Liberty University School of Divinity

A BIBLICAL STRATEGIES FOR OPTIMIZING

THE DISCIPLE TRAINING MINISTRY (DTM) WITHIN KOREAN CHURCHES

A Thesis Project Submitted to
Liberty University School of Divinity
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

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Lynchburg, Virginia

September, 2015

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

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ABSTRACT

BIBLICAL STRATEGIES FOR OPTIMIZING THE DISCIPLE-TRAINING MINISTRY
(DTM) WITHIN KOREAN CHURCHES

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Liberty University School of Divinity, 2014

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The purpose of this thesis project is to provide biblical strategies for optimizing the
Discipleship Training Ministry (DTM) within Korean churches, which will transform and equip
their laity to live incarnationally for Christ in the church and the world. Many different forms of
DTM have developed within Korean churches during the recent decades, playing both positive
and negative roles in church growth, but many unfortunately digressed into marketing programs
that do not transform and equip the laity to follow Christ in every sector of their lives. This thesis
project will examine, through a comparative analysis, diverse growth and health factors within
disciple-training programs of selected healthy churches in South Korea, which will serve as
strategic biblical steps for developing optimal DTM within local Korean churches that will
subsequently raise lay people who live incarnationally for Christ both in the church and the
world.

Abstract length: 143 words

DEDICATION

To my precious wife *Kyounghee Choi*

who is my faithful partner and best friend;

To my two lovely sons *Jooheun* and *Seeheun*

who deserve special attention for their patience

with daddy during the journey of thesis project;

To my beloved families in South Korea

who have always been reliable supporters

with continuing prayer and constant financial support;

And to my great mentor *Dr. Schmitt*

and my best reader *Dr. Dempsey*

who led me to the successful thesis project.

If it weren't for them, this D.Min. would not be possible.

TABLE OF CONTENTS

ILLUSTRATIONS

Figures

Tables

LIST OF ABBREVIATIONS

The Five Discipleship Training Ministries

CAL   *Called to Awaken the Laity Ministry*

CRM   *Cell Reviving Ministry*

HCM   *House Church Ministry*

JCM   *Jiguchon Cell Ministry*

TWM   *Two Wings Ministry*

Others

BDT   *Basic Discipleship Training*

BTU   *Baptist Training Union*

CR   *Cell Reviving*

DMI   *Disciple Making Ministries International*

DT   *Discipleship Training*

DTM   *Discipleship Training Ministry*

DTP   *Discipleship Training Program*

HC   *House Church*

IRB   *Institutional Review Board*

JCCC   *Jiguchon Cell Consulting Center*

LT   *Leaders Training*

MTS	*Missionary Training Schools*
NCD	*Natural Church Development*
P/A	*Practical Characteristics*
P/C	*Practical Core Values*
SBC	*Southern Baptist Convention*
SBCH	*Seoul Baptist Church of Houston*
T/A	*Theoretical Characteristics*
T/C	*Theoretical Core Values*
TWIC	*Two Wings International Conference*
TWMC	*Two Wings Mission Center*

CHAPTER I

INTRODUCTION

The Korean church had experienced an amazing growth until the late 1980s; nevertheless, it has declined due to various causes related to the problems of the Korean church since 1990. In situations like this, Korean churches have developed various Discipleship Training Ministries (DTM) and have tried to transform and equip their laity to live incarnationally for Christ in church and the world.

The problem is, however, that many different forms of DTM have turned into marketing programs that fail to build and develop the lay people to follow Jesus in all the spheres of their lives. Thus, the purpose of this thesis project is to provide Korean churches with biblical strategies for optimizing the DTMs, and this project will include suggestions for Korean churches that may consider spiritual transformation and growth in the future.

This chapter will discuss why Korean churches need an optimal DTM by mentioning briefly problems and challenges and will deal with the limitations of this project and some particular terms and definitions. Furthermore, this chapter will explore the biblical and theological foundation to present the need of discipleship training for the church. Finally, the researcher will provide an overview this entire thesis project and will present various books, dissertation/thesis, and useful internet sites related to this study.

Statement of the Problem

The Gospel was introduced to Korea by western missionaries 130 years ago, in 1884.[1] At that time, the Korean church was historically emerging as a new religion, giving hope in Korean society. According to the church history of Korea, the missionary Horace G. Underwood began a Bible Training Class[2] with seven people by Nevius Mission Plan[3] in Seoul in 1890. The Bible Training Class was an early model of discipleship training in Korea, which became the driving force for both personal spiritual growth and church growth.[4]

Figure 1 shows the growth rate of the Protestant Church in South Korea from 1950 to 1994. The decline of the Korean church and Christian population shows since 1990 that the Korean church faces many problems and challenges.

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[1] In South Korea, Protestantism is the second largest religion with almost 9 million followers or about 20% of the country's 48 million people today. Peter C Phan, *Christianities in Asia*. (Oxford: Wiley-Blackwell, 2010), 217.

[2] The Korean word "SaKyungHoi" means a meeting examining the Scriptures. Early missionaries in Korea used it as the word in the Korean translation of the phrase "Bible Study" or "Bible Training Class".

[3] The mission plan is missionary ideas of Dr. John Livingston Nevius, American Protestant missionary, to teach only 100 Christian converted in all of Korea during two weeks in 1890. The Nevius Mission Plan is a new missionary method concerning self-support. See the following blog about the Nevius Method in nine principles summarized by Charles Allen Clark. "Revival in Korea: The Nevius Method and Self-Support", a mission-driven life, posted on September 26, 2007, accessed October 18, 2014, http://missionsforum.wordpress.com/2007/09/26/revival-in-korea-the-nevius-method-and-self-support/.

[4] According to George M. Marsden, American reformed historian, personal devotions meant Bible study, combined with prayer. George M. Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism: 1870-1925* (Oxford [etc.]: Oxford Univ. Pr, 1982), 61.
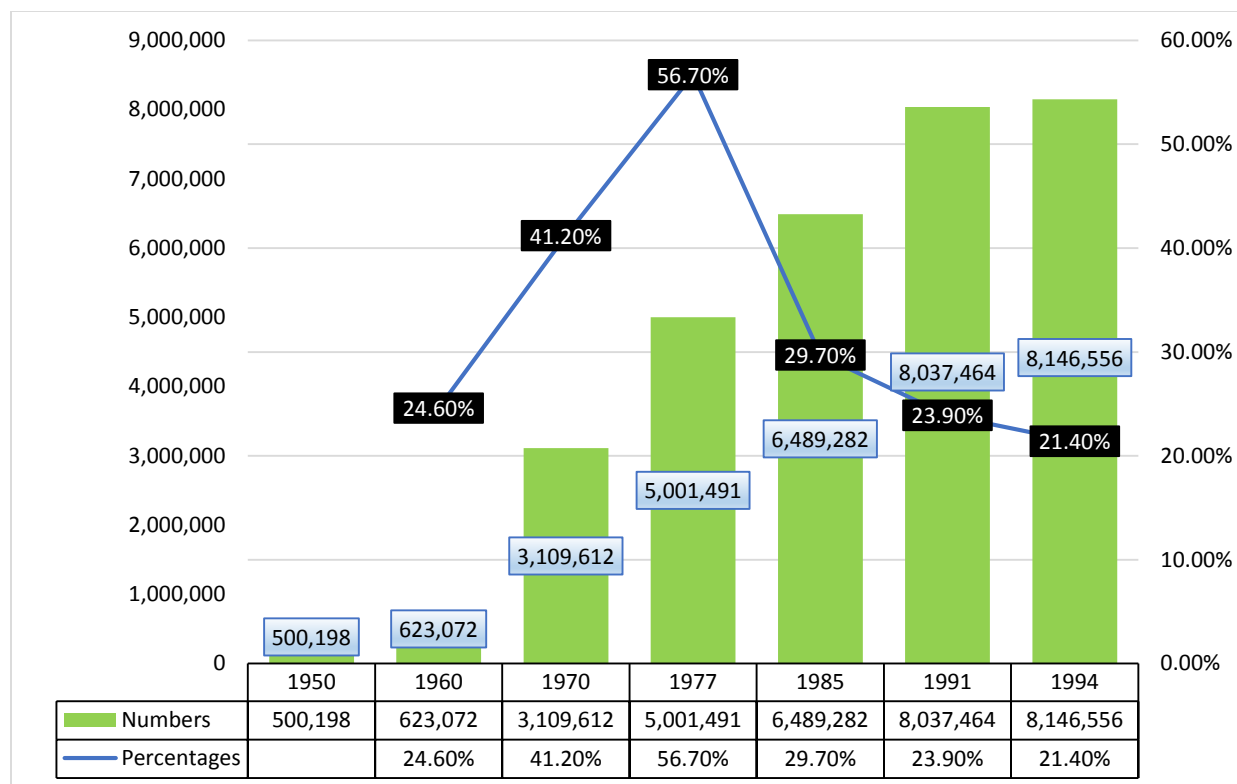
Figure 1. Growth of Protestant Church in South Korea between 1950 and 1994.[5]

Korean churches have recently been experiencing a gentle decline in the growth of the Korean church; nevertheless, they have developed many Discipleship Training Programs (DTP) to solve many problems and challenges in the church.

Even though all DTMs have the same ministry philosophy, they have different methods to achieve the ministry philosophy based on the Great Commandment (Matthew 22:37), the New Commandment (John 13:34), and the Great Commission.[6] What did Jesus concentrate on in His ministry? Robert E. Coleman explains as follows:

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[5] The researcher added this graph to help readers understand better. Sungsoo Kwon, "A theological study of the growth stagnation phenomenon in the South Korea Church," GyoHoiGaengSinhYubEuiHoi, June 19, 1997, accessed August 21, 2014, http://www.churchr.or.kr/news/articleView.html?idxno=2769.

[6] The Great Commission is presented in Matthew 28:16-20, Mark 16:15-20, Luke 24:46-49, John 20:21, and Acts 1:6-8. Unless otherwise noted all scripture is from the *New International Version* (Grand Rapids, MI: Zondervan, 1973).

The Great Commission is the explanation of what He had concentrated on. It does not diminish at all His preaching, teaching, healing, and all of that. But in the process, He is training men, giving them a vision to replicate what He had been doing in their lives, and teaching them in turn to do the same. In this process of reproduction there would be a force of men and women to reach the world.[7]

Like Coleman' statement above, the problem of discipleship training in Korean churches is that they do not practice the method that Jesus used to successfully train His disciples to be disciple makers. Dietrich Bonhoeffer emphasize the nature of discipleship, stating, "What is said about the content of discipleship? Follow me, walk behind me! ... Discipleship is commitment to Christ. Because Christ exists, he must be followed."[8] While the nature of discipleship is following Jesus Christ, many Korean churches have unfortunately chosen a wrong way in pursuing a building-centered mega church.[9] Although the DTMs within Korean churches are good programs which provide information and skills for disciple-making, most DTMs have been used as "tools of the growth process, not discipleship itself."[10]

Through a comparative analysis, this thesis project will examine various factors for church growth and health within the DTPs from the selected healthy churches in South Korea. These factors will contribute to strategic biblical steps for developing the optimal DTM in local

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[7] John Thomas Green IV, "An Analysis of the Discipleship Strategy of Robert Emerson Coleman." (PhD diss., The Southern Baptist Theological Seminary, 2012), 117. "The Great Commission has been worshiped, but not obeyed," Bill Hull asserts, "The church has tried to get world evangelization without disciple making … Only one road leads to world evangelism: disciple making. The truth that disciple making is the key to world evangelization, because it is the key to reproduction and multiplication, refuses to go away." Bill Hull, *The Disciple-Making Pastor: Leading Others on the Journey of Faith* (Grand Rapids, MI: Baker Books, 2007), 27.

[8] Dietrich Bonhoeffer, Geffrey B. Kelly, and John D. Godsey, *Discipleship* (Minneapolis, MN: Fortress Press, 2003), 58-59.

[9] See the following sites: "Church Proceeds With Construction Despite Controversy", the Korea Times, last modified January 20, 2010, accessed October 20, 2014, http://www.koreatimes.co.kr/www/news/art/2011/04/135_59372.html; "Bigger churches mean bigger financial woes", Korea Joongang Daily, last modified November 20, 2013, accessed October 20, 2014, http://koreajoongangdaily.joins.com/news/article/article.aspx?aid=2980700&cloc=joongangdaily%7Chome%7Conline.

[10] Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 36.

Korean churches. Korean churches with the optical DTM will subsequently raise lay people who live incarnationally for Christ in church and the world as well.

Statement of Limitations

This thesis will have some limitations as follows.

First, this project will not examine all various forms and methods of DTM developed within local churches in South Korea in recent decades. It will focus on five DTMs[11] in South Korean examining some forms and methods of the biblical DTM that Abraham, Moses, the prophets, the disciples, Apostle Paul, and especially Jesus showed in the Bible.

Second, the finding of the survey in this project will be limited because the data of the survey will be retrieved from about 100 pastors who participated in only five DTPs.[12] The researcher will analyze the data and select important contributing factors to optimize DTM. The factors chosen in this project will help somewhat to equip Korean churches with the biblical disciple training principles. However, the practical application of these factors will be applied only to the Korean churches that are using the five DTPs.

Third, the survey research has the limitations of the object and place. Participants will be all pastors who are serving local churches as senior pastors or assistant pastors for at least ten years, and their churches are located in South Korea. Thus, the suggestions to optimize a DTM in this project will be limited to the pastors and the churches related to DTMs in South Korea.

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[11] The five DTMs are as follows: (1) Called to Awaken the Laity Ministry (CAL), (2) Cell Reviving Ministry (CRM), (3) Two Wings Ministry (TWM), (4) Jiguchon Cell Ministry (JCM), and (5) House Church Ministry (HCM).

[12] The five DTPs are programs introduced by five DTMs.

Terminology Defined

The terminology is important for readers to understand this study. The following terms and definitions are presented to confirm common ground and understanding: *Church, Disciple, Discipleship, Discipleship Training Ministry (DTM), and Discipleship Training Program (DTP).*

Church is the body of Christ, and He is the head (Ephesians 1:22-23, Colossians 1:18). The etymological meaning of "church" is not a building, but people. In the book, *Calvin: A Guide for the Perplexed*, Helm introduced John Calvin's view on the church as follows: The church is the mother of the faithful and the visible expression of the body of Christ. The marks of the church are two sacraments, external signs: Baptism and the Lord's Supper.[13] Dempsey explains the church with the four prevalent models (traditional, attractional, organic, and hybrid),[14] but Cole states that the church is a mind-set, not a model. According to Cole, the organic church is not a model of church, but a mind-set of natural principles and processes that apply to any model.[15] Hans Küng asserts, "Ecclesiology is a response and a call to constantly changing historical situations. . . . The Church's doctrine of the Church, like the Church itself, is necessarily subject to continual changing and must constantly be undertaken anew."[16] To sum up, the church is the community of all true believers for all times.[17]

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[13] Paul Helm, *Calvin: A Guide for the Perplexed* (London: T & T Clark, 2008), 115-18.

[14] Dave Earley and Rod Dempsey, *Disciple Making Is . . .: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B&H Publishing Groups, 2013), 3967, Kindle.

[15] Neil Cole, *Church 3.0: Upgrades for the Future of the Church* (San Francisco, CA: Jossey-Bass, 2010), 11.

[16] Hans Küng, *The Church* (New York: Sheed and Ward, 1968), 13.

[17] Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Inter-Varsity Press; Grand Rapids, Mich: Zondervan Pub. House, 1994), 853.

Disciple[18] is one who confesses Jesus Christ as his or her Lord, seeks constantly communion with the Holy Spirit, and finally preaches the Gospel to other people (2 Timothy 4:2). Michael Mitchell illustrates that a disciple imitates his or her discipler who worships Jesus (1 Thessalonians 1:6-7).[19] Bill Hull bluntly states, "The crisis at the heart of the church is a crisis of product. What kind of person does the church produce? The Christ-commanded product is a person called a disciple."[20]

Discipleship[21] refers to the summons to follow Jesus away from safety nets of social support.[22] Discipleship is not an easy church program. Discipleship is not "hands off" but "hearts in."[23] According to Hull, "Discipleship, the widely accepted term that describes the ongoing life of the disciple, also describes the broader Christian experience. This word isn't a pure biblical expression, but a derivative. Yet most Christians generally accept discipleship as the process of following Jesus."[24] John Stott emphasizes the values of discipleship as follows: "Nothing is more for mature discipleship than a fresh, clear, true vision of the authentic Jesus."[25]

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[18] See the following three books to understand both usages and definitions of the term "Disciple" (*mathētēs*). Richard N. Longenecker, *Patterns of Discipleship in the New Testament* (Grand Rapids, Mich: William B. Eerdmans Pub, 1996), 2-5. Hull, *Complete Book of Discipleship*, 32-33. Dennis McCallum, and Jessica Lowery, *Organic Discipleship: Mentoring Others into Spiritual Maturity and Leadership* (Columbus, Ohio: New Paradigm, 2012), 3-17.

[19] Michael R. Mitchell, *Leading, Teaching, and Making Disciples: World-Class Christian Education in the Church, School, and Home* (Bloomington, Ind: Crossbooks, 2010), 395.

[20] Hull, *Disciple-Making Pastor*, 21.

[21] The suffix *ship* added to the end of *disciple* means "the state of" or "contained in."

[22] Brooks St. Clair Morton, *The Great Commission: Making Sense of Making Disciples* (Lanham, Maryland: University Press of America, 2013), 15.

[23] Ibid., 92.

[24] Hull, *Complete Book of Discipleship*, 35.

[25] John R. W Stott, *The Radical Disciple: Some Neglected Aspects of Our Calling* (Downers Grove, Ill: IVP Books, 2010), 45.

Discipleship Training Ministry (DTM) refers to all disciple-making ministries to equip local churches with healthy discipleship training programs in South Korea. In other words, the DTM in this study includes a traditional prayer-centered ministry, a well-organized apprentice-centered ministry, an organic missional-centered ministry, and an attractional relationship-centered one to one ministry.

Discipleship Training Program (DTP) refers to a discipline program in order to make lay people disciples to follow Christ in local churches in South Korea. This thesis project will focus on the five DTPs introduced by the following five DTMs: (1) Called to Awaken the Laity Ministry (CAL), (2) Cell Reviving Ministry (CRM), (3) Two Wings Ministry (TWM), (4) Jiguchon Cell Ministry (JCM), and (5) House Church Ministry (HCM).

Theoretical Basis

The basic text for this study is the Scripture, the authentic source of truth. In the Bible, God ordained two institutions in the world: the Family and the Church (Genesis 2:24; Matthew 16: 13-19; Ephesians 5:22-32). Adam failed to obey the initial command of God in the Garden of Eden (Genesis 2:16-17; 3:1-13), but Jesus Christ fulfilled God's commands in various places containing home and church through discipleship.[26]

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[26] Deuteronomy 6:4-9, 11:13-21; Numbers 15:37-41; Matthew 11:1; 13:54; 21:23; 28:19-20; Mark 3:14; 4:1-2; 6:6; 10:1; 14:49; Luke 9:2; 19:47; 21:37; Acts 2:24; 5:42; 8:26-35; 15:35; 18:11; 20:6-11; 28:31; 1 Corinthians 4:17; Colossians 1:28; 3:16; 1 Timothy 4:1-16; 2 Timothy 2:2; 4:2; and Titus 1:9.

Biblical/Theological Basis

Discipleship at Home

Discipleship begins at home. Moses and prophets announced that Israel should teach their children the commandments of God at home in the Old Testament (Exodus 20:1-17; 34:28; Deuteronomy 4:13; 5:1; 6:1-9; 10:4-5; 1 King 8:61; Nehemiah 1:5; and Daniel 9:4). In the New Testament, the leaders of the Early Church disciplined believers to promote relationships, unity, and reproduction in spiritual life in *homes* (Acts 2:46; 5:42; 12:12; 16:40; 20:20; Romans 16:3-5, 23; 1 Corinthians 16:19; and Colossians 4:15).

In the Old Testament perspective, discipleship is the process of building up home with the Word of God, and it is the systematic discipline to realize the love of God at home. God's love is a contributing key factor to build up home, as the trine God is represented by His love (Genesis 2:18-25; John 15:9-10; 17:23-26; Ephesians 1:4; and 4:15-16). The Apostle John described God as the Love that contains both an intimate relationship and indivisible unity (1 John 4:16). Balswick says, "The love shared among the persons of the Trinity and the love of the triune God for us provides the best model for our love relationships"[27] (John 17:21-23).

Pentecost describes a Christian's home built by discipleship, commenting on Ephesians 5:20-22; "the home is not a home according to the pattern of God until the relationships within the home conform to God's pattern for that home."[28] According to Dempsey, God implements home for the children to be mature and highly functional as members of society.[29] Discipleship in homes is based on the command, "be fruitful and multiply" in Genesis 1:28, and it is expanded

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[27] Jack O. Balswick and Judith K. Balswick, *A Model for Marriage: Covenant, Grace, Empowering, and Intimacy* (Downers Grove, IL: InterVarsity Press, 2006), 26.

[28] J. Dwight Pentecost, *Design for Discipleship: Discovering God's Blueprint for the Christian Life* (Grand Rapids, MI: Kregel Publications, 1996), 62.

[29] Earley and Dempsey, *Disciple Making Is . . .*, 3458-59.

to the Great Commission by making disciples.[30] Discipleship built up healthy homes in the Old

Testament and the church in the New Testament, because home is the prototype of church

(Ephesians 5:22-32, especially 31-32; and 6:1-4).

Discipleship in Church

  Jesus placed priority to discipleship that recruits and trains disciples in His public

ministry. The method that Jesus used to choose disciples was unique. According to Hull, "He

didn't choose Gentiles, because they didn't fit the profile of God's promise to Abraham (Genesis

12:1-3; and 15:1-5). Also, Gentiles had no background or understanding about the kingdom of

God and the role of the Messiah. Jesus also didn't choose Hellenistic Jews, who came from the

Greco-Roman culture with all its beauty and all its evil."[31] Jesus Christ focused on teaching,

preaching, and healing in the disciple-making ministry and developed his disciples in the same

way. Before Jesus ascended to heaven after the resurrection, he commanded the disciples to "Go

therefore and make disciples of all the nations"(Matthew 28:19, NASB). According to Jesus

Christ's promise, disciples received power when the Holy Spirit came on the day of Pentecost

(Acts 1:8; 2:1-4), and they organized the church and focused on disciple-making ministry in the

church (Acts 6:1-7).

  The most core values of discipleship in church are reproduction and multiplication (Acts

2:41-47; 12:24; 16:5; 19:20; 1 Thessalonian 1:5-8; and 2 Timothy 2:2). The book of Genesis

says, "God blessed them; and God said to them, Be fruitful and *multiply*, and fill the earth, and

subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living

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[30] Robert E. Coleman, *The Heart of the Gospel: The Theology Behind the Master Plan of Evangelism* (Grand Rapids, Mich: Baker Books, 2011), 65-66.

[31] Hull, *Complete Book of Discipleship*, 65.

thing that moves on the earth" (Genesis 1:28, NASB, emphasis added). According to Dempsey,

"the command to *be fruitful and multiply* of course refers to the physical act of pro-creation, but

this command also has spiritual ramifications for today."[32] God commanded his people to do

multiplication related to disciple-making of all time (Genesis 8:17; 9:1; 9; 15:5; 17:2; 22:17;

26:4; 24; 28:14; 35:11; 48:16; Exodus 32:13; Leviticus 26:9; Matthew 14:13-21; 15:32-39; Mark

6:34-44; 8:1-9; Luke 9:12-17; John 1:51; 6:5-13; Acts 6:1; 7; and 17:6).

Jesus created a small group as the primary discipling vehicle of spiritual maturity and

multiplication for his disciples (Matthew 10:2-4; Mark 3:13-19; and Luke 6:12-16).[33] The early

church continued that model. A small group is necessary to fulfill the Great Commission of Jesus

for his church, and it also is an excellent place to see God and to feel the love of God in *church*:

"No one has beheld God at any time; if we love *one another*, God abides *in us*, and His love is

perfected *in us*" (1 John 4:12, NASB, emphasis added).[34] A small group focuses on developing

every believer and provides the best chance of accomplishing the mission and vision of Jesus

Christ. According to Comiskey, Richard Peace mentioned, "in a successful small group, love,

acceptance and fellowship flow in unusual measure. This is the ideal situation in which to hear

about the kingdom of God."[35] Dempsey also asserts that "The small group environment

(relational discipleship) provides the most effective context for demonstrating love for God and

neighbor (the Great Commandment) and for one another (the New Commandment)."[36]

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[32] Rodney Dempsey, "A Strategy to Transition a Traditional Church Educational System to a Small Group System" (D. Min. diss., Liberty Theological Seminary, January 2004), 16.

[33] Hull, *Disciple-Making Pastor*, 193.

[34] See the following passages related to love one another: Romans 12:10; 2 Corinthians 13:11; Galatians 5:13; Ephesians 4:2; 1 Thessalonian 4:9; 2 Thessalonian 1:3; Hebrews 10:2; 1 Peter 1:22; 4:8; 5:14; 1 John 3:11; 23; 4:7; 11-12; and 2 John 1:5.

[35] Joel Comiskey, *The Relational Disciple: How God Uses Community to Shape Followers of Jesus* (Moreno Valley, Calif: CCS Pub, 2009), 132-33.

[36] Earley and Dempsey, *Disciple Making Is . . .*, 3583-84.

Statement of the Methodology

This thesis project will include six chapters. The researcher will examine various factors for church growth and health within the DTPs from the selected healthy churches in South Korea through a comparative analysis. These factors will contribute to strategic biblical steps for developing the optimal DTM for local Korean churches. Consequently, Korean churches with the optimal DTM will raise lay people who live incarnationally for Christ in church and the world as well. The six chapters consists of the followings:

    Chapter I: Introduction
    Chapter II: The Biblical and Historical Background of Discipleship Training
    Chapter III: Current Five Disciple-Training Programs in South Korea
    Chapter IV: Survey of Five Disciple-Training Programs
    Chapter V: Recommendations and Suggestions
    Chapter VI: Conclusion

Chapter one will present the reasons why current Korean churches still need DTM even though some DTMs have digressed into marketing programs in South Korea. The researcher will describe the biblical and theological basis in two parts in order to understand DTM.

In chapter two, the researcher will explore the biblical and historical background of discipleship training in detail. The chapter will provide a better understanding of the necessity and importance of DTM to Korean churches.

Chapter three will analyze the strengths and weaknesses of the current five DTPs introduced in South Korea and will examine the influence of the five DTPs. This project will focus on the following different training methods: Training-centered Discipleship, Organic training-centered Discipleship, Intensive training-centered Discipleship, Relations-centered Discipleship, and Life-centered Discipleship.

Chapter four will review the survey and present the results. The researcher will compare and analyze the factors for the church growth and health from the findings of the survey.

In chapter five, the researcher will provide strategic biblical steps for developing the optimal DTM for local churches in South Korea. The chapter will include the Self-Monitoring Checklist for an optimal DTM.

Finally, chapter six, as the conclusion, will briefly and clearly summarize this thesis project.

Review of the Literature

A number of books, articles, and dissertations have been reviewed to prepare this thesis. The literature review for this study is classified into three categories pertinent to follows: 1. Books, 2. Dissertations/Theses, and 3. Internet.

Books

In the book with a tonish title, *Church 3.0: Upgrades for the Future of the Church*, Neil Cole, the author and cofounder of Church Multiplication Associates, emphasizes the transformation of modern churches to return to the principles of the early church for an effective disciple-making movement. Cole's concept of the church is a missional church in evangelism rather than an orthodox church in ecclesiology. The author defines the missional church as "The church is not sent on a mission by God; rather, God is on a mission and the church is called to join Him."[37]

In the book, *An Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives*, the author, explains the nature, role and forms of the church in a wide variety of

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[37] Cole, *Church 3.0*, 47. Neil Cole continually stresses, "The mission is not the church's; it is the *Missio Dei*, or "mission of God," that we are called to be part of."

ecclesiological themes through the history of the Christian church. It is very interesting that

Kärkkäinen classifies the church in history into three parts as follows: Ecclesiological Traditions,

Leading Contemporary Ecclesiologists, and Contextual Ecclesiology. The church is still closely

related with the Great Commission and discipleship training's nature of Jesus Christ

notwithstanding his various classifications about the church.[38]

Reimagining Church: Pursuing the Dream of Organic Christianity by Frank Viola is a

radical book on the church. This book is helpful in defining the church of Jesus Christ as a

spiritual organism, not an institutional organization.[39] In other words, a church is not a building,

but people. It motivates the researcher to consider that traditional and institutional Korean

churches are not only ineffective but also static in terms of biblical evangelism. However, this

book illustrates that the fundamental problem of the church is the institutional structure of the

church.[40]

In *The Real Church: An Ecclesiology of the Visible*, Harald Hegstad stresses the church as

an organization and institution. Hegstad explains a fellowship as one of the strengths of the

organizational church as follows:

> This basic social character is not a secondary attribute of the church— church is
> essentially a fellowship made up of people. As such, the church is open to sociological
> analysis like that of any other social group. In the same way as other communities can be
> understood as organizations, so too can the church. To understand the church as an
> organization includes the issue of its institutional character and how it is legally
> regulated. In an ecclesiological context, this should be linked to seeing the church as a
> fellowship in relation to the triune God.[41]

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[38] Veli-Matti Kärkkäinen, *Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, Ill: InterVarsity Press, 2002).

[39] Frank Viola, *Reimagining Church: Pursuing the Dream of Organic Christianity* (Colorado Springs, CO: David C. Cook, 2008), 104, Kindle.

[40] Ibid., 89.

[41] Harald Hegstad, *The Real Church: An Ecclesiology of the Visible* (Eugene, Oregon: Pickwick Publications, 2013), 126.

This book is very useful for the researcher to have an insight that the organizational church plays an important role in building relationship in congregation.

The Church by an eminent Catholic theologian, Hans Küng, is very helpful for the Protestant Church to study a systematic approach to the ecclesiological and eschatological structures and the nature of church related to the body of Jesus Christ. Küng does not define making-disciples, but he affirms the mandate of the church as follows: "Every believer can and must, having been taught by God, teach others; can and must, having received the word of God, be its herald in some form or other."[42]

Transforming Discipleship: Making Disciples a Few at a Time by Greg Ogden, addresses disciple making, discipleship and discipling that are still attractive topics today.[43] It also stresses that the commandment of Jesus Christ require every church to pursue the same mission, only one mission; making disciples of Jesus and the nature of the Great Commission (Matthew 28:19).

In *Radical Disciple: Some Neglected Aspects of Our Calling*, John R. W Stott defined eight characteristics of the radical disciple as follows: Nonconformity, Christlikeness, Maturity, Creation Care, Simplicity, Balance, Dependence, and Death.[44] It is very interesting that Stott mentions Death as the last characteristic of the radical disciple. The book explains that disciples often see death and life in relation to human being's salvation in terms of life.[45]

The book, *Mere Discipleship: Radical Christianity in a Rebellious World* by Lee C. Camp is totally based on the Scripture. Camp argues that Christian should return to authentic

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[42] Küng, *Church*, 377.

[43] Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, Ill: InterVarsity Press, 2003), 16.

[44] Stott, *Radical Disciple*, 9.

[45] Ibid., 114.

discipleship in the Gospel. The author describes authentic discipleship by stating, "the call to 'radical discipleship' is thus not a call to a burdensome moral perfectionism,[46] but a call to leave the old ways of death and darkness, to walk in the new way of abundant life and glorious light with the Christ who is Light and Life."[47]

Growing True Disciples by George Barna is an indispensable resource for discipleship. Barna asserts, "The strength and influence of the church is wholly dependent upon its commitment to true discipleship. Producing transformed lives and seeing those lives reproduced in others, is a core challenge to believers and the local church."[48] Banas's nine components of highly effective discipleship: 1. Passion, 2. Depth, 3. Maturity, 4. Practice, 5. Process, 6. Interactive, 7. Multifaceted, 8. Lifelong, and 9. Christlike.[49]

In the book, *Patterns of Discipleship in the New Testament*, Richard N. Longenecker edited writings of thirteen prominent scholars to explore what the New Testament authors wrote about disciples and discipleship and emphasized the features of both unity and diversity of discipleship that appeared throughout the New Testament.[50] The researcher will use the thirteen

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[46] South Korea has no national religion. However, a number of Korean people have considered Buddhism and Confucianism as moral perfectionism and the main religion for a long time. Korean Christians with the concept have often misunderstood discipleship as training for moral perfectionism.

[47] Lee C. Camp, *Mere Discipleship: Radical Christianity in a Rebellious World* (Grand Rapids: Brazos Press, 2003), 29.

[48] George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, Colo: WaterBrook Press, 2001), 24.

[49] Ibid., 108-10.

[50] The thirteen features of discipleship edited by Richard N. Longenecker are as follows: Following Jesus (Mark), Guiding Readers-Making Disciples (Matthew), Taking Up the Cross Daily (Luke-Acts), They Believed in Him (the Johannine), How You Must Walk to Please God (1 Thessalonians), Imitate Me, Just as I Imitate Christ (the Corinthian Correspondence), Becoming like God through Christ (Romans), The Imitation of Christ (Philippians), Christ in You, the Hope of Glory (Colossians), Standing Before the Moral Claim of God (Hebrews), Controlling the Tongue and the Wallet (James), Going to Heaven with Jesus (1 Peter), and Following the Lamb (the Apocalypse). Richard N. Longenecker, *Patterns of Discipleship in the New Testament* (Grand Rapids, Mich: William B. Eerdmans Pub, 1996).

characteristics of discipleship to define disciple and discipleship and to optimize the discipleship-training programs of Korean churches related to the Christian self-understanding and living.

The Complete Book of Discipleship: On Being and Making Followers of Christ by Bill Hull is an all-encompassing book about past, present and future of discipleship. Hull is concerned about what discipleship is not,[51] because fake-discipleship differ from real-discipleship. Hull argues that three movements – classic discipleship, spiritual formation, and environmental discipleship – are converging to create a full-bodied discipleship with the potential transformation of the church in the next twenty-five year.[52]

The book, Real-Life Discipleship: Building Churches That Make Disciples by Jim Putman, is a practical and pastoral handbook for guidance in establishing strategic ministries and training followers of Jesus. Putman stresses the value of discipleship through his book by stating that discipleship is much more than just sharing the news about Jesus.[53] The disciple-making system that Real-Life Discipleship uses, identifies the characteristics of the five stages (dead, infant, child, young adult, and parent). This study will use the five stages to optimize the discipleship training ministries in Korean churches.

Dennis McCallum and Jessica Lowery's book, Organic Discipleship: Mentoring Others into Spiritual Maturity and Leadership, explains the reason why organic discipleship is not just discipleship in the introduction as follows; "When we entrust our lives to Jesus, God joins us to him in an organic way (1 Corinthians 5:17) . . . . Likewise, our connection to one another in the

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[51] Bill Hull defines fake-discipleship as follows: Not a Program, Not a Production Line, Not Just for Beginners, Not Just for Leaders, Not just for the Highly Literate, and Not Just for People Who Like Structure. Hull's six comments are correct reasons that the Korean churches pursued a marketplace model has impaired to Korean society. Hull, Complete Book of Discipleship, 35-41.

[52] Ibid., 20.

[53] Jim Putman, Real-Life Discipleship: Building Churches That Make Disciples (Colorado Springs, CO: NavPress, 2010), 21.

body of Christ is organic (Romans 12:5, NASB) . . . . The church today is reawakening to the power of an organic approach to ministry. An organic approach focuses less on positions in the church and more on relationships . . . . God reveals a community where his life flows through people like blood vessels or nerve cells (Ephesians 4:16; Colossians 2:19)."[54] This book helped the researcher understand that the current discipleship training ministry in South Korea is being used for numerical growth of churches. The authors assert that "making discipleship is an intensively creative process, and God is able to use all kinds of people for the task. Organic discipleship is creative discipleship."[55]

In *Community Is Messy: The Perils and Promise of Small Group Ministry*, Heather Zempel presents Proverbs 14:4 as one of her organizing metaphors in regard to community, church, and small groups;[56] "Where no oxen are, the manger is clean, But much increase [comes] by the strength of the ox"(NASB). The author argues that many small groups mess up a church stating, "Engineers look for solutions, and as a small group leader or a ministry leader, you're an environmental engineer— you're creating environments that foster spiritual growth. It's not the leader's job to eliminate and eradicate mess from a small group; that's the Hoy Spirit's job."[57] This book is helpful for leaders of small groups to equip their churches with healthy discipleship training program.

Aubrey Malphurs's book, *Strategic Disciple Making: A Practical Tool for Successful Ministry*, is not for making ordinary disciples but for making mature disciples. Malphurs

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[54] McCallum and Lowery, *Organic Discipleship*, 13-14.

[55] Ibid., 21.

[56] Heather Zempel, *Community Is Messy: The Perils and Promise of Small Group Ministry* (Downers Grove, Ill: IVP Books, 2012), 28.

[57] Ibid., 37.

answered the questions about what a disciple is and how the church makes a disciple. The answers are critical to a disciple-making ministry in today's church.[58] This book highlights the nature of disciple making. When pastors know and follow good discipleship training then discipleship improves as the body grows in maturity and each part does its work (Ephesians 4:16), and the nature of discipleship training will be restored in the church.

Another book by Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*, is an outstanding manual for strategic planning. Churches have a life cycle like human beings: birth, growth, plateau, decline, and death. Malphurs maintains that the answer to the problem[59] of church decline is to start church planning.[60]

In *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, Dave Earley and Rod Dempsey explain not only an introduction about small group ministry but also experimental practical ways to go about discipleship-training ministry in a simple way. They address that "One of the primary purposes, passions, and practices of the healthy small group is developing community."[61] Also another book by them, *Disciple Making Is . . .: How to Live the Great Commission with Passion and Confidence*, is a basic book for a

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[58] Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids, MI: Baker Books, 2009), 75.

[59] Aubrey Malphurs refers to 15 potential problems of church decline as follows: Spiritual problems (complaining, negativity, grudges), Ministry balance/identity problems (wrong direction), Direction problems (unclear or lack of direction), Direction problems (little passion for direction), Community problems (culturally irrelevant to the community), Disciple-making problems (few if any disciples), Board problems (power issues and need for clear policies), Staff problems (general pastor and staff issues), Congregational problems (few people mobilized for ministry), Leadership problems (lack of developed leaders), Location problems (questionable ministry location), Facilities problems (inadequate facilities and grounds), Financial problems (barely meeting or not meeting the budget), Implementation problems (failure to accomplish strategy), and Evaluation problems (resistance to change and need for improvement). Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders* (Grand Rapids, MI: Baker Books, 2013), 19.

[60] Ibid., 12.

[61] Dave Earley and Rod Dempsey, *The Pocket Guide to Leading a Small Group: 52 Practical Ways to Become a Better Small Group Leader* (Houston, Tex.: Touch Publications, 2007), 243-44, Kindle.

small group and discipleship-training ministry. The researcher's thesis will use some discovered

characteristics about disciple making from part four of "Disciple-Making Models" to optimize

discipleship-training programs in Korean churches.

Bill Hull's book, *The Disciple-Making Pastor: Leading Others on the Journey of Faith,* is

one of the most influential books on disciple-making. Hull points out the church's problem,

mentioning that the church continues to try to reach out to the world without making disciples

and claims that the church will suffer from the crisis that the church does not produce disciples.

To solve the problem, Hull presents three dimensions of making disciple: Deliverance,

Development, and Deployment.[62] Hull's other book, *The Disciple-Making Church: Leading a*

Body of Believers on the Journey of Faith, is a blueprint of discipleship training ministry.

Particularly, this book emphasizes the principles and priorities of the early Christian church with

the biblical foundations of discipleship.

The book, *Leading, Teaching, and Making Disciples: World-Class Christian Education in*

the Church, School, and Home by Michael R Mitchell is an insightful book related to

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[62] Deliverance is a term related to reborn and baptized as disciple's identity. Development related to discipleship is personal development. Deployment by church's commitment is a mission in the current world. Hull, *Disciple-Making Pastor*, 12.

discipleship training as Christian education. Mitchell addresses three procedures for making disciples: "Come, follow me"[63], "Come, learn from me"[64], and "Go, make disciples"[65]

In *Gospel Commission: Recovering God's Strategy for Making Disciples*, Michael Horton pointed out that the coaches of discipleship training are not pastors but shepherds like Jesus Christ, in the church.[66]

The book having a title that stirred people's interest, *Church Is a Team Sport: A Championship Strategy for Doing Ministry Together* by Jim Putman explains a reproducible discipleship process that every layman should participate in and that the church uses a small group to teach every layperson how to be a disciple who can create disciples. This book is helpful and important for Korean churches to use small groups for discipleship training ministry.

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[63] This is the title of Part I in Michael R Mitchell's book. Mitchell explains the definition of leadership to the readers, and then he illustrates what a leader do and how a leader do administrative functions related to the next passage: "**Come, follow me,** and I will make you **fishers of men**" (Matthew 4:19). Michael R Mitchell, *Leading, Teaching, and Making Disciples: World-Class Christian Education in the Church, School, and Home* (Bloomington, Ind: Crossbooks, 2010), 2-116.

[64] This is the title of Part II. Mitchell introduces the concept of teaching-learning theory to the readers related to the next passage: "**Come to me,** all you who are weary and burdened, and I will give you rest. Take my yoke upon you and **learn from me,** for I am gentle and humble in heart, and you will find rest for your soul" (Matthew 11:28-30). He also explains the five stages from the Proverbs to the readers. The five stages are in 2 Metamodel, Teaching and Learning, which contain biblical, scholarly, and anecdotal evidence. He continually provides a historical and biblical illustration of the teaching-learning metamodel. Ibid., 124-214.

[65] This is the title of Part III. In the perspective of Christian education, Mitchell explains the procedure of discipleship training to readers related to the next passages: "All authority in heaven and on earth has been given to me. 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" (Matthew 28:18-20). The researcher will use the contents and processes of Christian education and biblical foundations for the 'individual' and 'cooperate' context of Christian education presented in part III for building upon a model of optimal discipleship-training ministry in Korean churches. Ibid., 224-410.

[66] Michael Horton explained as follows: "The church is a people (sheep), but it is also a place (a fold) where the Good Shepherd feeds, protects, and disciplines his flock. Sheep by nature go astray, looking for their own patch of grass— and they get lost. We do not need fitness coaches who help us to become self-feeders; we need shepherds who lead us and keep us in the rich pastures of God's Word." Michael Horton. *The Gospel Commission: Recovering God's Strategy for Making Disciples* (Grand Rapids, Mich: Baker Books, 2011), 191.

Even though this book is related to the church, this book leads the researcher, who will find the roles of a small group, to some real answers to the problems Korean churches currently face.

Dissertations/Theses

John Thomas Green IV's Ph.D. dissertation approved by the Southern Baptist Theological Seminary in 2012, *An Analysis of the Discipleship Strategy of Robert Emerson Coleman* is a useful resource. The section of biblical analysis of the eight principles is very useful to guide the researcher to the ministry of Jesus Christ for how to disciple others. These principles lead the researcher to recognize the nature of discipleship-training.

Fredrick Charles Mangeni's Ed.D. dissertation approved by Southeastern Baptist Theological Seminary in 2011, *An Analysis of Robert E. Coleman's Concept of Evangelism and Discipleship* shows both concepts of discipleship related to Christian education and the biblical foundation of revival. Mangeni redefines discipleship from the Robert E. Coleman Collection as follows; "Discipleship occurred in the home and church, and it involved sacrifice, tears, financial resources, love, and patience."

Rodney Dempsey's D.Min. thesis approved by Liberty Baptist Theological Seminary in 2004, *A Strategy to Transition a Traditional Church Educational System to a Small Group System*, is also a useful resource. Dempsey shows a transition from a traditional church's Sunday school system to an organic church's small group system making disciples. This thesis is helpful in finding the organic characteristics of the church for traditional Korean churches to equip with disciple making ministry.

Internet

Peter Cheyne, a half-time pastor at Mornington Presbyterian Church, Dunedin, New Zealand, runs an internet site, *http://followers.org.nz/*, which offers a variety of sources for one following Jesus and helping others to follow Christ: Free Christian books and video clips related to discipleship, disciple-making, and churches, and newsletters. Cheyne also shares the links for the released presses that are pertinent to Christendom in *The Evangelical Alliance.*[67]

http://www.churchleaders.com/ is a very useful website which provides church leaders with the following articles: Pastors Articles, Youth Leader Articles, Worship Articles, Children's Articles, Outreach Articles, and Small Groups Articles. This website also supplies twelve different kinds of popular videos as follows: Music, Must-Watch, Outreach, Preaching, Culture, Humorous, How To, Kids, Community, Mission, Leadership, and Church Ministry.

http://www.vergenetwork.org/ plays a leading role in gospel-centered missional communities and missional leaders. Verge Network is one of the very helpful websites that contain full of resources for missional churches. There are many audio files from a galaxy of church leaders: Francis Chan, Alan Hirsch, David Platt, Neil Cole, Michael Frost, Tim Keller, John Piper, Ed Stetzer, Rick Warren, and others.

Chapter Summary

This chapter showed the reasons why today's Korean churches are experiencing decline in church growth through the statistical data. Korean churches have developed various DTMs and have tried to transform and equip their laity to live incarnationally for Christ in church and

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[67] See the following website, *http://www.eauk.org/*. In this site, particularly there are many useful resources of up-to-date research and statistics in each part of church and culture.

the world. The researcher briefly addressed the biblical and theological basis on discipleship in term of home and church. The literature review included a number of books, articles, and dissertations. This chapter dealt with the outlined of this thesis project through the methodology part. In chapter two, the researcher will present the biblical and historical background of discipleship training.

CHAPTER II

THE BIBLICAL AND HISTORICAL BACKGROUND
OF DISCIPLESHIP TRAINING

Studying the biblical and historical background of discipleship will be useful to understanding the reason why churches practice discipleship training as a lifestyle in their community. The researcher, thus, will describe the needs and values of discipleship training to the churches in South Korea through the Bible and church history.

Biblical Background

According to the principle of the Creation, human beings are created to live eternally with God (Genesis 1:26-27; 2:7; Ecclesiastes 3:11; Psalms 133:3). However, humankind like Adam who sinned by disobeying the Word of God has been under the law of death (Romans 5:14-17). All men are subject to death in the world; nevertheless, Jesus spoke about life in John 8:12: "I am the light of the world. Whoever *follows* me will never walk in darkness, but will have the light of *life*" (emphasis added). The Greek word μαθητής, translated *disciple*, "is a learner or follower."[68] To become a disciple of Jesus Christ is, thus, to live according to the principle of the Creation. Jesus told, "If anyone would come after me, he must deny himself and take up his cross and *follow* me." (Matthew 16:24, emphasis added).

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[68] Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 32.

Explanation of Terminologies Concerning Discipleship Training

Discipleship

The term *discipleship* is a popular word; however, it is often used vaguely and

ambiguously. It is also a pedagogical expression rather than a biblical expression, because

discipleship has the meaning of the relationship between teacher and student. *Discipleship*

consists of *disciple* and *ship* which means "the state of" or "contained in." Christian discipleship

simply means learning from and following the teacher, Jesus Christ. *The Theological Dictionary*

of the New Testament states that the Greek word, *disciple* is μαθητής (*mathētḗs*), which "is used

for those who direct their minds to something. It then denotes the "pupil", not as a tyro, but as

one engaged in learning."[69] The Greek word μαθητής does not show in the Septuagint (LXX),[70]

the Greek translation of the Old Testament[71] and also does not appear in the Bible after Acts

21.[72] However, The Hebrew equivalent תלמיד (*talmîḏ*), translated *the pupil*, occurs only in 1

Chronicles 25:8:[73] "And they cast lots for their duties, all alike, the small as well as the great,

the teacher [as well] as the pupil" (NASB). Also a study may find that Isaiah had built up a circle

of disciples because most of the English Bible[74] translated the Hebrew term למד into *disciples* in

Isaiah 8:16, but Gerhard Kittel presents a different opinion as follows: "Even Is. 8:16 seems to

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[69] Geoffrey William Bromiley, Gerhard Friedrich, and Gerhard Kittel, *Theological Dictionary of the New Testament* (Grand Rapids, Mich: W.B. Eerdmans, 1986), 495.

[70] An absence of "disciple" *terminology* in the Old Testament does not absolutely mean that there is a corresponding absence of the *concept* of discipleship. Michael J. Wilkins, *The Concept of Disciple in Matthew's Gospel: As Reflected in the Use of the Term [Mathētēs]* (Leiden, the Netherlands: E.J. Brill, 1988), 43.

[71] Ibid., 496.

[72] Bill Hull, *The Disciple-Making Pastor: Leading Others on the Journey of Faith* (Grand Rapids, MI: Baker Books, 2007), 23.

[73] Bromiley, Friedrich, and Kittel. *Theological Dictionary of the New Testament*, 497.

[74] American Standard Version, English Standard Version, Good News Translation, Holman Christian Standard Bible, International Standard Version, King James Version, New American Standard Bible, New International Version, New King James Version, New Revised Standard Version, Today's New International Version, etc.

refer, not to a group of disciples, but to a new community gathered around the prophet."[75] Kittel

continually refers to the reason for absence of the term *mathētḗs* in Old Testament as follows:

"God has chosen the whole people to learn His will and serve Him. Individuals are chosen only

in order that they may perform special tasks on behalf of the whole. It is thus inappropriate to use

a word of the למד group (or *mathētḗs*) to differentiate a special group from the whole people."[76]

In other words, all the Israelites will become the disciples of God, and they without exception

shall be taught by the Word of God.

Training

> The significance of training, found in Hebrews 5:12-14, states:

> For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes [only] of milk is not accustomed to the word of righteousness, for he is a babe. But solid food is for the mature, who because of *practice* have their senses *trained* to discern good and evil (NASB, emphasis added).

> Michael R. Mitchell distinguishes the term *training* from the term *teaching* as follows:

"Training is the systematic development and cultivation of the powers of mind and body.

Teaching is a systematic inculcation of knowledge."[77] Thus, from a Christian education

perspective, training and teaching are two main parts of educational skills, and they are not

separable practically, even though separable theoretically. One who teaches can only train people

with teaching, and teaching is the best way of training up oneself. Mitchell also alluded to the

connectivity of both the term *discipleship* and *training*; "Training implies the exercise of the

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[75] Bromiley, Friedrich, and Kittel. *Theological Dictionary of the New Testament*, 497.

[76] Ibid., 497.

[77] Michael R. Mitchell, *Leading, Teaching, and Making Disciples: World-Class Christian Education in the Church, School, and Home* (Bloomington, Ind: Crossbooks, 2010), 118.

powers to be trained; but the proper exercise of the intellectual powers is found in the

acquisition, the elaboration, and the application of knowledge."[78]

From the Old Testament

According to the Westminster Shorter Catechism question 1, "The main purpose of the

creation of human beings is to glorify God, and to enjoy Him forever." To fulfill the purpose of

the Creation, children of God must know God: "eager for God-knowledge" (Hosea 6:3, MSG;

Ephesians 1:3-14). King David praised God as he sought God's wisdom: "You guide me with

your counsel, and afterward you will take me into glory" (Psalms 73:24). However, human

beings were put on the ignorant status, never knowing God, even though they were created in

God's image, and they received two specific intentions[79] from God in the Garden of Eden.

Unfortunately, the descendants of Adam and Eve who lacked the knowledge of God and God's

Word have lost their intimate relationships with God, neighbor, themselves, and nature ever

since the first man Adam betrayed God. Consequently, they have stayed away from God's love

and became murders stealing people's lives from God (Genesis 2:7). The history of mankind is,

therefore, a killing history destroying lives from God, but the history of God is a saving history

saving the dead spiritually.

The killing history begins from Cain who is Adam's first son. Cain slew his brother Abel

because of his own jealousy (Genesis 4:8). Joseph's half-brothers were also jealous of Joseph

because he had two dreams (Sheaves and Stars Dreams) at seventeen years old and finally, they

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[78] Ibid., 118.

[79] The first was that this creation would reflect his image (Genesis 1:17), and the second was that humanity would fill and subdue the earth (Genesis 1:28, 9:17). Ibid., 35.

plotted his death (Genesis 37:1-11). These brothers who hated Joseph did not kill him, but became murderers (Matthew 5:21-22; 15:19; Mark 7:21; 1 John 3:15).

The book of Exodus, furthermore, shows the hidden sinful mind of Moses; "He looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand" (Exodus 2:12, KJV). The Scripture states, "how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time" (Genesis 6:5). As a result, God thinks that "I will pour out my wrath on them like a flood of water" (Hosea 5:10). At the same time, however, God proclaims that he will directly teach Israel to follow Him; "Hear now, O Israel, the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land that the LORD, the God of your fathers, is giving you" (Deuteronomy 4:1). Because Jews had no idea who they were or where they were going,[80] God taught and guided them through visible methods as follows: A pillar of cloud by day and a pillar of fire by night. As a way of giving commission, God gave Moses two tablets of stone related to the commandments of God (Deuteronomy 5:22; Nehemiah 9:13-14), and thereby Moses could equip God's people with maturity to follow God.

In Deuteronomy 4:10, Moses addresses the purpose and meaning of discipline about God's Word to Israel: "They may learn to revere me as long as they live in the land and may teach them to their children." In a word, the teachings of Moses are about becoming God's disciples to follow God in their lives as Jesus said to the disciples, "Follow me."

In Deuteronomy 6:4, Moses' commandment beginning from the Hebrew verb *shema*, translated *hear*, shows very well what Moses teaches to Israel. The Shema is the essential

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[80] See Exodus 13:21-22; 14:24; 40:38; Numbers 9:15-16; 14:14; Deuteronomy 1:33; 4:11; 5:22; Nehemiah 9:12, 19; Psalms 78:14; 105:39.

statement of Jewish faith, and it plays an important role as a bridge between the Commandments

and the other instructions given in the statutes and ordinances. According to Miller, the Shema

"was the touchstone for Israel's faith and life, the plumb line by which their relationship to the

Lord of history was constantly being measured."[81] Jesus later used *the Shema* as the beginning

of his answer to the Greatest Commandment question in Matthew 22:36-40. In the book, *The*

Shema: Spirituality and Law in Judaism As Exemplified in the Shema, the Most Important

Passage in the Torah, Lamm refers to the meanings of word *shema* as follows:

> The first is familiar to us from the talmudic discussion above: *shema* is synonymous with
> *da*, "know" or "understand." This meaning is implicit as well in the rabbinic-midrashic
> interpretation of the biblical expression *naaseh ve'nishma* (Exod. 24:7), "we shall do and
> we shall understand." Saadia's second sense of this word is *kabbel*, "accept," implying
> faith, commitment, and obedience, as in the talmudic expression for the Shema, *kabbalat*
> *'ol malkhut shamayim*, "the acceptance of the yoke of the Kingdom of Heaven."[82]

It is very important that Israel is to know God because the rise and fall of the nation

depends on this issue. "My people are destroyed for *lack* of knowledge," Hosea 4:6 states,

"Because you have *rejected* knowledge, I also reject you as my priests; because you have

ignored the law of your God, I also will ignore your children."[83] Therefore, "Then shall we

know, if we follow on to *know* the LORD: his going forth is prepared as the morning; and he

shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3, KJV,

emphasis added).

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[81] Patrick D. Miller, *Deuteronomy* (Louisville: J. Knox Press, 1990), 97-98.

[82] Norman Lamm, *The Shema: Spirituality and Law in Judaism As Exemplified in the Shema, the Most Important Passage in the Torah* (Philadelphia, Pa: Jewish Publication Society, 1998), 16. R. Saadia Gaon headed the Babylonian academy of Sura about a millennium ago and whose fame rests upon his multiple accomplishments as a Talmudist, philosopher, linguist, and translator as well as educator and communal leader. Ibid., 15-16.

[83] Emphasis added.

The Old Testament reiterates the quite simple reason to Israel why Israel must know God

in the concept of the covenant between God and His people. The next passages show what the

Israelites do before God and present the reasons why they teach God and their children learn

God:

1. Exodus 6:7 says, "I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians."

2. Leviticus 23:43 says, "Your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. I am the LORD your God."

3. Deuteronomy 7:9 says, "Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands."

4. Deuteronomy 8:2 says, "Remember how the LORD your God led you all the way in the desert these forty years, to humble you and to test you in order to know what was in your heart, whether or not you would keep his commands."

5. Deuteronomy 11:2 says, "Remember today that your children were not the ones who saw and experienced the discipline of the LORD your God： his majesty, his mighty hand, his outstretched arm;"

6. 1 Chronicles 28:9 says, "You, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for the LORD searches every heart and understands every motive behind the thoughts. If you seek him, he will be found by you; but if you forsake him, he will reject you forever."

7. Psalms 78:5 says, "He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children,"

8. Psalms 100:3 says, "Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture."

9. Psalms 132:12 says, "If your sons keep my covenant and the statutes I teach them, then their sons will sit on your throne for ever and ever."

10. Ecclesiastes 3:14 says, "I know that everything God does will endure forever; nothing can be added to it and nothing taken from it. God does it so that men will revere him."

11. Isaiah 45:21 says, "Declare what is to be, present it - let them take counsel together. Who foretold this long ago, who declared it from the distant past? Was it not I, the LORD? And there is no God apart from me, a righteous God and a Savior; there is none but me."

12. Ezekiel 16:62 says, "I will establish my covenant with you, and you will know that I am the LORD."

13. Ezekiel 20:20 says, "Keep my Sabbaths holy, that they may be a sign between us. Then you will know that I am the LORD your God."

14. Joel 2:27-28 says, "Then you will know that I am in Israel, that I am the LORD your God, and that there is no other; never again will my people be shamed. And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions."

15. Malachi 2:4-5 says, "You will know that I have sent you this admonition so that my covenant with Levi may continue, says the LORD Almighty. My covenant was with him, a covenant of life and peace, and I gave them to him; this called for reverence and he revered me and stood in awe of my name."

In the Old Testament, finally, discipleship training is to teach the holiness of God to all Israelites and discipleship is to become the holy people of God (Deuteronomy 7:6).[84]

From the New Testament

The researcher will examine the following three categories in terms of discipleship and training in this section: (1) Discipleship in the Four Gospels, (2) Discipleship in Acts and the General Epistles, and (3) Discipleship of the Apostle Paul in Pauline Epistles including Hebrews.

Discipleship in the Four Gospels

The Great Commission itself is discipleship, and it is the principal mission of all genuine believers and churches.[85] Jesus focused on the Great Commission in order to fulfill His entire mission, found in Matthew 28:16-20, Mark 16:15-20, Luke 24:46-49, John 20:21, and Acts 1:6-8. Discipleship and disciple-making are what all believers should do. In Matthew 28:19-20, the

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[84] The word *holy* comes to be connected with God's name, which is the expression of his nature, and thus takes on a moral meaning (cf. Amos 4:2). Bromiley, Friedrich, and Kittel. *Theological Dictionary of the New Testament*, 15. See the next passages to know the discipleship of God for Israel. Exodus 29:43-44; Leviticus 11:44-45; 20:26; Numbers 3:13; Isaiah 13:3; Ezekiel 20:12; 37:28.

[85] Rodney Dempsey, "A Strategy to Transition a Traditional Church Educational System to a Small Group System" (D. Min. diss., Liberty Theological Seminary, January 2004), 19.

purpose of discipleship is making disciples of all nations, and the methods of discipleship are going, baptizing, and teaching.

Discipleship, Mark emphasized, means *following* Jesus as a paradigm for discipleship.[86] "After I have risen," Jesus said, "I will *go ahead* of you into Galilee" (Mark 14:28, emphasis added). An angel of the Lord again told Mary Magdalene, Mary the mother of James, and Salome in the Jesus' tomb, "Now go and tell his disciples, including Peter, that Jesus *is going ahead* of you to Galilee. You will see him *there*, just as he told you before he died." (Mark 16:7, NLT, emphasis added). Jesus' disciples must *go* to Jerusalem, all Judea and Samaria, and even to the remotest part of the world. Thus, discipleship training is to help Christian believers obey (*follow*) the Word of God.

Matthew's Gospel begins with Israel, both Jesus' people (1:21) and God's people (2:6), and it concludes that Jesus' disciples are commanded to "make disciples of all nations" (28:19). "Come, follow me," Jesus said, "and I will make you fishers of men" (4:19). This passage's meaning is described in terms not of fishing, but of making disciples. According to Hurtado, making disciples is defined in terms of baptizing and teaching.[87] Matthew described that Jesus focused on teaching, preaching, and healing as the methods of discipleship in his salvation ministry (4:23; 9:35). Consequently, "*Great multitudes* followed Him from Galilee and Decapolis and Jerusalem and Judea and [from] beyond the Jordan" (Matthew 4:25, NASB, emphasis added). After Jesus taught and preached the good news of the kingdom in synagogues and healed every disease and sickness in all the towns and villages, He said to His disciples,

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[86] Larry W. Hurtado, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker (Grand Rapids, Mich: William B. Eerdmans Pub, 1996), 25-26.

[87] Ibid., 40. See Matthew 3:2; 8; 11; 4:17; 11:1-30; 12:40-42.

"The harvest is plentiful but the *workers* are few. Ask the Lord of the harvest, therefore, to send out *workers* into his harvest field" (Matthew 9:37-38, emphasis added). Thus, the discipleship of Jesus emphasized by Matthew is the ministry requiring people who repented through the Gospel. In addition, Matthew illustrated discipleship with the five great discourses addressed to Jesus' disciples as follows: 5:3-7:27; 10:5-42; 13:3-52; 18:1-35; 23:2-25:25:46. According to Donaldson, "Despite their initial identification as Jesus' helpers and agents, the disciples appear in Matthew's Gospel, for the most part, as companions of Jesus and observers of his activity."[88] To sum up, the discipleship of Matthew's Gospel is making disciples, a relational process of helping people to follow Jesus.

In Luke' Gospel, the term "disciple" was not used so much as an immediate expression and a symbolic function, but the concept of discipleship is "more extensively developed, more radically expressed, and more consistently sustained."[89] Writing the incident of Simon of Cyrene who took up Jesus' cross, Luke stressed one of the principles of discipleship that absolute surrender is necessary for following Jesus: "As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and *put the cross* on him and made him carry it *behind Jesus*" (Luke 23:26, emphasis added). According to Longenecker, the Gospel of Luke wrote the essential characteristics of Christian discipleship as follows:

1. Loving and helping others (the good Samaritan, 10:25-37),
2. Prayer (the persistence friend, 11:5-13; the persistent widow, 18:1-8),
3. Possessions and true riches (the rich fool, 12:13-34; the rich man and Lazarus, 16:19-31),
4. Service to God (the unproductive fig tree, 13:1-9; proper attitude in serving God, 17:7-10; the ten minas/pounds, 19:11-27),

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[88] Terence L. Donaldson, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 42.

[89] Richard N. Longenecker, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 50.

5. The importance of response to God (the great supper, 14:15-24; the rich man and Lazarus, 16:19-31 [see also 3 above]),

6. God's love for the lost (the lost sheep, 15:1-7; the lost coin, 15:8-10; the prodigal son, 15:11-32),

7. Humility (the Pharisee and the tax collector, 18:9-14; also the "parable" in 14:7-14, which is without imagery), and

8. Shrewdness in one's affairs (the shrewd manager, 16:1-12).[90]

Jesus said, "*Whosoever* doth not *bear* his cross, and come after me, cannot be *my disciple*." (Luke 14:27, KJV, emphasis added). Jesus proved Himself to be the Disciple of God, the Father, by taking up his cross at Golgotha. This means that a disciple who is called by Jesus is a person following Christ, and discipleship means learning to live by the Word of God, and taking up one's cross daily to follow Jesus (Luke 9:23-24; 14:27).[91]

According to Hillmer, John's discipleship begins "from the outset that Jesus is the Messiah,"[92] and it is "to be seen in separation from the world."[93] Jesus said the reasons why He does not belong to this world (John 8:23; 17:14-16; 18:36), "All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me" (John 6:37-38). Jesus' disciples, like Jesus, do not also belong to this world (John 17:14), but rather they belong to Jesus Christ. As Hillmer notes, the discipleship of John's Gospel is closely related to the verb "believe"; thus "the disciple is the one who believes in Jesus and through Jesus believes in the Father who sent him."[94] "Discipleship" in John' Gospel, therefore, "is dependent on believing in Jesus."[95] In

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[90] Ibid., 66-67.

[91] Ibid., 50-76.

[92] Melvyn R. Hillmer, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 79.

[93] Ibid., 81.

[94] Ibid., 84-85. See John 3:16, 36; 5:24; 6:29; 12:44.

[95] Ibid., 85.

John 10 and 15, the images of the good shepherd and his flock and the images of the true vine and the branches well describe a *relational* feature of discipleship related to "believing".[96] In the book, *The Relational Disciple: How God Uses Community to Shape Followers of Jesus*, Comiskey emphasized relational discipleship, stating, "Jesus has called us to live out the Christian faith. We are social creatures, and our Creator has placed within us a longing for relationships."[97] In John's Gospel, the Apostle John loved by Jesus presented that "the ideal of Christian discipleship"[98] includes relational discipleship.

To sum up, discipleship in the Four Gospels is defined as follows:

1. Discipleship is *following* Jesus (Mark).

2. Discipleship is *making* disciples (Matthew).

3. Discipleship is *taking up* the cross daily (Luke).

4. Discipleship is *relational*; it is believing and loving Jesus in a close, personal relationship (John).

Discipleship in Acts and the General Epistles

"In Acts", Longenecker mentions, "Luke never refers to the twelve disciples with the term *disciple*,"[99] but *disciples* is interchangeable to terms of *brothers and sisters* for the believer in Jesus Christ.[100] As Hull mentions, "In Acts the term *mathetes* is used for Christians in general, not just the *personal* followers of Christ" (emphasis added).[101] This means that

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[96] Ibid., 86.

[97] Joel Comiskey, *The Relational Disciple: How God Uses Community to Shape Followers of Jesus* (Moreno Valley, Calif: CCS Pub, 2009), 33.

[98] Hillmer, *Patterns of Discipleship in the New Testament*, 89.

[99] Longenecker, *Patterns of Discipleship in the New Testament*, 72. See Acts 2:29; 3:17; 7:2; 13:26, 38; 22:1; 23:1, 6; 28:17.

[100] Ibid.

[101] Hull, *Disciple-Making Pastor*, 75.

discipleship in Acts is a process of making a community of Christian believers; furthermore, it makes preparations for a missional church, as expending the kingdom of God. At the results, discipleship in Acts means *obeying* Jesus, the origin of faith (Acts 6:7).

The letter of James never uses the terms *disciple* or *discipleship*. According to Davids, Luke Johnson points out, "to ask about discipleship in James is really to ask about the shape of Christian existence."[102] The shape of Christian existence of James' community included five contexts in particular as follows: (1) James' community was a Christian community confessing Jesus as Lord (1:1; 2:1; 5:14-15). (2) James' community expected apocalyptic exists (1:12; 2:5, 19; 5:1-8). (3) James' community taught the Wisdom of God (3:13-18). (4) James' community shared communal concerns as community members of an extended family (2:1-13; 4:1-10), and (5) James' community bore various external trials with an inner joy due to anticipated reward (1:19-20; 2:5-7; 4:13-17; 5:6).[103] James' discipleship in this five contexts is represented by *sharing* the needs in church and society and by *equipping* the church with a healthy discipleship training.

Secular religions teach a hope of going to heaven *when people die*. However, the Apostle Peter emphasized that believers who "have been chosen according to the foreknowledge of God, the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood" (1 Peter 1:2) live out the life of discipleship not at death, but at the moment "during the time of your stay upon earth" (1 Peter 1:17, NASB). As Michaels mentions, "Discipleship is depicted as only the beginning of such a journey" in 1 Peter,[104] and "the *journey*

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[102] Peter H. Davids, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 225. "The shape of Christian existence" can be altered to a "lifestyle".

[103] Ibid., 226-33.

[104] J. Ramsey Michaels, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 249.

of which 1 Peter speaks is nothing other than the natural course of a person's life. It is not a journey that *gets anywhere* in a physical or geographical sense."[105] The points where believers practices "the discipleship of pilgrim"[106] are in daily life presented in the kingdom of God. In 1 Peter 1:5-9, believers who live on earth as pilgrims cannot help avoiding various tribulations of the present, but definitely, they who have the spirituality of pilgrim can win manifold temptations through faith. As the Apostle Peter describes, the discipleship of pilgrim includes six characteristics throughout the first letter of Peter as follows:

1. Casting away all kinds of evil (2:1; 3:1-5; 4:15-16; 5:2, 7).
2. Longing for all kinds of good (2:2-3; 3:13, 17).
3. Growing up into Jesus Christ (2:4-5, 9-10; 4:12-16).
4. Controlling oneself from fleshly lusts (2:11; 4:2-3; 5:8-9).
5. Living with God's Word in this world (1:22; 2:12-20; 3:1-11; 4:8-11; 5:1-6)
6. Becoming Christ like (1:15; 2:21-25; 3:15-16; 4:1)

In a word, in 1 Peter, the discipleship of the Apostle Peter is the spirituality of a pilgrim following Jesus to the cross of Calvary where all things were cleansed by the blood of the Lamb and hoping for God in heaven.[107]

Discipleship of the Apostle Paul in Pauline Epistles Including Hebrews

The Apostle Paul illustrated various processes of authentic discipleships on how to follow Jesus Christ in the Pauline Epistles. In 1 Thessalonians, the Apostle Paul illustrated that authentic

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[105] Ibid., 254.

[106] According to Michaels, the spirituality of pilgrim is that "John Bunyan's classic *Pilgrim's Progress* has immortalized the theme of discipleship as a journey to heaven for generations of Christians in England and throughout the world." Ibid., 249.

[107] Ibid., 252-67.

discipleship is related to holiness, as he spoke about how Christian believers have to live as a

disciple of Jesus Christ in daily life (1 Thessalonians 2:10; 3:13; 4:3-7; 5:23-26). The two

problems that the Apostle Paul taught especially to the Thessalonian church were sexual

immorality and idleness (1 Thessalonians 4:1-12).[108] It is absolutely imperative that today's

churches teach believers these problems for the following reasons: (1) *God's will* is for you to be

holy, so stay away from all sexual sin (1 Thessalonians 4:3, NLT, emphasis added). (2) The

growth of legalizing a homosexual marriage all over the world is a very real problem.[109]

According to Coleman, "The sexes forms the means of interpersonal relationships in marriage

and the family, as well as the reproduction of the human race" (Genesis 1:28; 9:1).[110] One of the

purposes of discipleship related to the holiness of God is to make homes healthy and salutary.

Discipleship is, thus, a very useful vehicle for churches to keep and build up home representing

the order of Creation in the covenant of God.[111]

Although the term discipleship, throughout First and Second Corinthians, does not

appear, Belleville maintains that, "the idea of discipleship is very much present."[112] In order to

illustrate discipleship, the Apostle Paul said, "Be imitators of me" (1 Corinthians 4:16, 11:1).

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[108] Jeffrey A.D. Weima, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 118.

[109] See the following two website show countries that allow gay marriage: "Gay Marriage Around the World," accessed November 26, 2014, http://www.pewforum.org/2013/12/19/gay-marriage-around-the-world-2013/; http://en.wikipedia.org/wiki/Same-sex_marriage. See the following website shows what the reasons of marriage are in per the Bible: Matt Slick, "What is the purpose of marriage?," *The Christian Apologetics & Research Ministry*, accessed November 26, 2014, http://carm.org/what-is-the-purpose-of-marriage. This researcher strongly opposes a homosexual "marriage".

[110] Robert E. Coleman, *The Heart of the Gospel: The Theology Behind the Master Plan of Evangelism* (Grand Rapids, Mich: Baker Books, 2011), 57. Wayne A. Grudem, a systematic theologian, points out a serious mistake about homosexual "marriage". Grudem, *Systematic Theology*, 893.

[111] There are five great covenants in the Bible as follows: 1) God's covenant with Noah (Genesis 9:1-17; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5), 2) God's covenant with Abraham (Genesis 12: 1-3; 15:1-21; Acts 7:1-8), 3) The Mosaic Covenant Exodus 2:24; 19:3-6; Jeremiah 31:31-34) 4) God's covenant with David (2 Samuel 7:12-13; Matthew 1:1; Acts 2:29-36), and 5) The covenant of Christ (Matthew 26:28; Luke 22:20; 1 Corinthians 11:25; Hebrews 8:6; 9:15; 10:2,22; 12:24).

[112] Linda L. Belleville, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 120.

The verb *mimeomai* ("imitate", "follow another's example") is not easy to explicate discipleship, but Paul invites Christian believers to a life imitating himself and Jesus ultimately. Belleville mentions interestingly, "Paul calls only those churches he has personally founded to imitate him. . . . Where he had modeled the life of discipleship, there he could expect imitation."[113] The meaning of Paul's command, "Be imitator of me", is closely related to "obey my commands"[114] rather than to "following a general pattern of behavior or manner of living."[115] Discipleship training, thus, makes believers to obey the Word of God, which will transform one's whole personality into Christlikeness. This means that discipleship training requires more time for discipleship.

It is clearly presented that discipleship is the process of become like God in Romans. In Romans, Paul's main concern is Christians in Rome rather than the disciples or followers of Jesus.[116] According to Jervis, Paul preferred the term believers in Christ to disciples as follows:

> "holy," "beloved," "called," "elect," "justified," "belonging to Jesus Christ," "those who have been baptized into Christ's death," "those who are under grace," "slaves of God," "those who free sin and death," "sons and daughters of God," "children of God," "brothers and sisters of Christ," "heirs of God," "heirs with God," "in Christ," "in the Spirit," "those who are saved," etc.[117]

These words mentioned above point to the expressions of the discipleship of Paul in Romans as follows: (1) "conformity to Christ"[118] and (2) "the righteousness of God

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[113] Ibid., 121. Those churches are the churches of Galatia, Philippi, Thessalonica, and Corinth. See the following passages: 1 Corinthians 4:16; 11:1; Philippians 3:17; Thessalonians 3:7, 9; Galatians 4:12; Philippians 4:9.

[114] Ibid., 122.

[115] Ibid.

[116] L. Ann Jervis, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 143.

[117] Ibid.

[118] Ibid., 151-55.

revealed."[119] The two meanings are related to how Christian believers live in this world,

practicing God's Word. In Romans 6:8-11, the term *in Christ* speaks of incorporating with

Christ's death which defeats sin: "For in that He died, He died *to sin* once for all; but in that He

lives, He lives *to God*. So, you too consider yourselves dead *to sin*, but alive *to God in Christ

Jesus*" (6:10-11, HCSB, emphasis added). One of the purposes of discipleship is to make people,

who live without Jesus, to live believing *in Christ* and *with Christ*. In the book, *Patterns of

Discipleship in the New Testament*, "Käsemann defines God's righteousness as *a noun of action*

that speaks of God's saving power."[120] Also, according to Jervis, the use of the phrase

righteousness of God in Romans seven times highlights righteousness as a gift given to people

who have faith.[121] Churches that preach and teach unbelievers the saving Gospel are to fulfill

the essence of the Great Commission, the great motto of discipleship. Therefore, churches today

can represent the righteousness of God very effectively by practicing discipleship training.

Philippians 2:6-11 is a representative passages where Paul illustrates the pattern of

discipleship of Christ to the Philippian church. Pattern includes the following characteristics

presented by believers imitating Jesus Christ as follows: (1) humbleness and (2) obedience or

submission. Dempsey mentioned, "A healthy church teaches the Word for the purpose of

obedience."[122] According to Bill Hull, "Submission was the heart of Jesus' life and mission, and

everything else flowed from it."[123] Christians will humble themselves in discipleship training to

the Word of God as Jesus humbled himself in obedience to God. In Philippians both 2:19-30 and

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[119] Ibid., 155-61.

[120] Ibid., 156. See the following passages: Romans 1:17; 3:5, 21-22, 25-26; 10:3.

[121] Ibid.

[122] Dave Earley and Rod Dempsey, *Disciple Making Is . . .: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B&H Publishing Groups, 2013), 3724, Kindle.

[123] Hull, *Disciple-Making Pastor*, 235.

4:2-3, the Apostle Paul introduced two cases of imitators of Christ in the Philippian church: one case is Timothy and Epaphroditus in a group of ministers and another case is Euodia and Syntyche in a group of laity. Paul admonished Euodia and Syntyche to agree with one another for Christ-centered unity and a part of discipleship training to live out "life according to the pattern exemplified by Jesus Christ."[124] Timothy and Epaphroditus are disciples of Jesus who are imitators of Christ; Timothy served with Paul in the ministry of the Gospel (Philippians 2:22) and Epaphroditus was "a true brother, co-worker, and fellow soldier" to help Paul (Philippians 2:25, NLT). To sum up, discipleship in Paul's letter to the Philippians is becoming an imitator of Jesus as a way of following Christ's life.

Although the Apostle Paul did not start the Colossian church, he mentioned the heart of discipleship for the believers' spiritual growth in the Colossian church: "We tell others about Christ, warning everyone and teaching everyone with all the wisdom God has given us. We want to present them to God, perfect [or mature] in their relationship to Christ" (Colossians 1:28, NLT). According to Knowles, there is "the tension between the *already* and the *not yet* of Christian discipleship"[125] in Colossians. Knowles wrote the meaning as follows:

> If discipleship, then, involves significant relationship both with Christ and with other believers, its expression also includes temporal as well as transcendent dimensions. For Paul speaks of discipleship as entailing "hope," a term that carries with it connotations of waiting in expectation of fulfillment, of the fuller expression of something only partly experienced at present."[126]

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[124] Gerald F. Hawthorne, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 175. See Colossians 1:28.

[125] Michael P. Knowles, *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker, 184.

[126] Ibid., 183.

Paul illustrated the relational dimensions of discipleship throughout Colossians.[127] The relational discipleship provides the most effective context for representing love for God and neighbor as Jesus Christ told His disciples in the Great Commandment (Matthew 22:37-40). In this sense, Colossians is a modest commentary of the Great Commandment. Colossians 1:1-3:10 addresses the first part of the Great Commandment: "Love the Lord your God." 3:11-4:18 and also represents the second command: "Love your neighbor as yourself." Accordingly, discipleship training has to provide guidelines about the relationship with God and others in the church and the world. Furthermore, it has to make believers hope what Jesus talked about Heaven: "In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you" (John 14:2).

In addition, Paul described a leader as a *good soldier* (Philippians 2:25; 2 Timothy 2:3-4; Philemon 1:2; cf. 1 Corinthians 9:17). A believer who wants to become a *leader* needs discipleship training, as an ordinary soldier who wants to become a *good* soldier needs special training: "The things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Timothy 2:2, NASB). Especially, the Apostle Paul addressed the gifts of Holy Spirit regarding discipleship.[128] All of the believers are called to be filled with the Holy Spirit, who indwells in all the members of church, the body of Christ. The Holy Spirit works in believers who were given spiritual gifts by Him in order for them to follow Christ constantly and to use their gifts for unity and maturity within the church. All spiritual gifts are to be used within the context of love for others. In any

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[127] Those are "faith toward Christ," and "love toward the saints." Ibid., 184.

[128] See Romans 1:11; 5:15-16; 6:23; 11:29; 12:1-21; 1 Corinthians 1:7; 7:7; 12:1-31; 2 Corinthians 1:11; 9:15; 1 Timothy 4:14; 2 Timothy 1:6; Hebrews 6:4-6.

case, Paul never ignored the heart of the Great Commandment; "now these three remain: faith, hope and love. But the greatest of these is love" (1 Corinthians 13:13).

To conclude, the Bible, generally, never defines the term *discipleship*. However, in the Old Testament, the Shema, a declaration of faith in only one God, is the best method of discipleship training in order to represent His holiness in their lives (Deuteronomy 6:4-9). In the New Testament, the Apostles described the patterns of Jesus' life to accomplish the Great Commission and illustrated the life of discipleship that His disciples lived as a disciple-maker. Also, in Pauline Epistles, the Apostle Paul wrote various ways of discipleship training in order to build up the church, the body of Christ and Christians who want to live out a life of Jesus' disciples in the world: seeking the holiness of God, imitating (following) Jesus, obeying the Word of God, and loving God and others. In the next section, the researcher will examine a historical background of the discipleship training.

Historical Background

The event that Jesus Christ came into the history as the prototype of disciple and the model of discipleship has special meaning and historical significance. According to Malphurs, Dietrich Bonhoeffer stated, "Christianity without discipleship is always Christianity without Christ. Discipleship means adherence to Christ, and, because Christ is the object of that adherence, it must take the form of discipleship."[129]

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[129] Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids, MI: Baker Books, 2009), 26.

Discipleship Training During the Time of Jesus Christ

In the ancient world, discipleship was a common practice that includes commitment of an individual to a mentor or leader.[130] There were four religious schools that had the tradition of apprenticeship in Israel even before Jesus was born: the Pharisees, disciples of John Baptist, the Separatist disciples, and the Zealots. Hull mentioned that to look briefly at the methods of how the four groups made disciples is useful to believers today who need understanding about how "we should be and should make discipleships now."[131]

The Pharisees often misguided Israelites and tested Jesus, because they devoted themselves to the limited parts of the Law: Jesus said, "Watch out and beware of the leaven of the Pharisees and Sadducees" (Matthew 16:6, NASB). However, the Pharisees who were sponsors of a formal rabbinical school enjoyed popularity in public places and consequently, there were many disciples of the Pharisees (Matthew 22:15-16; Mark 2:18; Luke 5:33). Also, John the Baptist had many disciples (Matthew 9:14; Mark 2:18; Luke 5:33; John 1:35; 3:25). Unlike the Pharisees, his discipleship is "a manifestation very close to the kind of discipleship Jesus espoused."[132] John clearly knew what he would proclaim to his disciples: "He must increase, but I must decrease" (John 3:30, NASB).

The Separatist disciples known as the Essenes dwelt in the desert and were strictly trained for a testing of their knowledge of the Torah during a two-year trial period. They lived out a monastic life separated from the world. Hull described their monastic lives: "They desired to

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[130] Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus* (Grand Rapids, Mich: Zondervan Pub. House, 1992), 79.

[131] Hull, *Complete Book of Discipleship*, 59.

[132] Ibid., 60.

imitate God and to live in a true brotherhood of love."[133] Lastly, the Zealots were political

behaviorists, so they sharpened their swords rather than studying the Torah. They desired to

make Jesus to be a king, but Jesus strictly refused to be a king. Hull mentioned, "One lesson we

can learn from Jesus' refusal to become a political leader is that he didn't see the power of the

state as the solution to society's basic problem of sin."[134]

It is clear and precious that Jesus' discipleship training has a purpose to save the world

and to build the church of God which would never perish. Thus, the methods that Jesus directly

practiced for making disciples are different from methods of the four groups. Jesus knew that

human beings basically cannot become disciplers who encourage and enrich new believers. Jesus

took a profound interest in inner transformation for changing the world. Jesus said, "A good tree

can't produce bad fruit, and a bad tree can't produce good fruit. A tree is identified by its fruit.

Figs are never gathered from thorn bushes, and grapes are not picked from bramble bushes. A

good person produces good things from the treasury of a good heart, and an evil person produces

evil things from the treasury of an evil heart. What you say flows from what is in your heart"

(Luke 6:43-45, NLT).[135] In the book *The Master Plan of Evangelism*, Coleman extrapolated the

eight biblical principles of how Jesus made disciples who would serve the world as a disciple-

maker: Selection (Luke 6:13), Association (Matthew 28:20), Consecration (Matthew 11:29),

Impartation (John 20:22), Demonstration (John 13:15), Delegation (Matthew 4:19), Supervision

(Mark 8:17) and Reproduction (John 15:16).[136] When Jesus told his disciples "go and make

disciples of all the nations", they obeyed His command. The Apostles never stopped discipleship

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[133] Ibid., 61.

[134] Ibid.

[135] Ibid.

[136] Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, Mich: Revell, 2006), 21-97.

training. A disciple-making ministry has been reproduced by Christ's disciples. According to

Hull, there are five characteristics of the first-century discipleship as follows:

1. Deciding to follow a teacher: Young men could join a variety of schools, each led by a rabbi or a teacher. Discipleship was expressed as a servant-master relationship (see Matthew 1:24).

2. Memorizing the teacher's words: Oral tradition provided the basic way of studying. Disciples learned the teacher's words verbatim to pass along to the next person.

3. Learning the teacher's way of ministry: A disciple learned how his teacher kept God's commands, including how he practiced the Sabbath, fasted, prayed, and said blessing in ceremonial situations.

4. Imitating the teacher's life and character: Jesus said that when a disciple is fully taught, he "will be like his teacher" (Luke 6:40).

5. Raising up their own disciple: When a disciple finished his training, he was expected to reproduce what he'd learned by finding and training his own apprentices.[137]

The Early Christian Church (100-476)

The early Church became more systematized for the Apostles to concentrate on prayer

and preaching (Acts 6:1-4). The institutionalized church implemented discipleship training to

protect itself from the doctrines of heresies outside the church. In the second century, apologists

emerged in response to the persecution from the Roman Empire and the development of factions

within Christianity.[138] Roldanus mentioned important apologists of the second century: Justin

(100-165), North African Tertullian (160-225), Clement (150-215) and Origen (185-254) in

Alexandria, and Cyprian of Carthage (d. 258).[139] Meanwhile, key persons related to discipleship

in the early church were Ignatius, Polycarp, Origen, and Athanasius.

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[137] Hull, *Complete Book of Discipleship*, 63-64.

[138] Chad Meister and James Stump, *Christian Thought: A Historical Introduction* (Florence, KY, USA: Routledge, 2010), 120, Accessed December 10, 2014. ProQuest ebrary.

[139] Johannes Roldanus, *Church in the Age of Constantine: The Theological Challenges* (Florence, KY, USA: Routledge, 2006), 8, Accessed December 10, 2014. ProQuest ebrary.

Ignatius of Antioch (50-117) emphasized core elements of discipleship training: Bible study, prayer, service, worship, unity, and loving each other. Additionally, he mentioned that both humility and commitment should be the core values of discipleship through his seven letters to the churches. According to Hull, in a special situation like the persecution of the Roman Empire, the early Christians believed that a true disciple suffers martyrdom for faith. Ignatius was not afraid of martyrdom, and was martyred. He taught the churches around Asia the core elements to unify and love brothers and sisters in Christ through a complete commitment to Christ and trust in Him.[140]

Polycarp of Smyrna (69-155) was a disciple of the Apostle John and was martyred as well. He ultimately understood discipleship as Christ's suffering and crucifixion and chose martyrdom rather than the life of a traitor to be a true disciple of Christ when he faced death.[141] Polycarp also taught the importance of discipleship training to believers at Smyrna through brief letters. The letters contained common issues of temptation, faithfulness in marriage, care of widows, danger of false teaching, and the importance of regular Scripture reading and prayer. In this sense, discipleship training needs to focus on a believer's life and examine if he or she is a genuine disciple of Christ or not.[142]

Origen (185-254) classified human beings into three parts: the body, mind, and soul. He had a notion of discipleship training that "spiritual progress could take place only following discipline of the body and purification of the mind through study,"[143] and then mainly taught biblical studies, theology, and philosophies of Hellenistic culture at the catechetical school in

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[140] Hull, *Complete Book of Discipleship*, 77.

[141] Ibid., 78.

[142] Ibid., 79.

[143] Ibid., 81-82.

Alexandria. According to Parrett, the early church's catechism schools[144] flourished between the second and fifth centuries as a disciple making ministry, and it waxed and waned through the centuries.[145] Origen was positive to use Greek philosophy in order to interpret the Bible with the contemporary forms of thought in catechetical schools, whereas, some early church leaders, such as Tertullian and Cyprian, were negative to utilize Greek philosophy to express the Gospel.[146] By the late second century, catechetical schools developed to protect churches from external and internal challenges in the secular world. They provided various curricula with discipleship training's approach by the fourth century: Philosophy, logic, rhetoric, and spiritual training.[147] Origen lived not only by practicing the utmost frugality, but also trained himself by literally obeying the Scripture for an ascetic life of self-denial. Actually, he castrated himself in order to fulfill the suggestion of Matthew 19:12, "For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it."[148]

Athanasius (296-373) also lived a very ascetic life, practicing complete solitude, vigil, fasting, and sleeping on the ground for about twenty years. Consequently, he sold all his

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[144] *Catechism* derives from the Greek verb *katēchéō* that the primary definitions of this term are "to share a communication that one receives" and "to teach, instruct." J. I. Packer and Gary Parrett suggest the following: "Catechesis (Catechism) is the church's ministry of grounding and growing God's people in the Gospel and its implications for doctrine, devotion, duty, and delight." J. I. Packer, and Gary A. Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids, MI, USA: Baker Books, 2010), 29, Accessed December 10, 2014. ProQuest ebrary.

[145] Ibid., 27.

[146] Robert W. Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective* (Grand Rapids, MI, USA: Baker Academic, 2008), 142-43, Accessed December 10, 2014. ProQuest ebrary.

[147] Michael J. Anthony, ed., *Introducing Christian Education: Foundations for the Twenty-first Century* (Grand Rapids, MI, USA: Baker Academic, 2001), 19, Accessed December 10, 2014. ProQuest ebrary.

[148] David Ivan Rankin, *From Clement to Origen: The Social and Historical Context of the Church Fathers* (Abingdon, Oxon, GBR: Ashgate Publishing Group, 2006), 132, Accessed December 10, 2014. ProQuest ebrary.

possessions and shared them with the poor, obeying Matthew 19:21: "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." He, as a Jesus' disciple, loved God more than money (Matthew 6:24; Luke 16:13). By the fourth century, the early Christians had to leave their homes looking for a better spiritual life due to the persecution, and they realized that real discipleship is to seek God in solitude and share their property with the needy.[149] In this regard, the monastic life of Athanasius became a good example of discipleship at that time.

To sum up, the early Christian leaders lived out an ascetic life in wild places. They determined to imitate Jesus Christ there and followed the ways of what Jesus practiced. Discipleship training in early Christianity emphasized an ascetic life.

The Medieval Period (476-1500)

The western medieval church emphasized the authority of clergy, who sought celibacy for spirituality.[150] However, even during the Dark Ages (476-1000), Christ's disciples practiced discipleship through their lives imitating Jesus' life.

Benedict of Nursia (480-550) believed that both salvation and discipleship need God's grace and expected that humans should respond to His grace.[151] Benedict, thus, proposed eight daily services for prayer and praise and practiced them: (1) *Lauds* (Dawn service), (2) *Prime* (Early morning service: 6 am), (3) *Terce* (Mid-morning service: 9 am), (4) *Sext* (Midday service: 12 am), (5) *None* (Mid-afternoon service: 3 pm), (6) *Vespers* (Evening service: 6 pm), (7)

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[149] Hull, *Complete Book of Discipleship*, 82.

[150] Stefan Sos, *Understanding 5fold Ministry: Theological Perspective on Fivefold Ministry* (Bloomington, IN: AurthorHouse, 2006), 179.

[151] Meister and Stump, *Christian Thought*, 206.

Compline (Before retiring service: 9 pm), and (8) *Vigils* or *Matins* (During the night service: 12 pm).[152] Benedict and Benedictines believed that a disciplined life in God, such as a daily pattern of meditation, reading, and doing regular tasks, is beneficial to be close to God.[153]

In the eleventh century, the Middle Age society experienced several changes including population growth and the rise of cities promoted by technological and commercial development.[154] In this situation, Francis of Assisi (1181-1226) wanted to live the life of Jesus, who did not put any value to wealth in the world (Matthew 8:20; Luke 9:58),[155] so he actually lived as a beggar and served the poor in the countryside around the town of Assisi.

Dominic (1174-1221) conceived the importance of preaching in discipleship training, and eventually he started a preaching academy to form an order of preachers and teachers in 1216. His trained disciples, Dominicans, especially went into the larger cities with universities, and there they studied, taught, and preached to the townspeople.[156] According to Hull, Mursell mentioned, "Dominic stressed the importance of a strong intellectual life, not only for refuting heresies but also for building up a sound, well informed spirituality."[157]

In short, the leaders of western medieval church not only shaped daily a disciplined life for seeking God, but also evangelized people to fulfill the Great Commission. The transformed people were academically trained by churches' leaders because churches were attacked from heresies. Living as Christ's disciples requires taking part in discipleship training, in addition to

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[152] Ibid., 208.

[153] Hull, *Complete Book of Discipleship*, 84.

[154] Lindberg, *Brief History of Christianity*, 89.

[155] Hull, *Complete Book of Discipleship*, 85.

[156] Ralph Keen, *The Christian Tradition* (Lanham, MD: Rowman & Littlefield Publishers, 2008), 169.

[157] Hull, *Complete Book of Discipleship*, 86.

loving God: "Love the Lord your God with all your passion and prayer and *intelligence*"

(Matthew 22:37, MSG, emphasis added).

The Reformation Period (1500-1648)

After Constantine the Great, Christianity became the dominant religion of the Roman

Empire, and the church no longer took a profound interest in intensive discipline for catechumen.

Nevertheless, the church was concerned with all areas of human life, and it became the social

institution of influence in the Middle Ages.[158] However, unfortunately, most people were

illiterate, and also they did not have Bibles until the invention of printing press in 1450. Even if

they had possessed a Bible, they were not educated and could not read the Bible.[159] Various

works of art, such as architecture, painting, and music, functioned to illustrate the gospel

message to ordinary people.[160]

The invention of the printing press was one of the most epoch-making events in the

Renaissance (1350-1500). A moveable printing press played an important role in conveying

thoughts from a variety of fields across Europe.[161] Although the Renaissance scholars taught

humanism against Christian schools, reformed church leaders focused on Christian education and

discipleship training.

In the late fourteenth century, the Brethren of Common Life was established by Gerard

Groote at Deventer, Netherlands. The Brethren influenced leaders of the Renaissance and

Reformation, and many of the Brethren taught the Bible to children and women in schools after

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[158] Pazmiño, *Foundational Issues in Christian Education*, 144-45.

[159] Hull, *Complete Book of Discipleship*, 88-91.

[160] Pazmiño, *Foundational Issues in Christian Education*, 145.

[161] Hull, *Complete Book of Discipleship*, 95.

1450. Their curriculum was composed of an overview of the Bible including history and synopsis of the Old Testament and New Testament, and discipleship training: The lives of saints, spiritual disciplines, and practices of Christian principles were included in the curriculum. Especially, the Brethren that had over 60 printing presses to publish Bibles and devotional books for public reading by 1490.[162]

Martin Luther (1483-1546) was a leader of the Reformation movement in Germany. He rediscovered the doctrine of justification by faith *alone* that every person could become Christ's disciple by faith. Luther understood that discipleship training was not just a preparation process to serve the church, but universal mandatory education for the next generation.[163] After he had posted the 95 theses on the door of Wittenberg Castle Church in 1517, the doctrine of justification by faith *alone* spread fast among the public. Consequently, the contemporary churches vitalized a Discipleship Training Ministry (DTM) through the Bible, and Luther restored discipleship training in a way which each individual should listen and be careful to obey God's commandments (Deuteronomy 6:3-9). He emphasized both the priestly function of lay people and the authority of Scripture, so that congregations took more interest in reading and studying the Bible. Also, he contributed to discipleship by developing catechisms for discipleship training of lay people and clergy. Furthermore, Luther wrote hymns for Christians, and translated the Bible into German, so that ordinary people could understand it; he improved the development of libraries in schools, and restored the biblical roles of parents in disciplining children in the Christian faith.[164] During a decade just before Luther's death, his lecture on

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[162] James Riley Estep, *C.E.: The Heritage of Christian Education* (Joplin, Mo: College Press Pub. Co, 2003), 8·10-11.

[163] Anthony, *Introducing Christian Education*, 21.

[164] Zwingli (1484-1531), Calvin (1509-1564) in Switzerland and John Knox (1505-1572) in Scotland established schools and developed catechisms to help the instruction of children in the faith. Especially, Knox

Genesis impacted greatly believers' biblical exegesis, and the Protestant Church used the

justification by faith *alone* as a key principle of biblical interpretation.[165] Luther also explained

the doctrine of justification regarding the universal priesthood through a commentary on Psalm

45, which guided Christian believers to renew their life for serving the world and to use their

freedom for commitment to God.[166] In this regard, all believers who received a gift of faith from

the Holy Spirit are not only people of God, but also potential leaders for the kingdom of God.

Luther's discipleship makes lay people read the Bible and lets them live as Jesus' disciples in the

world through faith *alone*.

John Calvin (1509-1564) wrote first the *Institutio* known as *The Institutes of the*

Christian Religion in 1536, which went through a great number of editions and a definitive

edition in 1559.[167] According to Parker, Calvin's *Institutes* "was directed to sixteenth-century

readers with sixteenth-century patterns of thought. Thus it was given its distinctive ethos by *the*

need to address contemporary institutions and intellectual and moral movements."[168] Calvin

emphasized the necessity of daily discipleship training that produces true spirituality. Calvin's

great idea of discipleship training was that daily discipleship training could transform the self-

centered spirituality into the Christ-centered life. The daily discipleship training includes the

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encouraged that the pastor would make the best use of Sunday afternoons for instruction of children. Also, Jon Amos Comenius (1592-1670), called the Father of Modern Education, tried to use education in order to discipline people, and his educational theories and methods influenced on educational discipleship training throughout Europe and to the American colonies. Ibid.

[165] David M. Whitford, *Luther: A Guide for the Perplexed* (London, GBR: Continuum International Publishing, 2010), 53, Accessed December 13, 2014. ProQuest ebrary. For more Luther's theology on the doctrine of justification, see chapter 3, "Justification by Faith."

[166] Nathan Montover, *Luther's Revolution: The Political Dimensions of Martin Luther's Universal Priesthood* (Cambridge, GBR: James Clarke & Co., 2012), 65, Accessed December 13, 2014. ProQuest ebrary.

[167] Paul Helm, *Calvin: A Guide for the Perplexed* (London: T & T Clark, 2008), 4.

[168] T. H. L. Parker, *Calvin* (London, GBR: Continuum International Publishing, 2010), 2, Accessed December 15, 2014. ProQuest ebrary. Emphasis added.

following principles: (1) Depend on the Holy Spirit, (2) Practice Self-Denial, (3) Bear the Cross, (4) Focus on the Eternal, (5) Use All of Life for God's Glory, and (6) Persist in Prayer. Therefore, discipleship training must satisfy spiritual needs of believers who want to imitate Jesus Christ, and church leaders should be role models as disciplers for lay people by going back to basics of the Bible.[169]

To summarize, Protestant Reformers' discipleship training focused on daily disciplines for developing an individual's faith-centered and Bible-centered spirituality.

The Modern Period (1649-Present)

Jonathan Edwards (1703-1758) is well known as a pastor, revivalist, Christian philosopher, missionary, and college president. Edwards intensely practiced obvious disciplines of the Christian life to respond to God's call.[170] Edwards' disciple, Samuel Hopkins once described his priorities, stating, "He studied the Bible more than all other books, and more than most other Divines do. . . . He took his religious principles from the Bible, and not from any human system or body of divinity."[171] By doing so, Edwards thought the church could defend against the attacks of secularism.[172] His theology of revival was related to discipleship training, and led contemporary churches to concentrate on the Word of God again. Shaw described Edwards' theology of revival, and the influence of his life as a disciple, stating,

> A powerful theology of revival that can guide the church today as it seeks to tack against the winds of modernity…. Edwards tells us that the real crisis of the church is not

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[169] Mark Shaw, *10 Great Ideas from Church History: A Decision-Maker's Guide to Shaping Your Church* (Westmont, IL, USA: InterVarsity Press, 1997), 45-61, Accessed December 16, 2014. ProQuest ebrary.

[170] Kyle Strobel, *Formed for the Glory of God: Learning from the Spiritual Practices of Jonathan Edwards* (Westmont, IL, USA: InterVarsity Press, 2013), 144, Accessed December 16, 2014. ProQuest ebrary.

[171] Gerald R. McDermott, *Understanding Jonathan Edwards: An Introduction to America's Theologian* (Cary, NC, USA: Oxford University Press, USA, 2008), 63, Accessed December 16, 2014. ProQuest ebrary.

[172] Shaw, *10 Great Ideas from Church History*, 12.

external secularism but internal boredom. When the church becomes dull to Christ, to truth, to salvation, to supernatural realities and future hopes, we are in danger. Coldness, not powerlessness, is the crippling malady of the contemporary church. Edwards helps us greatly, then, in diagnosing the disease. But what is the cure? God and his glory are the source and purpose of all true revival…. Heart-stirring preaching and persistent corporate prayer are the main methods by which revival is promoted…. The advance of missions through an energized church is the inevitable outcome of true revival. Edwards felt that the greatest visible sign of revival is an outbreak of love and service to the world…. A revived American church would serve as a base of the missionary expansion of the Gospel until all the earth was filled with knowledge of the Lord as the waters cover the sea.[173]

John Wesley (1703-1791) is one of the most outstanding of God's people who developed a Christian discipleship in church history. Wesley emphasized the doctrines of salvation by God's grace through faith alone in Christ, and believed in the inspiration, inerrancy, and authority of the Bible (2 Timothy 3:16-17).[174] In the book, *Christian Thought: A Historical Introduction*, the goal of Wesley's Methodism was to spread scriptural holiness to all around the world:

> He recognized that this kind of spiritual advance would require a close examination of conscience and a life of methodic discipline in all spheres of life. It's also important to note that while he argued for the need for rigorous self-discipline and spiritual training, he taught that true Christianity was the most deeply satisfying way to live, and that such a life made the person truly happy and fulfilled.[175]

Shaw stated, "John Wesley provided *the new structures of ministry* that would extend the Awakening's impact by discipling the newly converted. Wesley's great idea was a simple one: The church changes the world not by making converts but by *making disciples*."[176] Although the core ideas of Wesley's discipleship training were not new, they were very helpful and effective for developing lay people; the concepts can be categorized into four parts: "(1) the necessity of

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173 Ibid., 113-127.

174 Hull, *Complete Book of Discipleship*, 102.

175 Meister and Stump, *Christian Thought*, 416.

176 Shaw, *10 Great Ideas from Church History*, 136. Emphasis added.

discipleship, (2) the necessity of small groups for discipleship, (3) the necessity of lay leadership

for discipleship, and (4) the necessity of making holiness and service as the goals of

discipleship."[177] Wesley believed that the DTM is the great work because it not only brings

souls to Christ, but also builds them up in our most holy faith.[178]

Dietrich Bonhoeffer (1906-1945) emphasized the importance of discipleship training in

terms of the essence of the Christian life and discipleship for Christlikeness, stating,

"Christianity without discipleship is always Christianity without Christ."[179] Gerhardt illustrated,

"Bonhoeffer could not envision a church that would oppose evil only in theory and not in

practice. Discipleship required a *practical* application of the gospel. Living out the faith meant

acting for the other, for the persecuted, and opposing in deed those who promulgated evil."[180]

Bonhoeffer described the reasons why churches must practice discipleship training against cheap

grace in his book, *the Cost of Discipleship*:

> Cheap grace is the preaching of forgiveness without requiring repentance, baptism
> without church *discipline*, communion without confession, absolution without personal
> confession. Cheap grace is grace without *discipleship*, grace without the cross, grace
> without Jesus Christ, living and incarnate. . . . Costly grace is the Gospel which must be
> sought *again and again*. . . . Such grace is costly because it calls us to follow, and it is
> grace because it calls us *to follow Jesus Christ*. It is costly because it costs a man his life,
> and it is grace because it gives a man the only true life.[181]

Practicing discipleship training in a Christian community will be one of the fastest ways to

experience true fellowship among believers. In this connection, Bonhoeffer highlighted the unity

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[177] Ibid., 141-46.

[178] Ibid., 149.

[179] Greg Ligon, *Bonhoeffer's "Cost of Discipleship"* (Nashville (Tenn.): Broadman & Holman publ, 1998), 17-18.

[180] Elizabeth Gerhardt, *Cross and Gendercide: A Theological Response to Global Violence Against Women and Girls* (Downers Grove, IL, USA: InterVarsity Press, 2014), 137, Accessed December 17, 2014. ProQuest ebrary. Emphasis added.

[181] Shaw, *10 Great Ideas from Church History*, 150-51. Emphasis added.

in Christ and in a community where people obey the Word of God in a hostile world: "Living the

Christian life together with others is a privilege that is not afforded to every believer."[182]

In addition, the movement of the Sunday school was related to discipleship training in

1700's. The lay evangelical Robert Raikes (1725-1811) started the Sunday school's movement

outside the church in England in 1781. In the throes of the Industrial Revolution, children in

poverty had never had educational opportunities, because they had to work in the mills and

factories for long hours each day to escape from extreme poverty. Sunday, therefore, was the

only available time for those children to have basic education for reading, writing, catechisms,

morals, and manners.[183] According to Jack L. Seymour, the Sunday school history is categorized

into six periods as follows:

1. 1780-1830: The Sunday school as missionary and philanthropic agency.
2. 1830-1860: An extra-church agency to a church institution concerned with the evangelization and nurture of the young.
3. 1870-1900: Period of expansion when the evangelical spirit of revival became rooted in the Sunday school as the primary agent of church growth.
4. 1903-1929: An allegiance to liberal Protestant thought and Progressive religious education.
5. 1929-mid-1960s: Rise of neo-orthodox thought and the partial demise of liberal religious education.
6. Mid-1960s-1990: Decline in mainline church schools; evangelicals remain stable and strong.[184]

In the nineteenth century, the Bible school movement spread across North America, and

provided a biblical education for lay people. This movement had a decisive effect on the

missionary training schools (MTS) through Charles G. Finney, Dwight L. Moody, Billy Sunday,

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[182] Stephen Plant, *Bonhoeffer: Outstanding Christian Thinkers* (London, GBR: Continuum International Publishing, 2004), 106, Accessed December 17, 2014. ProQuest ebrary.

[183] Michael J. Anthony and Warren S. Benson, *Exploring the History & Philosophy of Christian Education: Principles for the 21st Century* (Grand Rapids, MI: Kregel, 2003), 259-69.

[184] Ibid., 270-71.

and J. Gresham Machen who were prominent persons in this reawakening movement. The MTS especially exercised a good influence on leading women into discipleship training in churches.[185]

A Baptist denomination in the United States was divided into Baptist north and south due to the different opinion on slavery in1845. As a result, the Southern Baptist Convention (SBC) was organized and was used for linking local churches with social communities and organizations. Southern Baptists developed the Baptist Training Union (BTU), which was the discipleship training course meeting on Sunday nights before the evening worship service. The programs of BTU emphasized training spiritual maturity as Christ's disciples fulfilled the Great Commission. The programs also provided discipleship training for next generations, and eventually became known as the Discipleship Training (DT) and then later as Church Training. Southern Baptist churches grew through this program until about the mid-twentieth century.[186]

To be short, discipleship training in the modern period made an effort to eradicate illiteracy through the Sunday school and other programs and emphasized that Christian believers should live out a Bible-centered life. In conclusion, church history clearly showed the revival of church through discipleship movement, training, and a variety of ministries. God does encourage highly disciplined disciples following Christ to build up believers who want to imitate Jesus Christ in DTM today.

Chapter Summary

This chapter presented the background of discipleship training through the Bible and church history. The Bible does advocate discipleship training although the term *Discipleship* was

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[185] Ibid., 320-21.

[186] Corrie E. Norman and Donald S. Armentrout, *Religion in the Contemporary South: Changes, Continuities, and Contexts* (Knoxville: University of Tennessee Press, 2005), 77-78.

not used in the Scriptures; however, the Shema in Old Testament that Moses received from God is a method of discipleship training which Israelites were required to be holy in their lives (Deuteronomy 6:4-9). Jesus used *the Shema* when he taught the Greatest Commandment in Matthew 22:36-40. The authors of the New Testament illustrated discipleship training through various forms that contain the essence of the Great Commission (Matthew 28:18-20). Also, this chapter explored the historical background of discipleship training in church history: Discipleship Training during the Time of Jesus Christ, The Early Christian Church (100-476), The Medieval Period (476-1500), The Reformation Period (1500-1648), and the Modern Period (1649-Present).

In the history of Christianity, the church leaders as Christ's disciple disciplined or trained lay people to fulfill the work of DTM. Consequently, discipleship training is not only a core strategy for church growth, but also a powerful vehicle to develop believers who will help others to imitate Jesus Christ. In chapter three, the researcher will examine current five disciple-training programs in South Korea.

CHAPTER III

CURRENT FIVE DISCIPLE-TRAINING PROGRAMS IN SOUTH KOREA

Churches have required various methods and forms of discipleship training by different periods in Christian history. However, the influence of the different Discipleship Training Ministries (DTM) have fallen short of expectations because many were driven primarily for church growth. Korean churches are not exempted from that situation. Korean churches had experienced an amazing growth until the late 1980s, but they have declined due to various problems of the Korean church since 1990; nevertheless, Korean churches have developed many Discipleship Training Programs (DTP) for church growth.[187] This chapter will examine the five most popular DTPs out of the many in South Korea to develop the optimal DTM for local Korean churches.

Called to Awaken the Laity Ministry

The Called to Awaken the Laity (CAL) seminar developed by SaRang Community Church in 1986 is the front-runner of South Korea's DTMs. It is considered as a representative DTP of the Korean church. The CAL seminar seeks to transforms lay people to Christ's disciples and sends them out to preach the Gospel to unbelievers. SaRang Community Church was founded by Hanheum Oak (1938-2010), in Seoul, South Korea. Oak started the church with nine members in 1978. The church is now one of the largest Presbyterian Churches in the world with a congregation of 80,000 and with over 2,000 small groups to nurture and disciple the congregation. Each year, the Disciple Making Ministries International (DMI) of SaRang

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[187] See Figure 1. p.3.

Community Church holds the discipleship training leader seminar, "Called to Awaken the Laity"

(CAL).

Program

The DMI has a mission statement and nine core values as follows:

- ♣ Mission Statement: the DMI is an organization that is dedicated to serving churches world-wide with a vision of building healthy churches, and by exhibiting a biblical ministry model, centered on Disciple Making Ministries.
- ♣ 9 Core Values: Discipleship (John 8:31-32), Innovation (2 Corinthians 5:17), Servant (Matthew 20:28), Coaching (2 Timothy 2:2), Partnership (Psalm 133:1), Leadership (1 Corinthians 11:1), Empowerment (Acts 1:8), and Network (Ephesians 4:16).[188]

The DTM of SaRang Community Church started with the following questions, "What is

church? Why does it exist?"[189] These questions are very important reasons why the church as

the people of God motivates lay people to be disciples. According to the DMI, "The church is

God's people called in Christ (1 Corinthians 1:1, 2 Ephesians 2:19). God gave birth to His people

(John 1:12-13). The church began with the emergence of those who confessed Jesus Christ as the

Son of God after Jesus' resurrection."[190] Therefore, the positions and roles of lay people in the

church play an important role in accomplishing the Great Commission.

The purpose of DMI's discipleship training is to equip and train lay people through

nurturing stages to build them up as lay leaders and effective servants of Christ both in and

outside the church. DMI's discipleship training is divided into two main stages: (1) Basic

Discipleship Training (BDT), and (2) Leaders Training (LT). The BDT is a kind of *inward*

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[188] "DMI Mission," Disciple making Ministries International (DMI), accessed December 23, 2014, http://www.disciplen.com/introduction/dmmi/mission.asp.

[189] "Philosophy," DMI, accessed December 23, 2014, http://www.disciplen.com/disciple_g/intro.asp.

[190] Ibid.

training, on the other hand, the LT is an advanced discipleship training, a kind of *outward*

training. The BDT consists of 32 weekly lectures that include nine steps: "Recruitment,

Selection, Orientation, Opening Ceremony, Retreat, Training, Finalizing Graduates, Closing

Celebration, and Graduation."[191] The LT includes 34 weekly lectures with nine steps:

"Recruitment, Selection, Orientation, Opening Ceremony, Retreat, Training, Finalizing

Graduates, Closing Celebration, Graduation, and Delegation of Small Group Leader"[192]

The BDT is an intensive training with each meeting requiring about two and one-half

hours. Apprentice's qualifications for the BDT are also very strict; specially, the BDT sets

participants' age limits of between 33 and 50.[193] If the BDT begins at 10 in the morning, a

pastor leader administrates "Discipleship Training" according to the following time schedule:

> 10:00 - 10:15 (15 min.) Conversation Time (Let trainees talk freely about their week.)
> 10:15 - 10:30 (15 min.) Check the homework and share (Memory Verse, Quiet Time,
>   Reading report, and etc.)
> 10:30 - 10:50 (20 min.) Praise and Prayer
> 10:50 - 12:20 (90 min.) Work through the study guide
> 12:20 - 12:40 (20 min.) Praise, closing prayer, and announcements[194]

When participants complete the BDT, the pastor leader selects some of the trainees to

continue on to the LT; one of the most important parts of the courses of BDT is the "Finalizing

Graduates" step because the selected trainees for the LT are potential lay people leaders who can

build a healthy church and serve the world. The LT's most meaningful step may be "Delegation

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[191] "The outline of discipleship training," DMI, accessed December 23, 2014, http://www.disciplen.com/disciple_g/disciple1/detail_01.asp.

[192] Ibid.

[193] "Qualifications," DMI, accessed December 23, 2014, http://www.disciplen.com/disciple_g/disciple1/detail_02.asp.

[194] "Training," DMI, accessed December 23, 2014, http://www.disciplen.com/disciple_g/disciple1/detail_07.asp.

of Small Group Leader," which has the three characteristics of church growth: (1) Commission, (2) Multiplication, and (3) New Group Planting.[195]

Strengths and Weaknesses

The CAL is a discipleship training program combining theory with practice for a two-year period. While being disciplined, the trainees experience their own spiritual transformation because God's Word works in their minds. They also feel catharsis because they are open to each other in a small group and have a conversation about their quiet time weekly. The more lay people take part in the DTM, the more they will revive worship services with a great longing for the Word of God. Consequently, the CAL will protect the church from Christian heresies, because pastor leaders who completed the CAL seminar teach theological doctrines and examine carefully trainees' theological thoughts.

On the other hand, this DTM has more lecture time than fellowship time, because it focuses on theological knowledge and discipline of disciple-making based on the Bible. It also restricts the gifts of the Holy Spirit such as glossolalia, also called speaking in tongues, and prophecy. For such reasons, sometimes churches practicing this DTM have been misunderstood by traditional churches. People often say that churches with the CAL have a cold atmosphere. People who have no academic background feel it difficult to become church members, because the church requires a higher academic level for participating in this ministry. Hull warned, "One of the dangers of some discipleship training ministries is that they reward only those who love to

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[195] "Delegation of Small Group Leader," DMI, accessed December 23, 2014, http://www.disciplen.com/disciple_g/disciple2/detail_10.asp.

read and think bigger and higher thoughts."[196] In addition, some believers feel alienated due to

participants' age limit, 33 to 50 for the CAL ministry.

Impact on Korean Churches

The CAL caused a paradigm shift from pastor-centered ministry in traditional churches to

lay people-centered ministry. The CAL requires more than three years for lay people to complete

the disciple training program. The trainees as potential lay leaders play an important role in

developing churches, so the churches with CAL achieves numerical growth through lay leaders

who evangelize unbelievers, and lay leaders lead the spiritual growth of the church, teaching new

church members. Also, trained lay leaders are committed to missions through short and long

term missions as lay missionaries to fulfill the Great Commission. As a result, the positions and

roles of lay people in the church have improved through the CAL that has awaken lay people of

traditional Korean churches and has made them to become mature disciples of Christ.[197]

For the past 28 years, the DMI carried out the CAL ministry with Vision 5430 hoping

that the DMI will plant 5,000 healthy and discipleship training model churches among the 50,000

churches in Korea, 400 healthy and discipleship training model churches among 3,000 diaspora

Korean churches, and Discipleship training model churches in 30 mission fields of different

nations. The DMI created five core ministries for Vision 5430: (1) Planting, (2) Enrichment, (3)

Network, (4) Ministry, and (5) Consulting.[198]

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[196] Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 39.

[197] "Special: Called to Awaken the Laity," Duranno Moghoewa Sinhag, accessed December 23, 2014, http://qt1000.duranno.com/moksin/detail.asp?CTS_YER=2007&CTS_MON=7&CTS_ID=63096&CTS_CTG_COD=9.

[198] "DMI Mission," DMI, accessed December 23, 2014, http://www.disciplen.com/introduction/dmmi/work.asp.

In order to achieve Planting, the DMI holds the CAL seminar two or three times each year in South Korea and once a year in North America and Japan. From the first seminar in March, 1986 to the 99th in September, 2014, the total attendance of the CAL seminar is 22,123 in South Korea.[199] Two hundred fifty-six foreign pastors from 22 countries including the United States completed the 84th CAL seminar in March 2010.[200] Westminster Theological Seminary in Philadelphia accredits this seminar for the Doctor of Ministry Program.[201] For Enrichment, the DMI has conducted the discipleship training workshop and published a monthly magazine, Disciple, as a Media ministry. Also, the DMI built the regional meeting, CAL-Net in South Korea, North America, and Brazil. The purposes of Cal-Net include sharing information and visions of discipleship training and helping the rural churches practicing the CAL.[202] The DMI consistently makes an effort to equip exhausted local churches by providing consultation.[203]

Cell Reviving Ministry

The first Cell Reviving (CR) seminar was held in 2005 by Pastor Injoong Kim who planted AnsanDongsan church located in Ansan, South Korea in 1979 with the vision, "Evangelization of the whole Ansan." For seven years after planting his church, Pastor Kim went all out for evangelism, so that AnsanDongsan church grew to average 1,330 adults in weekly attendance. By 2003, he had disciplined lay people with the CAL for 17 years, and his church

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[199] "Special," Disciple, accessed December 23, 2014, http://www.mdisciple.com/ArticleView.asp?AID=6407&Page=1.

[200] "A Study on Missionary Revitalization in the Local Church," Korea Computer Mission, accessed December 23, 2014, http://kcm.kr/dic_view.php?nid=40999#FOOTNOTE10.

[201] "Seminar," DMI, accessed December 23, 2014, http://www.disciplen.com/seminar/cal/intro.asp.

[202] "Cal-Net," DMI, accessed December 23, 2014, http://www.disciplen.com/introduction/calnet/organ.asp and http://dmi.sarang.com/menu6/menu6_1_1.php.

[203] "Consulting," DMI, accessed December 23, 2014, http://www.disciplen.com/consult/profile/intro.asp.

had grown to 6,000 members. However, he realized that the teaching-centered CAL discipleship training was difficult to experience the work of the Holy Spirit. In 2002, Pastor Kim decided to switch the teaching-centered DTM into the experience-centered DTM, Cell Ministry. Now 17,000 adults and 4,100 children and students attend the church regularly.[204]

Program

The Cell Reviving Ministry (CRM) is a nurturing program that has a very simple and quick circular system. It, also, strives for a healthy balance between gaining knowledge of the Bible through teaching and gaining experience with the Holy Spirit through serving. The CRM is a relationship-centered DTP emphasizing the oneness of all the cells in the church, because the cell is not theoretical and knowledge based but relational. Also, it is an alternative DTM focusing on the dynamics of the community and the Holy Spirit so that the cell ministry overcomes the limitations of the teaching-centered DTM. So, when the first CR seminar started in 2005, its theme was change.[205] Pastor Kim thought that the trainees were in need of fundamental changes.

The CRM pursues the following eight core values in order to build a true biblical church based on Matthew 18:20.[206]

1. We are God's family
2. We are serving servants
3. We are created equal
4. We are the equal minister
5. We should have a passion for soul-winning
6. We should have a passion for world missions
7. We should expand the kingdom of God

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[204] "About Dongsan," AnsanDongsan Presbyterian Church, accessed December 31, 2014, http://www.d21.org/Pastorkim/view.aspx?cnum=20&pnum=14732&lurl=http%3a%2f%2fwww.d21.org%2fPastorkim%2flist.aspx%3fpage%3d2%26cnum%3d20.

[205] "Ministerial field," Gyogangnews, accessed December 31, 2014, http://www.churchr.or.kr/news/articleView.html?idxno=2730.

[206] Injoong Kim, *Seli Salananeun Iyagi* (Seoul: Duranno, 2008), 23-25.

8.   We should pay for the Gospel

The CR seminar introduces a Bringing Up Program that includes four processes for 28 weeks: Cell-Basic (5 weeks), Cell-Growth (8 weeks), Cell-Support (5 weeks), and Cell-Leader (8 weeks). The Bringing-Up Program is the core of the cell ministry because cell leaders, a basic unit of the church, are produced by two retreats between the first and third process.[207] Especially, cell leaders who finished the third process serve the trainees in the first process as a supporter. The CRM puts a high value on knowledge and actual experience for servant leadership.

A very important process in the CRM is the Saengsuui Gang (the river of spring water) retreat for four days and three nights. Participants as potential cell leaders learn first what real serving is, by serving others during the retreat. Also, they personally practice serving in their cell groups at church.[208]

Strengths and Weaknesses

Cell churches are organized by relational factors rather than geographical factors, so it is easy to assign church ministries to cell churches. Through CRM, a senior pastor can train and empower lay leaders to lead a ministry. Also, each of the cell members can maintain an intimate relationship with other members, even when a small church becomes a big church through CRM.[209] However, the leadership structure of the church with CRM is hierarchical.

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[207] "Bringing Up," AnsanDongsan Presbyterian Church, accessed January 1, 2015, http://www.cellnetwork.or.kr/bringing_up/bringingup_step1.aspx.

[208] "Saengsuui Gang," AnsanDongsan Presbyterian Church, accessed January 1, 2015, http://www.cellnetwork.or.kr/function/stone_water_about.aspx.

[209] Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, MI, USA: Baker Academic, 2011), 114, accessed January 2, 2015. ProQuest ebrary.

Regarding the weaknesses of the CRM, a cell church can deteriorate into a social gathering, focusing on relationships. Just six short months is not enough time for new cell leaders to become matured leaders and lead a cell church well. Additionally, cell church leaders are under a lot of pressure to recruit new members successfully and to multiply their cells.[210]

Impact on Korean Churches

The CRM transformed an instructor-led discipleship training of a small group into a relational ministry of a cell group. It also emphasizes that each living cell continually multiplies by cell division and focuses on the multiplication of cell groups in the church. As a cell church organized by the CRM often invites the neighborhood to come to special events, cell church members get many chances to love and evangelize their neighbors to accomplish the Great Commandment (Matthew 22:36-40).[211] Consequently, AnsanDongsan Church has become a model of healthy church growth for Korean churches. Furthermore, this church has been leading the Keun Sup movement where churches in South Korea work together to reach out to non-believers through strategic church planting.[212] The Future Ministry Institute (FMI) of AnsanDongsan Church started the movement to accomplish the vision of the CRM. In the early 2000s, the FMI researched the evangelization rate of South Korea, and it concluded that there is a possibility that 30 percent of the population in Ansan city can be evangelized. At that time, the evangelization rate of Ansan city was about 25 percent. Thus, the mission of AnsanDongsan Church was to achieve an evangelization rate of over 30 percent. However, that percentage was a

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[210] Ibid.

[211] Gyogangnews, "Ministerial field."

[212] "Special," Duranno Moghoewa Sinhag, accessed January 5, 2015, http://qt1000.duranno.com/moksin/detail.asp?CTS_YER=2008&CTS_MON=5&CTS_ID=68745&CTS_CTG_COD=9.

tough target which could not be attained by AnsanDongsan Church alone. So, Pastor Kim

suggested that many churches in Ansan must work together to achieve the 30 percent

evangelization rate in the city, as many individual trees form a big forest. Consequently, one

hundred thirty one churches from 14 cities participate in this movement in South Korea.[213]

Two Wings Ministry

The Two Wings International Conference (TWIC) introduces the Two Wings Ministry

(TWM), which is a program based on a nurture system of a cell church. Pungsunghan Church

planted by Pastor Suengkon Kim in 1994 is located in Pusan city in South Korea, and Pastor Kim

has held annual TWIC since establishing the Two Wings Mission Center in 2002.

Program

The Two Wings nurturing system was developed and transformed from the D-12

nurturing system. D-12 is a paradigm focused on evangelism and multiplication for nurturing a

healthy church. It pursues the balance between a celebration worship for the big group and a cell

group ministry for small groups. Pungsunghan Church trained lay people with the TWM, and it

was recognized as the healthiest church in the world with a record-breaking health score of 107

by Natural Church Development (NCD), an organization for church health.[214]

The TWM consists of two axes; one is the big group as a worship service, and the other is

a small group as a cell church. Church members experience the greatness of God through the

large group, and they feel the intimacy of the small group. The church has nurtured lay people in

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[213] "Ministerial field," Kidoksinmun, accessed January 5, 2015,
http://www.kidok.com/news/articleView.html?idxno=84534.

[214] "Church Introduce," Pungsunghan Church, accessed January 7, 2015, http://psh.or.kr/.

the Disciple College as the basic course, and has trained them in the World Vision Disciple University as the intensive course.[215]

Pungsunghan Church has begun the TWM to achieve the Two Thousands & Twenty Thousands Vision that the church will transform local churches and communities in South Korea by nurturing 20,000 cell group leaders, and evangelize all the nations of the world by sending 2,000 missionaries in order to accomplish the Great Commission.[216] Also, this church has given shape to the TWM through their eight core values: (1) Need-oriented evangelism, (2) Inspiring worship service, (3) Unifying fellowship, (4) Holistic small group, (5) Passionate spirituality, (6) A training to build up twenty thousand cell leaders, (7) Gift-oriented ministry, and (8) World vision with twenty thousand missionaries.[217] Especially, the Need-oriented evangelism plays an important role in accelerating the TWM. Non-Christians are invited to every open cell group and encouraged to open their hearts through service of the cell members, and then they will have an opportunity of receiving Jesus as their Lord and Savior at the harvest festivals. All cell groups pray for neighbors in the first month, build up relationships with them in the second month, and finally invite them to the harvest festival in the third month.

Strengths and Weaknesses

The TWM has two strengths as a program based on relational evangelism and dynamic discipleship. First, the strength of TWM is relational evangelism. For example, open cells are a good tool to connect neighbors to the church. Cells are always open to non-Christians who are

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[215] Ibid.

[216] Ibid.

[217] "Eight Core Values," Pungsunghan Church, accessed January 7, 2015, http://psh.or.kr/.

interested in church or Christianity. If they are invited by cell members, they will feel

comfortable because they are familiar with the members in the church. And then, they will be

likely to become new members of the church. Consequently, the church will gradually grow.

Second, another strength is dynamic discipleship that focus on a gift-centered ministry, rather

than a task-centered ministry. Thus, trained lay leaders serve their church according to their gifts,

evangelizing the world with the fullness of the Holy Spirit.[218]

However, the TWM requires a great deal of training time that needs three to four hours

daily for tasks. Also, it has various and complicated nurturing systems to train lay leaders: Six-

process Two Wings Nurturing System, various conferences, seminars, Disciple College, and

Intercession School, etc.[219] The pattern of excessive training will, in turn, cause burnout of

trainees, or trainees may neglect their family. Consequently, it is not surprising that 65-75% of

the TWM trainees drop out of the program.[220]

Impact on Korean Churches

The TWM focuses on a need-centered evangelism and gift-centered ministry based on the

filling with the Holy Spirit. As a result, both the festival worship for the large group and the

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[218] "Special," Duranno Moghoewa Sinhag, accessed January 7, 2015, http://english.duranno.com/moksin/detail.asp?CTS_YER=2007&CTS_MON=7&CTS_ID=63110&CTS_CTG_COD=9.

[219] Ibid.

[220] "Amennet News," USAamen.net, accessed January 7, 2015, http://www.usaamen.net/news/board.php?board=news&command=body&no=5339&search=%B5%CE+%B3%AF%B0%B3&shwhere=tbody.

small group for cell growth are very dynamic, and the church strives to send missionaries and

plant new churches.[221]

The TWIC began with about 200 participants in 2001. The conference grew as a well-

known model of DTM with approximately 15,000 participants every year after 2007.

Meanwhile, nearly 15, 000 churches learned about TWM through the conference in 40

countries.[222] Especially, the evangelization rate of Taiwan after the Taiwan conference in 2008

increased gradually up to 6.1 percent from 2.8 percent in 2014. And Japanese churches with 0.2

percent evangelization rate are developing a passion for evangelism.[223] Pungsunghan Church

organized the Two Wings Mission Center (TWMC) for global missionary work, and then the

TWMC has recruited missionary candidates and trained them in the missional training process.

As a result, 123 missionaries have been sent all around the world.[224] The church has consistently

served local churches which participated in the TWIC in South Korea through the Two Wings

Network, containing 71 churches that are actively engaged in the TWM all around the country.

Jiguchon Cell Ministry

Jiguchon Church, called Global Mission Church in English, was founded by Daniel

(Dongwon) Lee, in Suji, Gyong Gi Do, South Korea in 1993. At that time, Pastor Lee planted the

church with 65 people. The church grew rapidly in only a year after the foundation with regular

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[221] "Opening Conversation," Duranno Moghoewa Sinhag, accessed January 7, 2015, http://qt1000.duranno.com/moksin/detail.asp?CTS_YER=2012&CTS_MON=4&CTS_ID=90004&CTS_CTG_COD=7.

[222] "Ministerial field," Kidoksinmun, accessed January 7, 2015, http://www.kidok.com/news/articleView.html?idxno=68385.

[223] "Feature story," PSH Community Church, accessed January 7, 2015, http://www.psh.or.kr/v10/board.php?board=webzinespecial&command=body&no=184.

[224] "Missionary Status," TwoWings Offering, accessed January 7, 2015, http://www.two.or.kr/wbbs/?page_id=5854.

attendance of 1,000 and became the largest Baptist Church in South Korea where 31,000 attend

the Sunday morning worship service. In 2002, the church transformed their traditional church

system into a cell church system. The small groups (cells) perform the functions of the church,

such as ministry, mission, service, and fellowship. Consequently, the church begun the Jiguchon

Cell conference in 2004.[225]

Program

The Jiguchon Cell Ministry (JCM) emphasizes that the cell can accomplish the functions

of the church because it pursues a very simple principle that cell is church. As all Christians must

be transformed from being immature to being mature in daily life, the JCM as a disciple-making

ministry focuses more on all members' lives in cells rather than prearranged training programs.

Jesus Christ lived out His role as a disciple-maker within his cell church members, the twelve

disciples.

The DTM of Jiguchon Church is based on cell ministry.[226] The cell ministry includes

many types of small group ministry, such as ushering, worship, prayer, missions, and training.

The JCM emphasizes the characteristics of cell groups as follows: Evangelism, leadership

development, and multiplication in each cell. To accomplish these characteristics, the roles of

senior pastors are very important; He is not an overseer, but a role model and cell visionary in

cell ministry. The senior pastor not only personally takes part in cell churches, but also

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[225] "Church Introduction," Global Mission Church, accessed January 8, 2015, http://www.jiguchon.org/contents.php?id=intro&index=1.

[226] According to Comiskey, cell is "a group of three to fifteen people who meet weekly outside the church building for the purpose of evangelism, community, and discipleship with the goal of multiplication." Joel Comiskey, *The Church That Multiplies: Growing a Healthy Cell Church in North America* (Moreno Valley, Calif: Ccs Publishing, 2007), 20.

constantly proposes and shares visions that cell churches working together will fulfill.[227] Thus,

the JCM focuses on the nature and principles of the cell church for practicing these

characteristics, because the nature and principles will create various programs or processes for

every local church.

Jiguchon Church introduces the progress and strategy for multiplication of the cell

churches in the cell ministry:

- Progress: As the church practices various appropriate programs, the cell churches strive to increase the number of new church members and works to raise up lay people as Christ's disciples.

  Evangelism → (New Life Feast) → *New Family* → (Sunday New Life & New Family Bible Study) → *Settlement* → (Gift Based Ministry & Retreat) → *Maturity* → (Evangelism Explosion & Intercessory Prayer Seminar) → *Ministry* → (Open Shepherd College) → *Multiplication* → (Cell Church Clinic & Laity Missionary College) → *Evangelism* → (New Life Feast)

- Strategy: Every cell church grows and multiplies by practicing five progresses throughout a year.

  Familiarity (Jan. – Mar.) → *Overcoming Conflict* (Feb. – May) → *Forming Community* (May – Jul.) → *Ministry* (Jul. – Oct.) → *Multiplication* (Oct. – Dec.)[228]

This church has grown through the cell ministry, and strives to expand the kingdom of

God through the five partnerships in the 2020 Vision Strategy: (1) the Global Missions Network

partnerships, (2) pastoral partnerships, (3) church partnerships, (4) cell-based churches

partnerships, and (5) pastoral and lay leader partnerships.[229] The JCM shows local churches the

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[227] Ibid.

[228] "Cell Ministry Introduction," Global Mission Church, accessed January 9, 2015, http://www.jiguchon.org/contents.php?id=mokjang&index=2.

[229] "Vision & Mission," Global Mission Church, accessed January 9, 2015, http://www.jiguchon.org/contents.php?id=intro&index=0.

way to church growth; if a cell group as a basic unit of the church is healthy, the church which

consists of the healthy cell groups will necessarily grow.

Strengths and Weaknesses

The JCM is based on cell ministry with a main principle that a cell is a church. A mother-

church commissions every cell church to fulfill ministry, mission, service, and fellowship, so that

the JCM is less hierarchical than other DTMs. As a cell group is formed within homes, each

member is more likely to settle down in the church. Also, the church can concentrate on

missional church because all ministries take place through the cell churches with the mother-

church.[230]

Conversely, this DTM has a relatively short training period, so it may produce an

incompetent cell leader who may not lead the cell church well. The cell leader is supposed to be

under a lot of stress for multiplying the cell. Consequently, the leader may feel frustrated with

the results of the cell church. Also, the competition in multiplying among cell churches causes

conflict with each other.

Impact on Korean Churches

The JCM started with concerns about a healthy church rather than the size of church. The

church becomes healthy through evangelism and Koinonia that are the nature of cell churches.

Thus, a cell church is the engine of church growth. In addition, it is not difficult for traditional

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[230] "Special," Duranno Moghoewa Sinhag, accessed January 12, 2015, http://qt1000.duranno.com/moksin/detail.asp?CTS_YER=2009&CTS_MON=8&CTS_ID=76048&CTS_CTG_COD =10.

churches to be transformed into cell churches, because traditional churches already seek for evangelism and Koinonia as a vital part of spiritual growth in the church.

In these ways, the JCM has influenced national evangelization. For example, thirty one churches were planted by Jiguchon Church all over the world including South Korea.[231] Jiguchon Church has introduced six supportive programs related to the JCM for the revival of South Korean churches and expanding God's kingdom: (1) Open Bible School, (2) Seminar for Contemplation Prayer, (3) Seminar for Intercessory Prayer, (4) Sermon Clinic, (5) Bible Reading Seminar, and (6) Leadership Seminars.[232]

As the JCM specially highlights evangelism in the cell ministry, Jiguchon Church has an interest in the global ministry that focus on people from different cultural backgrounds in South Korea.[233] The global ministry influences local churches to have an interest in foreigners who are residing in South Korea. The Jiguchon Cell Consulting Center (JCCC) is a part of the Global Ministry Network. The JCCC not only counsels local churches in South Korea to apply the cell ministry for free, but also offers resources and seminars for the churches that want to be transformed into cell churches: Cell Conference, Cell Leader Training Seminar, Cell Church Forum, Cell Experience Process, and Pastoral Leadership Seminar.[234]

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[231] "Network," Global Ministry Network, accessed January 12, 2015, http://www.gmncenter.org/2013/07/blog-post_7072.html and http://www.gmncenter.org/2013/07/blog-post_9712.html.

[232] "Worship & Education," Global Mission Church, accessed January 12, 2015, http://www.jiguchon.org/contents.php?id=edu&index=0.

[233] According to The Ministry of Government Administration and Home Affairs (MOGAHA), the foreigners accounted for three-point-one percent (1,569,740) of Korea' population (51,141,463) in 2014. "News & Notices," MOGAHA, accessed January 12, 2015, http://www.mogaha.go.kr/frt/bbs/type010/commonSelectBoardArticle.do?bbsId=BBSMSTR_000000000008&nttId=42487.

[234] "Seminar," Jiguchon Cell Consulting Center, accessed January 12, 2015, http://www.cellcoaching.org/#.

The JCM is heavily influencing spiritual maturity of believers in terms of Koinonia. The Pilgrim House, for instance, is a contemporary spiritual center of the JCM, which regularly provides seminars and prayer meetings related to spirituality. Christian believers who visit the Pilgrim House can have opportunities to restore them physically and spiritually from a depressed heart through spiritual formation programs.

House Church Ministry

The House Church (HC) conference was introduced in 1996 by Seoul Baptist Church of Houston (SBCH), which is located in Houston, Texas, United States. SBCH was a traditional church until Pastor Younggi Choi came to the church in 1993. Pastor Choi applied the house church system to the traditional church. As a result, the house churches of SBCH increased from 23 to 84. Pastor Choi taught that the house church was the primitive form and concept of the church, according to Romans 16:3-5, Colossians 4:15, and Philemon 1:1-2.[235] Also, he was convinced that the house church system could be adapted to any church regardless of denomination.[236] Thus, SBCH has provided seminars and conferences on the house church system for Korean pastors and lay people around the world since 1996.[237] Strictly speaking, the House Church Ministry (HCM) is structurally closer to the cell church system than a general house church system that pursues independent house church without a mother church.[238]

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[235] Younggi Choi, *The Laity Ministry built on House Church* (Seoul: Duranno, 1999), 40-41.

[236] "Mission," housechurchministries.org, accessed January 19, 2015, http://www.housechurchministries.org.

[237] The "House Church Seminar for Pastors" has been held 112 times since 1996; the "House Church Seminar for the Laity" has been held 294 times since 1998; the "House Church Conference for Pastors" has been held 58 times since 1997; and the "House Church Conference for shepherds" has been held once a year since 2007. "History of house church," Seoul Baptist Church of Houston, accessed January 14, 2015, http://www.sbchouston.org/cont/0202.php.

[238] See the following two books for a more detailed description of the difference between the cell church and the house church. Wolfgang Simson, "Chapter 5: House Church or Cell Church?" in *Houses That Change the*

SBCH's house churches as a small church in the church belong to a larger system, a hierarchical leadership structure with a senior pastor at the top.[239] SBCH strives to accomplish the purpose of the HCM that is to recover the vitality of the early church's faith community. A house church is held in homes at least once in a week, and the members experience God through worship, teaching and learning, sharing, fellowship, evangelism, and missions. SBCH holds a ceremony at Sunday worship service to unite all the house churches. This church empowers the house churches to share the Sunday sermon in their meetings, and the members learn discipleship through sacrificial serving and obeying in house churches.

Program

The HCM places more emphasis on sharing house church members' lives than on studying the Bible intellectually.[240] Thus, SBCH separates a disciple training from a Bible study in the HCM; the disciple training takes place when the house church members see and learn Christlikeness by sharing their lives with one another in the house church, and the members who want to learn the Bible attend Bible classes or one-to-one meetings in SBCH in addition to their house church meetings.[241]

The HCM is very close to the house church system, and it basically presents a simple five steps program: pray, meet, make, gather, and multiply.[242] These five steps are a basic strategy

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World: The Return of the House Churches (Carlisle, Cumbria, U.K.: OM Pub, 2001), 130-55; Rad Zdero, "Appendix 1," in *The Global House Church Movement* (Pasadena, Calif.: William Carey Library, 2004), 127-28.

[239] Choi, *Laity Ministry built on House Church*, 67-71.

[240] Ibid. 54.

[241] Ibid. 99.

[242] Larry Kreider and Floyd McClung, *Starting a House Church* (Ventura, Calif.: Regal Books, 2007), 86-97.

for making disciples and church planting. The house church is led by a shepherd lay person who carries out many of the responsibilities of a full time pastor. It is composed of six to twelve members who meet together once a week at a member's home. A house church is a faith community and the church by itself, and not a part of the larger church.

The house church members can meet together at any time during the week, but usually have a gathering for four or five hours on Friday night. Before having a gathering, they prepare for the meeting to be blessed, praying for a week. They believe that prayer is the key that builds up an intimate relationship with others. The process for making disciples of house church is surprisingly simple as follows: (1) All house churches listen to the sermon of the senior pastor in the corporate worship on Sunday, (2) a house church teacher leads the Bible study based on the Sunday sermon, (3) all house church members discuss the lessons of the Sunday sermon, and (4) they share personal thoughts and spiritual blessings with one another and enjoy the time together. The house church is not for a passive religious church life that only focuses on a typical Sunday worship service and a Bible study based on discipleship. The house church strives to fulfill the church's original purposes, saving unbelievers and making disciples of Jesus Christ. When people gather at a house church, eating together as a family is a very important part.[243] Wolfgang Simson described the importance of table fellowship in the house church, stating

> When Jesus taught people, it usually involved meeting them in their homes, eating and drinking whatever they offered. Typically, the teaching of Jesus was right at the table, over a meal, not just after a meal, surrounded by children and visitors, not in an artificial seminar set-up, but in a real-life situation…. Eating was a main purpose of their meeting: 'When you come together *in order to eat*, wait for each other,' says Paul (1 Cor. 11:33). Eating is central to the extension of the Kingdom.[244]

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[243] "House Church," Seoul Baptist Church of Houston, accessed January 19, 2015, http://www.sbchouston.org/cont/020401.php.

[244] Simson, *Houses That Change the World*, 82.

All that is alive will multiply. Likewise, the house church is alive as the body of Christ, and it also will multiply. According to Payne, biological, transfer, and conversion growth are three sources of church growth. Also, internal, expansion, extension, and bridging growth are four types of church growth.[245] Especially, the multiplication of house churches is related to conversion and extension church growth because house churches make disciples and reproduce a new house church. Although the HCM has quite a simple process (pray – meet – make – gather – multiply), this process is what Jesus did in order to fulfill God's will. Healthy house churches lead to numerical and spiritual growth by practicing the process; Jesus prayed, met people, made disciples as He called them, and then selected disciplers to multiply His church.[246]

Strengths and Weaknesses

Although house churches look like small groups, they fully fulfill the four functions of the church in the view of practical, theological ecclesiology: Doxa (glory or praise), Marturia (testimony), Diakonia (service), and Koinonia (communion). A more startling fact is that these functions are performed voluntarily in house churches. Especially, as the system of house church focuses on relational evangelism, a mother church with house churches has more growth potential than other churches without house churches quantitatively as well as qualitatively. Thus, all house churches invite believers and unbelievers to share their joys and sorrows with one another when they meet at a member's home each week. Through these gatherings, unbelievers become more concerned about their life of faith and will become prepared for the

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[245] Jervis David Payne, *Missional House Churches: Reaching Our Communities with the Gospel* (Milton Keynes, U.K.: Paternoster, 2008), 69-78.

[246] Kreider and McClung, *Starting a House Church*, 97.

Gospel. As a result, they are likely to participate in Sunday worship with their house church members.[247]

On the other hand, the system of a house church has a fragile structure in terms of administration and discipline. If a shepherd who is a lay leader is confronted with a serious problem that is unexpected at his or her house church, the house church will face a possible breakup.[248] Also, as this DTM focuses more on life-centered disciple training than Christian doctrines in the discipleship training process,[249] lay leaders of the house church handle people with false doctrines poorly; consequently, any house church led by incompetent leaders may not function as a church.[250]

Impact on Korean Churches

The HCM includes various characteristics, such as the open and interactive gatherings, the emphasis on evangelism and mentoring, the ministry of non-hierarchical leadership, and so on. The most important characteristic is that house churches are led by lay people who serve as a shepherd and carry out many tasks of a full time pastor. In other words, house churches are engaged in ministry activities in the church in accordance with biblical principles (Ephesians 4:11-12). Consequently, full time pastors can not only reduce fatigue in pastoral ministries, but also develop various programs for healthy church growth.

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[247] "Theology," Duranno Moghoewa Sinhag, accessed January 20, 2015, http://english.duranno.com/moksin/detail.asp?CTS_YER=2007&CTS_MON=12&CTS_ID=65927&CTS_CTG_COD=11.

[248] Ibid.

[249] "Classes," Seoul Baptist Church of Houston, accessed January 20, 2015, http://www.sbchouston.org/cont/0301.php.

[250] David L. Finnell, *Life in His Body: A Simple Guide to Active Cell Life* (Houston, Tex: Touch Publications, 1995), 29-30.

Although the HC conference was first started by a Korean immigrant church in the

United States, it is extremely surprising that the HCM has become popular among churches in

South Korea. The following strategic objectives are one of the reasons why this DTM has

become popular among Korean churches in the world:

> The goal is to achieve the following HC implementation by 2010.
>
> 1. Korea
>   - Every region: establish one house church for every 10 traditional churches.
>
> 2. U.S.A
>   - Where there are ten or more Korean churches: establishes one HC for every ten traditional churches.
>   - Where there are less than ten Korean churches: establish at least one HC.
>
> 3. Nations other than North America and Korea
>   Establish at least one model HC in each nation.
>
> 4. Each Continent in its Strategic Location
>   - Establish a HC Center to aid the cross cultural and local ministries.[251]

Actually, 247 churches exist as models of the house church ministry in 2014. These

churches not only have practiced the HCM, but also have led local churches that began the house

church ministry: 162 churches in South Korea, 55 churches in the United States, 6 churches in

Canada, and 24 churches in various other regions in the world.[252] Also, SBCH has

communicated with churches practicing the HCM, through e-ranch and housechurch-360 on the

internet. The e-ranch provides house churches with Bible study materials weekly, many worship

songs, and various information. The housechurch-360 is the house church information

management system. It is not just an administration system for a church, but a full circle process

for those who are new church members and non-Christians.

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[251] "Strategic Objectives," housechurchministries.org, accessed January 21, 2015, http://www.housechurchministries.org.

[252] "Network," housechurchministries.org, accessed January 21, 2015, http://www.housechurchministries.org/html/network/network02_search.htm.

Chapter Summary

Korean churches have grown through many DTPs. This chapter explored the current five most popular DTMs out of many DTMs in South Korea: Called to Awaken the Laity Ministry, Cell Reviving Ministry, Two Wings Ministry, Jiguchon Cell Ministry, and House Church Ministry.

The CAL of SaRang Community Church is not only a front-runner in South Korea's DTM, but also a representative DTP. This DTM has the advantages of intensive training based on theological doctrines, but relatively restricts the various works through the gifts of the Holy Spirit. The CRM of AnsanDongsan Church is a program which transformed a discipleship training system into a cell group system. However, the leadership structure of the CRM is still hierarchical. Consequently, lay leaders who are produced in only six months can have potential risk factors which ruin a cell group. The TWM of Pungsunghan Church is a program, based on relational evangelism and dynamic discipleship in cell churches. The TWM motivates trainees to have a passion for evangelism, but the excessive gift-centered ministry puts them in danger, seeking supernatural phenomena for everything in the world rather than the Word of God.[253] The JCM of Jiguchon Church is basically a program, based on cell ministry with a main principle that a cell is a church. Thus, all cells strive to evangelize to the world in order to accomplish the core values of the cell church ministry, such as multiplication and church planting. On the other hand, the competition in multiplying among of cell churches bring conflict to the church. Although the HCM of Seoul Baptist Church in Houston is a program which is structurally closer to the cell church system than the house church system, the HCM faithfully performs the five functions of a house churches, such as praying, meeting, making, gathering and

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[253] See 1 John 2:16; Colossians 3:21.

multiplying. However, lay leaders in house churches treat people poorly who have a false doctrine, because of focusing on life-centered disciple training rather than Christian doctrines in the discipleship training process.

In chapter four, the researcher will analyze and evaluate the survey results from pastors that responded to the questionnaire about the current five DTMs in South Korea.

CHAPTER IV

SURVEY OF FIVE DISCIPLE-TRAINING PROGRAMS

The Purpose and Process of the Research Survey

The researcher surveyed approximately 100 pastors of Korean churches executing the current five Discipleship Training Ministries (DTM) for building an optimal DTM. This chapter examines what Korean pastors exercising the five DTMs think about the nature of DTM, and analyzes the findings of the survey. The researcher used an online survey tool from Google Drive[254], collected data from the five samples regarding the CAL, the CRM, the TWM, the JCM, and the HCM between November 1, 2014 and March 15, 2015.

Participants

Ninety five pastors participated in the survey although the researcher contacted 350 pastors. Sixty-eight of the 95 participants were senior pastors (71.57%), and eighty-eight of them were between the ages of thirty-five and sixty-four (92.64%). Also, most of the participants (92.55%) completed a master's degree and over. Seventy-six of them (80.00%) worked for more than eleven years, and 58.95 percent served in local churches with less than 499. The researcher got the list of names and email addresses from the five DTMs' homepages. This survey was anonymous performed by 95 participants. Table 1 shows the numbers of the five DTMs.

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[254] https://www.google.com/drive/.

Table 1. The Number of Samples of the Five DTMs Survey

Targets	Participants (Contacted/Responded)
Called to Awaken the Laity Ministry (CAL)	50/21
Cell Reviving Ministry (CRM)	70/16
Two Wings Ministry (TWM)	60/16
Jiguchon Cell Ministry (JCM)	80/15
House Church Ministry (HCM)	90/27
Total	350/95

Survey Procedures

The researcher contacted 350 pastors of churches using the five DTMs by E-mail or phone, and asked them to participate in the survey online. The participants received the online survey link by E-mail with a consent form. All contents of the survey were approved by the Institutional Review Board (IRB) of Liberty University. As they anonymously took part in this survey, their responses were collected automatically in the Google Drive. The researcher stopped recruiting participants when about 100 responses were collected.

Limitations

The researcher decided to retrieve responses from about 100 pastors who participated in the five major DTPs.[255] As mentioned above, the online survey tool, Google Drive, was very useful to collect and manage data, but it was not easy to collect data from the possible participants because of many reasons including technical difficulties and a lack of interest, and so on. The participants were male pastors who graduated from a seminary under various denominations in South Korea and were serving Korean churches as pastors all over the world.

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[255] See the footnotes 11 and 12 in the chapter one. p. 5.

With the limitation of the participants, this chapter analyzes the data and investigates important contributing factors to optimize the DTMs of the Korean churches that are using the five DTPs.

Survey Questions

The researcher asked the participants 21 questions, and offered them five different kinds of questionnaire about the five DTMs. The abbreviated list is as follows:

1. What is your position in your church?
2. What is your age?
3. What is the highest level of education you have completed?
4. How long have you been a pastor?
5. How many people are attending Sunday worship service regularly in your church?
6. What DTP(s) have you completed? (Choose **all** that apply)
7. How long have you been working for the "CAL" DTM?
8. Have you ever thought of exchanging your current DTP with another DTP? (If no, go to question **#11**)
9. Why do you think so? (Choose only **three**)
10. How many DTPs have you actually changed during the pastoral ministry?
11. What do you expect from the "CAL" DTM? (Choose only **three**)
12. Do you think there are difficulties in practicing the "CAL" DTM in your church? (If no, go to question **#14**)
13. If yes, what are the reasons? (Choose only **three**)
14. Do you agree that the "CAL" DTM is helpful for Korean churches?
15. If you agree, why do you think so? (Choose only **three**)
16. What do you think are the core values of DTM? (Choose **all** that apply)
17. What do you think are the requirements of the DTM for your church's need? (Choose only **five**)
18. What do you think are the characteristics of the "CAL" DTM? (Choose **all** that apply)
19. What do you think are the characteristics of the "CAL" DTM for your church's need? (Choose only **three**)
20. What do you think are helpful for the revival or the reformation of Korean churches? (Choose only **three**)
21. Please briefly write your opinions about the many different forms of DTM that were developed in Korean churches. Do you agree that the many different forms of DTM in Korea are beneficial to the Korean churches? If you agree, what are the reasons? If you disagree, what are the reasons?

Survey Analysis and Findings

The researcher analyzed and evaluated the results from the survey of the five DTMs. The analysis and findings of the survey research consists of four parts: (1) Information on Pastors and Churches (Question 1-5), (2) Pastors' Responses to the DTPs (Question 6-10), (3) Pastors' Responses to the DTMs (Question 11-15), and (4) Pastors' Needs in the DTM (Question 16-21).

Information on Pastors and Churches (Question 1-5)

Ninety five pastors participated in the survey. The participants consisted of 68 senior pastors (71.58%), 24 assistant pastors (25.26%), and 3 intern pastors (3.16%). *(Figure 2)*
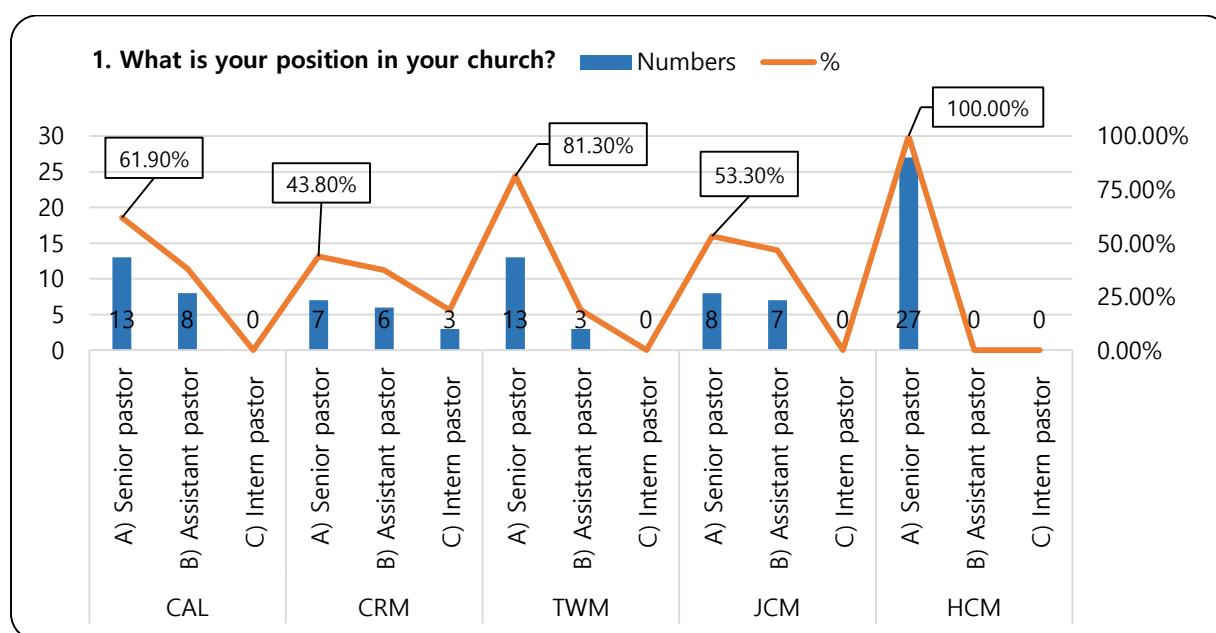
Figure 2. Participants' Positions in Church

Of the participants surveyed, 5 pastors were between the ages of twenty-five and thirty-four (5.26%), 25 were thirty-five and forty-four (26.32%), 33 were forty-five and fifty-four (34.74%), 30 were forty-five and sixty-four (31.58%), and 2 were more than sixty-five (2.10%). *(Figure 3)*
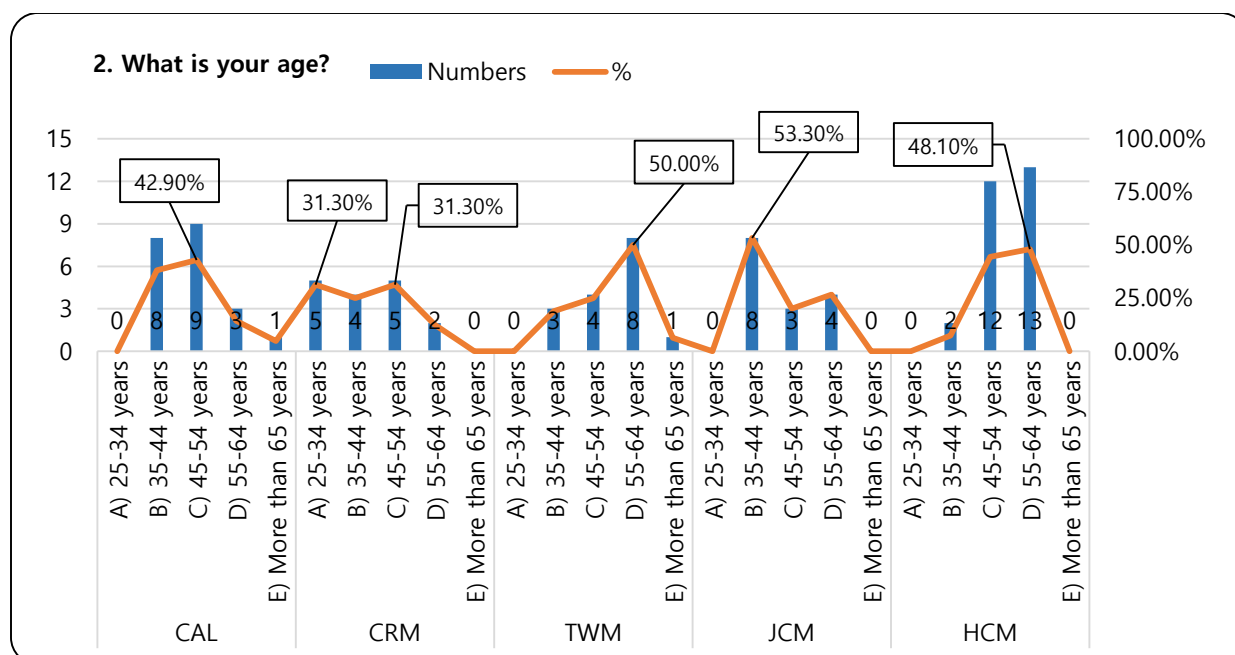
Figure 3. Ages of Participants

Only two participants did not respond to the question about their education level (one from the HCM and the other from the TWM). Most participants' highest education level was a master's degree (65.59%), while 27.96% reported a doctoral degree, and 6.45% had a bachelor degree. *(Figure 4)*
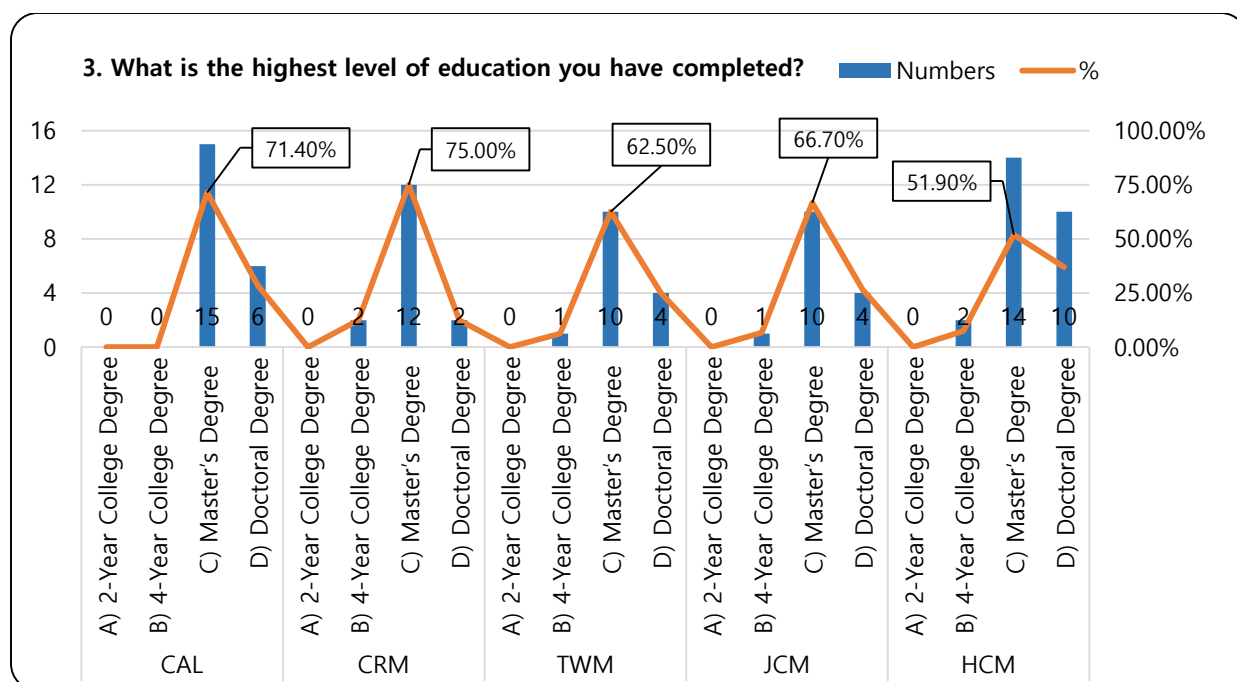
Figure 4. Education Levels of Participants

Of the participants, 11 pastors have been serving in Korean churches for less than 5 years (11.58%), and 19 for five to ten years (20.00%), 27 for eleven to fifteen years (28.42%), 15 for sixteen to twenty years (15.79%), and 23 for more than twenty-one years (24.21%). *(Figure 5)*
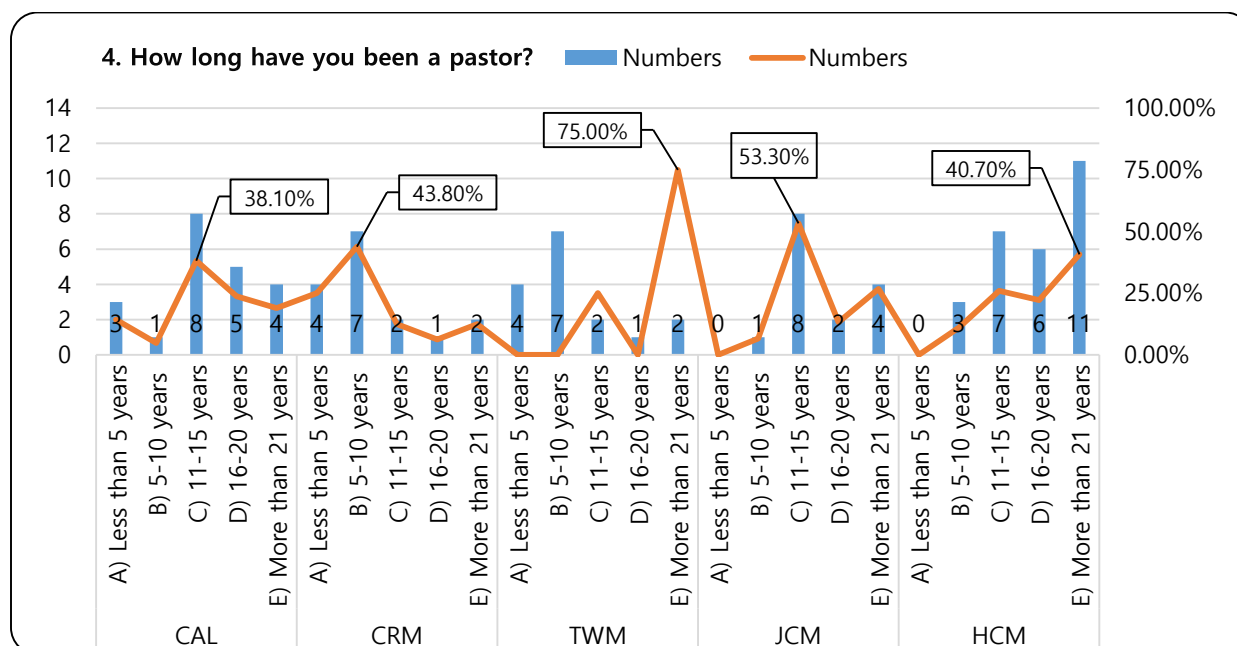
Figure 5. Ministry Periods of Participants

The majority of participants (58.95%) serve local churches with less than 500 regular attenders in Sunday worship service: 21 churches (22.11%) less than 100 and 35 churches (36.84%) with 100-499, meanwhile 14.73 percent serves a church with 500-999 regular attenders, 10.53 percent with 1,000-1,999, and 15.79 percent with more than 2,000. *(Figure 6)*
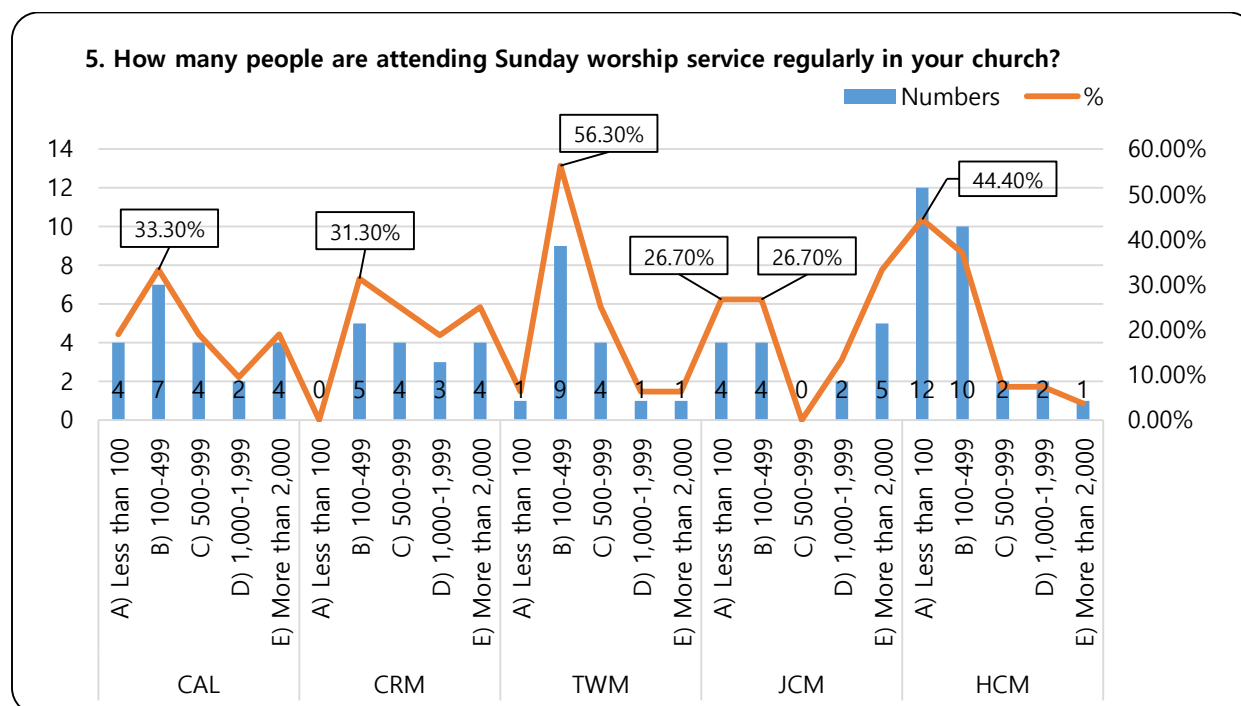
Figure 6. Average Attendance in Sunday Worship Service

Pastors' Responses to the DTPs (Question 6-10)

The participants have completed DTPs related to the five DTMs. The fact that the CAL's participants (68.18%) and the JCM's participants (56.25%) did not experience other DTPs that these churches will be unlikely to choose various DTPs in the future. On the other hand, the other DTMs' participants tend to adopt new DTPs. *(Figure 7.1 to 7.5)*
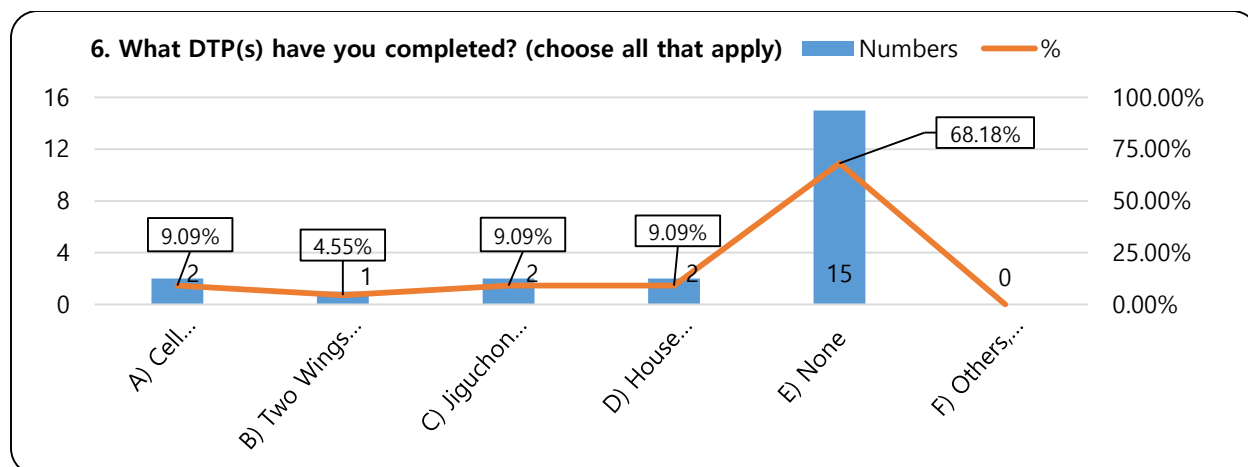
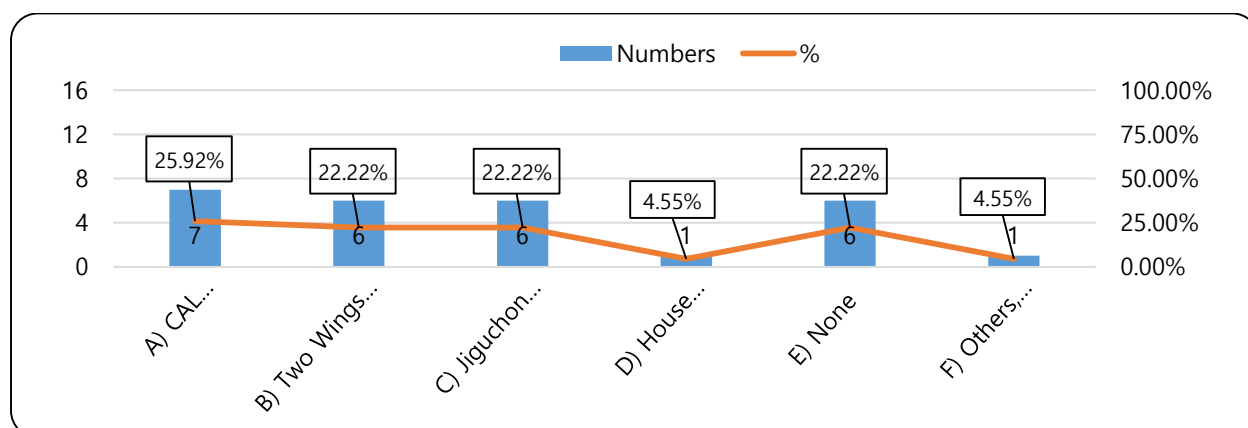Figure 7.1. Completed DTPs of CAL's Participants

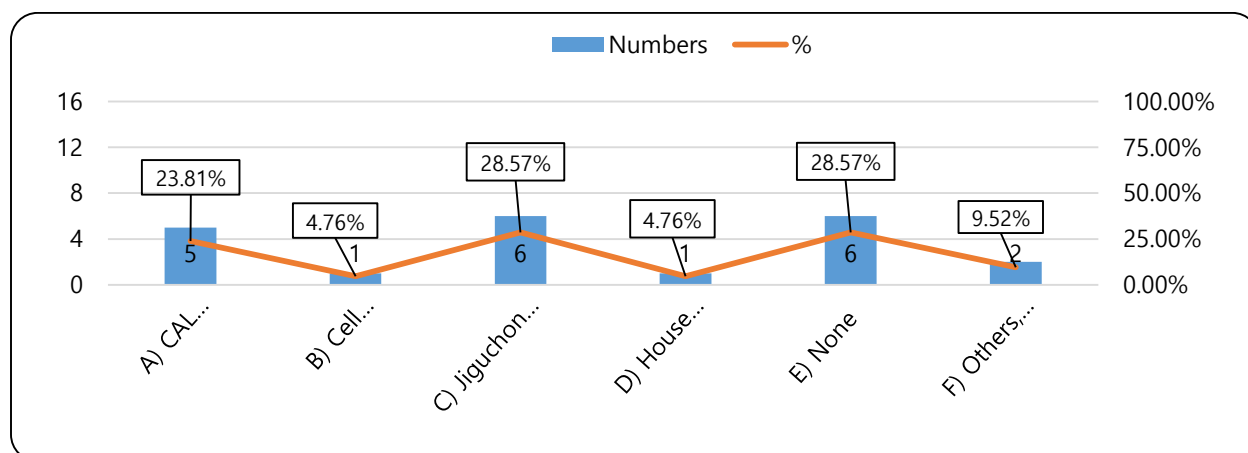
Figure 7.2. Completed DTPs of CRM's Participants

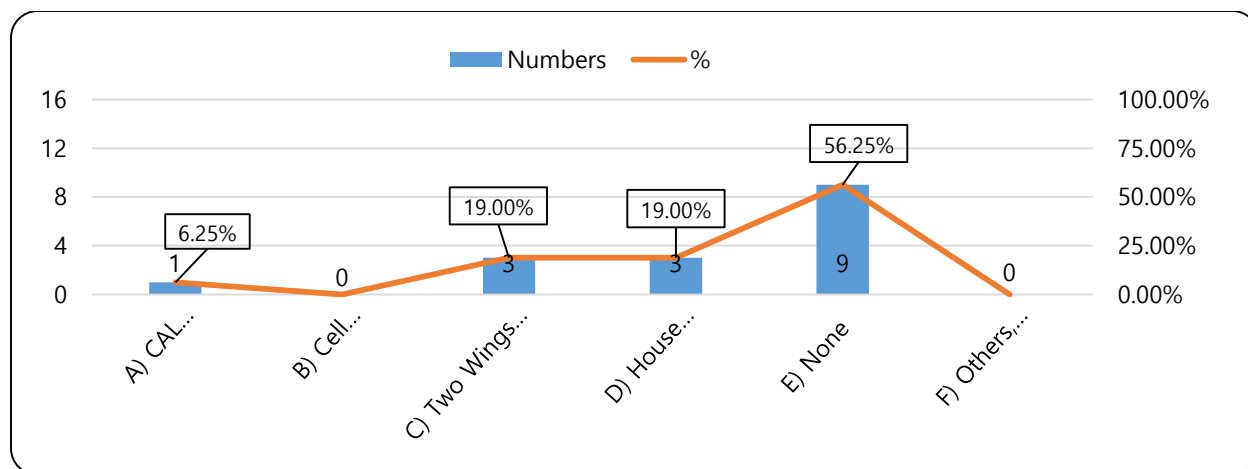Figure 7.3. Completed DTPs of TWM's Participants

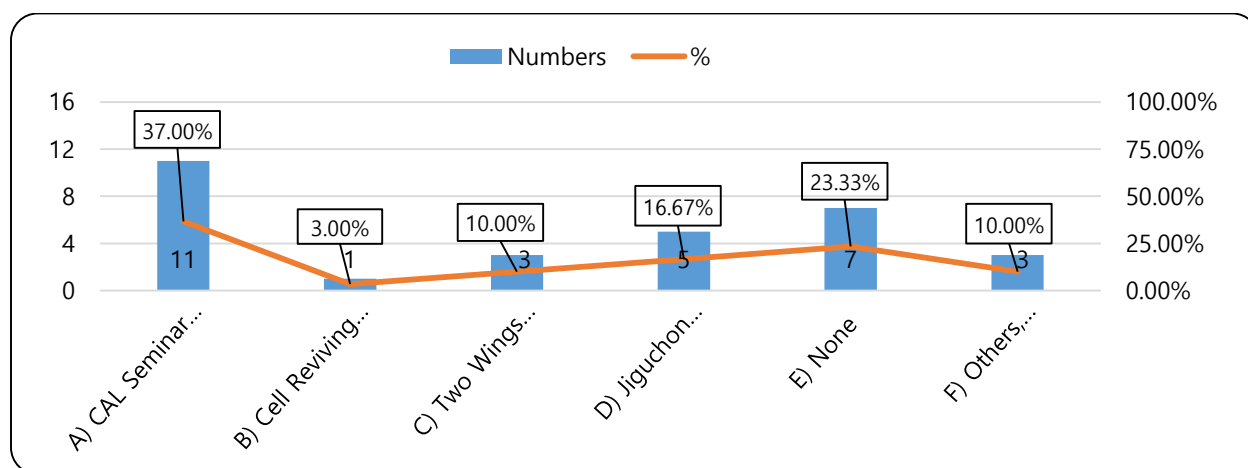Figure 7.4. Completed DTPs of JCM's Participants

Figure 7.5. Completed DTPs of HCM's Participants

As Table 2 shows, 62.93% of the participants completed more than one DTM seminar or conference. Of the five DTMs, the CAL have been well known DTP (20.69%), then the JCM (16.38%), followed by the TWM (11.21%), the HCM (6.03%), and the CRM (3.45%).

Table 2. DTM Seminar or Conference Experience

	Targets	Participants' DTMs					Total	Percentage
		CAL	CRM	TWM	JCM	HCM		
Completed DTMs	CAL		7	5	1	11	24	20.69%
	CRM	2		1	0	1	4	3.45%
	TWM	1	6		3	3	13	11.21%
	JCM	2	6	6		5	19	16.38%
	HCM	2	1	1	3		7	6.03%
	None	**15**	**6**	**6**	**9**	**7**	**43**	**37.07%**
	Others	0	1	2	0	3	6	5.17%
	Sum	22	27	21	16	30	116	100.00%

Only one participant (the CAL participants) did not respond to the question about ministry period of the DTM. The majority of participants (68.09%) have been working on their own DTM for less than ten years, and 25.53% for ten to fourteen years, and 6.38% for more than fifteen years. *(Figure 8)*
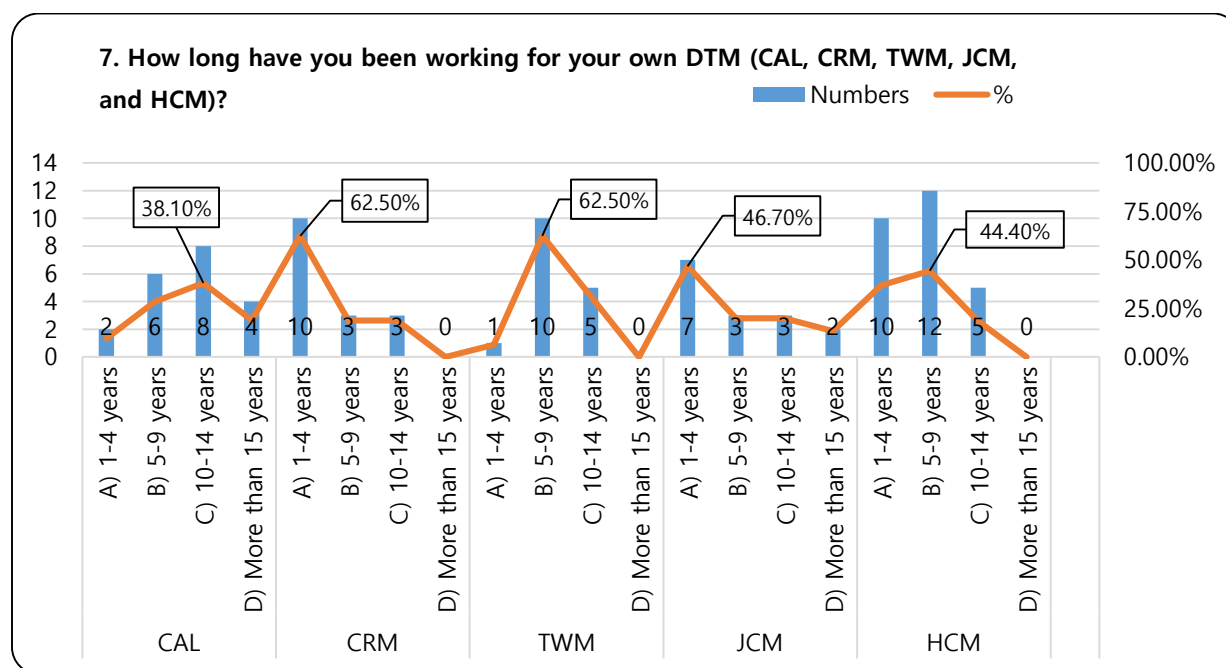
Figure 8. Ministry Periods of Participants for Each Five DTM[256]

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[256] The DTM of the Survey-Question 7 indicated the participants' own DTM.

As compared with the findings of the Survey-Question 6, the result of the Survey-Question 8 was unexpected. Seventy-six participants (80.00%) have no intention to exchange their current DTP with another DTP. *(Figure 9)*
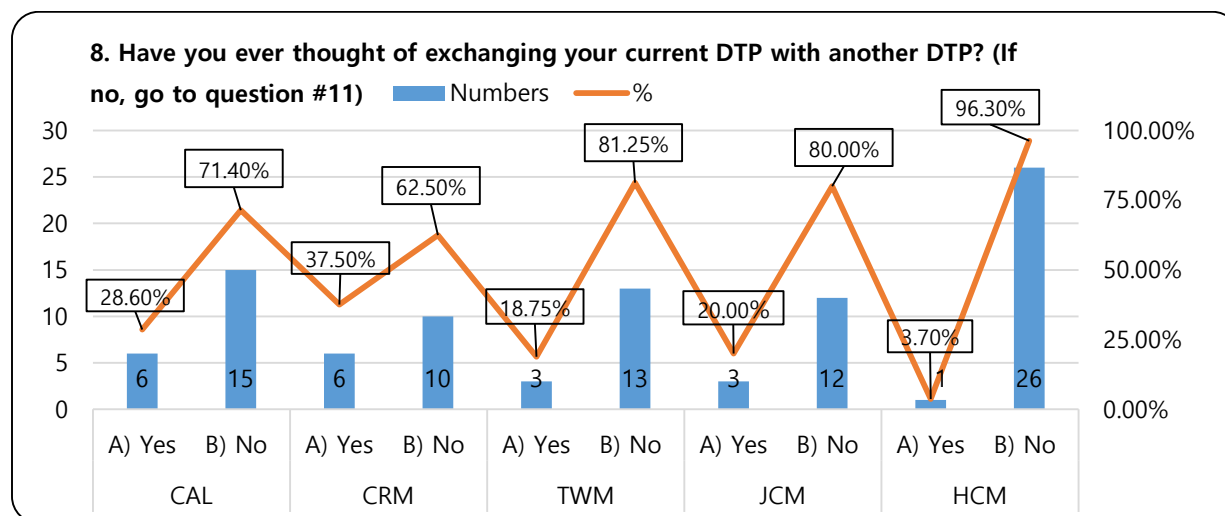

Figure 9. Participants' Satisfaction with Their Current DTP

Of the ninety-five participants, 19 pastors (20.00%) reported an intention to change their current DTP with another DTP in Table 3. Only 2.17% have an intention to change for the numerical growth of the church. *(Figure 10)*
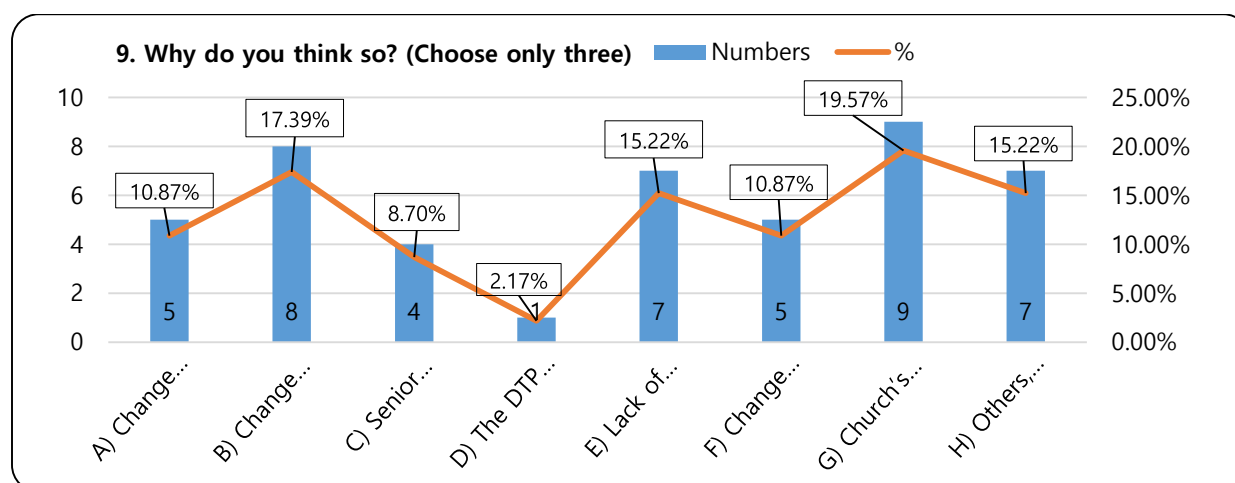

Figure 10. Participants' Reasons for Exchanging

Table 3 shows the three main reasons related to the Survey-Question 9, "Why do you think so? (Choose only three)" According to the results, three reasons consist of 52.18% of the responses.

Table 3. Reasons Regarding the Survey-Question 9

Reasons	Numbers	Percentage
Church's need	**9**	**19.57%**
Change of senior pastor's vision	**8**	**17.39%**
Lack of lay people's participation	**7**	**15.22%**
Change of church leadership	5	10.87%
Change of current trend of DTM	5	10.87%
Senior pastor's preference on a particular DTP	4	8.70%
The DTP did not influence the numerical growth of the church	1	2.17%
Others, please specify	7	15.22%
Total	46	100%

All of the 19 participants, who had intention to change their current DTP with another DTP, actually changed their DTPs more than once during the pastoral ministry. Only two participants did not respond to the Survey-Question 10 (one from the CAL and the other from the CRM). *(Figure 11)*
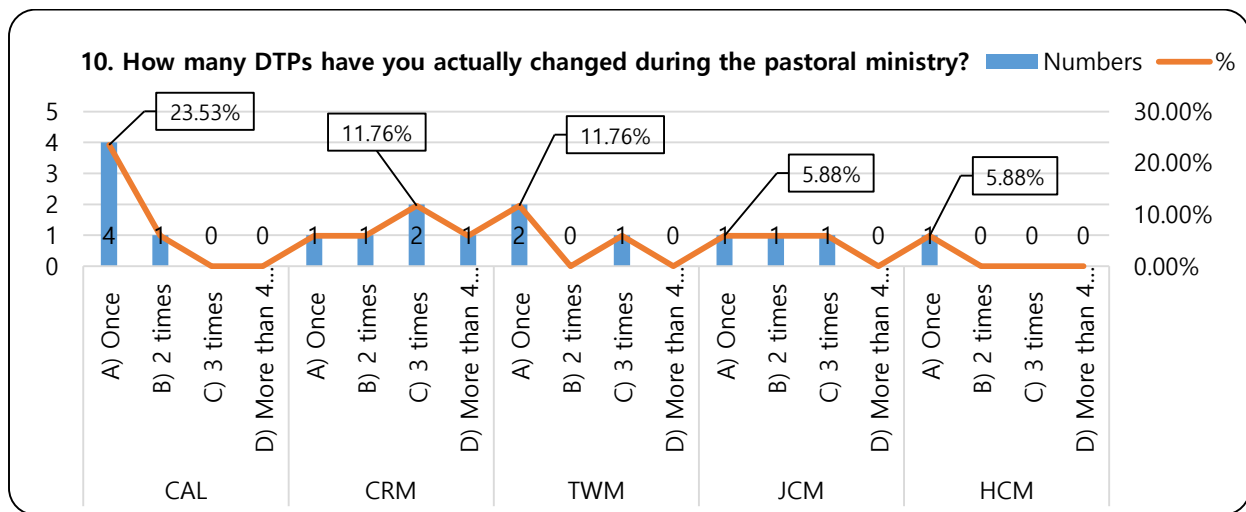

Figure 11. Experience of Changing DTPs

Pastors' Responses to the DTMs (Question 11-15)

The Survey-Question 11 to 15 represented strengths and weaknesses of the five DTPs presented by participants who currently are using one of the five DTPs in their church.

According to Figure 12.1 to 12.5, all 95 participants expected spiritual growth of the church members through their DTM. None of the CAL and HCM's participants did expect the reformation of the society in Figure 12.1 and 12.5, and the JCM's participants did not expect formation of the sound theological doctrines in Figure 12.4.
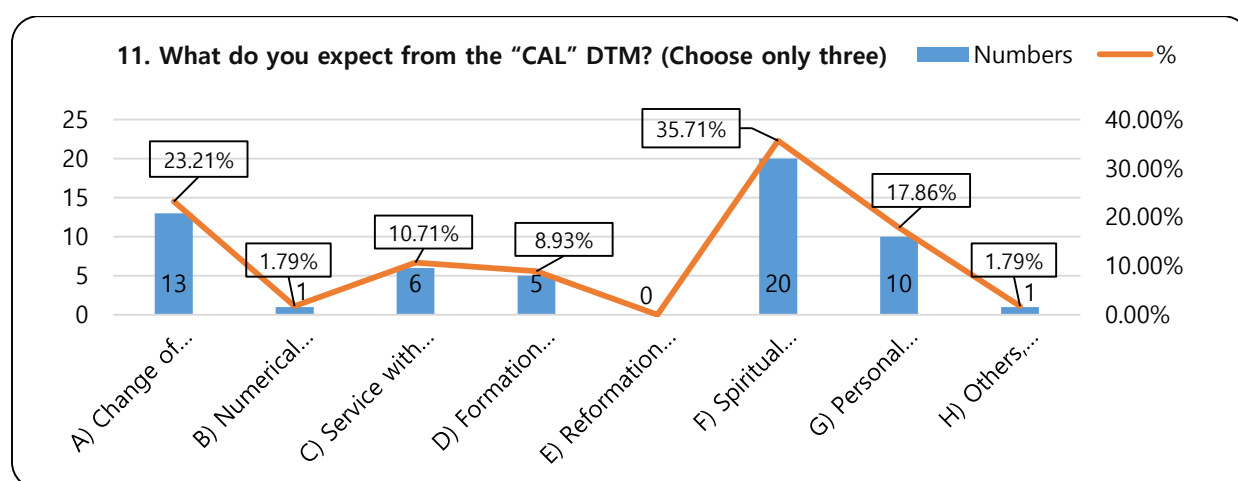

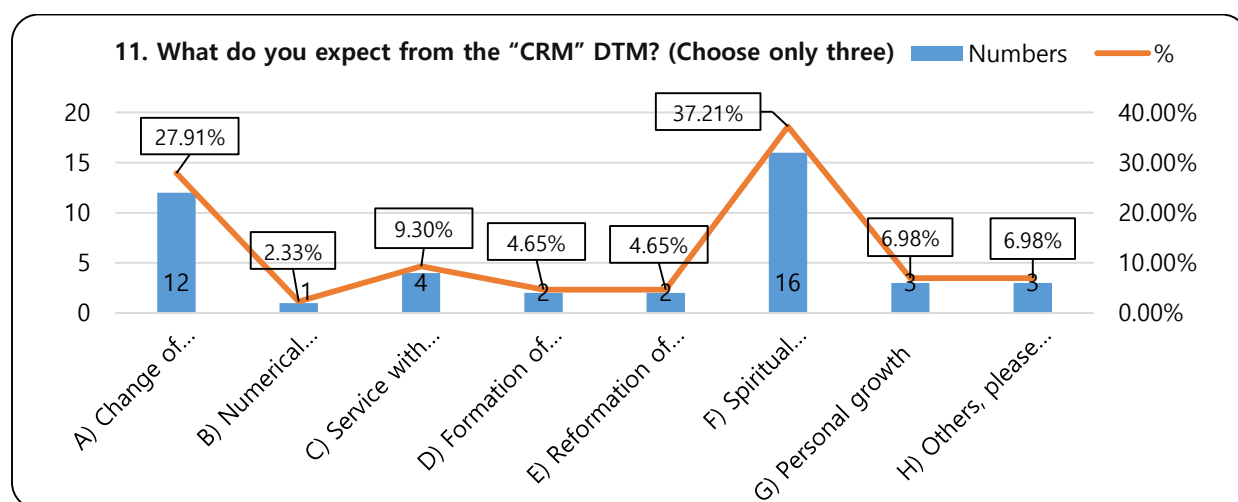Figure 12.1. Expectation from the CAL
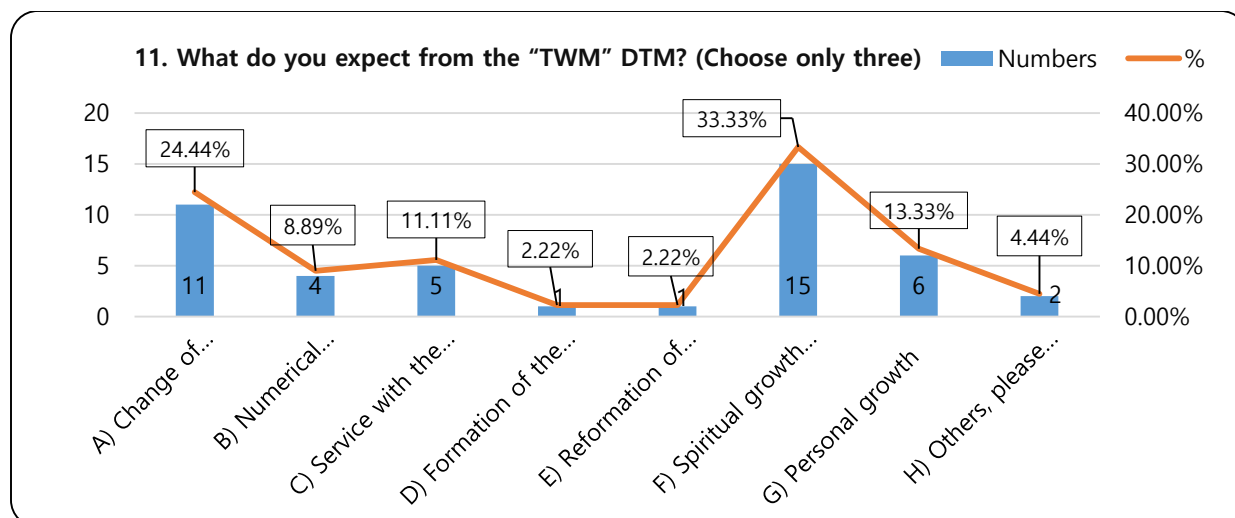

Figure 12.2. Expectation from the CRM

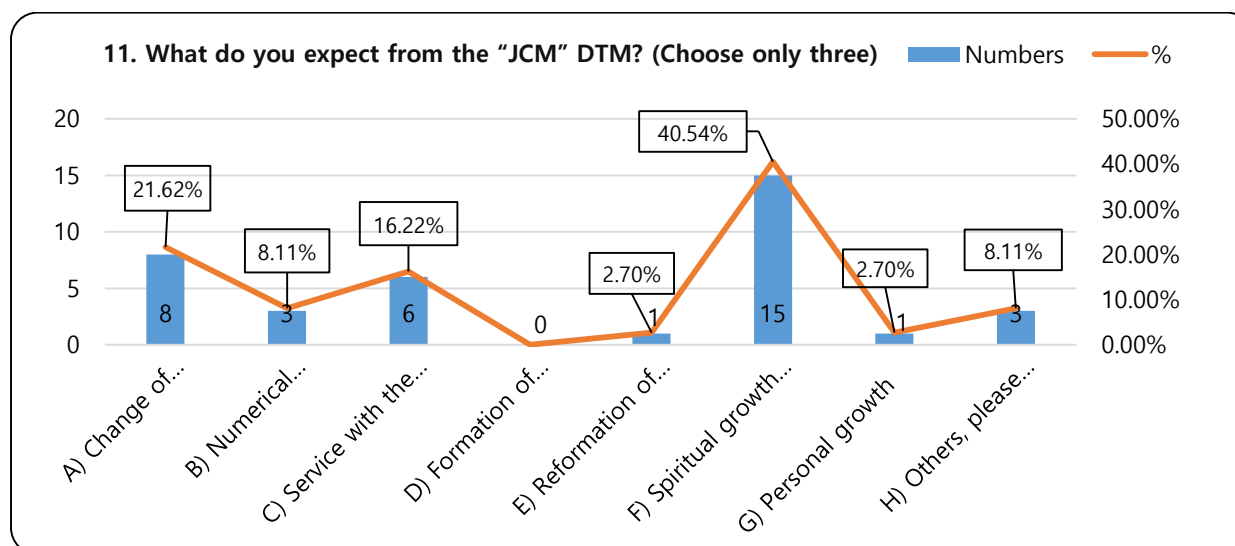Figure 12.3. Expectation from the TWM

Figure 12.4. Expectation from the JCM
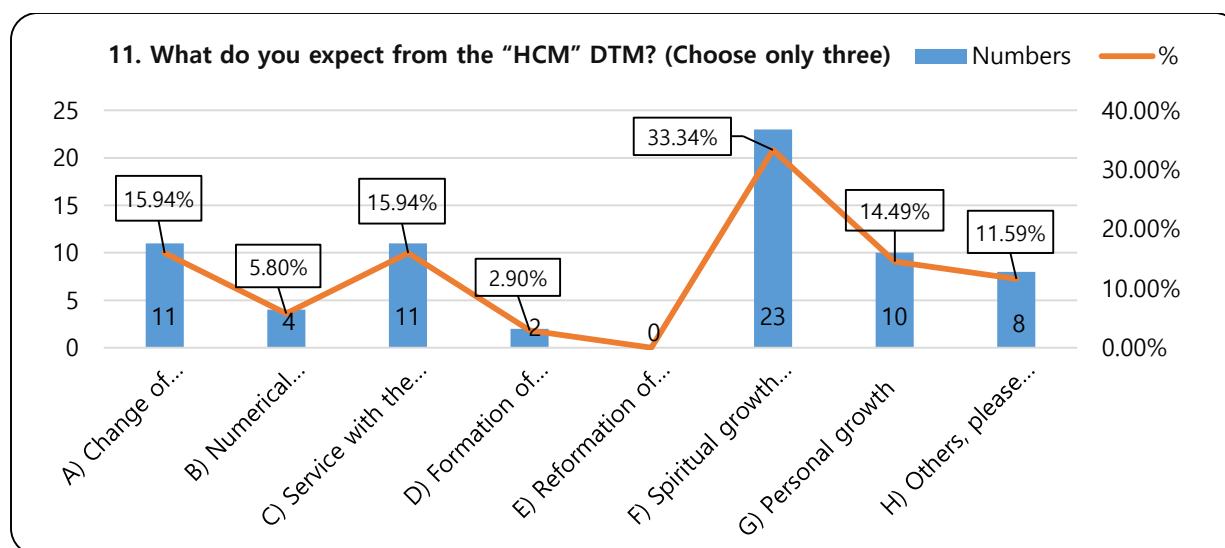
Figure 12.5. Expectation from the HCM

Seventy-six participants (80.00%) responded to the Survey-Question 11. Table 4 displays

the ranking of the items chosen by the participants.

Table 4. Items Related to the Survey-Question 11

Items	Numbers	Percentage
Spiritual growth of the church members	**89**	**35.60%**
Change of worship	**55**	**22.00%**
Service with the gift of the Holy Spirit in the church	**32**	**12.80%**
Personal growth	30	12.00%
Numerical growth of the church	13	5.20%
Formation of the sound theological doctrines	10	4.00%
Reformation of the society	4	1.60%
Others, please specify	17	6.80%
Total	250	100%

The majority of participants experienced difficulties in practicing their current DTM in their church. *(Figure 13)*
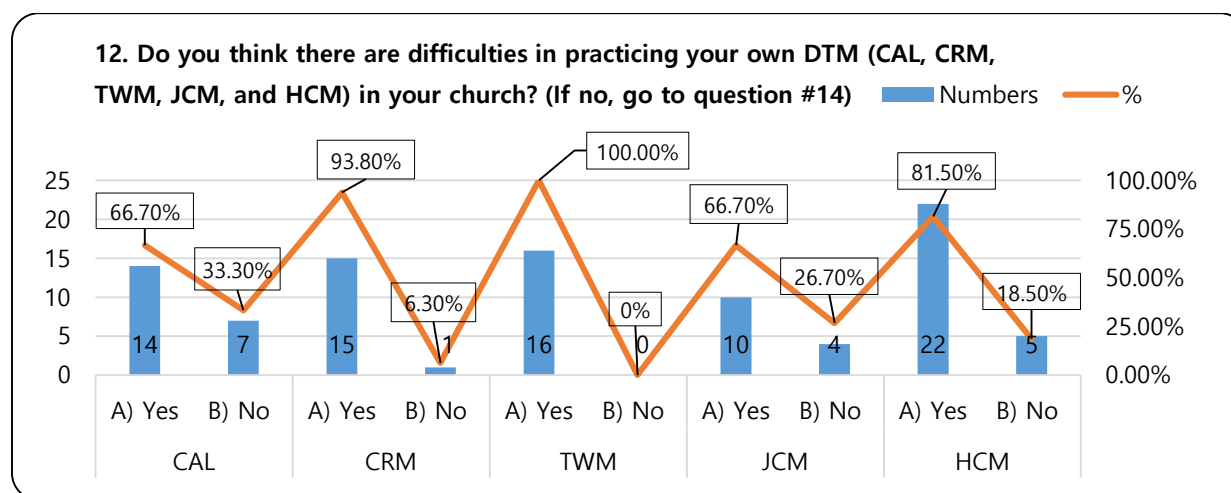
Figure 13. Difficulties in Practicing the DTM[257]

The following Figure 14.1 to 14.5 shows various reasons why the participants had difficulties in practicing the DTMs. All participants except the CAL responded that poor surroundings of the church for the DTM training (e.g. rural areas) is a problem in practicing the DTM. Participants of the CAL answered that a lack of lay people's participation did not matter. A lack of understanding of the DTM is a difficulty that all participants experienced in practicing the DTM in their church.

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[257] The DTM of the Survey-Question 12 indicated the participants' own DTM.

Figure 14.1. Reasons for Difficulties in the CAL

Figure 14.2. Reasons for Difficulties in the CRM

Figure 14.3. Reasons for Difficulties in the TWM
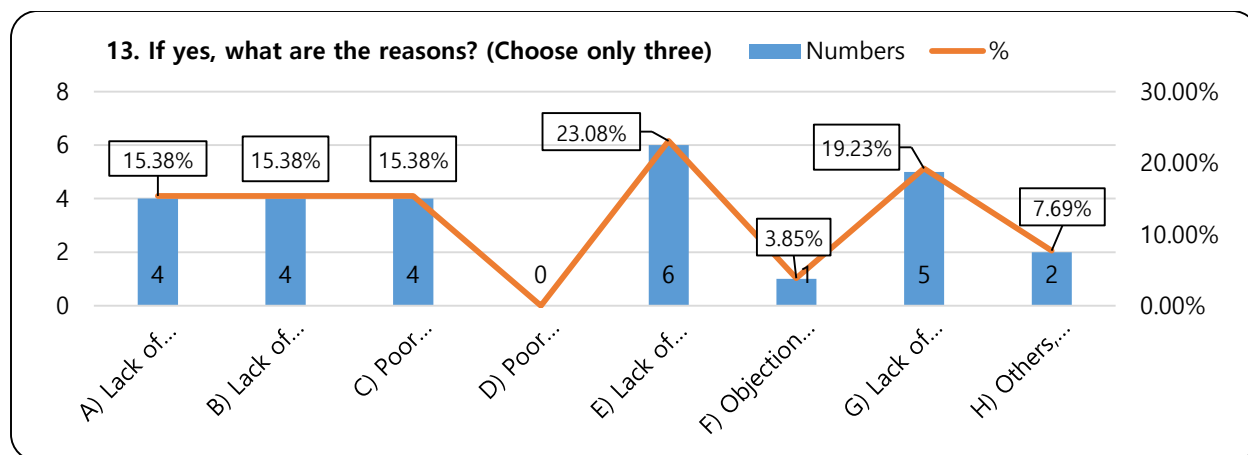
Figure 14.4. Reasons for Difficulties in the JCM
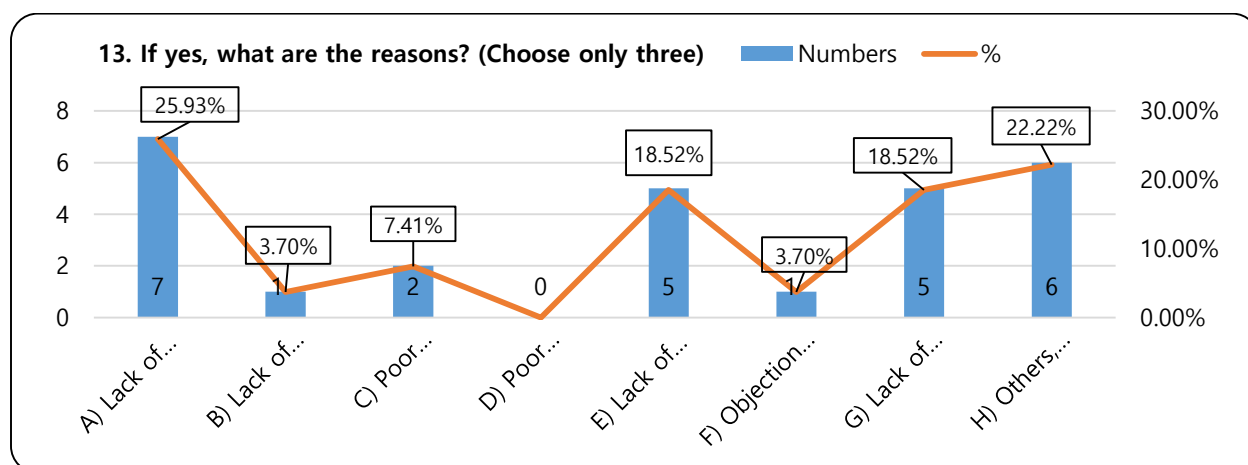
Figure 14.5. Reasons for Difficulties in the HCM
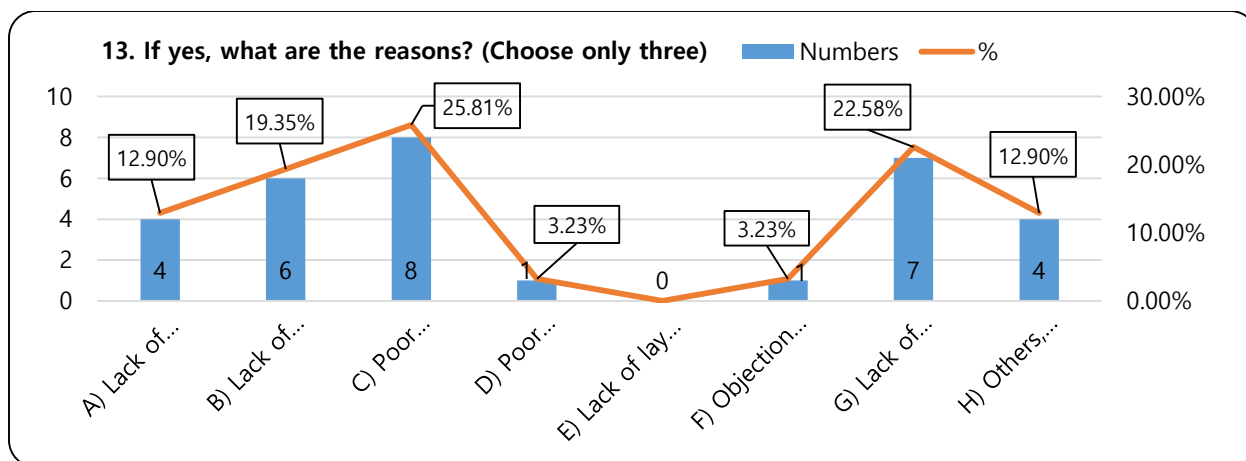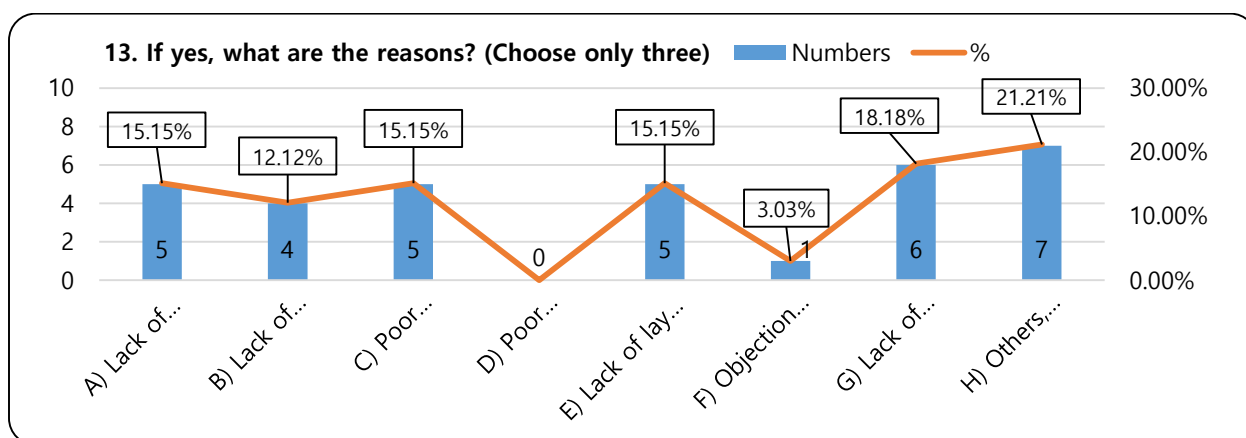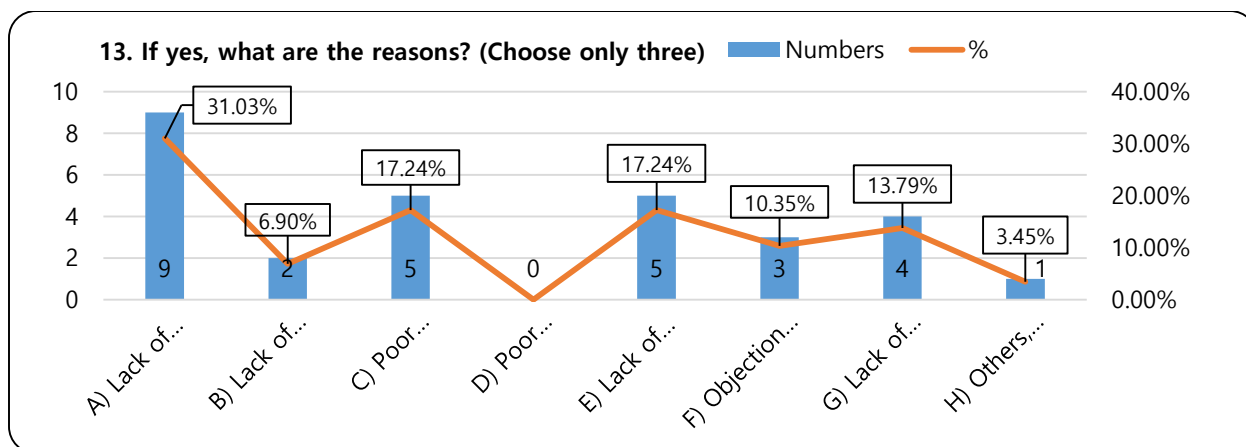
Seventy-seven participants (81.05%) responded to the Survey-Question 13. Table 5

shows the ranking of the items chosen by the participants.

Table 5. Reasons for Difficulties in Their DTM

Items	Numbers	Percentage
Lack of pastor's leadership	**29**	**19.86%**
Lack of understanding of the DTM	**27**	**18.49%**
Poor environments in the church for the DTM training	**24**	**16.44%**
Lack of lay people's participation	21	14.38%
Lack of pastoral integrity	17	11.64%
Objection of the church lay leaders	7	4.80%
Poor surroundings of the church for the DTM training (e.g. rural areas)	1	0.69%
Others, please specify	20	13.70%
Total	146	100%

Most of participants (Strongly agree, 73.68%; Agree, 25.26%) indicated that their DTM is helpful for Korean churches. Only one participant of the CAL did not agree that the CAL DTM is helpful for Korean churches. *(Figure 15)*
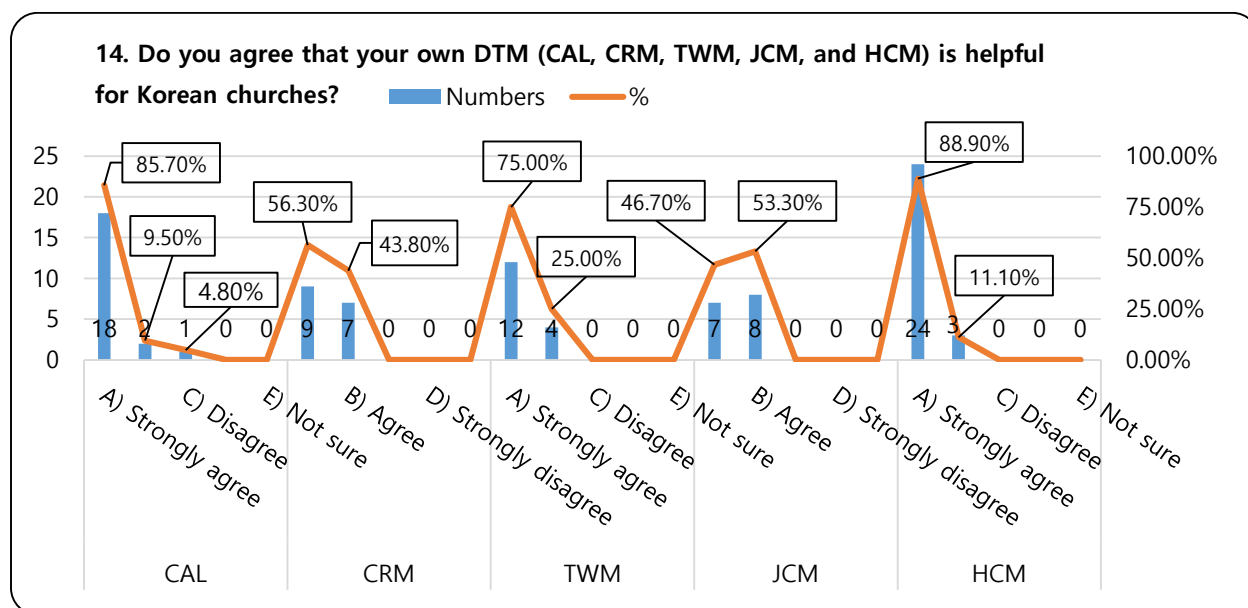
Figure 15. Response to the Survey-Question 14[258]

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[258] The DTM of the Survey-Question 14 indicated the participants' own DTM.

Figure 16.1 to 16.5 shows the responses to the Survey-Question 14, "If you agree, why do you think so? (Choose only three)" All of the participants reported that their DTM was the most pervasive influence on church members' spiritual growth. None of the TWM's participants did expect growth in family through their DTM *(Figure 16.3)*, and the HCM's participants did not expect serving the community *(Figure 16.5)*.

Figure 16.1. Strengths of the CAL for Korean Churches
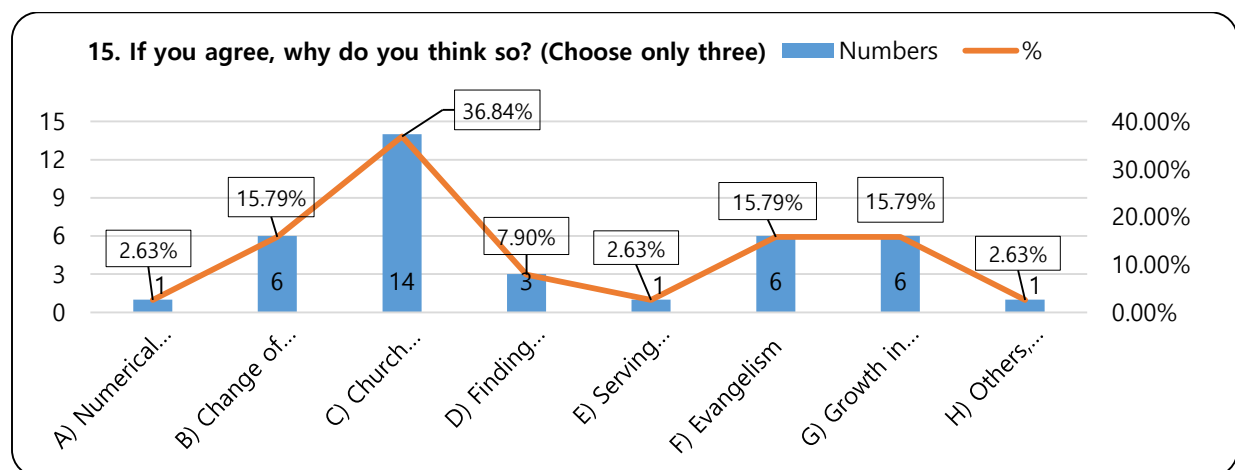
Figure 16.2. Strengths of the CRM for Korean Churches
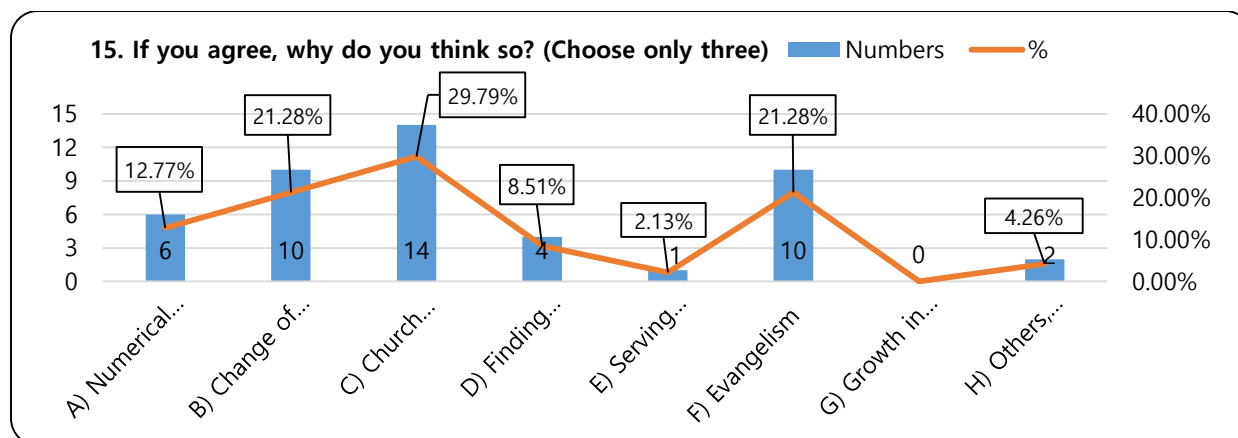
Figure 16.3. Strengths of the TWM for Korean Churches
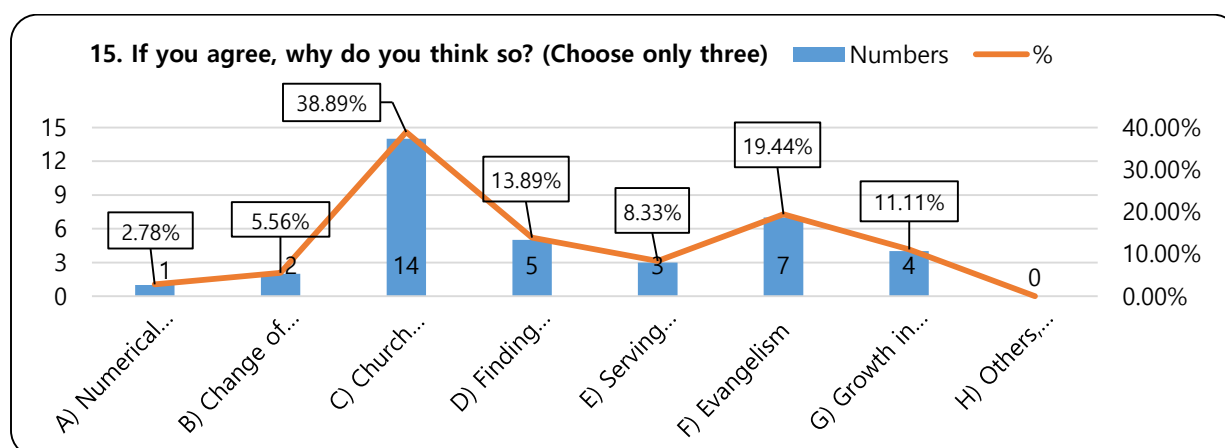
Figure 16.4. Strengths of the JCM for Korean Churches
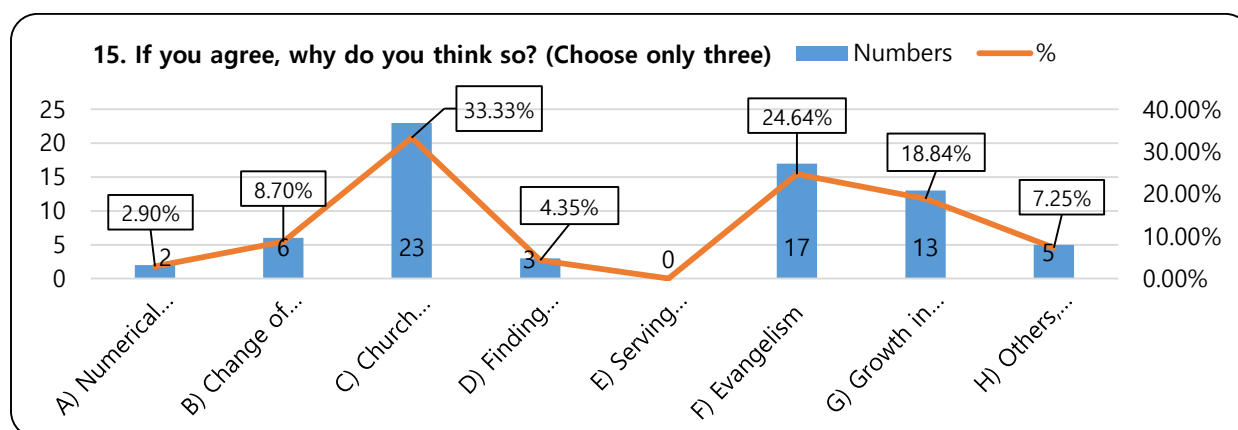
Figure 16.5. Strengths of the HCM for Korean Churches
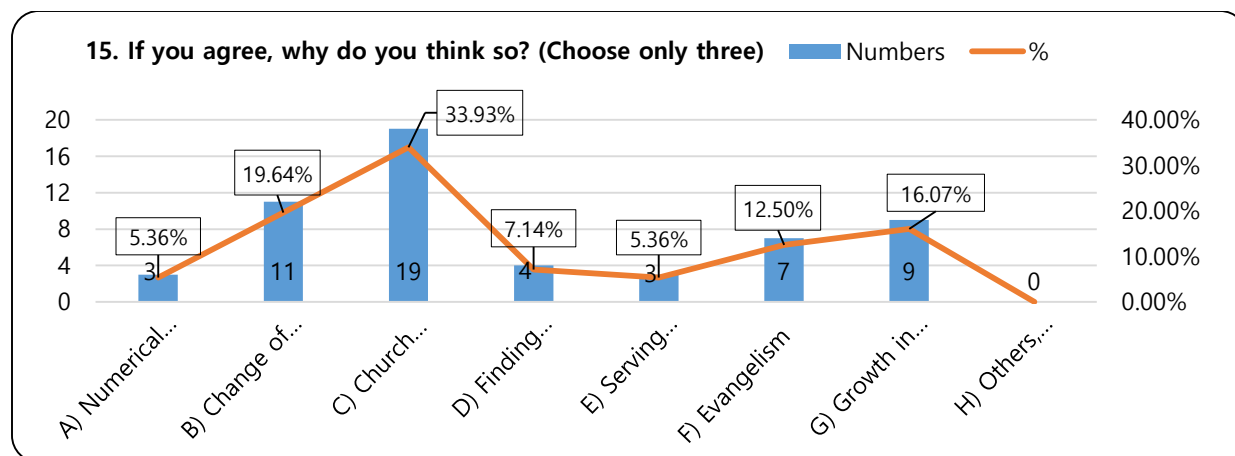
Ninety-five participants (100%) responded to the Survey-Question 15. Table 6 displays the ranking of the items chosen by the participants.

Table 6. Items Related to the Survey-Question 15

Items	Numbers	Percentage
Church members' spiritual growth	**84**	**34.15%**
Evangelism	**47**	**19.11%**
Change of worship	**35**	**14.23%**
Growth in family	32	13.01%
Finding spiritual gifts	19	7.72%
Numerical growth of church	13	5.28%
Serving the community	8	3.25%
Others, please specify	8	3.25%
Total	246	100%

Pastors' Needs in the DTM (Question 16-21)

The core values of the five DTMs were presented by the participants who currently were practicing one of the five DTPs in their church through the Survey-Question 16 to 20. Additionally, the researcher analyzed various thoughts of the participants regarding what they expected from the current various DTPs for the revival or the reformation of Korean churches through the Survey-Question 21.

According to Figure 17.1 to 17.5, the five DTMs have different ideas related to the Survey-Question 16,[259] "What do you think are the core values of DTM? (Choose all that apply)" *Discipleship* was reported as the best core value of DTM from the CAL respondents (10.44%); the CRM, *the Word of God (the Bible)* (9.52%) and *Kingdom of God* (9.52%); the

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[259] The DTM of the Survey-Question 16 indicated the participants' own DTM.

TWM, *Spiritual Growth (Sanctification)* (9.72%) and *Reproduction and Multiplication* (9.72%);

the JCM, *Evangelism* (10.81%); the HCM, *Reproduction and Multiplication* (10.84%).
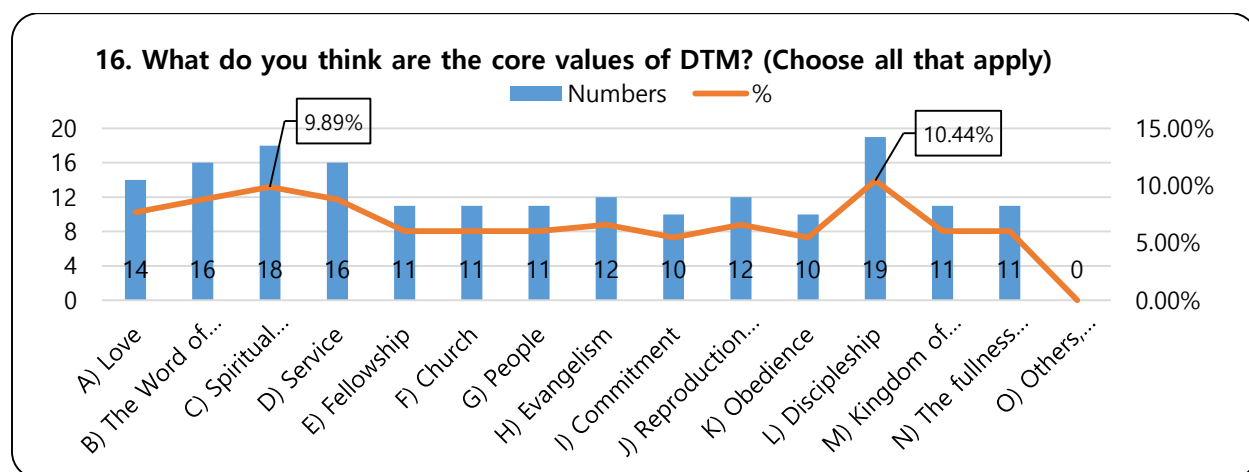
Figure 17.1. Core Values from the CAL
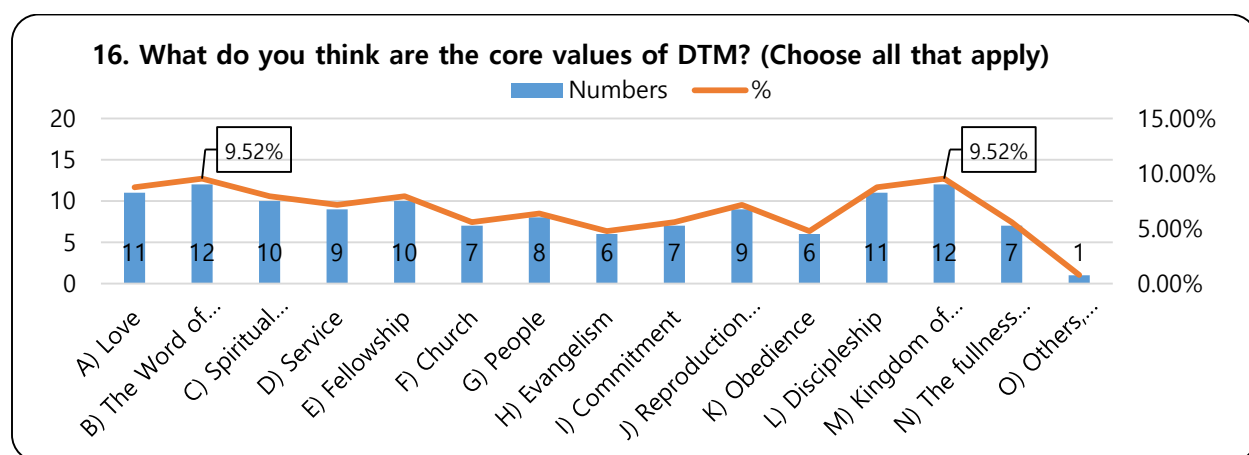
Figure 17.2. Core Values from the CRM
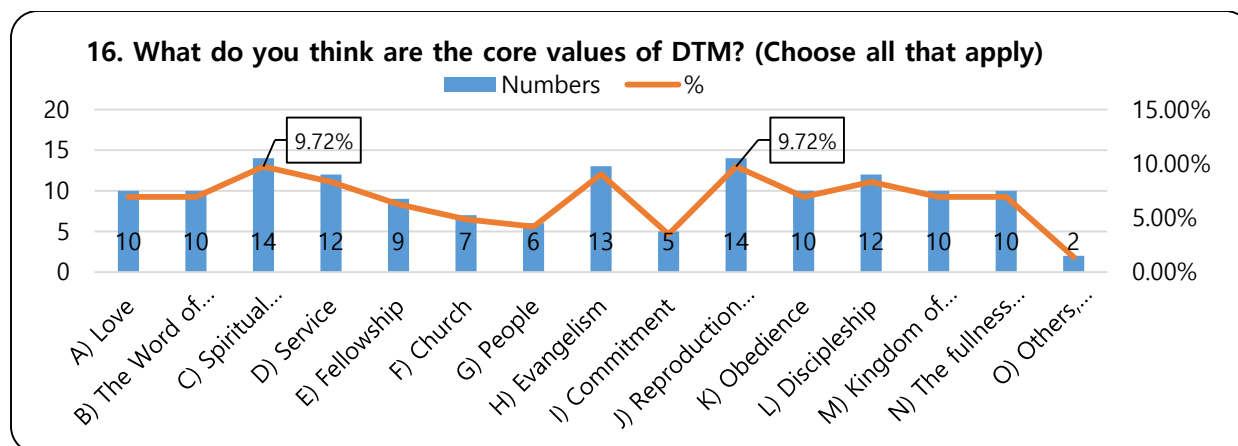
Figure 17.3. Core Values from the TWM
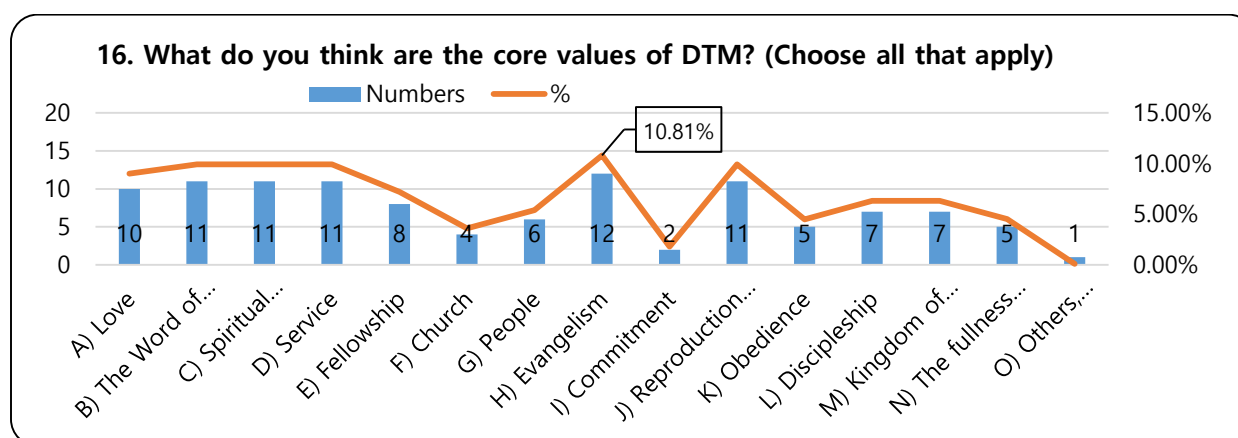
Figure 17.4. Core Values from the JCM
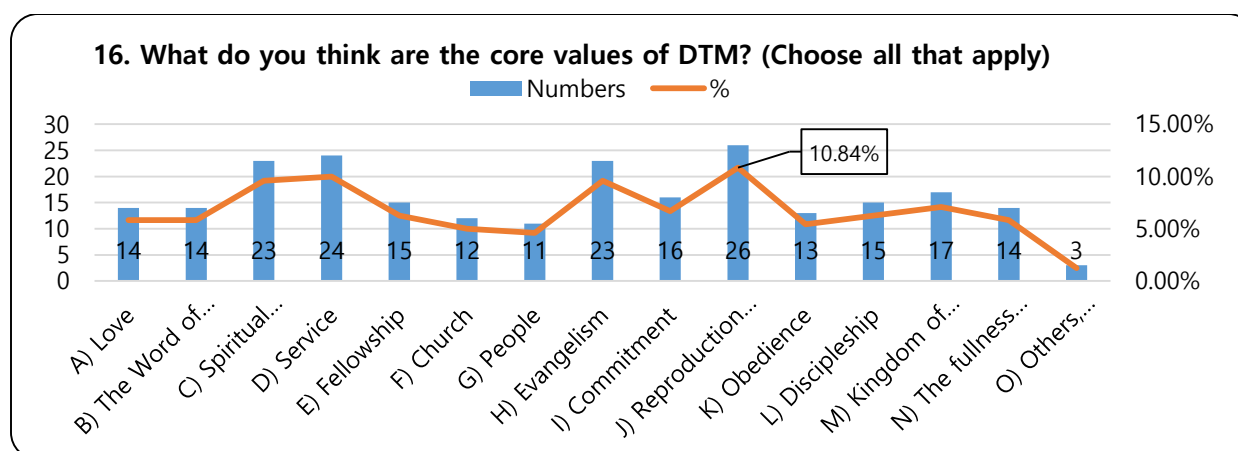
Figure 17.5. Core Values from the HCM

The following Figure 18.1 to 18.5 reports that all the 95 participants chose the requirements of the DTM for their church's need. The primary choices of the participants are as follows: *Spiritual Growth (Sanctification)* (the CAL, the TWM, and the JCM), *Kingdom of God* (the CRM), and *Service* (the HCM).
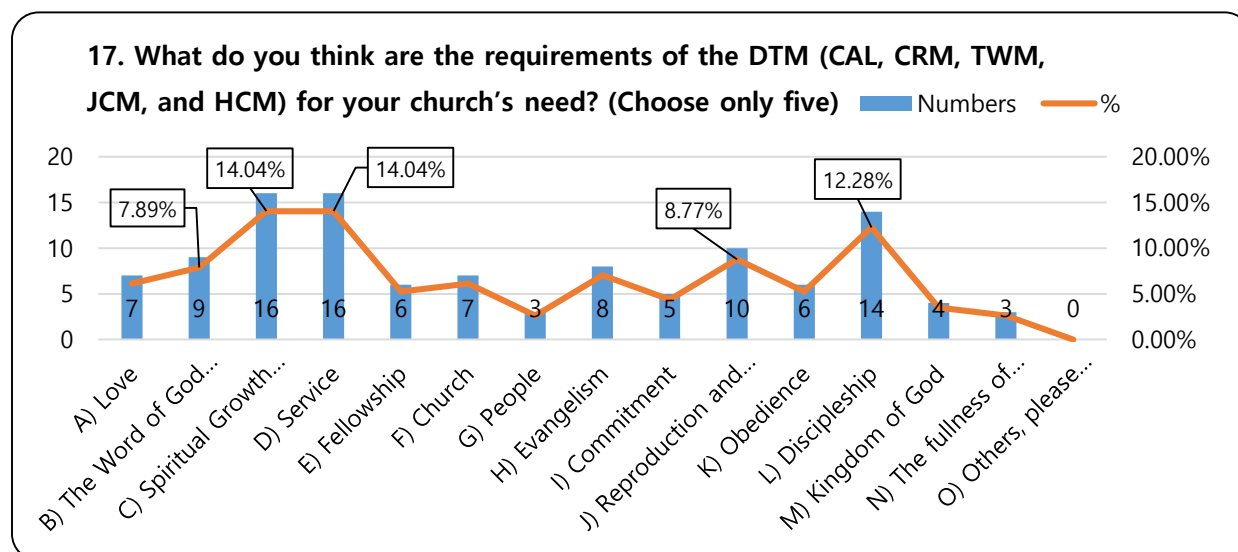
Figure 18.1. Requirements of the CAL Participants for Their Church's Need[260]
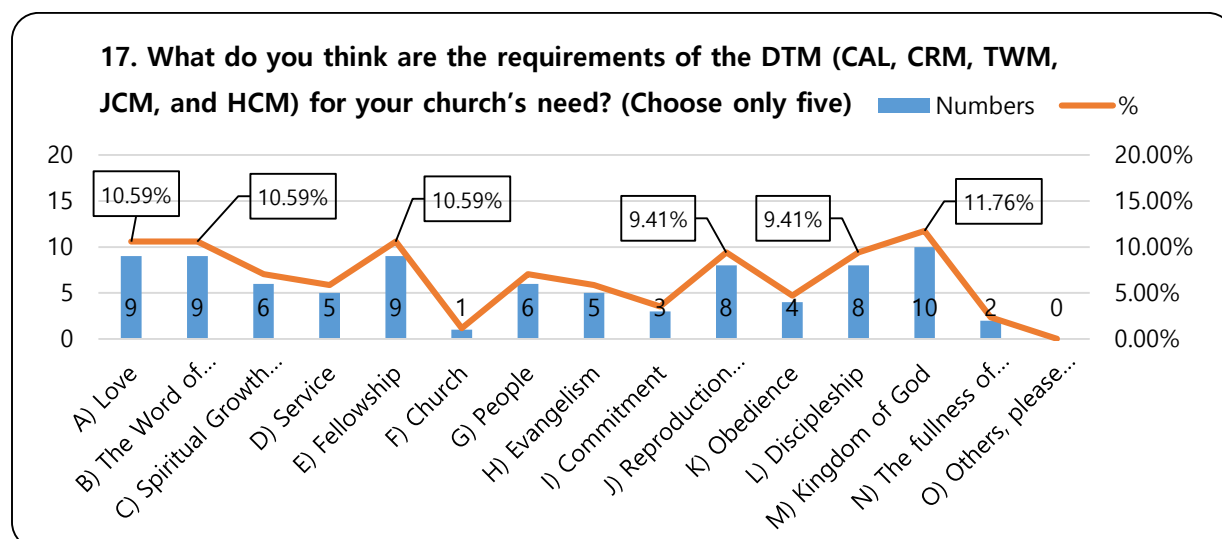
Figure 18.2. Requirements of the CRM Participants for Their Church's Need

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[260] The DTM of the Survey-Question 17 indicated the participants' own DTM.

17. What do you think are the requirements of the DTM (CAL, CRM, TWM, JCM, and HCM) for your church's need? (Choose only five) ■ Numbers ── %
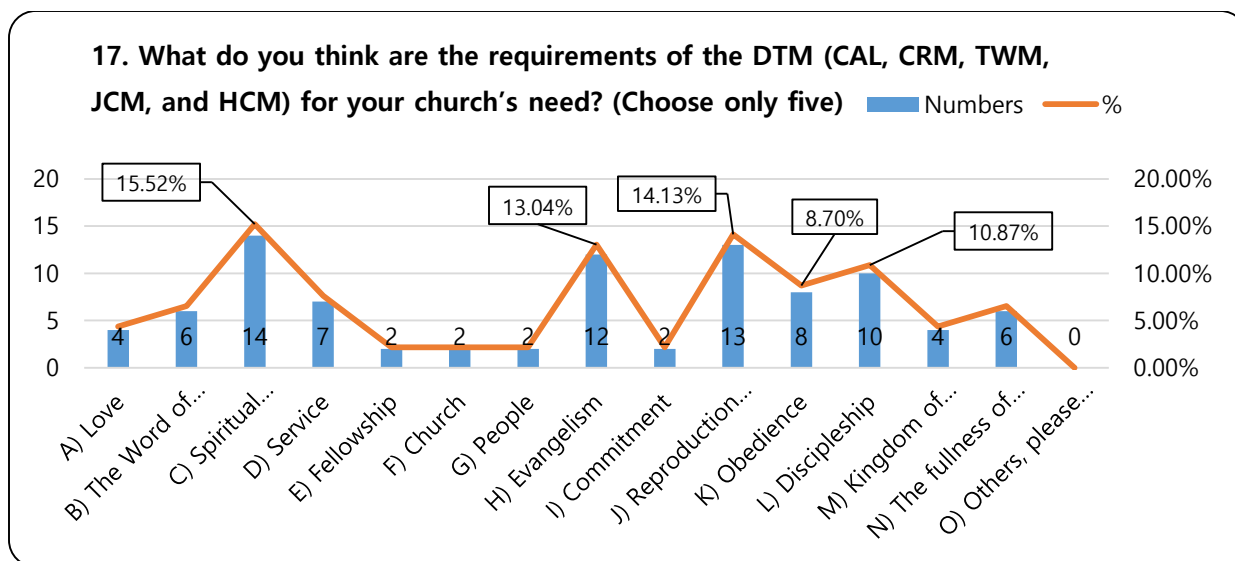
Figure 18.3. Requirements of the TWM Participants for Their Church's Need

17. What do you think are the requirements of the DTM (CAL, CRM, TWM, JCM, and HCM) for your church's need? (Choose only five) ■ Numbers ── %
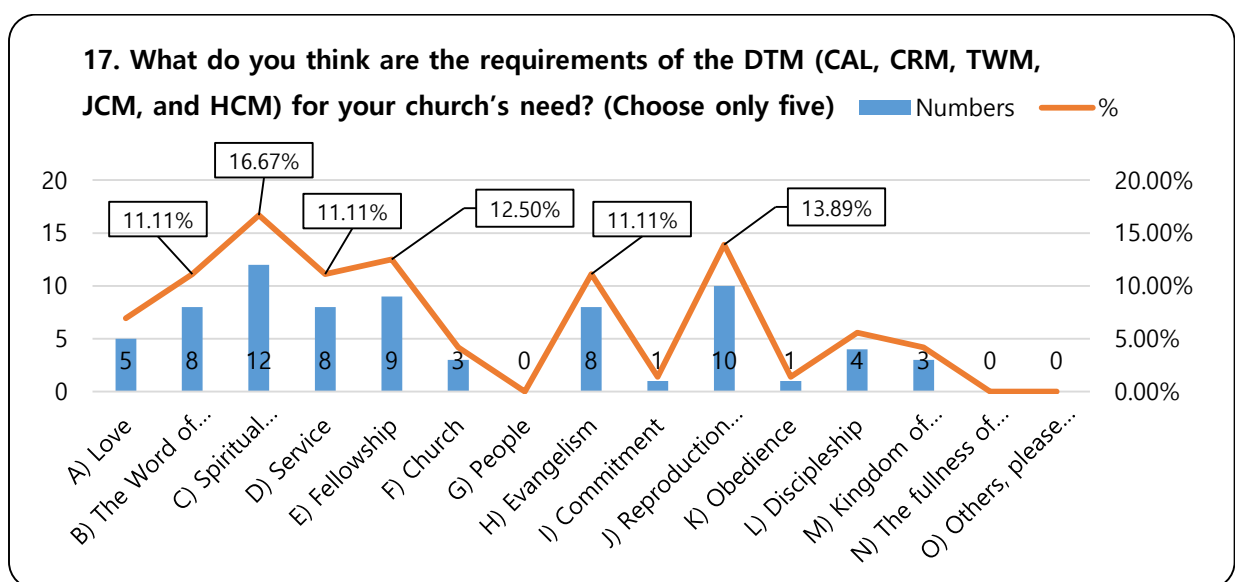
Figure 18.4. Requirements of the JCM Participants for Their Church's Need

17. What do you think are the requirements of the DTM (CAL, CRM, TWM, JCM, and HCM) for your church's need? (Choose only five)

Chart with categories: A) Love (10, 6.99%), B) The Word of... (9), C) Spiritual Growth... (20, 13.99%), D) Service (21, 14.69%), E) Fellowship (7), F) Church (5), G) People (3), H) Evangelism (18, 12.59%), I) Commitment (6), J) Reproduction... (18, 12.59%), K) Obedience (5), L) Discipleship (10, 6.99%), M) Kingdom of God (7), N) The fullness of... (2), O) Others, please... (2)
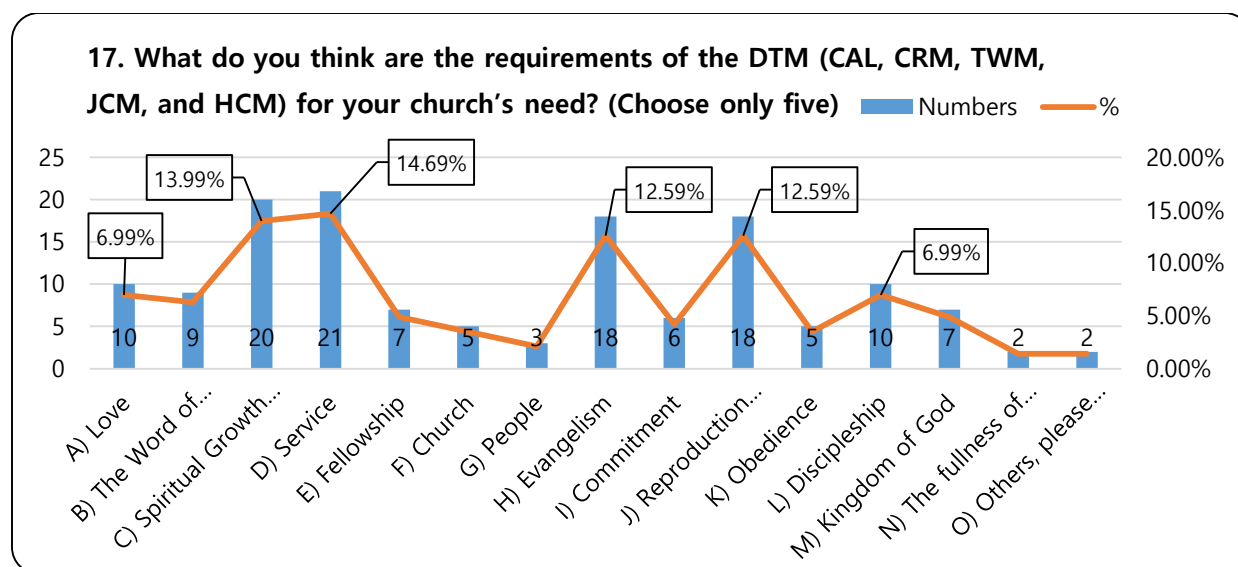
Figure 18.5. Requirements of the HCM Participants for Their Church's Need

Table 7 displays the ranking of the items chosen by the participants.

Table 7. Ranking from the Survey-Question 17

Items	CAL	CRM	TWM	JCM	HCM
A) Love	7	2	9	7	5
B) The Word of God (the Bible)	5	2	7	4	7
C) Spiritual Growth (Sanctification)	1	7	1	1	2
D) Service	1	9	6	4	1
E) Fellowship	9	2	11	3	8
F) Church	7	14	11	9	11
G) People	13	7	11	13	13
H) Evangelism	6	9	3	4	3
I) Commitment	11	12	11	11	10
J) Reproduction and Multiplication	4	5	2	2	3
K) Obedience	9	11	5	11	11
L) Discipleship	3	5	4	8	5
M) Kingdom of God	12	1	9	9	8
N) The fullness of the Holy Spirit	13	13	7	13	13
O) Others, please specify	15	15	15	13	15

The following Figure 19.1 to 19.5 shows the characteristics chosen by the participants who had practiced their own DTM in their church. The CAL participants reported *Commitment* as the best characteristic (14.91%); the CRM, *Small Group* (20.00%); the TWM, *Evangelism* (18.75%); the JCM, *Fellowship* (18.87%) and *Serving others* (18.87%); the HCM, *Serving others* (21.31%).
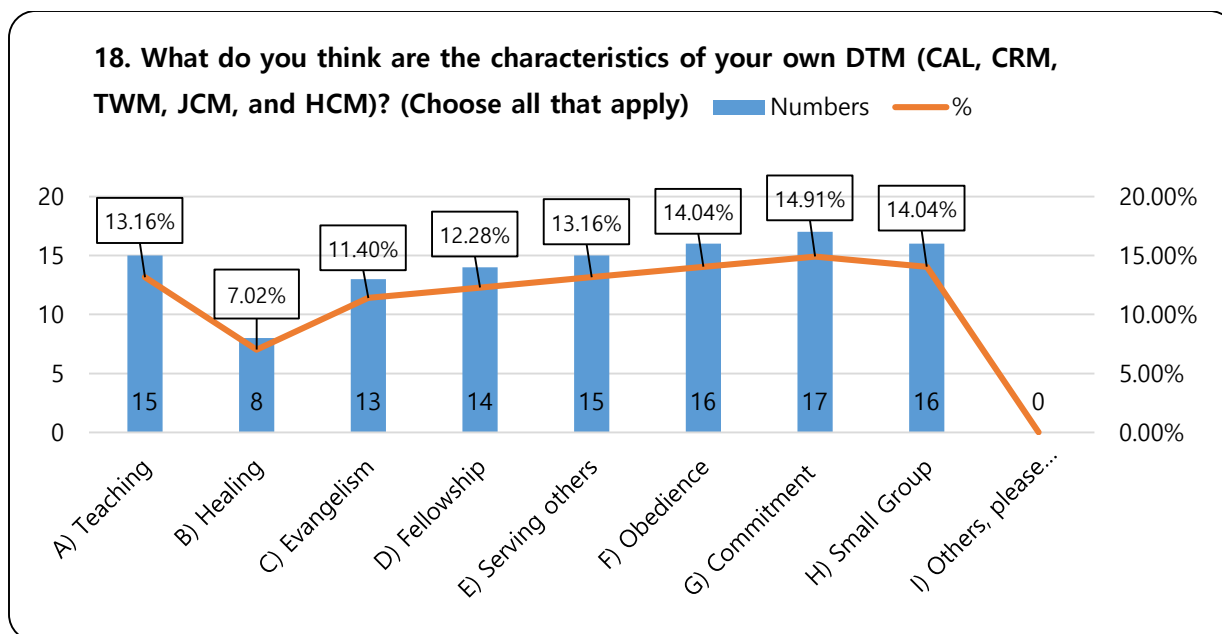
Figure 19.1. Characteristics of the CAL[261]
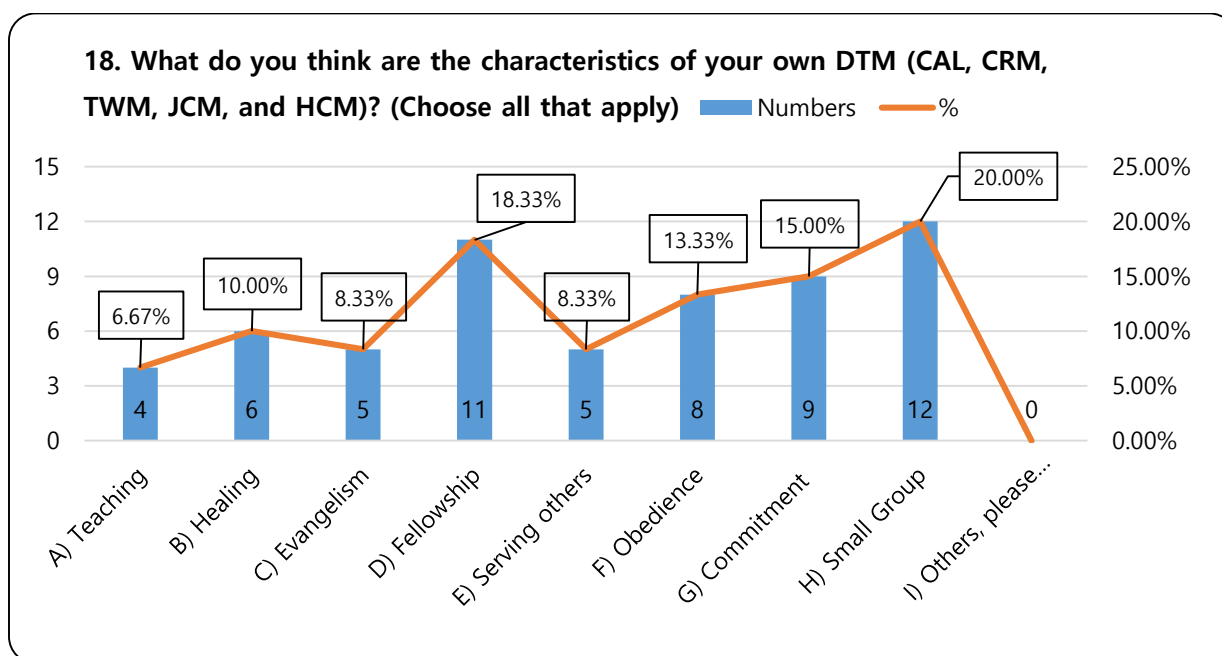
Figure 19.2. Characteristics of the CRM
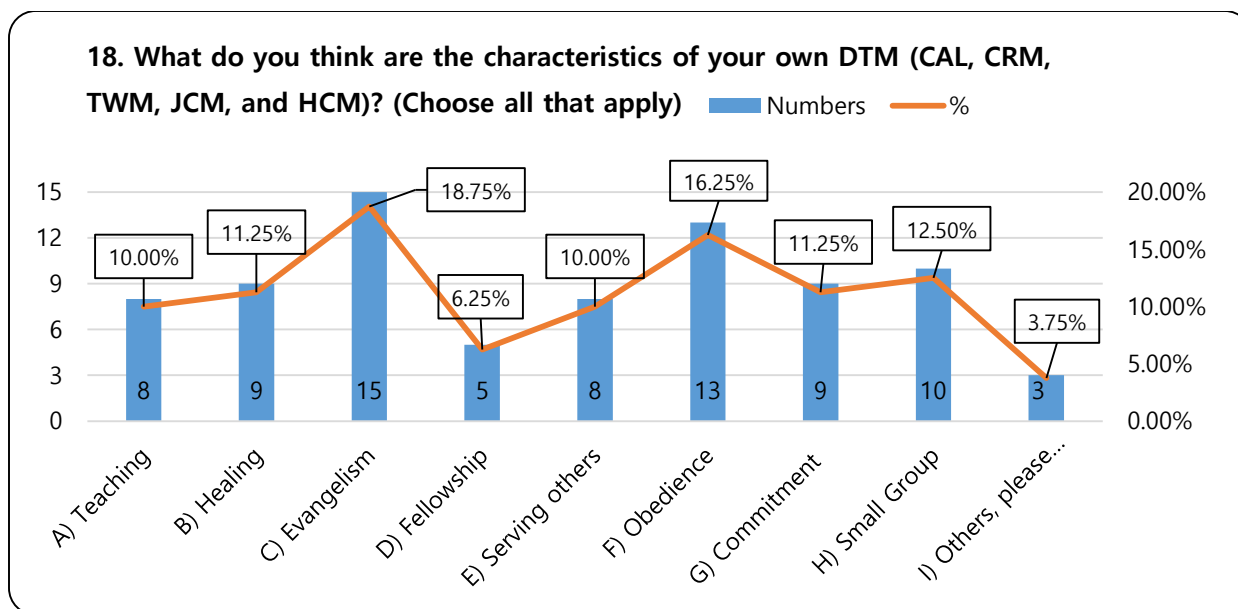
Figure 19.3. Characteristics of the TWM
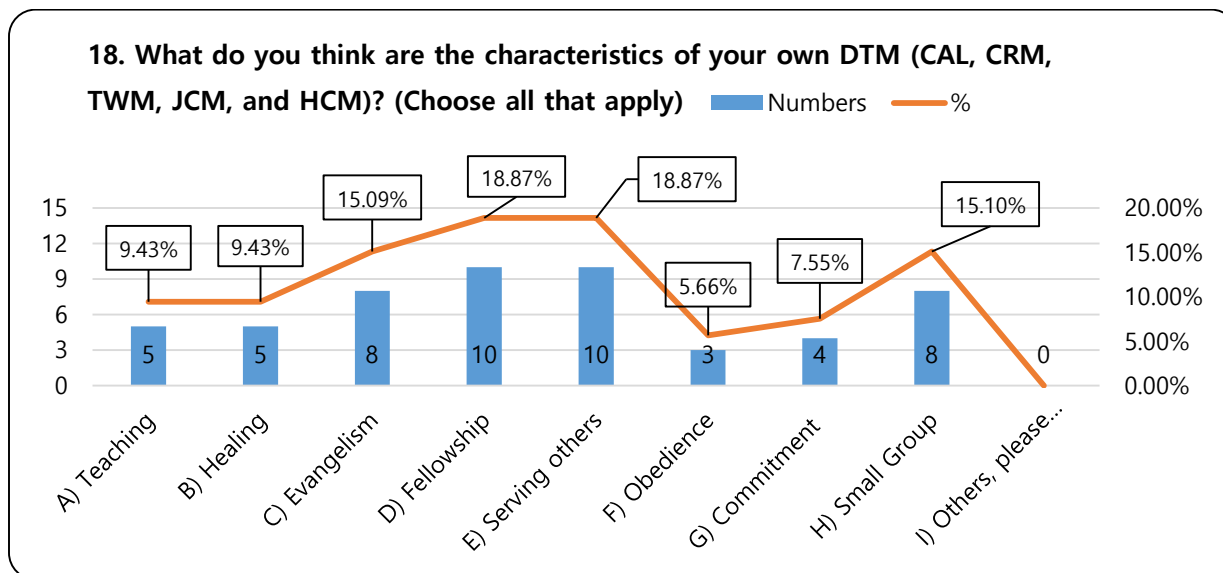
Figure 19.4. Characteristics of the JCM
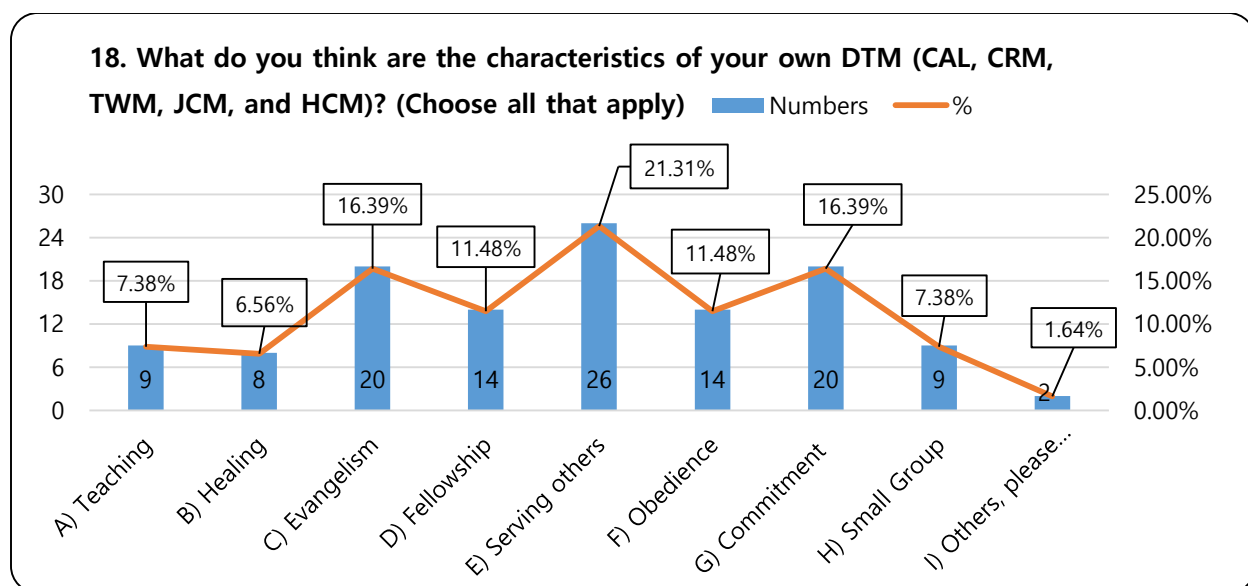
Figure 19.5. Characteristics of the HCM

The Figure 20.1 to 20.5 below shows the characteristics of the DTM that the participants felt their church's needs through their own DTM as follows: The CAL participants chose three items, such as *Teaching* (19.74%), *Serving others* (17.11%), and *Small Group* (15.79 %) for their church's need in Figure 20.1. The CRM participants chose the various needs for their church, such as *Fellowship* (19.23%), *Small Group* (19.23%), *Evangelism* (13.46%), *Teaching* (9.62%), *Healing* (9.62%), *Serving others* (9.62%), *Obedience* (9.62%), and *Commitment* (9.62%) in Figure 20.2. The TWM participants expected the DTM's characteristics, such as *Evangelism* (25.86%), *Serving others* (15.52%), *Small Group* (15.52%), and *Obedience* (13.79%) through their DTM in Figure 20.3. The JCM participants chose the following three items as the characteristics of the DTM for their church's need: *Serving others* (22.22%), *Fellowship* (20.00%), and *Evangelism* (17.78%) in Figure 20.4. The HCM participants chose the following three items as the characteristics of the DTM for their church's need: *Serving others* (26.97%), *Evangelism* (19.10%), *Commitment* (19.10%), and *Fellowship* (10.11%) in Figure 20.5.
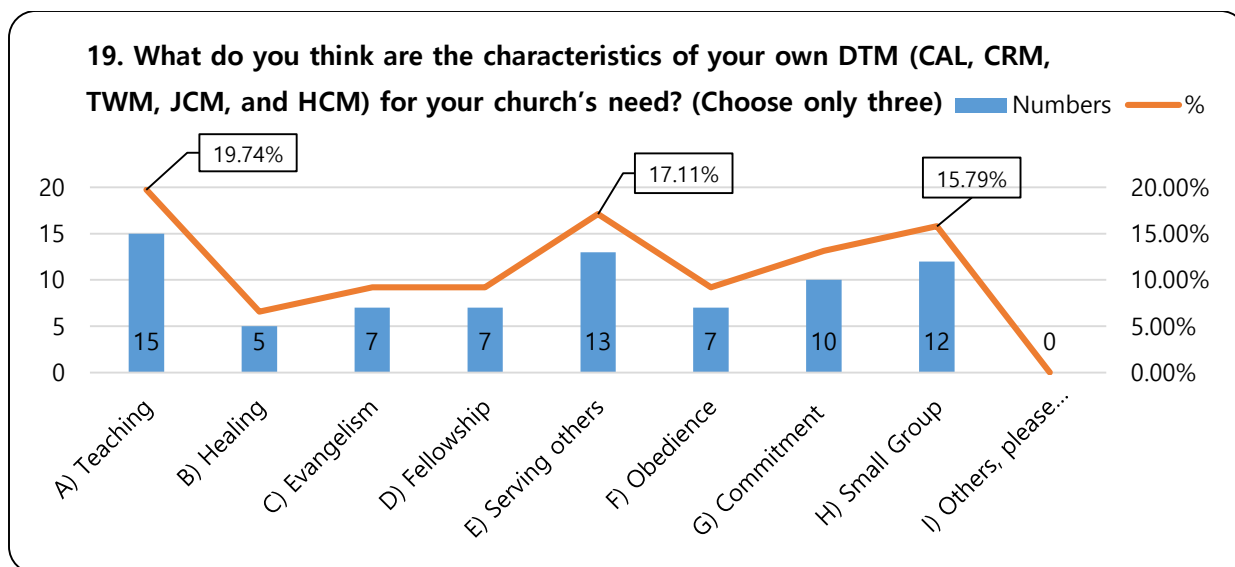
Figure 20.1. Characteristics of the CAL for Their Church's Need[262]
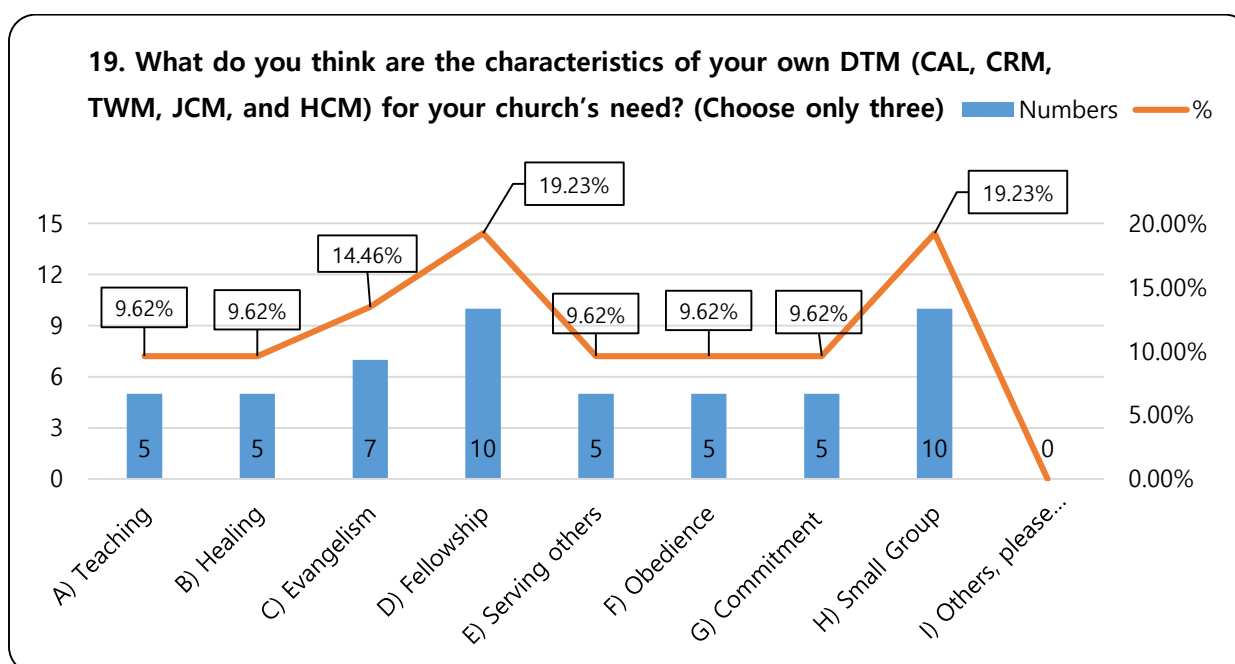
Figure 20.2. Characteristics of the CRM for Their Church's Need

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[262] The DTM of the Survey-Question 19 indicated the participants' own DTM.

19. What do you think are the characteristics of your own DTM (CAL, CRM, TWM, JCM, and HCM) for your church's need? (Choose only three) ■ Numbers ── %

	A) Teaching	B) Healing	C) Evangelism	D) Fellowship	E) Serving others	F) Obedience	G) Commitment	H) Small Group	I) Others, please...
Numbers	4	5	15	1	9	8	5	9	2
%			25.86%		15.52%	13.79%		15.52%	
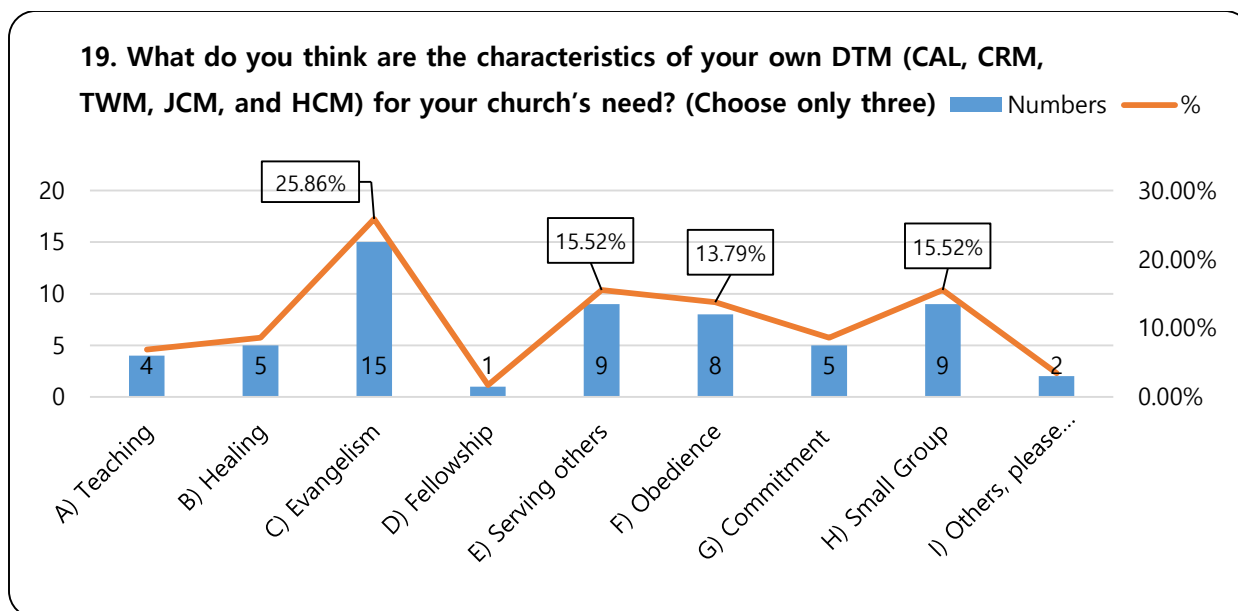
Figure 20.3. Characteristics of the TWM for Their Church's Need

19. What do you think are the characteristics of your own DTM (CAL, CRM, TWM, JCM, and HCM) for your church's need? (Choose only three) ■ Numbers ── %

	A) Teaching	B) Healing	C) Evangelism	D) Fellowship	E) Serving others	F) Obedience	G) Commitment	H) Small Group	I) Others, please...
Numbers	4	3	8	9	10	1	4	6	0
%		17.78%	20.00%		22.22%				
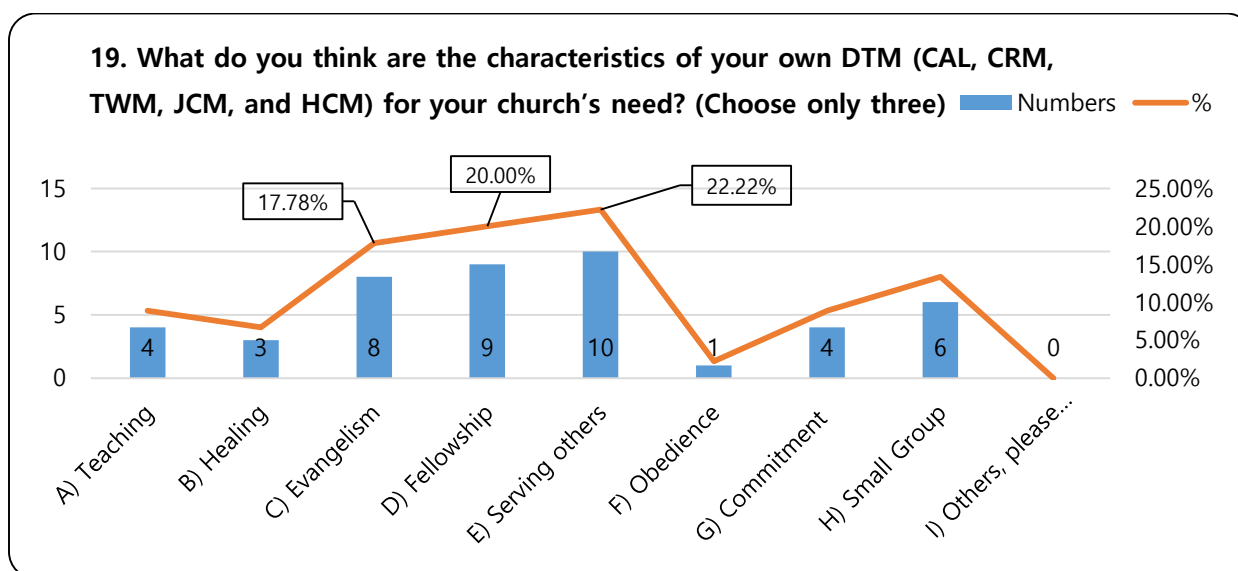
Figure 20.4. Characteristics of the JCM for Their Church's Need

19. What do you think are the characteristics of your own DTM (CAL, CRM, TWM, JCM, and HCM) for your church's need? (Choose only three)
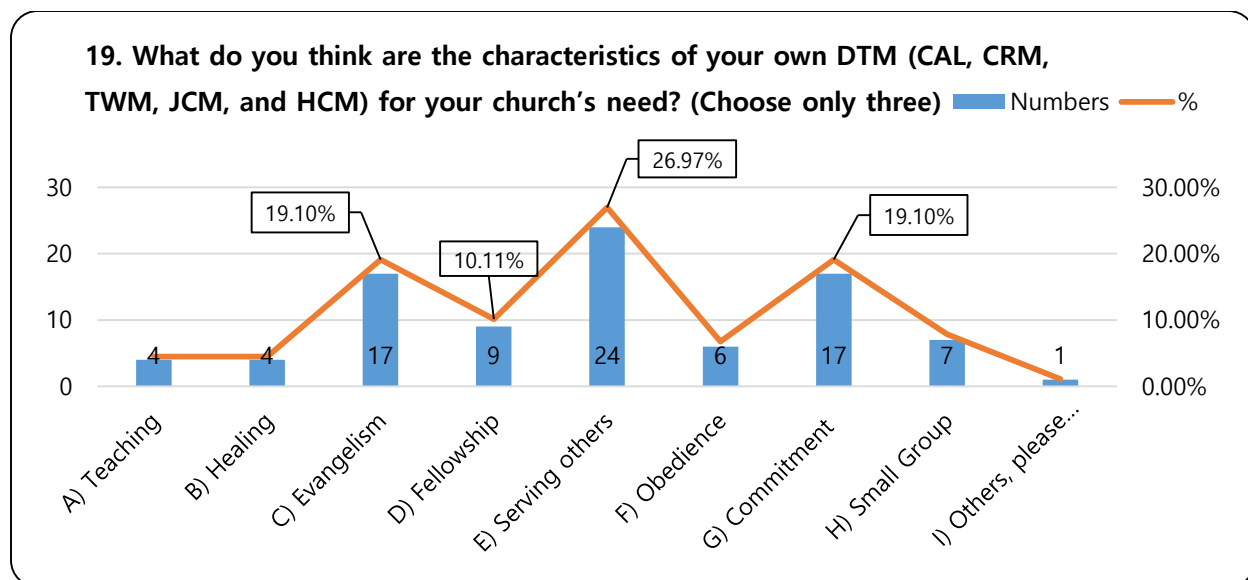
Figure 20.5. Characteristics of the HCM for Their Church's Need

Figure 21 shows the responses to the Survey-Question 20, "What do you think are helpful for the revival or the reformation of Korean churches? (Choose only three)" The majority of participants reported that Korean churches require a *Change of pastoral leadership* for the revival or the reformation.

20. What do you think are helpful for the revival or the reformation of Korean churches? (Choose only three) ■ Numbers — %
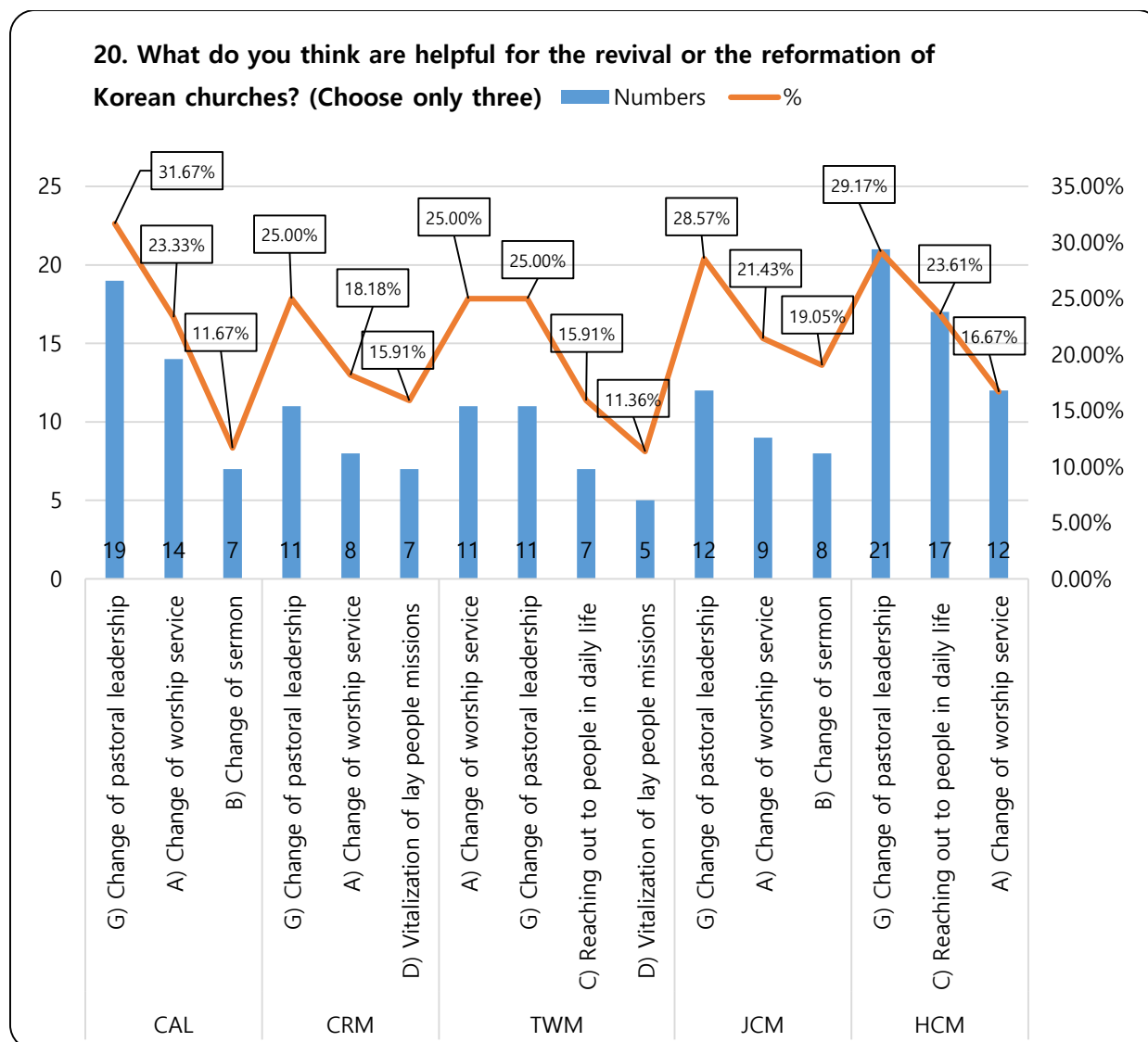
Figure 21. Three Primary Requirements for the Revival or the Reformation of Korean Churches[263]

According to Figure 22, the most participants except the HCM agreed that the many different forms of DTM in South Korea are beneficial to Korean churches. Only thirteen participants (13.68%) reported negative opinions about the Survey-Question 21.

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[263] The DTM of the Survey-Question 20 indicated the participants' own DTM.

21. Do you agree that the many different forms of DTM in Korea are beneficial to the Korean churches? ■ Nunbers ── %
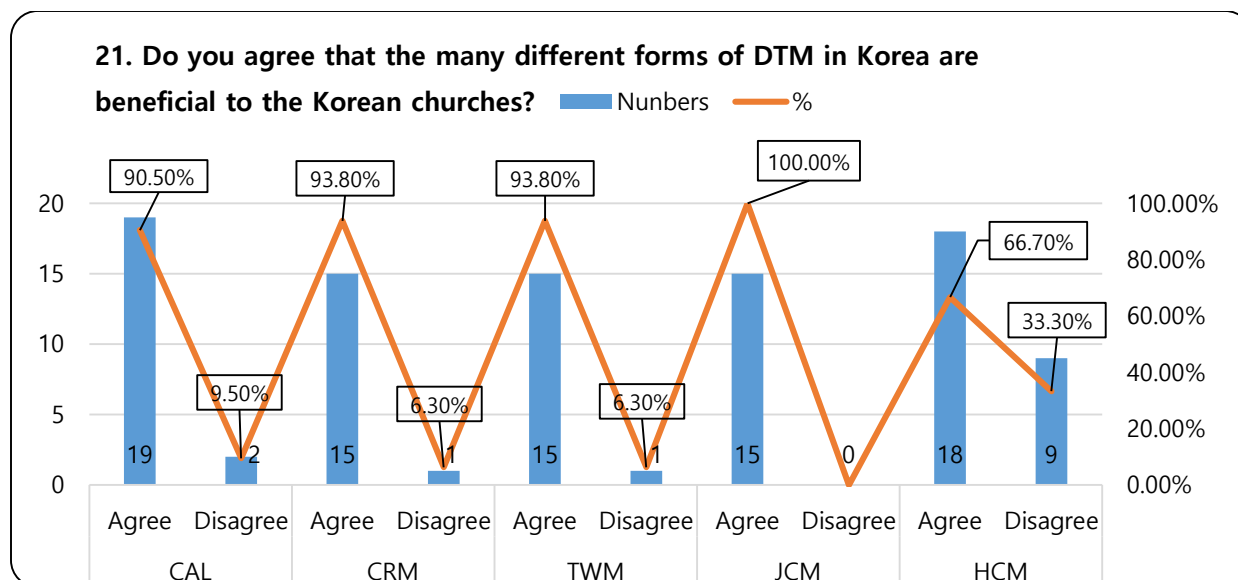
Figure 22. Response about Diversity of DTM in South Korea[264]

The 92 respondents provided their opinions about the Survey-Question 21, "Please briefly write your opinions about the many different forms of DTM that were developed in Korean churches. Do you agree that the many different forms of DTM in Korea are beneficial to the Korean churches? If you agree, what are the reasons? If you disagree, what are the reasons?" Table 8 displays some examples of the 92 reasons related to the Survey-Question 21.

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[264] The DTM of the Survey-Question 21 indicated the participants' own DTM.

Table 8. Reasons about the Survey-Question 21

Choice	DTM	Some Examples of the 92 Reasons
Agree	CAL	"If the core values of DTMs are same, their diversity do not really matter." "DTM does not exist as an accurate model that is determined, but the CAL just showed as a good model of DTM."
	CRM	"Churches can choose a suitable DTP through various DTMs according to their needs." "The more discipleship training is various, the more discipleship ministry is plentiful."
	TWM	"Many DTMs will constantly challenge pastors and churches to serve this world." "People need to be born again in order to be the children of God, and they are required to be trained in order to be the disciples of Jesus Christ."
	JCM	"A good DTP not only help pastors in the DTM, but also leads church members to pleasantly participate in discipleship training." "Various DTPs for specific situations in Korean churches will well provide pastors with authentic biblical exegesis."
	HCM	"Christians get help to form devotional habits or Christian values from discipleship training." "Various training programs will be helpful to the ministry of care and counseling provided by pastors, because pastoral care is not simple."
Disagree	CAL	"Some pastors of Korean church focus on numerical church growth, using various DTMs."
	CRM	"The diversity of discipleship training is not the issue; the problem is the quality of pastors who train up the congregation to be disciples of Christ."
	TWM	"Some pastors just use discipleship training as a way of delivering knowledge of the Bible, so the congregation often fail to live out Jesus' way that loves neighbors and gives them a chance to follow Christ themselves."
	JCM	No comments
	HCM	"Some Korean pastors focus on numerical growth rather than spiritual growth through a discipleship training in the church." "Korean churches practicing their DTM do not pay much attention to life change through training, while they consider it coursework."

Findings for Building an Optimal DTM

The researcher divided the survey results of the five DTMs into two parts to create the core values and characteristics of optimal DTM in chapter five as follows: (1) The core values of optimal DTM from the Survey-Question 16 and 17 and (2) the characteristics of optimal DTM from the Survey-Question 18 and 19.

Extracting Core Values for an Optimal DTM

The researcher combined the findings based on the outcome of the Survey-Question 16 with 17, and extracted core values from the findings to build an optimal DTM through the Figure 17.1 to 17.5 and Figure 18.1 to 18.5.

Table 9.1 below shows the theoretical core values of DTM that the participants learned about the core values of DTM at seminaries or conferences. The results, ranked in descending order are as follows: Spiritual Growth (Sanctification) (1st), Service (2nd), Reproduction and Multiplication (2nd), Evangelism (4th), Discipleship (5th), the Word of God (the Bible) (6th), Love (7th), Kingdom of God (8th), Fellowship (9th), the fullness of the Holy Spirit (10th), Obedience (11th), People (12th), Church (13th), and Commitment (14th).

Table 9.1. Theoretical Core Values to Build an Optimal DTM

Core Values	CAL	CRM	TWM	JCM	HCM	Total	Ranking
A) Love	14	11	10	10	14	**59**	*7*
B) The Word of God (the Bible)	16	12	10	11	14	**63**	*6*
C) Spiritual Growth (Sanctification)	18	10	14	11	23	**76**	*1*
D) Service	16	9	12	11	24	**72**	*2*
E) Fellowship	11	10	9	8	15	**53**	*9*
F) Church	11	7	7	4	12	**41**	*13*
G) People	11	8	6	6	11	**42**	*12*
H) Evangelism	12	6	13	12	23	**66**	*4*
I) Commitment	10	7	5	2	16	**40**	*14*
J) Reproduction and Multiplication	12	9	14	11	26	**72**	*2*
K) Obedience	10	6	10	5	13	**44**	*11*
L) Discipleship	19	11	12	7	15	**64**	*5*
M) Kingdom of God	11	12	10	7	17	**57**	*8*
N) The fullness of the Holy Spirit	11	7	10	5	14	**47**	*10*
O) Others, please specify	0	1	2	1	3	**7**	*15*

The following Table 9.2 shows the practical core values of DTM that they experienced from their DTM at their churches. The results, ranked in descending order are as follows: Spiritual Growth (Sanctification) (1st), Reproduction and Multiplication (2nd), Service (3rd), Evangelism (4th), Discipleship (5th), the Word of God (the Bible) (6th), Love (7th), Fellowship (8th), Kingdom of God (9th), Obedience (10th), Church (11th), Commitment (12th), People (13th), and the fullness of the Holy Spirit (14th).

Table 9.2. Practical Core Values to Build an Optimal DTM

Core Values	CAL	CRM	TWM	JCM	HCM	Total	Ranking
A) Love	7	9	4	5	10	**35**	*7*
B) The Word of God (the Bible)	9	9	6	8	9	**41**	*6*
C) Spiritual Growth (Sanctification)	16	6	14	12	20	**68**	*1*
D) Service	16	5	7	8	21	**57**	*3*
E) Fellowship	6	9	2	9	7	**33**	*8*
F) Church	7	1	2	3	5	**18**	*11*
G) People	3	6	2	0	3	**14**	*13*
H) Evangelism	8	5	12	8	18	**51**	*4*
I) Commitment	5	3	2	1	6	**17**	*12*
J) Reproduction and Multiplication	10	8	13	10	18	**59**	*2*
K) Obedience	6	4	8	1	5	**24**	*10*
L) Discipleship	14	8	10	4	10	**46**	*5*
M) Kingdom of God	4	10	4	3	7	**28**	*9*
N) The fullness of the Holy Spirit	3	2	6	0	2	**13**	*14*
O) Others, please specify	0	0	0	0	2	**2**	*15*

Table 9.3 below shows the combined findings from Table 9.1 to Table 9.2. The results, ranked in descending order are as follows: Spiritual Growth (Sanctification) (1st), Reproduction and Multiplication (2nd), Service (3rd), Evangelism (4th), Discipleship (5th), the Word of God (the Bible) (6th), Love (7th), Fellowship (8th), Kingdom of God (8th), Obedience (10th), Church (11th), Commitment (11th), People (13th), and the fullness of the Holy Spirit (14th).

Table 9.3. Combined Core Values to Build an Optimal DTM

Core Values	Ranking (T/C)[265]	Ranking (P/C)[266]	Sum	Total Ranking
A) Love	7	7	**14**	*7*
B) The Word of God (the Bible)	6	6	**12**	*6*
C) Spiritual Growth (Sanctification)	1	1	**2**	*1*
D) Service	2	3	**5**	*3*
E) Fellowship	9	8	**17**	*8*
F) Church	13	11	**24**	*11*
G) People	12	13	**25**	*13*
H) Evangelism	4	4	**8**	*4*
I) Commitment	14	12	**26**	*14*
J) Reproduction and Multiplication	2	2	**4**	*2*
K) Obedience	11	10	**21**	*10*
L) Discipleship	5	5	**10**	*5*
M) Kingdom of God	8	9	**17**	*8*
N) The fullness of the Holy Spirit	10	14	**24**	*11*
O) Others, please specify	15	15	**30**	*15*

Below is the Table 9.4 to show the top five core values to create an optimal DTM. It provides an interesting result; there was little difference in the ranking of the core values between Table 9.1 and 9.2 except *the fullness of the Holy Spirit*.

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[265] T/C stands for *Theoretical Core Values*.

[266] P/C stands for *Practical Core Values*.

Table 9.4. Five Main Core Values to Build an Optimal DTM

Position	Ranking (T/C)	Ranking (P/C)	Total Ranking
1	Spiritual Growth (Sanctification)	Spiritual Growth (Sanctification)	**Spiritual Growth (Sanctification)**
2	Service	Reproduction and Multiplication	**Reproduction and Multiplication**
3	Reproduction and Multiplication	Service	**Service**
4	Evangelism	Evangelism	**Evangelism**
5	Discipleship	Discipleship	**Discipleship**
6	The Word of God (the Bible)	The Word of God (the Bible)	The Word of God (the Bible)
7	Love	Love	Love
8	Kingdom of God	Fellowship	Fellowship
9	Fellowship	Kingdom of God	Kingdom of God
10	The fullness of the Holy Spirit	Obedience	Obedience
11	Obedience	Church	Church
12	People	Commitment	The fullness of the Holy Spirit
13	Church	People	People
14	Commitment	The fullness of the Holy Spirit	Commitment

Extracting Characteristics for an Optimal DTM

Table 10.1 below shows the theoretical characteristics of DTM that the participants learned about their DTM at seminaries or conferences. The results, ranked in descending order are as follows: Serving others (1st), Evangelism (2nd), Commitment (3rd), Small Group (4th), Fellowship (5th), Obedience (6th), Teaching (7th), and Healing (8th).

Table 10.1. Theoretical Characteristics to Build an Optimal DTM

Characteristics	CAL	CRM	TWM	JCM	HCM	Total	Ranking
A) Teaching	15	4	8	5	9	**41**	*7*
B) Healing	8	6	9	5	8	**36**	*8*
C) Evangelism	13	5	15	8	20	**61**	*2*
D) Fellowship	14	11	5	10	14	**54**	*5*
E) Serving others	15	5	8	10	26	**64**	*1*
F) Obedience	16	8	13	3	14	**54**	*6*
G) Commitment	17	9	9	4	20	**59**	*3*
H) Small Group	16	12	10	8	9	**55**	*4*
I) Others, please specify	0	0	3	0	2	**5**	*9*

Below is the Table 10.2 to show the practical characteristics of DTM that they experienced from their DTM at their churches. The results, ranked in descending order are as follows: Serving others (1st), Evangelism (2nd), Small Group (3rd), Commitment (4th), Fellowship (5th), Teaching (6th), Obedience (7th), and Healing (8th).

Table 10.2. Practical Characteristics to Build an Optimal DTM

Characteristics	CAL	CRM	TWM	JCM	HCM	Total	Ranking
A) Teaching	15	5	4	4	4	32	6
B) Healing	5	5	5	3	4	22	8
C) Evangelism	7	7	15	8	17	54	2
D) Fellowship	7	10	1	9	9	36	5
E) Serving others	13	5	9	10	24	61	1
F) Obedience	7	5	8	1	6	27	7
G) Commitment	10	5	5	4	17	41	4
H) Small Group	12	10	9	6	7	44	3
I) Others, please specify	0	0	2	0	1	3	9

The following Table 10.3 is formed by combining Table 10.1 with Table 10.2. The results, ranked in descending order are as follows: Serving others (1st), Evangelism (2nd), Commitment (3rd), Small Group (3rd), Fellowship (5th), Teaching (6th), Obedience (6th), and Healing (8th).

Table 10.3. Combined Characteristics to Build an Optimal DTM

Characteristics	Ranking (T/C)[267]	Ranking (P/C)[268]	Sum	Total Ranking
A) Teaching	7	6	13	6
B) Healing	8	8	16	8
C) Evangelism	2	2	4	2
D) Fellowship	5	5	10	5
E) Serving others	1	1	2	1
F) Obedience	6	7	13	6
G) Commitment	3	4	7	3
H) Small Group	4	3	7	3
I) Others, please specify	9	9	18	9

Table 10.4 below shows the top three characteristics to create an optimal DTM. It indicates a few interesting results as follows: (1) There is little difference in the ranking of the characteristics between Table 10.1 and 10.2 and (2) *Commitment* and *Small Group* have the same ranking.

Table 10.4. Three Main Characteristics to Build an Optimal DTM

Position	Ranking (T/C)	Ranking (P/C)	Total Ranking
1	Serving others	Serving others	**Serving others**
2	Evangelism	Evangelism	**Evangelism**
3	Commitment	Small Group	**Commitment**
3	Small Group	Commitment	**Small Group**
5	Fellowship	Fellowship	Fellowship
6	Obedience	Teaching	Teaching
7	Teaching	Obedience	Obedience
8	Healing	Healing	Healing

To sum up, there are differences among the five DTMs. Although the five DTMs have sought for the same purpose of discipleship training that Christians should follow the teachings

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[267] T/A stands for *Theoretical Characteristics*.

[268] P/A stands for *Practical Characteristics*.

of Jesus and imitate Christ, their focus and interest were different regarding the core values and

characteristics. *(Table 11)*

Table 11. Differences among the Five DTMs[269]

Items	Best Core Value(s)	Best Characteristic(s)
CAL	Discipleship	Commitment
CRM	Kingdom of God the Word of God (the Bible)	Small Group
TWM	Reproduction and Multiplication Spiritual Growth (Sanctification)	Evangelism
JCM	Evangelism	Fellowship Serving others
HCM	Reproduction and Multiplication	Serving others

Chapter Summary

This chapter analyzed and evaluated the results of survey with approximately 100 Korean

church pastors who were using one of the current most popular five DTMs in South Korea.

Ninety-five pastors responded to the 21 survey questions. Sixty-eight of the 95 participants were

senior pastors and most of the participants had a master's degree and a higher degree. Also, the

participants completed more than one DTP related to the five DTMs. What the participants

expected most from their DTM was *Spiritual growth*. However, pastors found it difficult to

practice the five DTMs in their church because of many reasons, such as lack of pastor's

leadership, lack of understanding of the DTM, and poor environments in the church for the DTM

training. Nevertheless, most participants reported that the five DTMs are helpful for Korean

churches in regard to church members' spiritual growth, evangelism, and change of worship.

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[269] See pages 108-09, Figure 17.1 to 17.5; pages 114-16, Figure 19.1 to 19.5.

The findings of the five DTMs survey showed main core values of the five DTMs: Spiritual Growth (Sanctification), Reproduction and Multiplication, Service, Evangelism, Discipleship. Also, primary characteristics of the five DTMs are as follows: Serving others, Evangelism, Commitment, and Small Group. The results yielded much information and some insights for building an optimal DTM. Especially, the researcher found that discipleship training types of Korean churches were determined by the core values and characteristics of their current DTM.

In chapter five, the researcher will create a Self-Monitoring Checklist for pastors to find an optimal DTM at Korean churches based on the survey results. Furthermore, he will provide five strategies related to the fundamental five core values and twenty tactics related to the essential four characteristics for the optimal DTM.

CHAPTER V

RECOMMENDATIONS AND SUGGESTIONS

The church is a meeting of people whom God gathers, so it becomes a community of God. According to Hans Küng, the disciples who followed Jesus personally for evangelism were not called *church*[270] until Jesus rose from the dead. He stated,

> The *origins* of the Church do not lie solely in the intention and the message of Jesus in the pre-Easter period, but in the whole *history of Jesus' life and ministry*: that is, in the entire action of God in Jesus Christ, from Jesus' birth, his ministry and the calling of the disciples, through to his death and resurrection and the sending of the Spirit to the witnesses of his resurrection.[271]

Today's churches must become a community of disciples to accomplish the Great Commission in Matthew 28:19-20. To achieve the Great Commission, Korean churches have made and developed various discipleship training programs (DTP), and pastors have used them at their churches for leading spiritual growth of new church members and seeking a healthy church.

This project has examined the five most popular discipleship training ministries (DTM) among many DTMs in South Korea to develop an optimal DTM for local Korean churches. In order to extract the core values and characteristics of an optimal DTM, pastors were surveyed who had completed at least a DTM conference or seminar. The five DTMs led to the growth of Korean churches; however, Korean churches faced a problem from the five DTMs. The findings of the survey indicated the problem that Korean churches using the five DTMs developed a preference for particular core values and characteristics and did not have a balanced view of

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[270] Hans Küng, *The Church* (New York: Sheed and Ward, 1968), 72-73.

[271] Ibid., 76.

discipleship. If a church seeks numerical growth or spiritual growth by focusing on only one element of discipleship, the church will have an unbalanced growth in terms of spiritual maturity.

Each of the five DTMs had their own core values and characteristics. As pastors completed a DTM conference or seminar to build up their church, they accepted the core values and characteristics of the DTM for natural church growth. Unfortunately, the growth of Korean churches was lopsided, because the DTM stressed particular core values and characteristics. Küng warns that a particular way is not the only way for healthy church growth in church history by stating:

> Even the best solutions are abused if they become like party political programs, and become the slogans with which one marches out to do battle for power in the name of a particular leader, and are programs which necessarily excluded all others from the one Church.[272]

A healthy church does not have a particular view of DTM but tries to practice all essential core values and characteristics of the DTM. The five core values refer to strategical factors for the optimal DTM. They were extracted from the survey: Spiritual growth (Sanctification), Reproduction and Multiplication, Service, Evangelism, and Discipleship.[273] Thus, they reflect the theoretical values of the optimal DTM. Also, the four characteristics refer to tactical factors to strengthen the five core values: Serving others, Evangelism, Commitment, and Small Group.[274] The four characteristics contain the practical factors of the optimal DTM that local churches need for church growth through their DTM.

The optimal DTM found in this study contains the essential elements of DTM for the balanced church growth including numerical and spiritual growth in the church. For the optimal

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[272] Küng, *Church*, 479.

[273] See pages 124-25, Table 9.1 and 9.2.

[274] See pages 127-28, Table 10.1 and 10.2.

DTM, five core values and four characteristics of optimal DTM will contribute to establishing strategies and tactics of the optimal DTM. In addition, a Self-Monitoring Checklist can help Korean churches make the best use of their DTM during the DTP training period. The Self-Monitoring Checklist is composed of the necessary factors extracted from the findings of the Survey Question 14 to 19 in chapter four.[275] Also, it can be used to assess whether a church is healthy or not, and whether the growth of the church is balanced or not.

The Optimal DTM

The church must have a well-balanced growth in terms of organism, because it is *one body in Christ* or *the body of Christ*[276] as noted in several places in the New Testament. The core values and characteristics of the optimal DTM can be used to accomplish well-balanced church growth. This section introduces the three domains about the optimal DTM: (1) Five Core Values of Optimal DTM, (2) Four Characteristics of Optimal DTM, and (3) Self-Monitoring Checklist for the Optimal DTM.

Five Core Values of Optimal DTM

The five core values of the optimal DTM demonstrate the philosophy of the optimal DTM in strategic dimensions, and they can be used as fundamental factors for optimizing many various DTMs in Korean churches as follows: Spiritual growth (Sanctification), Reproduction and Multiplication, Service, Evangelism, and Discipleship. The five core values of optimal DTM

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[275] See pages 124-29, Table 9.1 to Table 10.4.

[276] See Romans 12:5; 1 Corinthians 10:17, 12:1-31; Ephesians 3:16-19, 4:12, 5:23; Colossians 1:24, 28-29; Hebrews 13:3; 2 Peter 3:18.

are combined by the theoretical and practical results extracted from the results of Survey-

Questions 16 and 17.[277]

Spiritual Growth (Sanctification). Jesus Christ is the beginning of the faith and the source

of spiritual growth that is virtually identical with Jesus' teaching on discipleship.[278] All

believers spiritually grow up if they stay connected to Jesus.[279] In order to keep spiritual growth

in Christ, they have to study the Bible. Jesus said, "You diligently *study* the Scriptures because

you think that by them you possess eternal life. These are the Scriptures that testify about me,"

(John 5:39, Emphasis added). According to the survey of George Barna, sixty-eight percent of

adult Christians reported that a small group is the most optimal place to facilitate spiritual

growth.[280] Spiritual growth related to discipleship is the process of becoming like Jesus Christ

and the metaphor that clearly describes the doctrine of progressive sanctification as Christians

walk with the Spirit of Christ in the real world.[281]

Reproduction and multiplication. The church must grasp the vision of multiplication

through disciple making. The Apostle Paul said to Timothy to complete the Great Commission,

"The things you have heard me say in the presence of many witnesses entrust to reliable men

who will also be qualified to teach others." (2 Timothy 2:2). The Great Commission is fulfilled

by going, making disciples, baptizing, and teaching (training). Dave Earley described, "Disciple

making is about comprehensive training in obedience leading to reproduction and

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[277] See pages 124-25, Table 9.1 and 9.2.

[278] Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids, Mich: Zondervan Pub. House, 1992), 121. See Colossians 2:6-7.

[279] See John 15:4-5.

[280] George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, Colo.: WaterBrook Press, 2001), 34-35.

[281] Wilkins, *Following the Master*, 329. See Galatians 5:16.

multiplication . . . . Disciple making is not complete until the disciple is practicing everything

Jesus commanded, including the command to make more disciples."[282] Reproduction and

multiplication will be accomplished only by obeying the Great Commission. To complete the

Great Commission, Jesus led His followers to go a three-stage process: (1) Evangelize, (2)

Disciple, and (3) Train.[283] The following summarized the three-stage process:

1. *Win the lost* by cooperating with the Holy Spirit in seeing every person within your sphere of influence become a repentant believer in Jesus who has experienced believer's baptism and is active in the body of Christ.
2. *Disciple the saved* by helping every believer become a devoted disciple of Jesus who has abandoned all for the gospel and is prayerfully winning others to Christ.
3. *Multiply disciples* to be disciple makers.[284]

Service. Jesus Christ came to serve (Mark 10:45; Matthew 20:28; John 13:1-17). It was

apparent in Ephesians 4: 11-12 that the goal of service is to build up the church, the body of

Christ: He gave some [as] apostles, and some [as] prophets, and some [as] evangelists, and some

[as] pastors and teachers, for the equipping of the saints for the work of *service*, to the building

up of the body of Christ. (NASB, Emphasis added). Dempsey described, "When people get

saved, they want to grow. When people grow, they want to serve. When people start serving,

they want to invest strategically. When people invest strategically, they begin to reap the

results."[285] The church must help believers serve God and the world and teach how to invest at

the sacrifice of their life, because Christians have opportunities to serve the Lord in various

aspects of daily life.

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[282] Dave Earley and Rod Dempsey, *Disciple Making Is . . .: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B&H Publishing Groups, 2013), 177-80, Kindle.

[283] Ibid., 2272.

[284] Ibid., 2273-77.

[285] Dave Earley and Rod Dempsey, *The Pocket Guide to Leading a Small Group: 52 Practical Ways to Become a Better Small Group Leader* (Houston, Tex.: Touch Publications, 2007), 175-76, Kindle.

Evangelism. Evangelism is a start point of reproduction and multiplication that focus on discipleship training for existing church members. The purpose of evangelism is to reach out to the lost. Earley mentioned, "Evangelism is a spiritual war that is best fought on one's knees."[286] To optimize a DTM, churches will have to invest much more prayer time when they execute disciple training programs. Evangelism has to have a relational process, because evangelism is to reach the unsaved outside regular meetings of church. The gospel of Christ is spread throughout the world by disciples who sacrifices themselves by submitting to Christ, loving God and neighbors, and growing spirituality in word, thought, attitude, and action.[287]

Discipleship. Discipleship is not a program and a ministry but a life-long commitment to a lifestyle.[288] True discipleship is the beginning of a new life for imitating Christ, for studying Scripture as the living word of God for every area of life (John 8:31-32), and for loving one another as Jesus loved his disciples (John 13:34-35)[289]; however, it is not about becoming clones.[290] In a word, discipleship is what a disciple does.[291] A disciple becomes transformed into the likeness of Jesus Christ on the basis of teaching, training, and relationships in the DTM. Barna reviewed the nature of discipleship briefly:

1. Disciples must be assured of their salvation by grace alone. See Luke 13:1-5, 22-30; 24:46-47; 3:16-21; Acts 2:36-39; Romans 3:10-24; Galatians 3:1-5; Ephesians 1:13-14; 2:4-10; Titus 3:4-7.
2. Disciples must learn and understand the principles of the Christian life. See Matthew 6:33; Luke 14:25-35; Philippians 4:8-9; 2 Timothy 3:16-17; Hebrews 5:11-6:3; James 1:5.

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[286] Ibid., 343.

[287] Earley and Dempsey, *Disciple Making Is*, 497-520.

[288] Barna, *Growing True Disciples*, 19.

[289] Wilkins, *Following the Master*, 341-44.

[290] Barna, *Growing True Disciples*, 30.

[291] Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 34.

3. Disciples must obey God's laws and commands. See Luke 10:25-28; Acts 5:29; Galatians 5:16-24; Ephesians 4:20-5:21; Colossians 3:1-17; 1 Thessalonians 4:7; James 1:22-25; 1 John 3:16-24.
4. Disciples must represent God in the world. See Matthew 10:16; 28:17-20; Mark 5:18-19; John 17:14-18; Acts 1:8; 2 Corinthians 5:20; Ephesians 4:1; Colossians 1:10; 1 John 2:15-17.
5. Disciples must serve other people. See Matthew 16:24-28; 20:25-28; Luke 9:1-6; 10:30-37; Acts 6:1-3; Ephesians 2:10; 4:11-12; Philippians 2:1-4; Hebrews 13:16; James 2:14-24.
6. Disciples must reproduce themselves in Christ. See Matthew 9:35-38; 28:19; John 15:8; Acts 4:1-11; 5:42; 13:47.[292]

Discipleship is important in a Christian life because Jesus was a model and commanded it. Discipleship is necessary for the church to become healthy and productive. Discipleship is a potential factor for spiritual growth. Discipleship is influential to transforming a church into the place to save the lost.[293]

To sum up, the researcher suggests the five strategies to build up the optimal DTM through the five core values, such as Spiritual Growth (Sanctification), Reproduction and Multiplication, Service, Evangelism, and Discipleship.

1. *Spiritual Growth (Sanctification)*: Cultivating small groups for the most strategic training environment used by Christ to equip the saints' spiritual maturity at all costs.

2. *Reproduction and Multiplication*: Training the saints in obedience to fulfill the Great Commission because there is no discipleship without training.

3. *Service*: Investing one's own life in the spiritual disciplines to imitate Jesus Christ who came to save the lost and to serve the world worthily.

4. *Evangelism*: Praying daily for the work of God in the lives of disciples who are doing the promulgation of the gospel effectively and persuasively.

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[292] Barna, *Growing True Disciples*, 20-23.

[293] Ibid., 33.

5. *Discipleship*: Making disciples to be disciplers who can be competent to teach others in order to achieve a life of Jesus Christ's disciple described in several places in the New Testaments.[294]

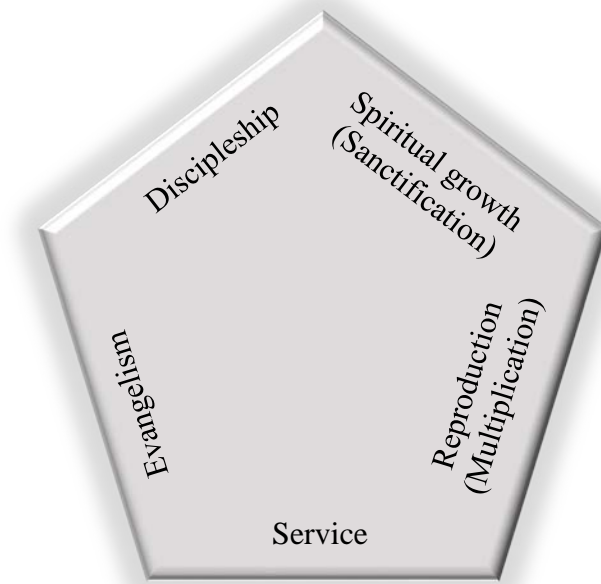Figure 23. Five Strategic Dimensions of Optimal DTM

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[294] Wilkins explained various meanings of discipleship as follows: Training future disciplers (2 Timothy 2:2), commitment to personal growth (Colossians 2:6-7), witnessing and follow-up (1 Thessalonians 2:9-12), mutual ministry (Ephesians 4:11-13), and the entire Christian life (Philippians 3:8-11). Wilkins, *Following the Master*, 267.

Four Characteristics of Optimal DTM

The four characteristics refer to basic factors to optimize the current five DTM of Korean

churches. The four characteristics are the results of *Theoretical* Approach and *Practical*

Approach extracted from the results of Survey-Questions 18 and 19.[295] Each of them has the

five tactics related to the five strategies of the optimal DTM as follows: Serving others,

Evangelism, Commitment, and Small Group.

Five Tactics Related to *Serving Others. (Figure 24)*

1. Find spiritual gifts given by the Holy Spirit.[296]

2. Build up a healthy relationship with others.[297]

3. Provide congregation with ministries to serve meaningfully.[298]

4. Teach how to pray for the lost every day.[299]

5. Love more and care for others to practice discipleship in life.[300]

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[295] See pages 127-28, Table 10.1 and 10.2.

[296] See Romans 12:6-8; 1 Corinthians 12:8-10, 28-30; Ephesians 4:11; James 2:22. The following internet site defines and describes the gifts of the Holy Spirit, and provides 'Spiritual Gifts Tests' for youth and adults, accessed May 19, 2015, http://www.spiritualgiftstest.com/tests.

[297] See Psalms 133:1; Proverbs 12:20; 25:21-22; Matthew 5:9; Luke 6:35; John 13:35; 2 Corinthians 13:11; 1 Peter 3:9; 1 John 3:14, 18-19; 4:12.

[298] See Numbers 16:9; 1 Chronicles 22:16; Nehemiah 12:45; Isaiah 56:6-7; Romans 12:7.

[299] See Matthew 5:44; Luke 22:32; Colossians 4:3; 1 Timothy 2:1.

[300] See Leviticus 19:18; Deuteronomy 10:19; Proverbs 10:12; 17:9; Matthew 22:39; John 13:34-35; Romans 13:8; 1 Corinthians 13:3; 1 Peter 4:8; 1 John 3:14, 18.
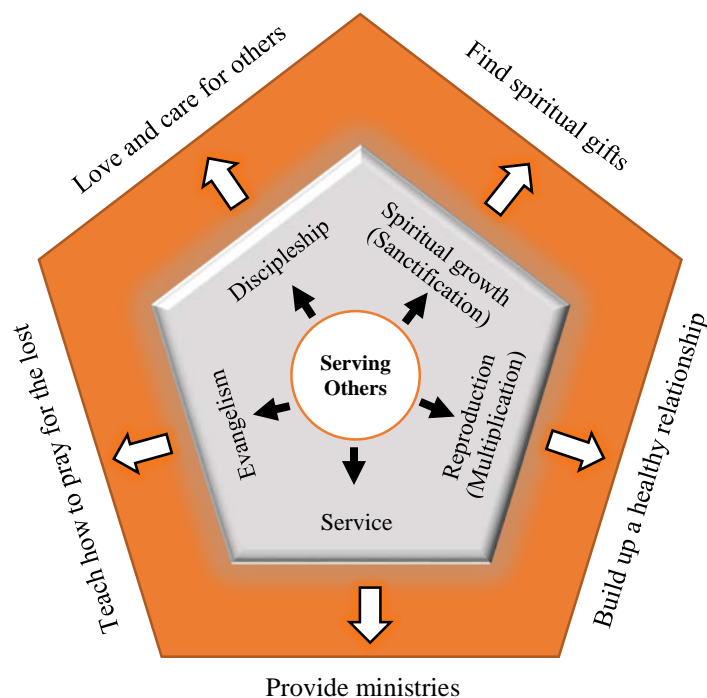
Figure 24. Five Tactics Related to Serving Others

Five Tactics Related to *Evangelism. (Figure 25)*

1. Memorize the word of God.[301]

2. Share blessings given from God with others in daily life.[302]

3. Perform your work heartily.[303]

4. Present your hope as a Christian to people who want to hear the reasons why you are living for Jesus Christ.[304]

5. Go and proclaim the gospel of Christ.[305]

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[301] See Psalm 119:49-50, 72, 105; Proverbs 7:2; Jeremiah 15:16b; John 14:26; 1 Peter 3:15.

[302] See Romans 15:5-6; 1 Corinthians 1:4-9; 2 Corinthians 1:3-7; 2:14; 2 Thessalonian 2:16-17; 3:16.

[303] See John 5:17; 6:27; Ephesians 6:7; Colossians 3:23.

[304] See Ecclesiastes 3:11-14; 1 Peter 3:15.

[305] See Isaiah 52:7; 55:6-7; Jeremiah 20:9; Hosea 6:1-2; Matthew 5:16; Mark 16:15-16; John 3:16; Acts 1:8; 4:12; 16:31; Romans 10:9-10, 14-15; 1 Corinthians 9:16; 2 Corinthians 6:1-2; Ephesians 6:19-20; Colossians 4:2-4; 1 Timothy 4:2; 1 John 4:9-10.
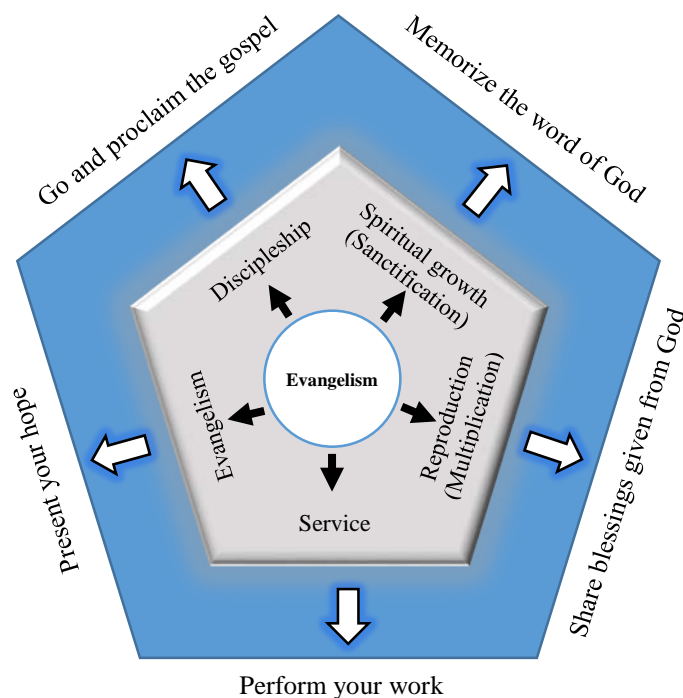
Figure 25. Five Tactics Related to Evangelism

Five Tactics Related to *Commitment*. *(Figure 26)*

1. Spend the rest of your life fulfilling the Great Commission.[306]

2. Become a lay leader of a cell or a small group.[307]

3. Show others the heart of a servant as Jesus washed the feet of His disciples in order to demonstrate the role of service.[308]

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[306] See Psalms 90:1-17; Ecclesiastes 1:2-3, 14; Ephesians 2:10; 5:16; 2 Timothy 3:13-17; James 4:14; 1 Peter 1:22-25; 1 John 2:17.

[307] See Genesis 9:7; Matthew 28:19; John 12:24; 15:5-8; 21:15-18; Ephesians 4:13; 2 Timothy 2:2; 3:16-17

[308] See Mark 10:45; John 13:12-15; 1 Corinthians 2:16b; Ephesians 4:11-12; Philippians 2:6-8; 1 Peter 4:10.

4. Support missionaries and go on a mission trip.[309]

5. Participate in discipleship training and small groups to build up discipleship that is a commitment to Christ.[310]
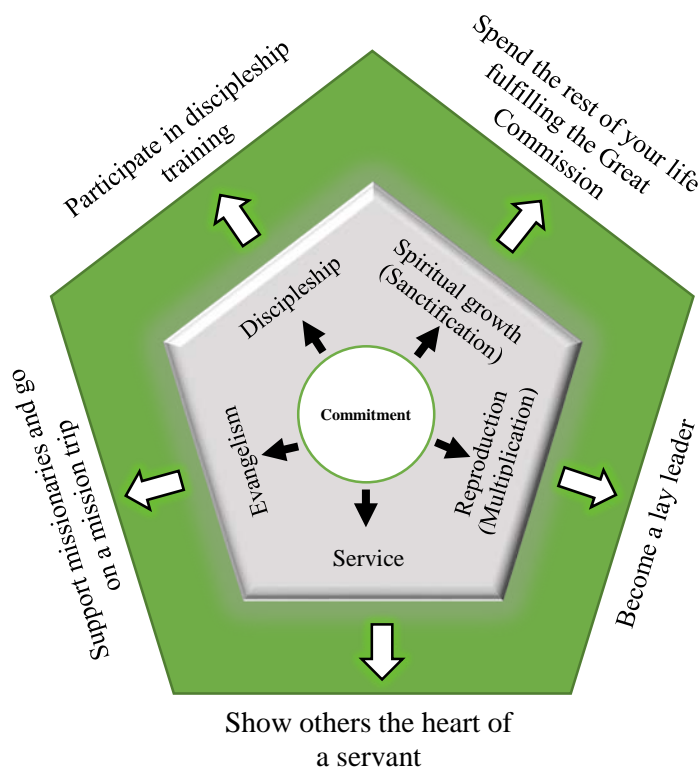
Figure 26. Five Tactics Related to Commitment

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[309] See Psalms 126:5-6; Isaiah 52:7; Matthew 5:16; 28:18-20; Mark 16:15-16; Acts 1:8; Romans 1:14-15; 10:14-15; 1 Corinthians 3:6-7; 9:16; 1 Timothy 4:2. Mission Korea Partners is one of the very helpful websites that contain information and resources for Christian mission and evangelism. http://missionkoreapartners.org/

[310] See Psalms 1:2; Proverbs 22:5-6; Ephesians 6:4; Colossians 2:7; 1 Timothy 4:6-10; 2 Timothy 3:15-16; Titus 2:11-12; Hebrews 5:13-14.

Five Tactics Related to *Small Group*. *(Figure 27)*

1. Get into a small group every week at church, home, workplace, or online.[311]

2. Start building relationships with your neighbors and investing your time in their souls.[312]

3. Volunteer to help small groups to connect with others, besides weekend services.[313]

4. Challenge small group members to think continually about the lost.[314]

5. Train potential leaders who will lead their own small groups and send them out for consummate discipleship.[315]

Figure 27. Five Tactics Related to Small Group
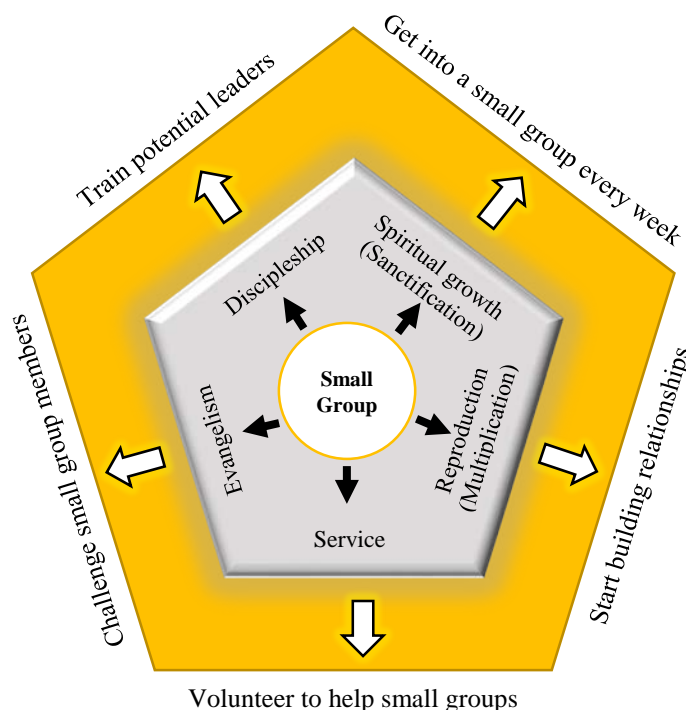
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[311] See Matthew 18: 20; 1 Corinthians 1:9; 2 Corinthians 2:14-16; James 4:4; 1 John 1:3.

[312] See Psalms 133:1-3; Acts 6:1-7; Romans 12: 17; 15: 2.

[313] See Psalms 51:12-13; Galatians 5:13-15; 1 Peter 4: 9-11; 1 John 3: 18.

[314] See Jeremiah 50:6; Matthew 10:5-6; 15:24; 18:12-14; Luke 5:31-32; Romans 1:16.

[315] See Numbers 27:15-17, 22-23; 2 Timothy 2:1-4.

Self-Monitoring Checklist for the Optimal DTM

The optimal DTM of this study is not a DTP, but a guideline to help pastors who practice their own DTM make disciples in South Korea. Today Korean churches have enough DTPs. However, Korean churches are required to have balanced growth. The Self-Monitoring Checklist will promote a balanced growth for Korean churches. It is developed by the findings of the survey of 95 participants using the current five DTMs.

The Self-Monitoring Checklist is based on the Survey-Questions 15, 16, 17, 18, and 19 in chapter four. It has two purposes: (1) For pastors who are practicing their own DTM, and (2) For new DTM pastors who have never practiced a DTP. This Self-Monitoring Checklist can help pastors who are practicing their own DTM assess and develop it, while it can help new DTM pastors find their DTM type. The following is a description of the procedure to use the Self-Monitoring Checklist and the Answer Sheet.

For existing DTM pastors,

1. Complete the Self-Monitoring Checklist by answering the questions.

2. Check your DTM type and your church DTM type through the Answer Sheets (*Table 13 and 14*). When filling out the Answer Sheets, be sure not to leave out any items. Your DTM type is the DTM with the highest score. If you have several DTMs with the same score, your DTM type is determined by the total numbers of higher ranking items.

3. Compare your current DTM with your strategy and your church DTM types in the Answer Sheets.

   A. The result of Answer Sheet 1 is your strategic DTM type that you prefer. Your strategic DTM type is based on the core values of the five DTMs and contains the strategies for optimizing your current DTM. If your current DTM is the same with your strategic DTM type, you need to apply the strategies and tactics of the same DTM in Table 15 in order to optimize your current DTM. If your current DTM is different from your strategic DTM type, you do not need to change your current DTM system. Through Table 15, please try to enhance the strengths of the current DTM further and to make up for its weaknesses for the optimal DTM.

B. The result of Answer Sheet 2 is your church DTM type based on the characteristics of the five DTMs. This type is a tactical DTM type related to the primary tactics for building up your strategic DTM type. If your church DTM type is the same as your strategic DTM type, you need to apply the strategies and tactics of the same DTM in Table 15 in order to optimize your current DTM. If your church DTM type is different from your strategic DTM type, you do not need to exchange your current DTM with your church DTM type. You should utilize strengths of the both DTM types. In this way, you will optimize your current DTM.

For new DTM pastors,

1. Complete the Self-Monitoring Checklist by answering the questions.

2. Check your DTM type and your church DTM type through the Answer Sheets (*Table 13 and 14*). When filling out the Answer Sheets, be sure not to leave out any items. Your DTM type is the DTM with the highest score. If you have several DTMs with the same score, your DTM type is determined by the total numbers of higher ranking items.

3. Find out your strategic DTM type and your church DTM type from the results of the Answer Sheets.

A. The result of Answer Sheet 1 is your preferred DTM type, a strategic DTM type based on the core values of the five DTMs. You need to use the strategies of the DTM to train your church members. Based on your strategic DTM type, you need to refer to Table 15 in order to develop your DTM.

B. The result of Answer Sheet 2 is your church DTM type based on the characteristics of the five DTMs. This type is related to the primary tactics for building up your strategic DTM type. If your church DTM type is same with your strategic DTM type, keep practicing the strategies and tactics of the optimal DTM of the same DTM in Table 15. If your church DTM type is different from your strategic DTM type, you need to use the characteristics of your church DTM type while focusing on your strategic DTM type as your primary DTM. Eventually, you should focus on the strategies and tactics of the optimal DTM to improve your preferred DTM type.[316]

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[316] See page 152, Figure 28.

Table 12. Self-Monitoring Checklist

SELF-MONITORING CHECKLIST

As you complete the checklist, avoid rushing. Listen for God's voice to encourage and challenge you. Please read and carefully answer the following questions.

1. What do you think are the core values of DTM? (Choose only five)
☐ A) Love
☐ B) The Word of God (the Bible)
☐ C) Spiritual Growth (Sanctification)
☐ D) Service
☐ E) Fellowship
☐ F) Church
☐ G) People
☐ H) Evangelism
☐ I) Commitment
☐ J) Reproduction and Multiplication
☐ K) Obedience
☐ L) Discipleship
☐ M) Kingdom of God
☐ N) The fullness of the Holy Spirit
2. What do you think are the characteristics of the DTM for your church's need? (Choose only five)
☐ A) Teaching
☐ B) Healing
☐ C) Evangelism
☐ D) Fellowship
☐ E) Serving others
☐ F) Obedience
☐ G) Commitment
☐ H) Small Group

Table 13 and 14 are the evaluation sheets of the Self-Monitoring Checklist. These evaluation sheets provide only the information of a respondent's DTM type and his or her church DTM type related to the five DTMs. Follow the steps to assess your type.

1. Apply your answers to each item of the DTMs in the Answer Sheet 1 and 2.

2. Score the sum of items.

3. The DTM with the highest score and higher ranking items will be your strategic DTM type and your church DTM type.

Table 13. Answer Sheet 1 for Question 1

Ranking	Your Strategic DTM Type				
	CAL	**CRM**	**TWM**	**JCM**	**HCM**
1	L) ☐	B) ☐ / M) ☐	C) ☐ / J) ☐	H) ☐	J) ☐
2	C) ☐	A) ☐ / L) ☐	H) ☐	B) ☐ / C) ☐ D) ☐ / J) ☐	D) ☐
3	B) ☐ / D) ☐	C) ☐ / E) ☐	D) ☐ / L) ☐	A) ☐	C) ☐ / H) ☐
4	A) ☐	D) ☐ / J) ☐	A) ☐ / B) ☐ K) ☐ / M) ☐ N) ☐	E) ☐	M) ☐
5	H) ☐ / J) ☐	G) ☐	E) ☐	L) ☐ / M) ☐	I) ☐
Total					
Type	CAL	CRM	TWM	JCM	HCM

Table 14. Answer Sheet 2 for Question 2

Ranking	Your Church DTM Type				
	CAL	**CRM**	**TWM**	**JCM**	**HCM**
1	A) ☐	D) ☐ / H) ☐	C) ☐	E) ☐	E) ☐
2	E) ☐	C) ☐	E) ☐ / H) ☐	D) ☐	C) ☐ / G) ☐
3	H) ☐	A) ☐ / B) ☐ E) ☐ / F) ☐ G) ☐	F) ☐	C) ☐	D) ☐
4	G) ☐		B) ☐ / G) ☐	H) ☐	H) ☐
5	C) ☐ / D) ☐ F) ☐		A) ☐	A) ☐ / G) ☐	F) ☐
Total					
Type	CAL	CRM	TWM	JCM	HCM

Table 15 presents suggestions for existing and new DTM pastors who found out their DTM type through the Self-Monitoring Checklist. The table will play an important role in optimizing their DTM or their church DTM through the Self-Monitoring Checklist.

Table 15. Suggestions for the Optimal DTM

DTM	Strengths	Weaknesses	Suggestions[317]
CAL	• A strong training program like an apprenticeship program • A long period of time for training	• Lack of available gifts and abilities given from the Holy Spirit	• With regard to the strategies of optimal DTM, you should focus on *Reproduction (Multiplication)* and *Evangelism*. • With regard to the tactics of optimal DTM, you need to perform each *tactics 2* and *4* in the twenty tactics of the optimal DTM
CRM	• A relationship-centered DTP • A very simple and quick circular system	• Lack of the teaching-centered programs	• With regard to the strategies of optimal DTM, you should focus on *Evangelism*. • With regard to the tactics of optimal DTM, you need to execute each *tactics 4* in the twenty tactics of the optimal DTM
TWM	• A DTM focusing on evangelism and multiplication • An intensive training program requiring three to four hours daily for tasks	• Lack of fellowship-centered teaching ministries	• TWM contains all the strategies and tactics of optimal DTM, but this DTM still lacks teaching and fellowship. Thus, you need to focus especially on the *tactics 1.1, 1.5, 2.3, 3.2,* and *4.2* in the twenty tactics of the optimal DTM
JCM	• A disciple-making DTM based on a very simple principle • A DTM focusing on the saints' lives	• A short period of time for training	• With regard to the strategies of optimal DTM, you should focus on *Discipleship*. • With regard to the tactics of optimal DTM, you need to practice each *tactics 5* in the twenty tactics of the optimal DTM
HCM	• A life-centered disciple training for sharing a Christian life daily	• A fragile structure in terms of administration and discipline • Lack of Christian doctrines	• With regard to the strategies of optimal DTM, you should focus on *Discipleship*. • With regard to the tactics of optimal DTM, you need to practice each *tactics 5* in the twenty tactics of the optimal DTM

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[317] See page 152, Figure 28.

Figure 28 shows the process for building up a healthy church through the five DTMs and the optimal DTM. The Self-Monitoring Checklist is a tool to examine one's DTM type in South Korea. After pastors practicing one of the current five DTMs examine the Self-Monitoring Checklist, they will find out their DTM type. And then, they should complement, not replace, the system of their current DTM with the optimal DTM by comparing the current DTM with the DTM type from the Self-Monitoring Checklist.

Additionally, the results of the Self-Monitoring Checklist will help pastors who have never participated in one of the five DTMs conferences or seminars, to choose one of the five DTMs for their church in the future. Korean pastors who want to start a new DTM can develop their new DTM by utilizing the five core values and the twenty tactics of the four characteristics of the optimal DTM.

Existing DTM Pastors		New DTM Pastors	
The Five DTMs	**Self-Monitoring Checklist**	**Optimal DTM**	**Build Up Health Church**

Five Core Values

1. Spiritual growth (Sanctification)
2. Reproduction and Multiplication
3. Service
4. Evangelism
5. Discipleship

Four Characteristics

1. Serving others
2. Evangelism
3. Commitment
4. Small Group

Five Strategies

1. Cultivating small groups
2. Training the saints
3. Investing one's own life
4. Praying daily for the work of God
5. Making disciples to be disciplers

Twenty Tactics

1.1. Find spiritual gifts
1.2. Build up a healthy relationship
1.3. Provide ministries
1.4. Teach how to pray for the lost
1.5. Love and care for others

2.1. Memorize the word of God
2.2. Share blessings given from God
2.3. Perform your work
2.4. Present your hope
2.5. Go and proclaim the gospel

3.1. Spend the rest of your life fulfilling the Great Commission
3.2. Become a lay leader
3.3. Show others the heart of a servant
3.4. Support missionaries and go on a mission trip
3.5. Participate in discipleship training

4.1. Get into a small group every week
4.2. Start building relationships
4.3. Volunteer to help small groups
4.4. Challenge small group members
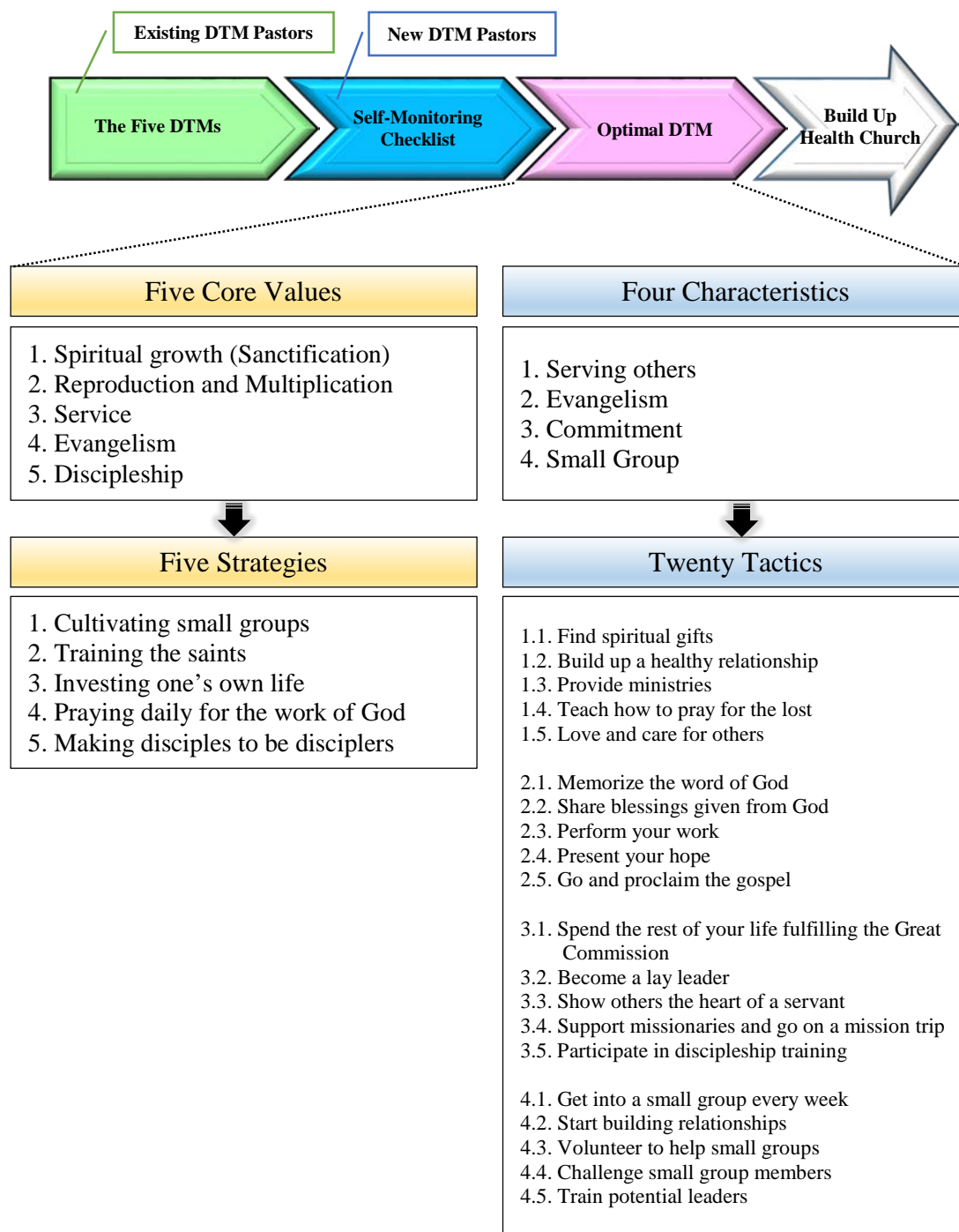4.5. Train potential leaders

Figure 28. Process for Building up A Health Church

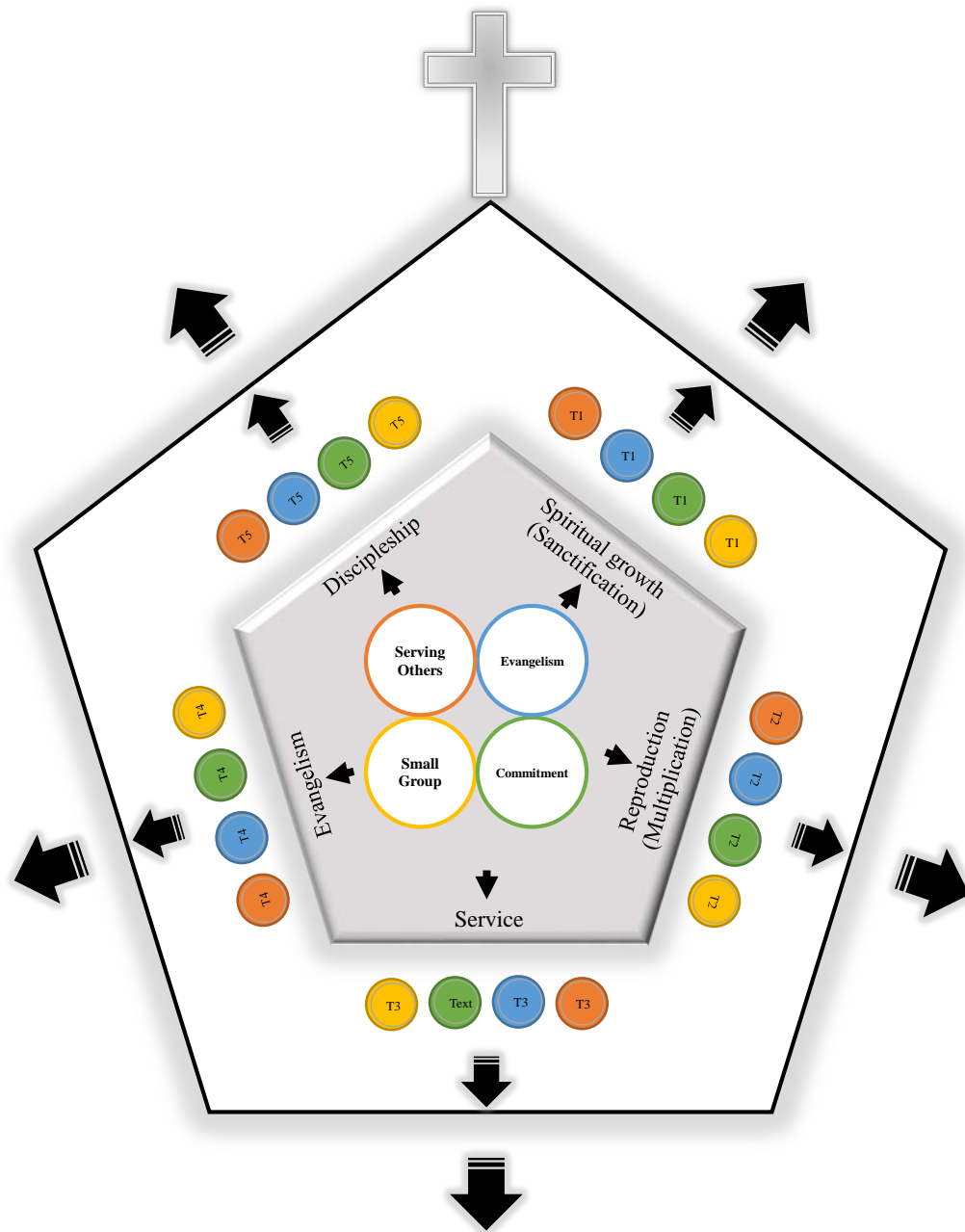Figure 29 shows how a church practicing a DTM grows in balance using the optimal DTM.

Figure 29. The Church Model of Optimal DTM

Suggestions for Optimizing the Five DTMs

The five DTMs have contributed to the spiritual and numeral growth of Korean churches in many ways. However, today Korean churches face a difficult situation that they are driven primarily by numerical growth. Consequently, the influence of the church became weak for non-Christians in South Korea in recent decades, although Korean churches experienced an amazing numerical growth. In other words, the church growth of the Korean church is unbalanced in terms of the healthy church growth. The five DTMs led to the unbalanced growth of the Korean churches that practice the five DTMs that focused on particular elements of discipleship, such as different core values and characteristics of the DTM.[318]

The optimal DTM as a guideline for optimizing the five DTMs is developed for balanced church growth. Also, the optimal DTM can help Korean churches be transformed into healthy churches. Thus, the following suggestions are supplementary and complementary for the five DTMs.

Suggestions for Optimizing the CAL

The CAL is a strong disciple training program like an apprenticeship program. It takes three years for the trainees to be well qualified lay leaders. Because the CAL focuses on theological knowledge and discipline of disciple-making based on the Bible, the trainees may have few opportunities to develop an intimate fellowship and relationship with others. Also, the CAL overly restricts the gifts of the Holy Spirit, such as glossolalia (speaking in tongues), and prophecy. To optimize the CAL, churches with the CAL have to focus on an individual's gifts and abilities given by the Holy Spirit, and the churches must build up their church members and

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[318] See chapter three in this thesis, 61-85.

help them please their neighbor.[319] Hull mentioned, "The principle behind discipleship does involve one person influencing another, which does result in a change in heart and mind."[320] Tactics 1.2, 1.4, 2.2, 2.4, 3.2, 3.4, 4.2, and 4.4 in Figure 28 are suggestions for the churches with the CAL: Build up a healthy relationship, teach how to pray for the lost, share blessings given from God, present your hope, become a lay leader, support missionaries and go on a mission trip, start building relationships, and challenge small group members.

Suggestions for Optimizing the CRM

The CRM is a nurturing program, relationship-centered DTP emphasizing the oneness of all the cells in the church. Accordingly, it properly tries to balance between acquiring knowledge of the Bible through teaching and experiencing the Holy Spirit's blessings upon them through serving others to grow a Christian's spiritual maturity. Also, the CRM nurtures lay leaders with a very simple and quick circular system for a short period of time. The CRM has transformed the teaching-centered DTM on the basis of small groups inside the church into the relationship-centered DTP on the basis of cells outside the church. In order to optimize, churches with the CRM requires much more understanding about the relation between the church and the cell. One thing that the church does not disregard in fulfilling the Great Commission is "*teaching* them to observe everything" Jesus commanded disciples. Thus, the ministry of teaching from the early church is one of the authentic identities for intentionally accomplishing the Great Commission.[321] The churches with CRM have to focus on teaching ministry and serving others,

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[319] See Nehemiah 13:30; Jeremiah 18:11; Matthew 25:15; John 1:9; Romans 2:10; 12:3; 13:1; 15:2; 1 Corinthians 3:10; 7:7, 17, 20; Ephesians 4:7; Philippians 2:4; Colossians 1:28; Hebrews 6:11; 1 Peter 1:17; Revelation 1:7.

[320] Hull, *The Complete Book of Discipleship*, 28.

[321] Earley and Dempsey, *Disciple Making Is*, 736-37.

using Tactics 1.4, 2.4, 3.4 and 4.4 in Figure 28 in order to optimize the DTM: Teach how to pray for the lost, present your hope, support missionaries and go on a mission trip, and challenge small group members.

Suggestions for Optimizing the TWM

The TWM is a DTP originated from the D-12 discipleship ministry, which focused on evangelism and multiplication. It consists of two axes; one is a big group as a worship service, and the other is a small group as a cell church. The TWM requires three to four hours daily for tasks and training, because it consists of various and complicated nurturing systems to train lay leaders. Sometimes church members seek for intimacy with one another in various small groups and they experience the presence of God through large groups. To achieve balanced church growth and optimize the DTM, churches with the TWM need to spend more time for fellowship-centered ministries. Concerning advanced level of commitment, Earley mentioned *fellowship* as one of the eight habits of effective leaders for leading small groups.[322] Thus, Tactics 1.1, 1.5, 2.3, 3.2, and 4.2 in Figure 28 are suggestions for the churches with TWM: Find spiritual gifts, love and care for others, perform your work heartily for the most effective service, and become a lay leader.

Suggestions for Optimizing the JCM

The JCM is a nurturing, disciple-making ministry based on the very simple principle that the cell is the church. It focuses more on all members' lives in the cell than prearranged training

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[322] Dave Earley, *Turning Members into Leaders: How to Raise up Your Group Members to Lead New Groups* (Houston, TX: Cell Group resources, 2001), 740-45, Kindle.

programs because all Christians must be transformed from being immature to being mature in daily life. The JCM has a short training period, and it may produce an incompetent cell leader, who may not able to lead the cell church well. As Earley mentioned, "The call to discipleship was a call to immerse their lives in the words of Jesus,"[323] cell members need to be trained to take care of broken people, to pray for God, to memorize the Bible, and to evangelize the lost. Jesus' disciples had to learn to live out the life that Jesus taught. Tactics 1.5, 2.5, 3.5, and 4.5 in Figure 28 can help the churches with JCM optimize the DTM: love and care for others, go and proclaim the gospel, participate in discipleship training, and train potential leaders.

Suggestions for Optimizing the HCM

The HCM is a life-centered disciple training on the basis of the house church, so that this DTM places emphasis on sharing house church members' lives over studying the Bible. Churches with HCM are more mobile, flexible, and adaptable than traditional and organizational churches without house churches. When the house church members see and learn Christlikeness by sharing their lives with one another in house church, disciple training takes place there, while the house church is not good at church administration and church discipline because the lay leaders of house churches did not have enough theological education to deal with many problems related to Christian doctrines. Thus, churches with HCM require continuing educational training for the house church lay leaders to enhance knowing God more deeply and to enrich their souls. Tactics 1.5, 2.5, 3.5, and 4.5 in Figure 28 are suggestions for the churches with HCM: love and care for others, go and proclaim the gospel, participate in discipleship training, and train potential leaders.

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[323] Earley and Dempsey, *Disciple Making Is*, 1323-24.

Chapter Summary

This chapter presented the five core values as the philosophy of optimal DTM: Spiritual growth (Sanctification), Reproduction and Multiplication, Service, Evangelism, and Discipleship. Practical factors to optimize the current five DTMs of Korean churches are the four characteristics as follows: Serving others, Evangelism, Commitment, and Small Group. The researcher suggested the five strategies and the twenty tactics to build up the optimal DTM, and the Self-Monitoring Checklist was created for helping Korean churches practicing one of the five DTMs. Finally, this chapter provided recommendations and suggestions for optimizing the five DTMs.

CHAPTER VI

CONCLUSION

Final Summary

The purpose of this thesis project was to provide biblical strategies for optimizing Discipleship Training Ministries (DTM) at Korean churches practicing the five Discipleship Training Programs (DTP) that transform lay people into disciplers and let them imitate Jesus Christ to serve the church and the world willingly. Korean churches have developed various DTMs and have tried to train their laity during the recent decades; nevertheless, current Korean churches are experiencing decline in church growth based on statistical data. In order to optimize a DTM in the church, Korean churches have to choose their DTM carefully to train lay people and to have well-balanced church growth between the numerical and spiritual growth in the church. Every DTM focuses on particular core values and characteristics for building up a healthy church. Thus, Korean churches have to consider choosing a suitable DTM for their needs.

In chapter two, the researcher presented the background of discipleship training through the Bible and church history to prove the relationship between healthy church growth and a DTM more systematically. The term *Discipleship* was actually not used in the Bible, but the Shema as a method of discipleship training in Old Testament required Israelites to live out a holy life. In the New Testament, Jesus taught his disciples to love God and love people through the Greatest Commandment that came directly from Deuteronomy 6:4-9, a passage known as the Shema (Matthew 22:36-40). The authors of the New Testament described various forms of discipleship training based on the Great Commission (Matthew 28:18-20). In the history of Christianity, the church leaders as Christ's disciples who trained lay people to imitate Jesus, to

159

fulfill the work of DTM in the church, and to accomplish the Great Commission to expand the kingdom of God in the world. Consequently, a DTM has not only a core strategy for healthy church growth, but also a powerful vehicle to build up lay people who are called by God.

Chapter three explored the five DTMs, strengths and weaknesses, and impact on Korean Churches. The current five most popular DTMs, such as Called to Awaken the Laity Ministry, Cell Reviving Ministry, Two Wings Ministry, Jiguchon Cell Ministry, and House Church Ministry, played a major role in the growth of Korean churches in South Korea. Each of the five DTMs had its own strengths and weaknesses and these were discussed. The five DTMs impacted the church growth of Korean churches in many different ways, such as church planting, lay people-oriented ministry, unity movement of churches through a networking project, vitalization of need-centered evangelism, and national evangelization.

To promote the optimal DTM, chapter four analyzed and evaluated the results of the five DTMS survey with 21 statements submitted by 95 Korean church pastors. The participants who completed one of the current most popular five DTMs in South Korea reported main core values of the five DTMs and primary characteristics of the five DTMs; Spiritual growth was what the participants expected most from their DTM. Discipleship training types of Korean churches were determined by the core values and characteristics of their current DTM. The results of the five DTMs yielded much information and some insights for developing an optimal DTM and making the Self-Checking List that can help Korean churches assess their DTM.

Lastly, chapter five discussed five strategies related to the fundamental five core values and twenty tactics related to the essential four characteristics for optimizing the five DTMs. The Self-Monitoring Checklist was provided for Korean pastors who train lay people through their DTM in South Korea.

Implications

The goal of the optimal DTM is to develop Korean churches practicing the five DTMs and to guide new DTM churches to have a healthy church growth in balance through the optimal DTM. To determine the core values and characteristics of the optimal DTM, this study conducted the survey with 95 pastors of Korean churches practicing the five DTMs. However, some gaps were found between the teachings of the five DTMs and the needs of churches related to the five DTMs through the survey. Consequently, this study provided the five strategies related to the five core values and twenty tactics related to the four characteristics based on the findings of the survey in order to reduce the gaps. Although the optimal DTM would not be able to optimize all DTMs in South Korea, at least it can help Korean churches optimize their DTM for a healthful and balanced church growth. Therefore, Korean pastors first have to utilize the Self-Monitoring Checklist to optimize their DTM well. Also, they need to reassess their DTM through the Self-Monitoring Checklist every two or three years to improve their DTM. The findings of the study can help church lay leaders recognize the core values and characteristics of their DTM. It is required that church members actively participate in their DTM for the healthy growth of their church. In addition, if Christian missionaries choose one of the five DTMs in their mission field, they will probably produce disciplers by utilizing the Self-Monitoring Checklist and the optimal DTM.

Korean churches have developed many various DTMs to solve some problems related to the decline in the growth of the Korean church. However, they tend to focus on particular elements of discipleship, such as the core values and characteristics of their current DTM, because Korean churches are concerned about expansion of their building and numerical growth

of church rather than personal spiritual growth and healthy church growth. The optimal DTM in this project will contribute to the spiritual and numerical growth of Korean churches in balance.

Suggestions for Future Study

There are some suggestions for future study. First, the optimal DTM is not a discipline manual and training program. The strategies and tactics of the optimal DTM are just provided as a direction indicator to optimize various many DTMs of churches in South Korea. Thus, future studies on the optimal DTM needs to include case studies the optimal DTM affected on the DTMs of Korean churches when they apply the strategies and tactics of the optimal DTM to their DTM. It, also, will be interesting to study how much the optimal DTM affects lay people and DTMs in western churches.

Second, future studies on the optimal DTM needs to include on various opinions of lay people in Korean churches related to the five DTMs, because this thesis project focuses only on Korean pastors through the survey in order to create the optimal DTM. Various opinions of lay people, therefore, may contribute to optimizing their DTM.

Third, this study conducted a survey with Korean pastors in South Korea, and the optimal DTM was made by the findings of the survey. Therefore, future studies on the optimal DTM could expand the findings of this study by including Korean churches abroad. It will benefit to the well-balanced healthy church growth of Korean churches around the world.

Finally, the Self-Monitoring checklist is developed for Korean churches to find what type of DTM they have in terms of the five DTMs. It also introduce a way to optimize a DTM. However, it has not been used widely by many Korean churches. Thus, a future study may investigate the effectiveness or the validity of the Self-Monitoring checklist.

CONSENT FORM (ENGLISH)

BIBLICAL STRATEGIES FOR OPTIMIZING
THE DISCIPLE-TRAINING MINISTRY (DTM) WITHIN KOREAN CHURCHES

Keeyoung Kim
Liberty University
School of Divinity

You are invited to be in a research study of biblical strategies for optimizing the Disciple-Training Ministry (DTM) within Korean churches. You were selected as a possible participant because you have experienced and been involved in disciple-training programs 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 Keeyoung Kim, a doctor of ministry student at Liberty University School of Divinity.

Background Information:

The purpose of this study is to help Korean churches practicing the DTM based on the essence of the Great Commission. In recent decades, the DTM developed in many different forms in South Korea has played a positive role in church growth. Unfortunately, some Korean churches have changed the DTM to marketing programs only focusing on quantity of growth. To solve the situation, the researcher will study the fundamentals of the disciple-making ministry of Jesus Christ in the Bible; at the same time, the researcher is hoping that the findings of this research may serve to establish optimal DTM within Korean churches that will subsequently awaken lay people who live incarnationally for Christ in the church and the world.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
Complete a twenty-one question survey. Please carefully answer each question. It will take about twenty minutes for you to complete all of the questions.

Risks and Benefits of being in the Study:

The study has no 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 the DTM and your church's disciple-training program. The researcher knows that it is not easy for senior pastors or assistant pastors to describe their opinions about their churches related to the DTM. However, there is not private information exposure, because most questions are multiple choice and the survey is anonymous. You will not be asked to include your name, church names, or any identifying information.

The benefits to participation are that they can think about the meaning of discipleship and what discipleship training is to be effective for their churches. And it can be helpful for optimizing the DTM in Korean churches.

Compensation:

There is no monetary compensation.

Confidentiality:

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

The researcher will print the completed surveys and store them in a locked filing cabinet in his home office. Also, he will destroy the data after three years. He 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 or your own church or institute. If you decide to participate, you are free to not answer any question or you can withdraw at any time.

Contacts and Questions:

The researcher conducting this study is Keeyoung Kim. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at #1-434-329-9187 or email at kkim21@liberty.edu. You may also contact his mentor, Frank J. Schmitt, at #1-434-592-4143 or by email at 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.

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: 2016

IRB Expiration Date: November 20, 2014

CONSENT FORM (KOREAN)

설문조사 동의서

한국교회 내(內) 제자훈련사역을 최적화하기 위한 성경적 전략들

김기영

리버티 대학교

신학대학원

한국교회 내(內) 제자훈련사역을 최적화하기 위한 성경적 전략들의 연구논문에 귀하를 초대합니다. 귀하는 한국교회에서 제자훈련사역에 동참해 왔고, 또한 풍부한 경험을 가지고 있기 때문에 설문조사 참가자로 선택되었습니다. 본 동의서를 읽고, 연구에 동의 하시기 전에 질문이 있으시면 요청해 주시길 바랍니다.

본 연구는 미국 리버티 대학교 신학대학원에서 목회학 박사과정에 재학중인 김기영에 의해서 수행되는 것입니다.

배경 정보:
본 연구는 예수님의 지상명령의 본질에 따라 제자훈련사역을 진행하는 한국교회를 돕기 위한 목적을 가지고 있습니다. 최근 수십 년간 한국에서 다양한 형태로 계발된 제자훈련사역들은 교회성장의 긍정적인 역할을 했습니다. 하지만 안타깝게도 한국교회들 가운데는 제자훈련사역을 수적성장만을 위한 마케팅 프로그램으로 삼는 교회들도 있습니다. 본 연구자는 이러한 상황을 해결하기 위해 예수 그리스도의 제자 삼는 사역의 본질을 성경에서 찾을 것이며 동시에 본 연구의 결과들이 지속적으로 교회와 세상에서 그리스도를 위하여 성육신의 삶을 사는 평신도를 일으키는 한국교회 내(內) 최적화된 제자훈련사역을 세우는데 쓰임받길 소망합니다.

연구 절차:

만약 귀하가 본 연구에 동참하기로 동의한다면, 본 연구자는 귀하에게 다음의 것들을 요청할 것입니다. 귀하는 21개의 각각의 질문에 대해 신중하게 답을 해 주시기 바랍니다. 설문지 작성에는 약 20분이 소요될 것입니다.

연구 참여에 대한 위험 요소와 혜택:
본 연구는 위험 요소가 없습니다: 본 논문이 요청하는 질문에 답을 할 때 귀하는 개인적인 정보 노출에 대해서 걱정하실 수도 있습니다. 왜냐하면 본 설문조사는 제자훈련사역에 대한 개인적인 생각과 귀하가 섬기는 교회의 제자훈련 프로그램을 분석하고 평가할 것이기 때문입니다. 본 연구자는 담임목사 또는 부교역자로써 제자훈련사역과 관련하여 귀하의 교회에 대한 귀하의 입장을 드러내는 것이 쉽지 않다는 것을 알고 있습니다. 하지만 개인적인 정보 노출은 없을 것입니다. 왜냐하면 대부분의 질문은 객관식이며 본 설문조사는 익명으로 진행되기 때문입니다. 본 연구자는 참가하는 모든 분들에게 귀하의 이름과 교회 이름, 또는 신분을 알 수 있는 어떠한 정보도 요구하지 않을 것입니다.

참여의 유익은 귀하의 설문 참여가 효과적인 교회사역을 위해 제자도와 제자훈련의 의미(원리)를 생각해 볼 수 있다는 것입니다. 그리고 한국 교회 내(內) 제자훈련사역을 최적화하는데 도움이 될 것입니다.

보상:
금전적인 보상은 없습니다.

보안:
본 연구의 기록들은 개인적으로 보관될 것입니다. 본 연구자가 발행하는 어떤 종류의 문서에서도 참여자의 신분을 알 수 있는 어떤 정보도 포함시키지 않을 것입니다. 연구 기록들은 보안상 철저하게 보관될 것이고, 연구자만 해당 기록들을 볼 것입니다.

본 연구자는 완성된 설문조사를 인쇄할 것이고, 인쇄된 자료는 본인의 사무실 캐비닛에 잠금 된 상태로 보관될 것입니다. 또한 3년 후에는 모든 자료를 파기할 것입니다. 본인만이 해당 자료들을 볼 수 있는 유일한 사람이 될 것입니다.

연구의 자발성:
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연락 및 질문:

본 연구를 수행하는 연구자는 김기영 입니다. 지금 궁금한 사항을 물을 수 있습니다. 혹시 이후에라도 궁금한 사항이 생긴다면 1-434-329-9187 로 전화 주시거나, 또는 kkim21@liberty.edu 로 메일을 보내 주십시오. 그리고 본 연구자의 지도교수인 Schmitt, Frank J 박사의 1-434-592-4143 으로 직접 전화 주시거나, 또는 fschmitt@liberty.edu 로 메일을 보내 주십시오.

만약 귀하가 본 연구와 관련된 질문이 있어서 연구자보다 다른 누군가에게 문의하기를 원한다면 Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 irb@liberty.edu 로 연락해 주십시오.

귀하는 귀하의 기록 보존을 위해 본 안내문을 받을 것입니다.

동의 진술서:

본인은 위의 안내를 읽고 이해했습니다. 본인은 이 설문조사에 관련된 사항에 대해 묻고 대답을 받았습니다. 본인은 본 연구에 참여할 것에 동의 합니다.

IRB Code Numbers: 2016

IRB Expiration Date: 2014 년 11 월 20 일

QUESTIONNAIRES (ENGLISH)

SURVEY OF THE DISCIPLE TRAINING MINISTRY
(Called to Awaken the Laity Seminar)

My name is Keeyoung Kim, a doctoral student at Liberty University School of Divinity. You are invited to be in a research study for my doctoral thesis project. The purpose of this survey is to make optimized biblical strategies for Korean churches through a comparative analysis of the nature and characteristics of many different forms of DTM that have developed within Korean churches during the recent decades. This survey does not have questions requiring correct answers, so there are no true or false answers.　Please carefully answer each question. It will take about twenty minutes for you to complete all of the questions.

* DTM: Disciple-Training Ministry
* DTP: Disciple-Training Program
* CAL: Called to Awaken the Laity

1. What is your position in your church?
   A. Senior pastor
   B. Assistant pastor
   C. Intern pastor

2. What is your age?
   A. 25-34 years
   B. 35-44 years
   C. 45-54 years
   D. 55-64 years
   E. More than 65 years

3. What is the highest level of education you have completed?
   A. 2-Year College Degree
   B. 4-Year College Degree
   C. Master's Degree
   D. Doctoral Degree

4. How long have you been a pastor?
   A. Less than 5 years
   B. 5-10 years

C. 11-15 years
D. 16-20 years
E. More than 21 years

5. How many people are attending Sunday worship service regularly in your church?
   A. Less than 100
   B. 100-499
   C. 500-999
   D. 1,000-1,999
   E. More than 2,000

6. What DTP(s) have you completed? (choose **all** that apply)
   A. Cell Reviving Seminar (AnSanDongSan Church)
   B. Two Wings International Conference (PungSungHan Church)
   C. Jiguchon Cell Conference (JiGuChon Church)
   D. House Church Conference (Seoul Baptist Church of Huston)
   E. None
   F. Others, please specify _____

7. How long have you been working for the "CAL" DTM?
   A. 1-4 years
   B. 5-9 years
   C. 10-14 years
   D. More than 15 years

8. Have you ever thought of exchanging your current DTP with another DTP?
   A. Yes
   B. No
   (If no, go to question **#11**)

9. Why do you think so? (choose only **three**)
   A. Change of church leadership
   B. Change of senior pastor's vision
   C. Senior pastor's preference on a particular DTP
   D. The DTP did not influence the numerical growth of the church
   E. Lack of lay people's participation
   F. Change of current trend of DTM
   G. Church's need
   H. Others, please specify _____

10. How many DTPs have you actually changed during the pastoral ministry?
    A. Once
    B. 2 times

    C. 3 times

    D. More than 4 times

11. What do you expect from the "CAL" DTM? (choose only **three**)
    A. Change of worship
    B. Numerical growth of the church
    C. Service with the gift of the Holy Spirit in the church
    D. Formation of the sound theological doctrines
    E. Reformation of the society
    F. Spiritual growth of the church members
    G. Personal growth
    H. Others, please specify _____

12. Do you think there are difficulties in practicing the "CAL" DTM in your church?
    A. Yes
    B. No
    (If no, go to question **#14**)

13. If yes, what are the reasons? (choose only **three**)
    A. Lack of pastor's leadership
    B. Lack of pastoral integrity
    C. Poor environments in the church for the DTM training
    D. Poor surroundings of the church for the DTM training (e.g. rural areas)
    E. Lack of lay people's participation
    F. Objection of the church lay leaders
    G. Lack of understanding of the DTM
    H. Others, please specify _____

14. Do you agree that the "CAL" DTM is helpful for Korean churches?
    A. Strongly agree
    B. Agree
    C. Disagree
    D. Strongly disagree
    E. Not sure

15. If you agree, why do you think so? (choose only **three**)
    A. Numerical growth of church
    B. Change of worship
    C. Church members' spiritual growth
    D. Finding spiritual gifts
    E. Serving the community
    F. Evangelism

G. Growth in family

H. Others, please specify _____

16. What do you think are the core values of DTM? (choose **all** that apply)
   A. Love
   B. The Word of God (the Bible)
   C. Spiritual Growth (Sanctification)
   D. Service
   E. Fellowship
   F. Church
   G. People
   H. Evangelism
   I. Commitment
   J. Reproduction and Multiplication
   K. Obedience
   L. Discipleship
   M. Kingdom of God
   N. The fullness of the Holy Spirit
   O. Others, please specify _____

17. What do you think are the requirements of the DTM for your church's need? (choose only **five**)
   A. Love
   B. The Word of God (the Bible)
   C. Spiritual Growth (Sanctification)
   D. Service
   E. Fellowship
   F. Church
   G. People
   H. Evangelism
   I. Commitment
   J. Reproduction and Multiplication
   K. Obedience
   L. Discipleship
   M. Kingdom of God
   N. The fullness of the Holy Spirit
   O. Others, please specify _____

18. What do you think are the characteristics of the "CAL" DTM? (choose **all** that apply)
   A. Teaching
   B. Healing
   C. Evangelism

D. Fellowship
E. Serving others
F. Obedience
G. Commitment
H. Small Group
I. Others, please specify _____

19. What do you think are the characteristics of the "CAL" DTM for your church's need?
    (choose only **three**)
    A. Teaching
    B. Healing
    C. Evangelism
    D. Fellowship
    E. Serving others
    F. Obedience
    G. Commitment
    H. Small Group
    I. Others, please specify _____

20. What do you think are helpful for the revival or the reformation of Korean churches?
    (choose only **three**)
    A. Change of worship service
    B. Change of sermon
    C. Reaching out to people in daily life
    D. Vitalization of lay people missions
    E. Active participation in society
    F. Various DTM
    G. Change of pastoral leadership
    H. Others, please specify _____

21. Please briefly write your opinions about the many different forms of DTM that were developed in Korean churches. Do you agree that the many different forms of DTM in Korea are beneficial to the Korean churches?

    If you agree, what are the reasons?

    _____
    _____

    If you disagree, what are the reasons?

    _____
    _____

Thank you very much.

QUESTIONNAIRES (KOREAN)

제자훈련사역에 관한 설문조사
(평신도를 깨운다 세미나)

안녕하십니까?

설문자는 미국 리버티 대학교 신학대학원에서 목회학 박사과정에 재학중인 김기영입니다. 귀하는 본인의 목회학 박사논문 연구조사에 초대되었습니다. 본 설문의 목적은 최근 수십 년간 한국교회 내(內) 다양한 형태로 계발된 제자훈련사역의 본질과 특징들을 비교 분석함으로써 한국교회에 최적화된 성경적 전략들을 세우는데 있습니다. 본 설문은 정답을 요구하는 질문이 아닙니다. 따라서 맞거나 틀리는 식의 정해진 답은 없습니다. 제자훈련사역에 대한 귀하의 솔직하고 정성 어린 응답을 부탁 드립니다. 설문지 작성에는 약 20분이 소요될 것입니다.

*칼 세미나: 평신도를 깨운다 제자훈련 지도자 세미나

1. 귀하의 교회직분은 무엇입니까?
   A) 담임목사
   B) 부목사
   C) 전도사

2. 귀하의 연령대는?
   A) 25-34세
   B) 35-44세
   C) 45-54세
   D) 55-64세
   E) 65세 이상

3. 귀하의 최종 학력은 무엇입니까?
   A) 2년제 대학
   B) 4년제 대학
   C) 대학원 석사
   D) 대학원 박사

4. 귀하는 몇 년 동안 목회를 하고 있습니까?

    A) 5년 미만

    B) 5-10년

    C) 11-15년

    D) 16-20년

    E) 21년 이상

5. 귀하가 섬기는 교회의 주일예배 정기적인 출석인원은?

    A) 100명 미만

    B) 100-499명

    C) 500-999명

    D) 1,000-1,999명

    E) 2,000명 이상

6. 귀하가 참석했던 제자훈련 프로그램이 있습니까? (해당 항목을 **모두** 선택하십시오)

    A) 셀이 살아나는 컨퍼런스 (안산동산교회)

    B) 두 날개 국제 컨퍼런스 (부산풍성한교회)

    C) 지구촌 셀 컨퍼런스 (지구촌교회)

    D) 가정교회 컨퍼런스 (휴스턴서울교회)

    E) 없음

    F) 그 외, 구체적으로 써 주십시오. _____

7. 귀하는 몇 년째 "평신도를 깨운다" 제자훈련사역을 하고 있습니까?

    A) 1-4년

    B) 5-9년

    C) 10-14년

    D) 15년 이상

8. 귀하는 다른 제자훈련 프로그램으로 바꿀 생각을 해 보았습니까?

    A) 예

    B) 아니오

    (만약 "**아니오**"라고 답하셨다면, **11번** 질문으로 가십시오)

9. 그렇게 생각한 이유는 무엇입니까? (**3**가지만)

    A) 교회 리더십의 교체

    B) 담임목사의 비전의 변화

    C) 담임목사의 특정 제자훈련 방식 선호

D) 교회 수적성장에 도움이 되질 않아서

E) 평신도의 참여도가 부족해서

F) 제자훈련사역의 현 추세가 바뀌어서

G) 교회의 필요

H) 그 외, 구체적으로 써 주십시오. _____

10. 귀하는 목회사역 가운데 실제로 다른 제자훈련 프로그램들을 몇 번 시행했습니까?

A) 1번

B) 2번

C) 3번

D) 4번 이상

11. 귀하가 "평신도를 깨운다" 제자훈련사역을 통해 기대하는 바는 무엇입니까? (**3가지만**)

A) 예배의 변화

B) 교회의 양적 성장

C) 은사발견을 통한 교회봉사

D) 건전한 교리형성

E) 사회의 개혁

F) 성도의 영적 성장

G) 목회자 개인의 변화

H) 그 외, 구체적으로 써 주십시오. _____

12. "평신도를 깨운다" 제자훈련사역이 교회에 정착하기까지 어려운 점이 있다고 생각합니까?

A) 예

B) 아니오

(만약 "**아니오**"라고 답하셨다면, **14번** 질문으로 가십시오)

13. "예"라고 답하셨다면, 그 이유가 무엇이라 생각합니까? (**3가지만**)

A) 목회자의 리더십의 결여

B) 목회자의 진정성의 결여

C) 제자훈련사역에 필요한 열악한 교회환경

D) 제자훈련사역이 힘든 주변환경 (예, 농어촌지역)

E) 평신도의 참여도가 낮아서

F) 교회 직분자들의 반대

G) 제자훈련에 대한 이해 부족

H) 그 외, 구체적으로 써 주십시오. _____

14. "평신도를 깨운다" 제자훈련사역이 한국교회에 도움이 된다고 생각합니까?

    A) 매우 그렇다

    B) 대체로 그렇다

    C) 그렇지 않다

    D) 전혀 그렇지 않다

    E) 잘 모르겠다

15. 도움이 된다면 어떤 면에서 그렇습니까? (**3**가지만)

    A) 교회의 양적 성장

    B) 예배의 변화

    C) 평신도의 영적 성장

    D) 은사 발견

    E) 사회 봉사

    F) 복음 전파

    G) 가정의 변화

    H) 그 외, 구체적으로 써 주십시오. _____

16. 제자훈련사역의 본질은 무엇이라 생각합니까? (해당 항목을 **모두** 선택하십시오)

    A) 사랑

    B) 하나님의 말씀(성경)

    C) 영적성장(성화)

    D) 섬김

    E) 교제

    F) 교회

    G) 사람

    H) 복음전파

    I) 위임

    J) 재생산(번식)

    K) 순종

    L) 제자도

    M) 하나님 나라

    N) 성령충만

    O) 그 외, 구체적으로 써 주십시오. _____

17. 귀하가 섬기는 교회에서 필요한 제자훈련사역의 본질은 무엇이라 생각합니까? (**5**가지만)

    A) 사랑

B) 하나님의 말씀(성경)

C) 영적성장(성화)

D) 섬김

E) 교제

F) 교회

G) 사람

H) 복음전파

I) 위임

J) 재생산(번식)

K) 순종

L) 제자도

M) 하나님 나라

N) 성령충만

O) 그 외, 구체적으로 써 주십시오. _____

18. "평신도를 깨운다" 제자훈련사역의 특징은 무엇이라 생각합니까? (해당 항목을 **모두** 선택하십시오)

A) 가르침

B) 치유

C) 복음전파

D) 교제

E) 섬김(봉사)

F) 순종

G) 헌신

H) 소그룹

I) 그 외, 구체적으로 써 주십시오. _____

19. 귀하가 섬기는 교회에서 필요한 "평신도를 깨운다" 제자훈련사역의 특징은 무엇이라 생각합니까? (**3**가지만)

A) 가르침

B) 치유

C) 전도(선교)

D) 교제

E) 섬김(봉사)

F) 순종

G) 헌신

H) 소그룹

I) 그 외, 구체적으로 써 주십시오. _____

20. 한국교회의 부흥 또는 개혁을 위해 필요한 것은 무엇이라 생각합니까? (**3**가지만)

A) 예배의 변화

B) 설교의 변화

C) 전도의 생활화

D) 평신도 선교 활성화

E) 적극적인 사회참여

F) 다양한 제자훈련사역

G) 목회자 리더십의 변화

H) 그 외, 구체적으로 써 주십시오. _____

21. 한국교회에 다양한 형태로 계발된 제자훈련 프로그램이 있다는 것에 대한 귀하의 의견을 간략하게 써 주십시오. 귀하는 다양한 형태로 계발된 제자훈련 프로그램이 한국교회에 유익함이 있다는데 동의합니까?

만약 동의한다면, 그 이유는 무엇입니까?

_____

_____

만약 동의하지 않는다면, 그 이유는 무엇입니까?

_____

_____

대단히 감사합니다.

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180

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IRB APPROVAL

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

November 20, 2014

Keeyoung Kim
IRB Exemption 2016.112014: Biblical Strategies for Optimizing the Disciple-Training Ministry
(DTM) within Korean Churches

Dear Keeyoung,

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.

Sincerely,

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

(434) 592-4054

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