amount of sacrifice. Many believers in history were martyred by secular authorities because of the gospel message, but they did not give up on going out to reach out to the lost people to Jesus Christ. As a result, the gospel spread out over the world as the stars have been stretched in the heavens. Going to the lost people through preaching the

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<sup>9</sup> Earley and Dempsey, *Disciple Making is...*, 4.

gospel is not an element of Christianity that churches can opt out of, but is essential and indispensable for the health of the universal church and her obedience to her Savior. Jesus died on the cross because of His message and reach out to the lost. Most of the disciples of Jesus were martyred because of seeking the lost people in the world. Earley and Dempsey explained,

The deacon named Stephen was preaching the gospel in Jerusalem on the Passover after Christ's crucifixion. He was cast out of the city and stoned to death (Acts 8). James, the son of Zebedee and the elder brother of John, was killed when Herod Agrippa arrived as governor of Judea (Acts 12). History tells us that Philip suffered martyrdom while taking the gospel to Heliopolis, in Phrygia. He was scourged, thrown into prison, and afterwards crucified (about AD 54). Matthew, the tax collector from Nazareth who later wrote one of the four Gospels, was preaching in Ethiopia when he suffered martyrdom by the sword (about AD60). Andrew, the brother of Peter, preached the gospel throughout Asia. On his arrival at Edessa, he was arrested and crucified on a cross, two ends of which were fixed transversely in the ground (thus the term, St. Andrew's cross). Bartholomew translated the Gospel of Matthew in India. He was martyred with a spear. James, the half-brother of Jesus, led the church in Jerusalem and authored the epistle that bears his name. At the age of ninety-four, because of his commitment to the Great Commission, he was beaten, stoned, and pummeled to death with a fuller's club. Matthias was the apostles who filled the vacant place of Judas. He was stoned at Jerusalem and then beheaded. Mark was converted to Christianity and then transcribed Peter's account of Jesus in his Gospel. Mark was dragged to pieces by the people of Alexandria in front of Serapis, their pagan idol.<sup>10</sup>

Christians throughout history, though they were almost guaranteed to suffer and make many sacrifices, have been compelled by the urgency of the Gospel message to go out and preach to the lost, just as Jesus and the disciples did so that they would be saved and disciple for God's glory.

Many Korean churches have been using the "Come and See" method to save the lost people. This means that churches invite unbelievers to church through wonderful events, programs, and sometimes popular celebrities. Many churches find this method attractive for

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<sup>10</sup> Ibid., 7.

getting unbelievers come to church. Korean churches host big festival events or programs when they invite the unbelievers several times a year. The reason why Korean churches have been using “Come and See” is because they consider evangelism as an event or temporary program. But, this method has serious repercussions because unbelievers go to the special events and are not seen again. Churches spend heaps of money on the events and on the honorariums given to popular celebrities. Big churches can accomplish this type of ministry within their budget, but for a small church it is all but impossible. These days, big churches are getting bigger and small churches are getting smaller because of “Come and See.” At the very heart of winning people to Christ are believers going out to the lost and developing relationships with them while at the same time showing them the love of Christ and His transforming power in their lives. Going to them and having relationships is so much more important than saying “Come and See.” Going to reach out to the lost people is the command of Jesus Christ that all believers must obey for the entirety of their time on earth. In order to make *Reaching* work for Korean churches, church leaders must plant DNA of the Great Commission in the heart of believers.

### Out-Reach Ministry

There are many ways to go to reach out to the lost people on behalf of Korean churches. First of all, *Out-Reach Ministry* is very effective in seeking out the lost people. Believers can serve unbelievers with their gifts or professional skills such as cutting hair, giving beauty treatments, providing medical care, helping with their needs, and so on. This ministry has to be done as often as churches can manage. Serving can make an unbeliever open their heart toward



Jesus Christ. After their heart is opened, believers can tell them the gospel and, God-willing, they will start attending church soon after.

### Open Small Group

Another effective way to save the lost people is with an *Open Small Group*. This is an easy and laidback environment to invite unbelievers into. The house church discipleship model in Chapter 3 uses this open small group concept in helping an unbeliever experience the love of believers and Jesus Christ. This is not making unbelievers go to church, but asking them come to a friend or neighbor's house and share their lives together. The purpose of the open small group is to open the unbelievers' heart in order to show them Jesus Christ. Before believers preach the gospel, the group basically shows unbelievers the difference between secular people and Christians through the group sharing. These days, many people have heavy burdens weighing on their hearts and this group provides a safe place for unbelievers to open up about their situations and receive comfort. One of the most important aspects of open small groups is that believers show unbelievers how their lives were transformed and are still being changed today. As time passes, believers share the gospel with the people in their group and ask them to come to church. This is a very effective way of meeting the lost, showing them their need for Christ, and sharing the gospel with them.

### Relationship-Evangelism

*Relationship-Evangelism* called "*Oikos*" is very effective for Korean churches. Ron Johnson, Joseph Hinkle, and Charles Lowry stated, "*Oikos* means house. It literally means a

dwelling. It also carries the meaning of household or family. It can mean a whole household of people living together as a clan or in a tribe.”<sup>11</sup> This evangelism is done through deeply rooted relationships. This is very popular in South Korea, because Koreans tend to consider relationships as of the utmost importance. Biblically speaking, believers have to be good trees before they bear abundant fruit. This means that believers have to have close relationships with unbelievers before they preach the gospel to them. Believers can have relationships with family members, neighbors, people in the villages, co-workers, friends, and so on. After they have a good relationship, believers can then preach the gospel and invite them in the church.

### Community Serving Ministry

*Community Serving Ministry* is a great method for gently helping unbelievers open their heart toward Christ and His church. There are many ways to serve in the local community. The college for old men and women in the church is effective to serve unbelievers with many kinds of programs. Helping take care of orphans is also another way that the church can reach out to the community and share the Gospel with the least of these. When the local community has an urgent need, churches can step up to help fulfill that need through a *Community Serving Ministry*.

Reaching is the first step for discipleship in Korean churches. Hull said, “The first step in making disciples is evangelism. One reason contemporary disciple-making doesn’t produce new disciples is because churches limit disciple-making to training people who are already

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<sup>11</sup> Ron Johnson, Joseph W. Hinkle, and Charles M. Lowry, *OIKOS: A Practical Approach to Family Evangelism* (Nashville, TN: Broadman and Holman Press, 1982), 11.

Christians. Instead, all disciples should be actively involved in finding others who need Christ.”<sup>12</sup>

All churches must go to the lost people to have relationship and to preach the gospel. Many believers tend to only associate with people from the church and do not regularly interact with unbelievers. Think of this, a gas station is not a shelter for a car but rather a place to be filled and to run on the street. All believers have to be filled in the church and then they leave church to go home where they are to be as lights shining in the darkness of a sinful world. Believers should not hide from the world, but permeate it with the gospel— reaching out to the lost people to Christ. All believers have to saturate the world with the gospel. Jesus was incarnated to reach out to the lost and He gave up living at His rightful and perfect place beside the Father in heaven. He gave that up to reach out to the lost people. Paul stated, “However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me-the task of testifying to the good news of God’s grace” (Acts 20:24).

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<sup>12</sup> Bill Hull, *Complete Book of Discipleship*, 34.

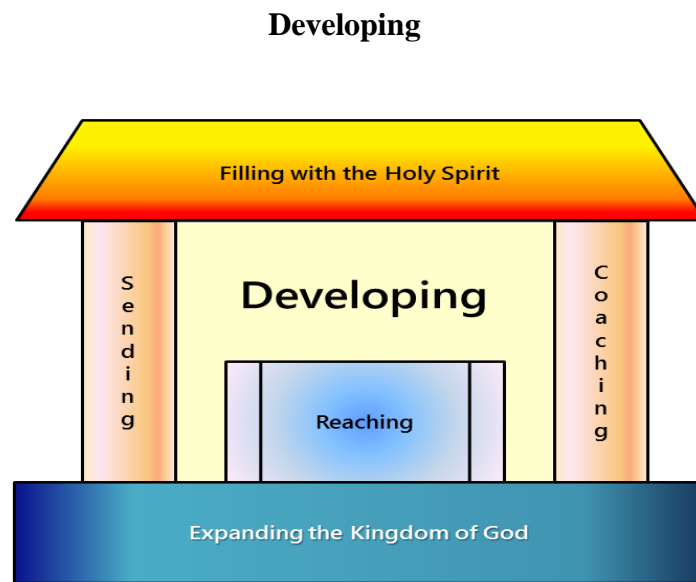


Figure 5.3. Discipleship model-Developing

The second step of the discipleship model for Korean churches is *Developing*, which means that all believers must be developed to love God and people and to expand the Kingdom of God through the growing, training, and equipping stages. Paul wrote, “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip His people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:11-13). These verses demonstrate three different areas of ministry: growing, training, and equipping. Paul indicated that the reason why Jesus Christ called apostles, prophets, evangelists, pastors, and teachers is to equip believers for serving. And all believers have to reach unity in the faith and in the knowledge of Son of God, and they have to be mature in the fullness of Christ. This means growing through training— equipping. These verses emphasize that all believers have to be trained, because God wants them to be like Jesus

Christ and equipped to serve Him and their neighbors. In this regard, growing, training, and equipping are paramount in the second step of the discipleship model.

### Growing

After a person accepts the call to salvation, the process where a believer starts growing in Christlikeness begins. Paul said, “Therefore do not let sin reign in our mortal body so that you obey its evil desires. Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness” (Romans 6:12-13). Although a person becomes a believer and the Spirit abides in his or her heart, temptation to still sin lurks at the door. A believer has to intentionally strive with the power of sin and through that striving growth occurs. Paul said, “Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus” (Philippians 3:13-14). Paul was running toward the goal to win the prize, forgetting what was behind. All believers need to imitate Paul and run towards Christ. They must make an effort to win the prize and really struggle against sin. It is not easy to be like Paul. It is not easy to be like Jesus Christ. The evil one seeks to make believers stumble and fall under the weight of sin. Peter said, “Be alert and of sober mind. Your enemy the evil prowls around like a roaring lion looking for someone to devour” (1 Peter 5:8). Satan is looking for believers to devour. All believers need to be trained for them to grow more like Jesus Christ.

## Training

After a believer begins growing, they should be given training for it enables Christians to be strong soldiers for the Kingdom of God who grow to be like Jesus Christ and serve God and people with their gifts. And, because it is almost impossible for believers to grow without intentional training, training is essential in the church for discipleship. Paul demonstrated,

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh, but against the rulers, against the authorities, against the powers for this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God (Ephesians 6:10-17).

All believers have to be intentionally strong in the Lord and in the power of His might. That comes through training. If believers do not train themselves to put on the full armor of God, they will be defeated by the evil one. In order to be fully trained, believers need the truth, righteousness, the Gospel, faith, salvation, and the Word. With these, believers can be trained as strong soldiers. According to the Word of God, all believers have to read the Bible, pray to God, worship God, preach the gospel, have fellowship with believers, and live in the life of self-control and self-discipline.<sup>13</sup> Reading the Bible, Prayer life, Worship, Witnessing, Fellowship, and Self-discipline are essential to train believers to grow like Christ.

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<sup>13</sup> Wayne Grudem, *Bible Doctrine: Essential Teachings of the Christian Faith* (Grand Rapids, MI: Zondervan, 1999), 332.

## Equipping

*Equipping* is used to make all believers equipped to serve God and people with their gifts. The reason why all believers have to be equipped to grow is because they have to serve God and people and they cannot do that well if they are not equipped. God has given all believers gifts that they are to use to serve Him and others. Christians must discover, develop, and use their gifts and talents to glorify God. Although believers want to become like Christ, many do not want to be involved in ministry or use their gifts for the church. This is not good as the children of God. Christians have to be prepared to become disciple-makers.

## Specific Suggestions of Developing

There are specific activities that can be used to help develop believers through growing, training, and equipping such as worship, small group studies, education classes, training classes, and so on. On the first activity, Gerrit Gustafson stated, “Worship is the act and attitude of wholeheartedly giving yourself to God-spirit, soul, mind and body.”<sup>14</sup> When believers give God their spirit, soul, mind and body wholeheartedly, they can encounter God’s existence. Through encountering God in worship, believers can be forgiven from their sins and transformed into mature people. Although they still have serious problems of sin in their lives, every time they come to God in worship with a humble heart, they will experience God’s grace, and this makes them developed in front of God.

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<sup>14</sup> Gerrit Gustafson, *The Adventure of Worship: Discovering Your Highest Calling* (Grand Rapids, MI: Chosen, 2006), 23.

The second activity is an education class where those who were called are educated using many different curriculums. The various classes help believers to learn and experience the Word of God through Bible school, prayer school, evangelism school, service school, and so on. These classes emphasize the most basic areas in Christian life. All believers can learn how to read the Bible, how to study it, how to pray to God, meditate, preach the gospel to unbelievers, and how to overcome the power of evil one.

The third activity is training. All believers who were educated with some classes have to be trained with intensive programs so that they can be equipped to minister. It is a little different than education and training because it is a more intensive process for equipping believers to use their gifts to serve God and people in the church and in the world. The best representation of these types of training classes is Jejahulleon, Ministry Training, Bible Doctrine Training, and the school of prayer. Through these training classes, believers will be equipped to serve God and people.

Fourth activity is the small group. All believers should be involved in a small group as part of the body of Christ. It is almost impossible for a large group in the church to have and maintain intimate relationships, but small groups make it possible for each person to be involved in the church and experience transformation through the deep relationships that small groups have to offer. Steve Gladen stated,

The Bible says, “They devoted themselves to the apostles’ teaching” (Acts 2:42). That means they devoted themselves to growing in Christ and maturity. Evidently not only did they listen to what the apostles were teaching in the temple courts on the Sabbath and other days, but these people also gathered in their homes and studied and practiced what was being taught in the temple courts.<sup>15</sup>

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<sup>15</sup> Steve Gladen, *Small Group with Purpose: How to Create Healthy Communities* (Grand Rapids, MI: Baker Books, 2011), 38.



Both large group services and small groups are important. Through large group services, believers can learn good lessons and how to live in the world as Christians. Through small groups, believer can study the Bible deeply and put what they have learned from their studies into practice.

As stated in Chapter 2, the discipleship of Jesus Christ was a relational discipleship. He spent most of the time with His disciples in a small group, developing deep relationships with them. Gary Smalley explained, “You are made for three kinds of relationships: with others, with yourself, and with God.”<sup>16</sup> Small groups enable believers to have a relationship with themselves, others, and God. And when believers are connected with others, themselves, and God, they are living out the relational pattern created according to dynamics of the Trinity, meaning that humans are relational beings and need to be in relationships with others. Through small groups, believers can help fulfill that need and will learn, gain experience, and be transformed. In this regard, small groups are pivotal for all believers to grow like Jesus Christ.

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<sup>16</sup> Gary Smalley, *The DNA of Relationships: Discover How You are Designed for Satisfying Relationships* (Carol Stream, Illinois: Tyndale House Publishers, 2004), 22.

## Sending

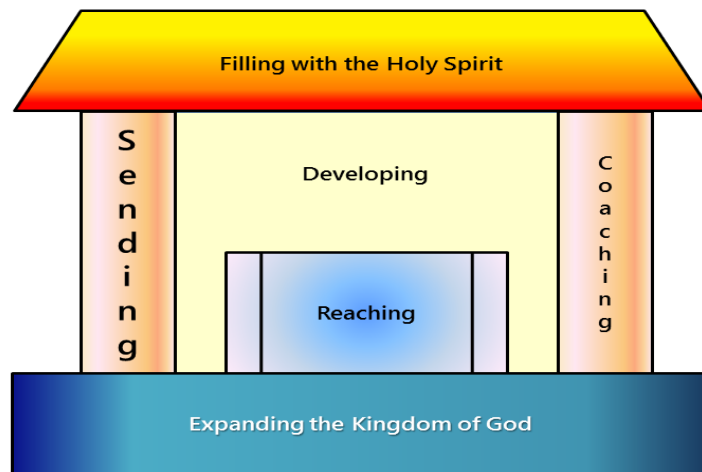


Figure 5.4. Discipleship model-Sending

All believers have to be sent out so that they can obey the Great Commission. It is not biblical for believers to only function within the church, learning wonderful things but never putting them into practice with their neighbors. This is not true and complete discipleship. The ultimate purpose of discipleship is not simply to train believers but to send them out into the world so as to expand the Kingdom of God as disciple-makers. Jesus Christ said, “These twelve Jesus sent out with the following instruction: Do not go among the Gentiles or enter any town of the Samaritans” (Matthew 10:5). Jesus sent out His twelve disciples to the villages to preach the gospel. And Jesus said, “After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go” (Luke 10:1). Jesus sent out seventy-two others to every town and place to preach about the gospel. And Jesus Christ said, “Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you” (John 20:21). After Jesus was raised from death, again, He spoke about sending out His disciples.

Although Jesus had trained His disciples for about three years through His deep relationship with them, He sent His disciples into the world to save the lost people when He ascended to heaven. When Jesus had to leave earth to go to heaven, He said, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20). If the Great Commission is going to be achieved, believers must go to all the nations carrying and proclaiming that message. Without going, nothing happens. Jesus Christ sent His disciples to all nations to make disciples. Sending ministry was very important in the ministry of Christ. If churches are to truly imitate the discipleship ministry of Jesus Christ then all churches have to send out believers into the world to make disciples.

Today, this is one of the most serious problems Korean churches encounter: disciple-making is not for pastors, for all believers. Many pastors have been trying to raise up mature disciples in the church, but those who were trained by pastors do not go to the world and make other disciples. Pastors are making disciples not disciple-makers. Jesus made not just faithful and mature disciples but disciple-makers who turned the world upside down. Making disciples is not the end-goal. Leaders have to make disciples who can make other disciples—disciple-makers. Those who were trained and sent out have to make other disciples. Earley represented, “A disciple is a person who has been summoned to be sent. Any discipleship scheme that leaves out ministry is ineffective. Jesus trained them to do something: fish for men and be sent out to preach.”<sup>17</sup> Believers should not be satisfied with just training. They should seek to possess a

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<sup>17</sup> Earley and Dempsey, *Disciple Making is...*, 74.

passionate heart that drives them to share the gospel with a lost and dying world. Earley said, “Disciples do not live as mere church members. They are also not content with just holding down a weekly ministry at their church. No. Disciples live as missionaries.”<sup>18</sup> Up till now, Korean churches have misunderstood that discipleship is a short-term program taught by pastors. This mindset prohibits those who have been trained from taking their knowledge of God to those who do not have it. All believers have to go to all nations as missionaries of God to save the lost and to make disciples. Tom Jones demonstrated,

God’s nature is at the root of mission. The living God portrayed in the Bible is a sending God. He sends because of His love for the world (John 3:16). He sent Abraham from his home into the unknown, promising to bless the world through him if he obeyed (Gen 12:1-3). God sent Joseph into Egypt to help preserve God’s people during a time of famine (Gen 45:4-8). When the time had fully come, God sent His son. Later, the Father and the Son sent the Spirit on Pentecost (Gal 4:4-6; John 14:26; 15:26; 16:7; Acts 2:33). Finally, Christ sends His church (Matt 28:19-20).<sup>19</sup>

Earley said, “Jesus was sent as a missionary to the world to make disciples. He has sent His disciples into the world to make disciples. To follow Jesus fully means that you and I must follow His example and be missionaries.”<sup>20</sup> The most important thing that all church leaders must do is to plant DNA of a missionary to all believers to make them preach the gospel to all nations and disciple-makers.

Sending ministry is the most powerful ministry for the expansion of God’s Kingdom, and is almost impossible to accomplish without the work of believers who are sent out to the

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<sup>18</sup> Ibid., 77.

<sup>19</sup> Tom Jones, *Church Planting from the Ground Up* (Joplin, MO: College Press. Co, 2004), 10.

<sup>20</sup> Earley and Dempsey, *Disciple Making is...*, 79.

nations. Jesus chose just twelve disciples and sent them out as disciple-makers. They made other disciple-makers through the sending ministry and caused the gospel to spread throughout the known world. Now however, many people in South Korea are talking about the decline of the church. This problem has largely occurred due to the lack of sending out believers to make disciples.

### Specific suggestions of Sending

The most critical aspect of the third step of discipleship, *Sending*, is make sure that the believers who are sent out adequately understand the Gospel message and can explain it. They can take this message out into their homes, local communities, working places, campuses, and overseas. Using the small group environment is especially helpful because they enable believers to meet unbelievers in a low-key atmosphere and to make disciples effectively. Those who were trained have to be leaders of small groups in order to make disciples. There are many positions for trained believers to become leaders. When the newly trained believers become the new generation of leaders, they are really becoming the new disciple-makers. This relational cycle is the natural means by which the church of God grows.

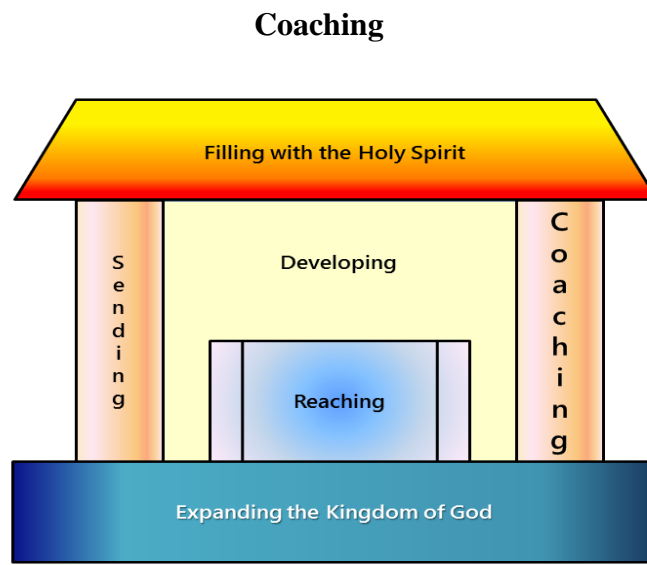


Figure 5.5 Discipleship model-Coaching

The fourth step of the discipleship model for Korean churches is *Coaching*. Christians who are sent out into the world have to be coached by more experienced church leaders for them to grow and become more effective as disciple-makers. All church leaders have to be coached. It is almost impossible to do ministry effectively by alone, because there are too many frustrating difficulties. The body of Christ was designed in such a way that the older teach the younger and that is exactly what coaching is. Through coaching, trained Christians can be taught effective wisdom, ministry skills, how to deal with difficult people, good methods for ministry, comforts, and so on. Satan tries to make believers downcast when their efforts aren't as successful and they think they ought to be. Coaching is the best antidote to those disappointments. If discipleship were easy coaching wouldn't be necessary. However, building up or making disciples is hard and believers will be frustrated if they go it alone. All those who are sent need a mentor, just as Paul mentored Timothy. They need coaching to be effective disciple-makers.

Jesus used the coaching step in His discipleship to build up His disciples. Jesus said, “I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves” (Matthew 10:16). Sending His disciples out was like sending a sheep among wolves. Because it was so hard, He often coached His disciples giving them much needed encouragement. Jesus said, “I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven” (Luke 10:18-20). When seventy-two people whom He sent out returned with joy, He coached them with encouragement. And, Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” And with that he breathed on them and said, “Receive the Holy Spirit” (John 20:21-22). Jesus sent His disciples into the world as well as He said that “Receive the Holy Spirit.” He did not send them out alone, but He gave them the promised Holy Spirit. This is His coaching ministry. And although Jesus was not with His disciples on the earth in the book of Acts, He was coaching His disciples while in heaven. The Four Gospels is about the ministry of Jesus on the Earth and Acts about His ministry in heaven by His Spirit called the Holy Spirit.

It is almost impossible for believers to multiply in regards to disciple-making with the absence of coaching. Earley said, “Without continual coaching and accountability, your disciple-group leaders will not continue to multiply. Disciple-group leaders must receive continual coaching and accountability or they will not continue to multiply.”<sup>21</sup> Coaching makes trained

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<sup>21</sup> Ibid., 172.

people encouraged or cheered-up so that they will not give up making disciples in spite of their many frustrations. In order to actually help trained believers, coaching is essential.

In order for coaching to be effective in discipleship, all pastors must realize that they are to be coaches as well. Although pastors often make disciples with programs, the more important role for them to fulfill is to coach leaders so they can be effective in disciple-making. There are many things that pastors can do in relation to coaching. Prayer is vital in the coaching ministry. Pastors have to pray for leaders to be great disciple-makers. Jesus prayed for His disciples in John 17. Prayer enables the Holy Spirit to work in the leaders. Pastors must also continually preach the Word to their leaders. These leaders go out to preach from the Bible and pastors are crucial in helping leaders to learn and understand the Bible message. Finally, caring is a very important thing in coaching ministry. These are very important actions that all pastors have to take. All leaders have to have deep relationship with their coach mentor. There is not a single person who can accomplish this along. A coach will help his or her leader be effective and overcome difficult obstacles with actual comments, prayer, caring, and so on.

All churches have to build up their coaches to help their leaders be disciple-makers so they don't give up on the ministry. All leaders cannot be coaches, because this is a spiritual gift. Churches must carefully choose their coaching according to their spiritual gifts.



### Filling with the Holy Spirit

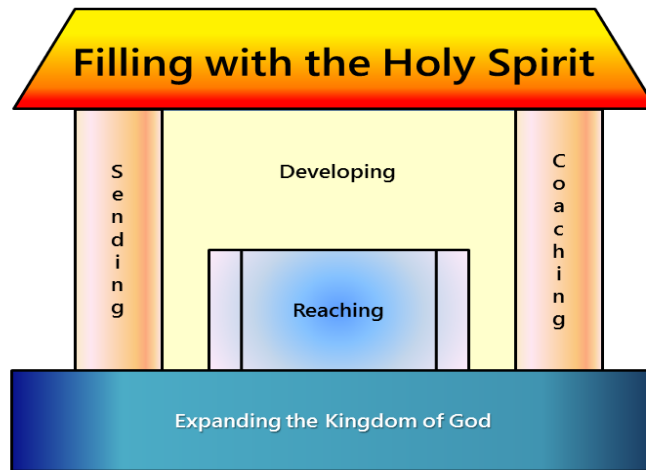


Figure 5. 6 Discipleship model-Filling with the Holy Spirit

Filling with the Holy Spirit is the most essential thing in converting, equipping, sending out, and coaching believers. It is directly related to expanding the Kingdom of God. If there is no filling with the Holy Spirit in discipleship, then nothing has really happened. Reaching without the filling of the Holy Spirit does not save the lost people. If someone is saved, they will be filled. Equipping without the filling of the Holy Spirit is not effective. In order for reaching and equipping to be effective, all people have to cooperate with the Holy Spirit. Sending and coaching without filling with the Holy Spirit does not work. When Jesus Christ said that “Peace be with you! As the Father has sent me, I am sending you” (John 20:21), He emphasized receiving the Holy Spirit. Without the Holy Spirit, there is no power behind the sending and coaching ministry. Filling with the Holy Spirit is the most important thing for effective discipleship. Without the Holy Spirit, everything becomes the works of man and not of God. Earley demonstrated,

The work of the Holy Spirit does not end when a person gets saved. The Holy Spirit becomes our primary Comforter (John 14:16-17) and Teacher (John 14:26; 1 Cor 2:12; 2 Pet 1:21). As His life flows unhindered through us, He becomes our Life-Changer (Gal 5:22-23). He is our Spiritual Gift-giver (1 Cor 12:4-11). The Holy Spirit is the most important person in your spiritual life. Beyond that He is described as our Guide (Rom 8:14; 1 Thess 5:19) and Power-giver (Eph 3:16; Luke 24:49. Acts 1:8). In order to lead other people to Christ, we need the spiritual guidance and spiritual power given by the Holy Spirit. The Holy Spirit is the most important person in your ministry life.<sup>22</sup>

In the Bible, there are many roles given to the Holy Spirit. He is the Comforter, Teacher, Life-changer, Gift-giver, Our Guide, Power-giver, and so on. These roles are all related to discipleship. In order to make believers into disciple-makers, the role the Holy Spirit plays is essential, because He can do everything for effective discipleship. The Holy Spirit is better than any other for making discipleship effective. Even, Jesus Christ needed the filling with the Holy Spirit when He started His ministry. He was baptized and the Holy Spirit came to Him. In the above figure for the discipleship model, filling with the Holy Spirit is the roof that covers the house. Filling with the Holy Spirit must cover everything in discipleship, that is to say, all people who are disciplined must be filled with the Holy Spirit.

One of the most effective discipleship strategies in history was that of Jesus' twelve disciples in the early church recorded in Acts. Whenever Luke explains about effective discipleship, he intentionally emphasizes that they were filled with the Holy Spirit. They prayed, were filled with the Holy Spirit, and then preached the gospel without fear. The reason why they could make non-believers believe in Jesus Christ, grow in maturity, and then make disciple-makers was that they were filled with the Holy Spirit.

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<sup>22</sup> Ibid., 33.

### Specific Suggestions of Filling with the Holy Spirit

In the fifth step of discipleship, there are several Biblical means by which believers can be filled with the Holy Spirit. First of all, in order to be filled with the Holy Spirit, believers must practice prayer. Although the Holy Spirit already abides in the heart of all the saints, when Christians pray passionately, they will be filled with the Holy Spirit. The Holy Spirit comes to believers through their prayer. Churches have to emphasize prayer and can do so with several programs. One of the best times for prayer in South Korea is the Dawn Prayer Service at about five o'clock in the morning. Korean churches have been experiencing revival through their faithfulness with this prayer service. Churches have to recover the culture of prayer early in the morning. Friday Night Prayer Service is also effective time to make all believers focused on filling with the Holy Spirit. This service can last for approximately three hour and can be joined with singing songs, listening to the sermon, and passionate prayer. And, prayer in mountains is very powerful for making believers concentrate on the filling with the Holy Spirit. This originates from the model of Jesus at Gethsemane. "Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray" (Matthew 26:36). Prayer in the mountains can make believers pay attention to God's plan. Churches in South Korea have to go to the mountains to pray for filling with the Holy Spirit at least once a month. And churches have to always emphasize the importance of prayer as well as to teach believers how to pray. Brad Long, Paul Stokes, and Cindy Strickler stated, "Both Jesus and Paul taught about prayer through modeling it and teaching it. The disciples witnessed Jesus rising

early, staying up late, and going up the mountain to pray. Paul modeled prayer, whether chained in prison, on a ship in a storm, or as a simple daily habit.”<sup>23</sup>

The second thing to help believers be filled with the Holy Spirit is reading the Bible. The Holy Spirit is the Spirit of truth. “But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come” (John 16:13). Because the Holy Spirit is the Spirit of truth, when believers read the Bible, they are filled with the Holy Spirit. Churches have to encourage believers to read the Bible every day. The sermon is very important time to be filled with the Holy Spirit. All preachers have to prepare their sermon very well. Programs that teach the Bible are very effective in Group Bible Study class, Bible Panorama class, Bible Reading from beginning to end class, Personal Bible Study class, and so on.

The final thing for filling with the Holy Spirit is to emphasize the life as mature Christians. Although believers pray and read the Bible passionately, if they do not live faithful or mature life as Christians, they will not be filled with the Holy Spirit. Churches have to empower Christians to live a faithful life and to obey God’s Word in their lives. Small groups are very effective for helping believers support each person to live a faithful life. In this regard, prayer, reading the Bible, and a faithful life are very important for believers to be filled with the Holy Spirit, so churches have to foster a good environment for believers to practice prayer, reading the Bible, and a faithful life.

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<sup>23</sup> Brad Long, Paul Stokes, and Cindy Strickler, *Growing the Church in the Power of the Holy Spirit: Seven Principles of Dynamic Cooperation* (Grand Rapids, MI: Zondervan, 2009), 142

## Expanding the Kingdom of God

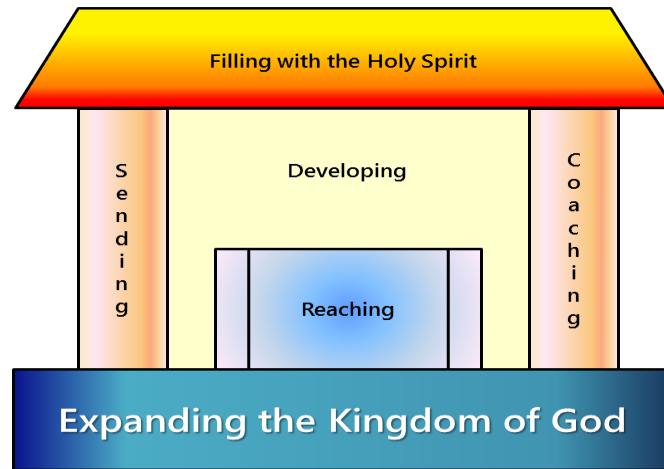


Figure 5.7 Discipleship model-Expanding the Kingdom of God

The foundation of this discipleship model is *Expanding the Kingdom of God*. The ultimate purpose of this discipleship model is to expand the Kingdom of God, not expand the church building or increase the number of church members. One of the serious problems that Korean churches encounter is that they are focusing on expanding their own church building or membership rather than expanding the Kingdom of God. Although many churches experiencing the numerical growth preach the gospel to the lost people, many people who register in church come from another church, which is horizontal migration. This is not expanding the Kingdom of God, but expanding the number of church members. Reggie McNeal indicated that “Wrong Question: How Do We Grow This Church? Or How Do We Get Them to Come to Us?”<sup>24</sup> This is wrong questions. This is not reason why churches exist in the world. Like these questions, if

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<sup>24</sup> Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003), 24.

churches want to grow their churches numerically, they need effective methodology, human psychology, management issues, strategic planning, raising unprecedented amounts of money, and communication skills. All of this has been done with what result? Diminishing returns!<sup>25</sup> Neil Cole said, “Success is not measured by how many people come but by how many go! We want to measure the church’s sending capacity more than its seating capacity.”<sup>26</sup>

In the Great Commission, Jesus said to go and make disciples of all nations. Churches have to send believers out to make disciples, not to gather believers to their specific church building. At that time, the Kingdom of God will be expanded. Luke wrote “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). In order to expand the Kingdom of God, believers have to go to the ends of the earth and possess a missional spirituality. McNeal demonstrated, “Missional spirituality requires that God’s people be captured by His heart for people, that our hearts be broken for what breaks His, that we rejoice in what brings Him joy.”<sup>27</sup>

The first priority all church leaders have to have is that they need to send believers to where the unbelievers are and not bring them to church through the guise of attractional programs. Matthew wrote, “Jesus went through all the town and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness” (Matthew 9:35). Jesus taught many people in the synagogues, preached the gospel of kingdom, and healed every disease and sickness. Jesus went to places to meet unbelievers and preach the

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<sup>25</sup> Ibid., 25.

<sup>26</sup> Neil Cole, *Church 3.0: Upgrades for the Future of the Church* (San Francisco: Jossey-Bass, 2010), 169.

<sup>27</sup> Ibid., 27.

gospel. This made God's kingdom expand. His ministry of teaching, preaching, and healing was for expanding the Kingdom of God. Regardless what discipleship model is in a church, all discipleship models have to be focused on expanding the Kingdom of God.

The most important thing to expand the Kingdom of God is to plant DNA of the Kingdom of God to believers. So, all church leaders have to recognize and explain that the Kingdom of God is the first priority in church ministry. They have to have that vision in mind in order to expand the Kingdom of God. Christians must know the purpose of the church and the reason why it exists in the world if they are ever going to fulfill their God-given role. All parts in this discipleship model are for expanding the Kingdom of God. If church leaders do not have this vision, their discipleship is meaningless.

### Summary

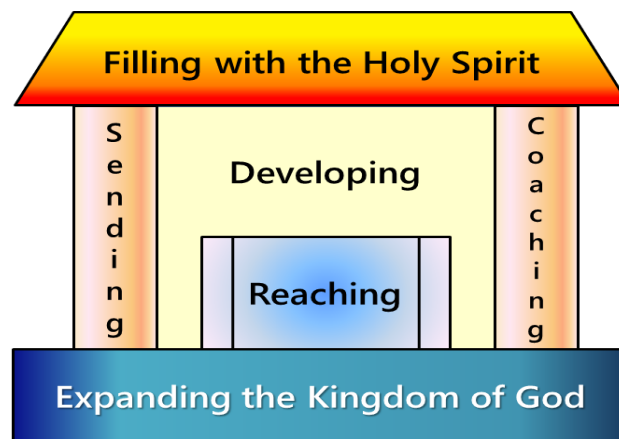


Figure 5.8 Discipleship model

A workable and biblical discipleship model for Korean churches consists of six steps as shown in the above figure. There is Reaching, Developing, Sending, Coaching, Filling with the

Holy Spirit, and Expanding the Kingdom of God. Today, Korean churches need this effective and biblical discipleship model, because they are experiencing a serious spiritual recession. The above figure depicting a house show just what type of discipleship model that Korean churches need. First, they need to reach out to non-believers to belief in Jesus Christ as a Savior. Second, they must develop believers who were called by the gospel with three stages: growing, training, and equipping. The third step is that those who were developed have to be sent to save the lost in the world according to the commandment of Jesus Christ. The fourth step is that the believers who were sent out into the world need to be coached so they can become more effective in their ministry. The fifth and most important step in discipleship is the filling of the Holy Spirit. Each of the steps can only occur through the power of the Holy Spirit. The last step is the foundation of discipleship called Expanding the Kingdom of God. This demonstrates what the ultimate purpose of discipleship is. These six steps produce a workable and biblical discipleship model for Korean churches to break through the serious difficulties that they encounter these days.



## **CHAPTER SIX**

### **CONCLUDING RECOMMENDATIONS FOR MINISTRY APPLICATION**

#### **Results Summary**

Korean churches are in the midst of a drastic spiritual and numerical decline and even though they are trying to break free from this pattern with discipleship programs, the more programs Korean churches use, the more confusion and problems they create. This problem arises from a misunderstanding on what a disciple is and what discipleship truly is. In order to escape this cycle of trying to find the perfect discipleship programs, Korean church leaders have to ascertain the biblical principles that Jesus Christ and the Apostles used to make disciples and to design workable and biblical discipleship program based on those biblical principles.

In chapter two, we explored what the Bible says about disciple-making. This laid the foundation for understanding discipleship principles found in the Bible that define what a disciple is and what discipleship is. There are four principles that were found as necessary for a biblical disciple. These were that “Disciples are transformed individuals, Disciples are committed individuals, Disciples are serve like Christ served, and Disciples multiply disciple-makers.” According to these four principle, a disciple is a transformed person who decides to follow Jesus Christ, is committed to Jesus Christ, and serves God and people with the goal of expanding the Kingdom of God as a multiplying disciple. Next, there are five definitions concerned with what discipleship is: missional discipleship, relational discipleship, equipping discipleship, Spirit-filled discipleship, and committed discipleship. Discipleship can be demonstrated according to these five definitions through recognizing that discipleship is a

process of leading people to believe in Jesus Christ, growing in Christlikeness, equipping them to make disciple-makers, and sending them out into the world to expand the Kingdom of God.

In chapter three, we examined the current and most popular discipleship making programs used by Korean churches. These included, Jejahulleon, One-on-One Discipleship, Purpose Driven Discipleship, Two Wings Mission Discipleship, House Church Discipleship, Missional Discipleship, Alpha Course, and Evangelism Explosion. Most of the programs emphasize small groups for effective discipleship. Some discipleship programs consider intensive Bible study as the best discipleship training method while others emphasize inviting unbelievers to group meeting as the most important thing. Strengths of these programs are to make believers involved in these discipleship programs and developed as mature believers. Weaknesses of these programs are that these programs do not emphasize multiplying mature disciples who can make other disciples and these programs are not life-long process.

After surveying Korean pastors using a discipleship questionnaires, chapter four analyzed the responses of these pastors regarding the essential nature of a disciple and discipleship. The questionnaire focused on discovering the beliefs that pastors who serve local churches in South Korea have on this important ministry practice. This questionnaire is divided into two areas each seeking to answer different questions: what is a disciple and what is discipleship? Most of the pastors think that a disciple is a person who loves people and God and commits themselves to follow the message of God. However, it is shallow response for pastors to give because it does not contain the importance of creating multiplying-disciples. Although they try to make transformed and committed disciples, they have difficulty to make disciple-makers who can make other disciples. And, many of these pastors think that discipleship is a temporary

program or training course. This is the most serious problem, because discipleship is a life-long process, and it lacks the connection between what a disciple is and what discipleship is. If pastors understand the principles of what a disciple is, they ought to apply those principles into the discipleship methods they use. However, the results demonstrated that there was no thoughtful connection between both of those questions which is absolutely necessary.

Lastly, chapter five provided a workable model for discipleship which addressed the current weaknesses in Korean discipleship. The proposal in this chapter introduces the best model for Korean churches based upon the biblical principles found in chapter 2. The first thing that this project says is that the most effective environment for discipleship is within a small group because it is very good for developing intimate relationships between the members. This project lists the six steps for effective discipleship as reaching, developing, sending, coaching, filling with the Holy Spirit, and expanding the Kingdom of God.

### **Recommendations for Ministry Application**

The most important area for churches to possess effective discipleship programs is that they have to find out and understand the biblical principles that Jesus Christ and Apostles used in making multiplying disciples. They must build their discipleship programs upon these founding principles. Both the principles for the essence of a disciple and the essence of discipleship have to be connected. Through a workable biblical discipleship program, Korean churches can overcome the difficulty that they encountered in regards to their spiritual and numerical decline. This project suggests several ideas that have to be emphasized in Korean churches.

First of all, all churches have to have missional DNA in their discipleship. Although Korean churches are trying to preach the gospel, they don't have a missional mindset. The method of "Come and See" is not sufficient. All believers ought to be sent out into the world to reach out to the lost people with the DNA of the Great Commission. That is how to achieve the Great Commission of Jesus Christ. Today, Korean churches are interested in gathering believers to the church building, but they must change the method of evangelism from gathering to scattering. This is the fastest way to expand the Kingdom of God.

Secondly, all church leaders have to make multiplying disciples, that is to say disciple-makers. There are a variety of discipleship program in Korean churches, but most of the programs focus on making mature disciples who love God and people, serve with their spiritual gifts and talents, and commit themselves to participating in church activities. It is unsatisfactory not to make disciple-makers who can make other disciples. All believers must be disciples and make disciples who can make other disciples.

Thirdly, small group ministry has to be emphasized in effective discipleship. Jesus and His disciples used relational discipleship in small groups, because it was the best environment. Small groups can enable all believers to be involved in deep relationships. Also, this is the best way to expand the Kingdom of God and to make all believers involved in Kingdom ministry, which means that all believers must go and make disciples.

Fourthly, all churches must consider discipleship programs as life-long process, not temporary or short-term programs. Church leaders have to think how to reach out to non-believers, how to develop them, how to send them out in the world, how to coach them, how to

make them filled with the Holy Spirit, and how to make them expand the Kingdom of God as life-long process. Discipleship is not short-term training program, but life-long process.

Lastly, the most important thing in disciple-making is to cooperate with the Holy Spirit. All churches have to emphasize filling with the Holy Spirit, because nothing is more important than filling with the Holy Spirit in disciple-making. In churches, prayer life and reading the Bible are the essential things to be filled with the Holy Spirit.

## **APPENDIX A**

### **CONSENT FORM (ENGLISH)**

#### **DISCIPLESHIP PRINCIPLES AND APPLICATIONS TO HELP LOCAL CHURCH PASTORS TO BECOME DISCIPLE-MAKERS IN SOUTH KOREA**

Dongjin Park  
Liberty University  
Seminary

You are invited to be in a research study of discipleship principles and applications for South Korean churches. You were selected as a possible participant because you have experienced and been involved in making disciples in Korean churches. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Dongjin Park, a doctor of ministry student at Liberty Baptist Theological Seminary.

#### **Background Information:**

The purpose of this study is to help local church pastors to become disciple-makers in South Korea by focusing on Jesus ministry. Although South Korean churches have been trying to make disciples with many programs, they have difficulties in making multiplying disciples. These are caused by misunderstanding the meaning of a disciple and what disciple making principles are in the Bible. The New Testament will be studied to discover principles of discipleship making. And then, recommendation will be made to develop a workable biblical model for making disciples in South Korean churches.

#### **Procedures:**

If you agree to be in this study, I would ask you to do the following things:

When you find the twenty one questions, please carefully answer each question. It will take twenty minutes for you to complete all of the questions.

#### **Risks and Benefits of being in the Study:**

The study has a risk: When you answer questions this project asks, you might worry about the private information exposure because this survey analyzes and evaluates individual thinking of discipleship and their church discipleship. It is not easy for senior pastors or assistant pastors to describe their thinking about their churches related to discipleship. However, there is not private information exposure, because most questions are multiple choice and the surveys are anonymous. Participants will not be asked to include their names, church names, or any identifying information.

The benefits to participation are that they can think the meaning of a disciple and what discipleship is to be effective for their churches. And, it can be helpful for development of their churches and Korean churches.

**Compensation: None.**

There is no compensation but your helping will contribute to developing discipleship making program in South Korean Church.

**Confidentiality:**

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records.

The researcher will print the completed surveys and store them in a locked filing cabinet in my home office. The researcher also will destroy the data after three years. The researcher will be the only person with access to the data.

**Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**Contacts and Questions:**

The researcher conducting this study is Dongjin Park. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at #1-434-947-0808 or email at [djpark3@liberty.edu](mailto:djpark3@liberty.edu) and to contact his mentor, Schmitt, Frank J, at #1-434-592-4143 or email at [fschmitt@liberty.edu](mailto:fschmitt@liberty.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*You will be given a copy of this information to keep for your records.*

**Statement of Consent:**

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

**IRB Code Numbers:** 1874

**IRB Expiration Date:** May, 20, 2014

## APPENDIX B

### CONSENT FORM (KOREAN)

#### 설문조사 동의서

한국의 지역교회 목회자들이 제자를 만드는 사역자가 되도록 돕기 위한

제자훈련 원리와 적용

박동진

리버티 대학교

세미너리

한국교회를 위한 제자훈련의 원리와 적용을 위한 연구 논문에 당신을 초대합니다. 당신은 한국교회에서 제자를 만드는 사역에 동참해 왔고, 또한 풍부한 경험을 가지고 있기 때문에 설문조사 참가자로 선택되었습니다. 이 동의서를 읽고, 연구에 동의 하시기 전에 질문이 있으시면 요청해 주시길 바랍니다. 이 연구는 리버티 대학교 세미너리에서 목회학 박사과정에 재학중인 박동진에 의해서 수행되는 것입니다.

#### 배경 정보:

이 논문은 한국에서 지역교회를 섬기시는 목사님들이 예수님의 사역에 근거하여 제자를 만드는 사역자가 되도록 돕기 위한 목적을 가지고 있습니다. 한국 교회는 많은 프로그램과 함께 제자들을 만들기 위해 노력해 왔습니다. 하지만 땅끝까지 가서 제자를 만들수 있는 제자를 만드는 것에 어려움들을 가지고 있습니다. 이 어려움은 성경속에 있는 제자의 의미와 제자를 만드는 원리에 대한 잘못된 이해로부터 시작됩니다. 그래서 이 논문은



제자훈련의 원리를 발견하기 위해 신약 성경을 연구할 것입니다. 그리고 한국교회에서 제자를 만들기 위한 실천적인 성경적 제자훈련 모델을 발전 시킬 것입니다.

### **연구절차:**

만약 당신이 이 연구에 동참하기로 동의 하시면, 저는 당신에게 다음의 것들을 요청할 것입니다. 당신이 21 개의 질문들을 보시면 주의 깊게 각각의 질문에 대해 답을 해 주십시오. 설문지 작성에는 약 20 분이 소요될 것입니다.

### **연구 동참에 대한 위험요소와 혜택:**

당신이 이 논문이 요청하는 질문에 답을 할 때 당신은 개인적인 정보 노출에 대해서 걱정하실 수도 있습니다. 왜냐하면 이 설문조사는 당신의 제자훈련에 대한 개인적인 생각과 당신이 섬기는 교회 제자훈련을 분석하고 평가 할 것이기 때문입니다. 담임목사로서, 부사역자로서 제자훈련과 관련해서 교회에 대하여 생각을 드러내는 것이 쉽지 않습니다. 하지만 개인적인 정보 노출은 없습니다. 왜냐하면 대부분의 질문은 객관식이고, 그리고 이 설문조사는 익명으로 진행되기 때문입니다. 본 연구자는 참가하시는 분들에게는 자신의 이름과 교회 이름, 그리고 신분을 확인하는 어떠한 정보도 요구하지 않을 것입니다.

참가 혜택은 설문조사를 진행하시면서 효과적인 교회 사역을 위해서 제자와 제자훈련의 의미와 원리를 생각해 볼 수 있다는 것입니다. 그리고 이것은 참가자들의 교회의 발전을 위해서 도움이 될 것입니다.

### **보상:**

보상은 없습니다. 하지만 당신의 도움은 한국 교회를 위한 제자훈련 프로그램을 발전시키는 것에 큰 공헌이 될 것입니다.

### **보안:**

이 연구의 기록들은 사적으로 보관 될 것입니다. 제가 발행하는 논문에서 저는 참여자의 신분을 확인할 수 있는 어떤 정보도 포함시키지 않을 것입니다. 연구 기록들은 보안상 철저하게 보관될 것이고, 오직 연구자만 이 기록들을 볼 것입니다. 또한 연구자는 완성된 설문조사를 출력할 것이고, 그것을 저의 사무실 캐비닛에 잠금 된 상태로 보관 할 것입니다. 그리고 3 년 후에 모든 자료는 파기될 것입니다. 본 연구자만이 이 자료들을 볼 수 있는 유일한 사람이 될 것입니다.

### **연구의 자발성:**

이 연구의 참여는 자발적인 것입니다. 당신이 참여하든, 참여하지 않든 현재와 미래의 리버티 대학과의 관계에는 아무런 영향을 끼치지 않을 것입니다. 만약 당신이 참여하기로 결정하시면, 어떤 특정한 질문에 대한 답을 안 하셔도 되고, 또한 관계에 영향을 끼치는 것 없이 언제라도 그만 두셔도 됩니다.

### **연락 및 질문:**

이 연구를 수행하는 연구자는 박동진 입니다. 당신은 질문을 할 수 있습니다. 만약 질문이 있으시면 1-434-947-0808 로 전화해 주시거나, 또는 [djpark3@liberty.edu](mailto:djpark3@liberty.edu) 로 메일을 보내 주십시오. 그리고 본 연구자의 지도교수인 Schmitt, Frank J 에게 1-434-592- 4143 로 전화해 주시거나, 또는 [fschmitt@liberty.edu](mailto:fschmitt@liberty.edu) 로 메일을 보내 주십시오.

만약 당신이 이 연구와 관련에서 어떤 질문이 있으시거나, 연구자보다 다른 누군가와 대화하기 원하신다면 Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 [irb@liberty.edu](mailto:irb@liberty.edu) 로 연락해 주십시오.

**당신은 당신의 기록을 위해서 이 정보의 복사물을 받을 것입니다.**

### **동의 진술서:**

저는 위의 정보를 읽었고 이해하였습니다. 저는 질문을 요청하였고, 대답을 받았습니다.  
저는 이 연구에 참여하는 것에 동의 합니다.

**IRB Code Numbers:** 1874

**IRB Expiration Date:** 2014 년 5 월 20 일

## APPENDIX C

### QUESTIONNAIRES AND RESULTS

#### Questionnaire of Discipleship in South Korean Churches

1. Are you Male or Female?

Male	100%
Female	0%

2. What is your age?

21 – 30	3%
31 – 40	63%
41 – 50	25%
51 – 60	9%
Over 61	0%

3. What is the highest level of education you have completed?

2-Year College Degree	3%
4-Year College Degree	3%
Master's Degree	84%
Doctoral Degree	6%
Professional Degree	3%

4. How long have you been working for South Korean churches as a pastor?

Less than one year	0%
1 to 2 years	3%

3 to 5 years	6%
5 to 10 years	34%
Over 10 years	56%

5. What is position in your church?

A senior pastor	19%
A full time assistant pastor	72%
A part time assistant pastor	9%

6. How many people are attending Sunday worship service regularly in your church?

Less than 100	13%
100 to 300	16%
300 to 1000	16%
1000 to 10,000	53%
Over 10,000	3%

7. What is the best word to demonstrate a disciple of Jesus Christ?

A believer	16%
A learner	3%
A follower	56%
A servant	6%
A preacher	19%

8. What do you regard as the most important characteristics of a disciple? (Choose five options)

Love	17%
Commitment	14%

Faith	16%
Service	14%
Leadership	2%
Transformation	9%
Evangelism	10%
Offering	1%
Gifts of the Holy Spirit	1%
Obedience	16%

9. In which ten examples of a disciple are your church members doing well?

Love	100
Commitment	95
Faith	98
Service	88
Leadership	79
Transformation	76
Evangelism	84
Offering	96
Gifts of the Holy Spirit	79
Obedience	97

10. What is an ultimate purpose to make disciples as a church leader?

Person-Transformation	13%
Church-Transformation	9%
Community-Transformation	0%
World-Transformation	3%

The Kingdom of God-Transformation 75%

11. What do you think of a disciple? (Write one sentence)

A disciple is a person who resembles Jesus Christ through the Word of God and prayer.

A disciple is a person who walks toward the way that Jesus showed people without the stop.

A disciple is a person who preaches the gospel.

A disciple is a person who follows Jesus Christ.

A disciple is a person who lives with the life that Jesus showed people with clear faith based on the Cross.

A disciple is a person who makes a united community through transformation and service, following Jesus Christ.

A disciple is like Jesus Christ.

A disciple is a person who accepts and devotes in the spreading of the Gospel of Jesus Christ.

A disciple is a person who follows the lifestyle of the master.

A disciple is a person who tries to obey the Word of God.

A disciple is a person who believes and follows Jesus Christ and makes disciples.

Call in, Call up, and Call out.

The children of God.

A disciple is a person who believes and follows Jesus Christ.

A disciple is a person who lives with the teaching of Jesus Christ.

A disciple is a trained person who can make greater disciples than himself.

It means that to be a disciple is to worship, learn, and make another one "a true disciple."

A disciple is a person who loves God and people.

A disciple is a person who shares one's life, thinking, and behaviors.

A disciple is a person who follows Jesus Christ.

A disciple is a person who follows Jesus Christ.

A disciple is a person who follows Jesus Christ.

A disciple is a person who tries to be like Jesus Christ and commits expand the Kingdom.

A disciple is a person who is born again through the Holy Spirit.

A disciple is a person who lives with service, just as Jesus did.

A disciple is a person who experiences transformation through the knowledge of gospel.

A disciple is a person who resembles Jesus Christ.

A disciple is a person who loves God and neighbors.

A disciple is a person who tries to be like Jesus Christ.

A disciple of Jesus Christ is a fully committed follower.

12. What do you regard as the most important things of a discipleship? (Choose five options)

A) Bible study	13%
B) Prayer	19%
C) Evangelism	13%
D) Worship	16%
E) Leadership development	1%
F) Relationship with people	8%
G) Service	11%
H) The filling with the Holy Spirit	9%
I) Over sea-mission	1%
J) Sermon	8%

13. How do you rate in the following areas in the discipleship of your church?



	Very Poor	Poor	Fair	Good	Excellent	N/A
Bible study	3%	31%	38%	25%	3%	0%
Prayer	0%	22%	34%	34%	9%	0%
Evangelism	13%	28%	22%	28%	6%	3%
Worship	0%	6%	41%	34%	16%	3%
Leadership development	13%	56%	25%	3%	3%	0%
Relationship with people	0%	31%	44%	22%	3%	0%
Service with gifts	0%	19%	34%	41%	6%	0%
The filling with the Holy Spirit	6%	38%	38%	19%	0%	0%
Over sea-Mission	9%	41%	25%	9%	16%	0%
Sermon	3%	9%	44%	25%	19%	0%

14. How effective do you think your church's discipleship program is?

Extremely Poor	19%
Poor	41%
Fair	34%
Good	6%
Excellent	0%

15. How likely are you to think that Korean churches' discipleship is good?

Extremely Poor	19%
Poor	41%
Fair	34%
Good	6%
Excellent	0%

16. What do you regard as the most effective period for discipleship?

1 to 6 months	3%
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7 to 12 months	13%
1 to 3 years	56%
4 to 10 years	19%
Over 10 years	9%

17. What do you regard as the most effective environment for discipleship?

One on One	16%
Small group	78%
Sunday worship	0%
Seasonal Bible camp	3%
Over sea-mission field	3%

18. What do you regard as the most important part in the discipleship of Jesus Christ for His disciples? (Choose three options)

Calling	14%
Teaching	19%
Sending	12%
Coaching	0%
Caring	10%
Praying	13%
Living together	24%
Giving the Holy Spirit	7%

19. How do you rate in the following areas in your discipleship as a disciple-maker?

	Very Poor	Poor	Fair	Good	Excellent	N/A
Calling	0%	41%	50%	9%	0%	0%

Teaching	0%	19%	31%	44%	6%	0%
Sending	6%	55%	32%	6%	0%	0%
Coaching	3%	31%	50%	13%	3%	0%
Praying	0%	25%	41%	28%	6%	0%
Caring	0%	31%	38%	28%	3%	0%
Living together	6%	34%	44%	16%	0%	0%

20. How effective do you think your church is at multiplying disciples to make other disciples in your church?

Extremely Poor	9%
Poor	59%
Fair	19%
Good	13%
Excellent	0%

21. What do you think of discipleship? (Write one sentence)

Discipleship is a program to make people trained, using special time and place to make disciples to be like Christ.

Discipleship is a program to expand the Kingdom of God, making disciples.

Discipleship is to make people preach the gospel to the lost.

Discipleship is to train people to make them live with obedience of Jesus' message.

Discipleship is a training course to make people hope the Kingdom of God, understand the gospel, and obey Jesus' commandment.

Discipleship is a process to train people to love God and neighbors.

Discipleship is to change life.

Discipleship is to make people follow Jesus Christ and learn life by the Word of God.

Discipleship is a training course to make people to be like Jesus Christ.

Discipleship is a program to make a person lived.

Discipleship is a training to make people who are not faithful mature disciples.

Discipleship is a training course to make people obey Jesus' commandment and disciple-makers for the Kingdom of God.

Discipleship is to make the children of God live with the potential as the children of God.

Discipleship is a ministry to make disciples who believe and follow Jesus Christ.

Discipleship is to train people to make them live with the Jesus' commandment.

Discipleship is a shortcut to achieve spiritual growth.

Discipleship is to have God's heart, to share it with others, and enlarge the community with the Holy Spirit.

Discipleship is a program to make people preach the gospel to the lost, have fellowship with them, grow to be like Christ, serve God and people, and worship God.

Discipleship is to make people who grow in the grace and knowledge of Jesus Christ.

Discipleship is to make people serve as Jesus did.

Discipleship is to make people serve as Jesus did.

Discipleship is to make people serve as Jesus did.

Discipleship is to make people to be like Jesus Christ in regard to His characteristics in the church and world.

Discipleship is the Great Commission.

Discipleship is to teach people how to live in the life of Jesus Christ.

Discipleship is to make people learn the life of Jesus Christ and practice it.

Discipleship is to make people mature as the children of God.

Discipleship is a program to make believers love God and people.

Discipleship is to teach people have right direction toward Jesus Christ.

Discipleship is to be imitated for Jesus Christ.

## APPENDIX D

### QUESTIONNAIRES (KOREAN)

#### 제자훈련 설문조사

1. 귀하의 성별은 무엇입니까?

A) 남자

B) 여자

2. 귀하의 나이는 몇 세입니까?

A) 21 - 30

B) 31 - 40

C) 41 - 50

D) 51 - 60

E) 61 세 이상

3. 귀하의 최종 학력은 무엇입니까?

A) 2 년제 대학

B) 4 년제 대학

C) 대학원 석사

D) 대학원 박사

E) 전문직 학위

4. 귀하는 목회자로서 몇 년 동안 한국 교회를 섬기고 계십니까?

- A) 1 년 이하
- B) 1 년 ~ 2 년
- C) 3 년 ~ 5 년
- D) 6 년 ~ 10 년
- E) 10 년 이상

5. 교회에서 귀하의 직분은 무엇입니까?

- A) 담임목사
- B) 전임 목사
- C) 파트 목사

6. 귀하가 섬기는 교회 주일 예배에 몇 명의 성도가 정기적으로 출석하고 있습니까?

- A) 100 명 이하
- B) 100 명 ~ 300 명
- C) 400 명 ~ 1,000 명
- D) 1,000 명 ~ 10,000 명
- E) 10,000 명 이상

7. 귀하는 예수님의 제자를 묘사하는 최고의 단어가 무엇이라고 생각하십니까?

- A) 믿는 자
- B) 배우는 자
- C) 따르는 자
- D) 섬기는 자

E) 전하는 자

8. 귀하는 제자의 가장 중요한 특징이 무엇이라고 생각하십니까?

(다섯 가지를 선택하세요)

A) 사랑

B) 헌신

C) 믿음

D) 섬김

E) 리더십

F) 변화

G) 전도

H) 헌금

I) 성령의 은사

J) 순종

9. 위의 10 가지 항목 중에서 귀하의 교회 성도들에게 나타나는 특징은 무엇입니까?

	전혀 그렇지 않다	그렇지 않다	대체적으로 그렇다	그렇다	정말 그렇다	모르 겠다
사랑이 넘친다						
헌신한다						
믿음이 좋다						
섬김을 실천한다						
리더십이 좋다						
삶이 변한다						
전도를 한다						

헌금을 잘한다						
성령의 은사를 활용한다						
순종한다						

10. 귀하가 교회의 지도자로서 제자를 만드는 궁극적인 이유는 무엇입니까?

- A) 개인의 변화를 위해서
- B) 교회의 변화를 위해서
- C) 지역 사회의 변화를 위해서
- D) 세상의 변화를 위해서
- E) 하나님 나라의 확장을 위해서

11. 귀하는 제자가 무엇이라고 생각하십니까? (한 문장으로 적어 주세요)

12. 귀하는 제자훈련을 위해 가장 중요한 것들이 무엇이라고 생각하십니까?

- A) 성경공부
- B) 기도
- C) 전도
- D) 예배
- E) 리더십 개발
- F) 사람들과의 관계
- G) 섬김
- H) 성령충만
- I) 해외 선교



## J) 설교

13. 귀하는 섬기는 교회의 제자훈련에 있어서 위의 10 가지 항목을 어떻게 평가하십니까?

	정말 잘 못한다	잘 못한다	대체적으로 잘한다	잘한다	정말 잘한다	모르 겠다
성경공부						
기도						
전도						
예배						
리더십 개발						
사람들과의 관계						
섬김						
성령충만						
해외선교						
설교						

14. 귀하가 섬기는 교회의 제자훈련이 얼마나 효과적이라고 생각하십니까?

- A) 아주 못 한다
- B) 잘 못 한다
- C) 대체적으로 잘 한다
- D) 잘 한다
- E) 아주 잘 한다

15. 귀하는 한국 교회가 얼마나 제자훈련을 잘 한다고 생각하십니까?

- A) 아주 못 한다
- B) 잘 못 한다

C) 대체적으로 잘 한다

D) 잘 한다

E) 아주 잘 한다

16. 귀하는 제자 훈련을 위한 가장 효과적인 기간이 얼마라고 생각하십니까?

A) 1 개월 ~ 6 개월

B) 7 개월 ~ 12 개월

C) 1 년 ~ 3 년

D) 4 년 ~ 10 년

E) 10 년 이상

17. 귀하는 제자훈련을 위한 가장 효과적인 환경이 무엇이라고 생각하십니까?

A) 일대일

B) 소 그룹

C) 주일 예배

D) 수련회

E) 해외 선교

18. 귀하는 예수님의 제자훈련에서 가장 중요한 부분이 무엇이라고 생각하십니까?

(세가지를 선택하세요)

A) 부르신 것

B) 가르치신 것

C) 보내신 것

D) 코치하신 것

E) 돌보신 것

F) 기도하신 것

G) 함께 생활하신 것

H) 성령을 보내 주신 것

19. 제자를 만드는 리더로서 귀하의 제자훈련 사역을 어떻게 평가하십니까?

	아주 잘 못한다	잘 못한다	대체적으로 잘한다	잘한다	아주 잘한다	모르 겠다
부르는 사역						
가르치는 사역						
보내는 사역						
코치하는 사역						
기도하는 사역						
돌보는 사역						
함께 생활하는 사역						

20. 귀하의 교회는 제자훈련을 통해 만들어진 제자가 또 다른 제자를 만드는 사역을 얼마나 효과적으로 하고 있다고 생각하십니까?

A) 아주 못 한다

B) 잘 못 한다

C) 대체적으로 잘 한다

D) 잘 한다

E) 아주 잘 한다

21. 귀하는 제자훈련이 무엇이라고 생각하십니까? (한 문장으로 적어주세요)

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## INSTITUTIONAL REVIEW BOARD

May 20, 2014

Dongjin Park

IRB Exemption 1874.052014: Discipleship Principles and Applications to Help Local Church  
Pastors to Become Disciple-Makers in South Korea

Dear Dongjin,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
  - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**Fernando Garzon, Psy.D.**  
*Professor, IRB Chair*  
**Counseling**

**(434) 592-4054**

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